

"A. Yes. He says, 'Lay hands suddenly on no man.'" (1 Tim. v. 22.)

1. There is no proof that Timothy was a diocesan bishop.

2. There is the same necessity for those who profess to be the exclusive "successors" of the Apostles to attend to this caution, as for those who make not such lofty pretensions.

"Q. Who are now to judge whether the call be of God, or not?"

"A. The Bishops of the Church who have public authority given unto them for this purpose (§ 1) according to the ancient usage of the Church, and the laws of the land." (1 Tim. v. 22. XXIII. Article of the Church of England.)

This is the case with the Church of England: but bishops have no authority over other churches nor any right to interfere with their usages. The ancient bishops were not of a rank superior to presbyters, and had not by any *divine law* an *exclusive* right to "judge" in this matter: neither do "the laws of the land" now give Bishops authority to judge of the call of those ministers, who belong to religious communities separate from the Establishment. Even within the sphere of their own jurisdiction, their judgment is not *infallible*, as we should be very sorry to believe that *all* on whose heads the hands of bishops have been placed have been truly "moved by the Holy Ghost to take upon themselves the sacred office" of the ministry. Wherever there are *gifts, grace, and fruit*, there is every proof that can be given of a real call to the ministry; wherever these are wanting the proof is equally strong to the contrary, to whatever section of the Christian church the party may belong; and to ascertain these facts, other experienced ministers are as competent as Bishops.

(To be continued.)

The Wesleyan.

HALIFAX, MONDAY, MAY 20.

REVIVAL AT HORTON.

We have withdrawn some articles already in type, in order to make room for the following interesting letter respecting the revival of the work of God at Lower Horton. We ourselves were witnesses, not of the effects produced at the meeting, but of the results following it: and nothing but real want of space prevents our adding other testimony to this interesting account.

Horton, 11th March, 1839.

MR. EDITOR.—As you had the kindness to insert in a former number of the Wesleyan, a short account of a protracted meeting, held at the Greenwich Chapel, Horton, I have no doubt but you will feel equal pleasure in publishing in your valuable paper the following statement of a second meeting of the kind, held in the township, with still more glorious results than the former.

Lower Horton has been the scene of Wesleyan missionary labours for more than fifty years, and yet it is a remarkable fact, that there has never been any general revival of religion amongst them during that long period. This cannot have resulted from the want of faithful ministerial labourers among them—their ministers are too well known to their brethren to admit of such an inference. But how far a want of faith on the part of the church or its ministers may have prevented the abundant effusion of the Holy Spirit,

is known only to Him who could not do many mighty works at Capernaum, because of their unbelief.

It is, however, pleasing to observe that the Lord has spared three or four of the first members of society, to see the answer of their prayers in the "latter day glory" of our little Zion. No wonder that they are heard to exclaim with Simeon of old, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Although the Wesleyan ministry has always met with a favourable reception at Lower Horton, yet, when we recollect the amount of ministerial labour bestowed, and the number of years it has been in operation, it must be acknowledged to have been a barren and unproductive soil for missionary enterprise. This will be evident from the fact, that twenty-four years since there were nearly as many members in society, as I found on my return to the station last summer. But their spiritual state was still more discouraging than the fewness in numbers. The cause was not only in a languishing state, but apparently fast tending to dissolution. The most discouraging circumstance of all to me was, that the society and congregation did not appear so sensible of their low condition, as compared with other portions of the Lord's vineyard. They seemed to think themselves "rich and increased in goods, and to have need of nothing."

In this discouraging state of things, however, I remembered the piety, zeal, and prayers of my worthy predecessors, and it was impressed upon my mind that God was about to visit this part of his vineyard—but whether in mercy or judgment I could not tell. Under these impressions I was induced to commence preaching on the alternate Sabbath evenings. In these exercises I felt considerable encouragement as to our prospects of usefulness; but it was not until the close of our protracted meeting at Greenwich, that I began to realize in mental vision its near accomplishment. In visiting a few of the families at Lower Horton, I found a stirring desire expressed for a protracted meeting, and I obtained a promise that they would pray the Lord to open a way for it. But for a time it seemed almost impossible. The difficulties were numerous and apparently insurmountable; but the work was the Lord's, and upon him I was enabled to cast my care. He heard and answered prayer, and has given us abundant reason to know that the "set time to favour our Zion has come."

Having obtained a promise of assistance from the Rev. P. Sleep, and a few Christian friends from Cornwallis and Aylesford, we fixed on Thursday, the 11th of April, to commence our meetings. We began accordingly with much fear and trembling; but we endeavoured to cast all our care upon the Lord. In order to try our faith, Mr. Sleep was prevented from coming to our help for two days, and the weather set in most distressingly wet and uncomfortable. This latter circumstance, however, was rather a furtherance of the object we had in view: for so disagreeable was the state of the weather, that all agricultural operations were necessarily suspended; thus leaving the people both literally and mentally nothing to do for one whole week, but to care for their souls! And long and gratefully will that week be remembered by many families in Lower Horton. The exercises of the meeting consisted chiefly of preaching, exhortation with prayer, and singing the praises of God. Although great solemnity rested upon the congregations, it was not until the third or fourth day of the meeting that the penitents were invited to come forward, in order that prayer might be made in their behalf. To our joy and amazement we soon saw the communion rail filled with persons in deep distress of soul, and earnestly requesting an interest in the prayers of God's people. The number of penitents increased from day to day, so much so that several pews near the pulpit had to be devoted to their use. And O what an affecting sight was here presented to the contemplation of the children of God! Husbands and wives—parents and children—friends and relatives—aged persons and youth of both sexes,—all kneeling side by side, in the most solemn and deep anguish of soul, seeking the forgiveness of their sins through the redemption that is in Christ Jesus; and determining not to rest until they found comfort to their souls. Nor were they long kept in suspense as to the result of their penitential exercises. The Lord whom they earnestly sought came to his temple in power of his might, liberating the captive souls, and bidding them "go free!" Many who had been in deep distress were enabled with joy to testify that they had "found redemption in the blood of Jesus, even the forgiveness of their sins." The joy and delight beaming on their countenances carried conviction to the mind of every spectator that they were not deceived. Their prayers and earnest entreaties to their fellow-sinners to come to Jesus, were blessed proofs that the love of God was shed abroad in their hearts. Their earnestness in confessing Christ before men, and asking forgiveness of any that they had previously offended, were genuine fruits of the Gospel which cannot be mistaken. A backslider, who had been in that state for SEVENTEEN YEARS, and was brought to the very verge of despondency, was most happily restored to a sense of the divine favour, and gave many edifying and solemn exhortations to young beginners, not to do as he had done. But to particularize instances of the divine mercy in pardoning penitent sinners would swell this communication to an immoderate length. I must, however, remark, before I draw my observations to a close, that upwards of twenty heads of

families have come unto the Lord, and have given up their lives to him. Some are 80 years of age, some 70, some 60, some 50, some 40, some 30, some 20, some 10, some just setting out in life, but all of them are happy in the Lord, and are just setting out in a new life of piety to guide.

The meeting was an exception, from what was thought and expected to become a candidate for the result of the persons gave in had previously exclaimed, "What the glory. From make, I feel was found peace with to say, since the

Some have of persons should small a community seemed bowed down, but be thought superior labours, of the Lord's vineyard, I would their names in different districts more extensive continually glorious inroads of the worldliness to be expected anticipate objects the Almighty to With these

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