

the real resemblance between them. (Morus, p. 107. xviii.)

10. Similarity of passages should be real in order to be compared, and not merely verbal. By this is meant, that the same idea is presented by both, and not merely that the language of each may be the same. For real likeness between them cannot exist, unless the idea of each be the same; nor, of course, can the one throw any true light upon the other, except there be a real similarity. But when this point is settled, the interpreter must consider which of the two is the most perspicuous and definite, and regulate the exegesis of the more obscure passage by that which is the more perspicuous. Explanation in this way often becomes very obvious. (Morus, p. 107. xix.)

(But is there not a kind of *husteron proteron* in this direction? Morus has indeed admitted the propriety of the rule: but still there seems to me to be difficulty in it. In order to determine whether two passages may be properly compared (one of which is obscure) you must first determine whether there is real similarity between them, i. e. whether they both contain the same idea. But to determine this implies of course a previous knowledge of what the obscure passage contains; otherwise you cannot tell whether the idea is the same in both. You have already determined, then, how the obscure passage is to be interpreted, and so need not the comparison after which you are labouring; or else you assume the interpretation, and then build your exegesis on that assumption. In either way, the rule would seem to amount to little or nothing.)

But in some measure, to relieve the difficulty, it may be said with truth, you determine what idea is conveyed in each of the passages to be compared, from the context, the design of the writer, or the nature of the case. Having made this determination about each passage, independently of the other, you then bring them together, and the one, being expressed more fully or with more explanatory adjuncts than the other, confirms the less certain meaning of the other. A comparison of passages, then, which is real (that of ideas) and not merely verbal, can never be made to any purpose, where the obscurity of either is so great that you can attain no tolerable degree of satisfaction about the meaning. It can never be used therefore for any higher degree of evidence, than for the confirmation of a sense not improbable in itself, and not contradicted by the context.

This subject, in such a view of it, becomes fundamental in regard to the validity of testimony to the meaning of words, afforded by what are called parallel passages. The nature and strength of the evidence, and the proper mode of its application, are all illustrated by the above considerations. Unless the student forms ideas of this subject which are correct, and grounded upon principles that will bear examination, he is liable to be carried about "by every wind of doctrine" in Hermeneutics, and to be cast upon the opinion, or conceit, or merely confident assertion of every commentator or lexicographer, who has overrated the authority of passages called parallel, in deciding upon some particular word or phrase, or who has no definite views of the exact nature and application of the evidence in question.)

To be continued

Biography.

MEMOIR OF RICHARD NEWTON, ESQ., OF HUNTINGDON, VICTORIA DISTRICT, WESTERN CANADA: BY THE REV. JOHN MOUSE.

Mr. Newton was born near Stockton, County of Durham, England, August 14th, 1772. He removed to Ireland (in his eighteenth year) where he resided until he emigrated to America, with a large family, in 1831; and in 1832 settled in the township of Huntingdon, where he remained until death removed him to a better country. In his twenty fourth year he embraced, with all his heart, "the truth as it is in Jesus." He had previously imbibed infidel principles, but these were made to yield to the Holy Spirit accompanying a careful perusal of the sacred oracles; and, though he often lamented his previous unbelief, and feared it might be employed by the grand adversary to assail him in his last moments, he was mercifully preserved by the cheering and strengthening witness of the Spirit, through all the closing period of life.

For a number of years he was employed in preaching "the faith which once he destroyed," under the auspices of the Irish Evangelical Society,—as a pastor of an Independent Church in Ireland; and after his settlement in Canada, in the adjacent parts of his own neighbourhood. He was mighty in the Scriptures, possessing a superior mind, well stored with scriptural truth and various knowledge—all which were ably employed for the edification of many. As a Christian, he was humble and devout, revered the holy Scriptures, loved the service of his Divine Master, and earnestly sought the present and eternal welfare of all who were within the sphere of his influence.

A presentiment of his approaching dissolution led him to settle all his temporal affairs, and make every enquiry into his religious preparation for the great change. His principles, his experience, his hopes and spiritual state underwent a careful review, with the strictest scriptural scrutiny; and he rejoiced to find himself firmly grounded on the imperishable Rock of the Truth. "Jesus, and him crucified," was his glory and boast, and with tears of joy did he testify of the power of Christ to save to the uttermost.

Through a long and tedious illness, not a murmur was heard, not the least impatience was manifested; but he possessed a cheerful mind and a settled state of peace, superior to all outward changes. The only instances in which any appearances to the contrary manifested themselves, arose out of his longing "desire to be with Christ which is far better." At times his hope of heaven inspired him with a truly dignified elevation of mind, when he would give vent to his feelings of gratitude to God and of obligation and love to the Saviour in expressions that were truly delightful.

After recovering from frequent violent attacks, completely prostrating his strength, he would exclaim, "Oh! I thought I was going to my Blessed Redeemer; I expected to be in heaven, but my Heavenly Father has willed different;—it is all well. All the days of my appointed time will I wait until my change come." And with a holy serenity, he would express his confidence in the fidelity and goodness of Almighty God; and impress on his kind and affectionate children the duty of early and decided piety, to prepare them to meet, with resignation, the painful stroke which should shortly separate him and them.

"The chamber where the good man meets his fate is privileged beyond the common walks of virtuous life. Quite on the verge of heaven."

It was, indeed, very refreshing to the mind to visit him during his affliction, and to hear him magnify the grace of God, avow his firm reliance on the Divine Redeemer, his confidence in God and his hearty belief of all the doctrines of the glorious Cross. He expatiated at large on his faith in Christ Jesus, his communion with God, and his enjoyments of the sanctifying and consoling influences of the Holy Spirit. There was a glow and ardour of mind, truly heavenly: Only a short period before he died he triumphantly exclaimed—

"Not a cloud doth arise, to darken the skies, Or hide for a moment the Lord from my eyes."

On the morning of his death, March 8th, 1842, he arose cheerful as usual; and appeared happy in God; but had not been seated long in his chair before a violent attack came upon him; unable to speak, he turned his face toward his children, who were near, to receive their parting kiss, gave them a dying look, with a countenance beaming with holy delight, and shortly after, being removed to his bed, without a groan or a struggle, manfully resigned his breath. Thus, at the age of seventy, the weary wheels of life stood still: "How many fall as sudden, not as safe!"

The funeral was very large and respectable. Many expressed themselves as having lost a judicious and worthy friend. A funeral sermon was preached by the writer of this memoir, who bore testimony to the evangelical and exalted hope, which had been repeatedly expressed in several interviews, previously had with the deceased.

Before his death, Mr. Newton had prepared a long and very excellent letter of advice to his numerous and affectionate family, on the subject of personal religion, moral character and general deportment, requesting them not to open it till after his death. Mr. Newton had been, for several years,

a magistrate, and was much and deservedly respected by a numerous circle of friends. He has left three sons and six daughters to mourn the loss of a truly kind parent and excellent guide. May they follow him as he followed Christ, and all have the happiness of meeting in heaven! Several are already united to the Wesleyan-Methodist Society. "To live is Christ; to die is gain."

As a Christian, his piety was deep and uniform. He loved the sacred Scriptures; and, in his will, requested that his executors should purchase a good Bible for every one of his children, mentioning them by name. Of late years, he manifested an improved spirit of candour and liberality. He truly felt a lively interest in all benevolent societies; rejoiced in the prosperity of the work of God, the spread of Christianity, and the improvement of all the different sections of the Christian Church.—He was united, in the bond of true affection, to all who loved our Lord Jesus Christ in sincerity; and prayed constantly for great grace to rest upon all who hold the Head, and preach the distinguishing doctrines of "Christ and him crucified."—Though, on some doctrinal points, he did not entirely agree with us, yet he wished to be received as a member, to be under our pastoral care, and to be responsible to us for his moral and religious conduct.

On several occasions, when I first came on this Mission, he said, "I have settled all my temporal affairs; I have only one desire left, and that is, that I and all my family may be members of your society;" and shortly before he died, he said, "How good is the Lord to me, an unworthy servant! I have all, and abound; my affairs, in this world, are to my mind, both in temporal and spiritual things; my children are uniting themselves to your society; and I am thankful and exceedingly happy;" then in an ecstasy of joy, while heavenly smiles beamed from his countenance, he said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation."

His name will long be cherished by many in these parts who have had the pleasure of his acquaintance, counsel, and sympathy. As a friend, he was kind, judicious and greatly beloved. He was highly respected for his many virtues—for his truth, honesty, intelligence, and real worth.

In the very excellent letter, prepared before his death, for the benefit of his children, he warns them against contracting prejudices unfavourable to true religion on account of the faults of professed Christians, and earnestly cautions them against meddling in political disputes. Often did he express his deep regret that the members of christian societies should be identified with political parties; and often did he mourn over the painfully injurious influence which such a position invariably exerted upon the piety, the peace, and prosperity of the Christian Church. Dead, indeed, to the world himself, he felt anxious that all true believers should keep in view their heavenly birth and holy character, and live as the light of the world—displaying a temper, a charity, a decision in religion, accordant with their real dignity, spiritual hopes, and glorious destiny.

Belleville, March, 1842.

Wesleyan Methodist.

THE WESLEYAN VINDICATED, &c., A DIALOGUE (CONTINUED).

Churchman.—I confess your case appears somewhat hard: but men, if you have done wrong, you must endure the consequences. What do you say concerning the schism of separation?

Methodist.—I say, first, that no man has any scriptural authority for the use of such language. The word "schism" is never used in the New Testament in the sense of separation.

I say, secondly, that it is a mere begging of the question to say that, to separate from a church which is "scriptural in its principles is schism." A Church may be "scriptural in its principles," and very unscriptural and corrupt in its administration. The Presbyterian Churches of England were "scriptural in principle," with the exception of their Calvinism; but, like the same Churches in Switzerland, they are Socinian in fact. The Lutheran Churches of Germany are "scriptural in their principles;"

but, like their standard of faith or doctrine, they are not scriptural in their practice.

yet many of the Clergy are as rank Infidels as ever were Tom Paine and David Hume. To separate from such Churches, I conceive, is the duty of all who love our Lord Jesus Christ in sincerity, notwithstanding their "principles." It is undeniable, that, during the last century, when Methodism assumed its independent character, not a few of the English Clergy were immoral men; and Archbishop Secker himself charged many of them with not preaching in a manner sufficiently evangelical. Bishop Horsley, too, described some of them as "the apes of Epictetus." This state of things, I conceive, caused and justified many instances of individual separation from the Church. In churches, as well as in persons, "principles" and practice are often sadly at variance.

I say, thirdly, that the great body of the Methodists of the present day never were "in the Church," in any just sense, and therefore have not separated from it. The fact is, that the population of the country has immensely outgrown the Establishment; and there are hundreds of thousands of people for whose spiritual necessities she makes no adequate provision whatever. There are extensive districts where dense masses of people are ignorant of the very first principles of religion, and brutally wicked. They habitually break the Sabbath, and are seldom seen at any place of worship. It is from people of this description that the Methodist societies and congregations have been principally raised. Chapels have been erected in the midst of them; their children collected together in Sunday-schools; prayer-meetings have been opened; and the result is matter of notoriety. All the deconies and happiness of Christianity appear where discord, misery, and every evil work prevailed. The moral wilderness is become beautiful as the garden of the Lord. These people, it is said, are separated from the Church; and by attending the Methodist chapel are involved in the sin of schism. If they belonged to the Church, why did not the Church instruct and save them? They are separated from nothing but ignorance and sin. Modern orthodoxy mourns over these converted drunkards, swearers, and Sabbath-breakers, and condemns them to hell as schismatics; yet the New Testament declares that "there is joy in the presence of the angels of God over one sinner that repenteth." Hard is the fate of a large proportion of the people of England. They are living in the practice of vices and crimes for which the Bible threatens them with damnation. The Church cannot, or will not, supply the means of their conversion. Methodism, by God's blessing, effects this in regard to many; and then warm Churchmen turn round upon them, charge them with the sin of schism in separating from the Church with which they were never, in fact, united, and endeavour to terrify these simple people with the prospect of future wrath.

The Methodist societies generally consist of this kind of people, with their descendants, and not of persons who were once regular and devoted church-goers. There are, however, among them, doubtless, persons who were regular attendants at church; and these may with greater plausibility be charged with what is called "the schism of separation." Yet allow me to observe that such persons, if they have acted from conscientious motives, are clearly justifiable on the right of private judgment, which Christianity distinctly recognizes. You know that I am no friend to democracy; but I must and will contend for universal liberty of conscience. A man may tell me, that he is placed over me as my Pastor, and that it is a sin for me to attend any other ministry. I ask him if he can answer for me at the day of judgment. The Bible declares that every man must give an account of himself to God; and if this be the case, it is not only my right, but my bounden duty, to attend that ministry, and use that form of divine worship, which I find to be most conducive to my edification in faith and love. There have been Clergymen whose ministry, I frankly confess, I could not conscientiously attend. Their sermons would have grieved and distressed me beyond endurance; and attendance at church would have been worse than a waste of the Sabbath. Such was that of a late Vicar of Broad-Hempsey, who denied that man is a free agent; strenuously inculcated the doctrine of limited atonement, and absolute reprobation; and published the impious sentiment, that "God would not save