

# The Wesleyan.

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"WISDOM IS THE PRINCIPAL THING; THEREFORE GET WISDOM."

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## Chrology.

### THE APPROACHING ISSUE.

The events of time seem thickening in strange and rapid succession. The drama is advancing to its close. The clang of arms may now almost be heard, and the sound of chariots rushing to the battle. Standards are waving; banners are fluttering to the breeze. Earth vibrates with the tread of millions pressing to the field. The sun and moon stand still amidst their habitation, and the stars are arrested in their course, to watch the progress of that dread and fatal conflict. It is "the great and terrible day of the Lord." But his arm, which has hitherto prostrated before it every form of opposition, and crowned with conquest every agency that has been allied to his designs,—that arm is not yet shortened. His might and wisdom, that have subdued the proudest foes, and turned into foolishness the devices even of the subtlest enemy, are not yet exhausted by vigilance, or overcome by stratagem. The realms still covered with a dark and dreadful shadow, and that raise to heaven the discordant and bitter cry of misery, perdition and despair, shall yet be rescued by his power, and echo with the acclamations of his mercy.

What though the opposing principles of infidelity, or of false doctrine, or of spurious or infuriated zeal, are seen to rouse themselves to action;—those of bigotry and brutal ignorance, and settled and immovable apathy are enfeebled and have lost their hold. The last and mortal hour of tyranny, of superstition, of idolatry, of persecution, and of war is well-nigh come. The slavery of man to his fellow and of all to Satan shall have, ere long, an end. We find ourselves surrounded by a thousand auxiliaries, lending us unconsciously their aid, to instruct, to quicken, and to emancipate mankind. And, within the church, how animating the scene! The very conception is godlike, and the very wish is divine, which is now cherished by myriads among the faithful; to reclaim the whole earth to its allegiance and to banish every trace of evil from the habitations of men. The production only of these later ages, and unknown to the wisest and the best of former generations, they indicate a virility in the thoughts and sentiments of Christians, which speaks of great events, not long to be delayed. They portend, like the blossoms of early spring, the approach of a happier season. "They are as 'the morning spread upon the mountains' and foretell the day. All, all instructs us that the period of decision is at hand. Larger views are taken. Nobler aims are indulged. Firmer resolves are breathed. More fervent intercessions are poured forth. Costlier sacrifices are meditated. loftier designs are in embryo. Deeper vows are sealed. Voices are already heard amidst the wilderness, such as never before resounded through its gloom. Hearts are now expanding with mightier, holier projects. And breasts are glowing with a haloed flame that shall never sink or expire, till it rise, as from an altar, to heaven,—bearing aloft the incense of gratitude from a RENOVATED WORLD.—REV. R. S. McALL, I.L.D.

### TESTIMONY OF NATURAL THEOLOGY TO CHRISTIANITY.

NO. II.

From Geology, Geography, and Tradition, Mr. Gisborne passes, in chap. v., to *Astronomy*. From the locality and condition of the most useful metals and minerals (e. g. iron) he infers that man's moral character and condition have undergone a deteriorating change. The position which he first assumes is that in all probability the mechanic arts which are now so useful and necessary would, in a state of Paradisiacal perfection, be almost if not wholly useless: "Were men dwelling in a Paradisiacal state, or amidst the revelation of an age of gold, they

neither corporeal need nor mental feeling would prompt a wish for clothing, when the grove, though shelter were superfluous, would ever be at hand with its grateful variety of shade; when trees covered with fruit, and herbs of grateful taste, were spreading their offerings in spontaneous luxuriance to meet the first sensations of hunger or of thirst; when all was purity, and peace and joy; on what obvious grounds could we rest the applicability and the importance of the substances (metals) under consideration? In full conformity with these remarks, Virgil, picturing the consequences which ensued upon the termination of the golden age, specifies the following

*Terminis hinc, atque argenteo lumine cecidit,  
Pauca viris veteris aetatis.—Georg. l. 143.*

The observations which have been made are sustained by their accordance with the Mosaic records, in which the application of the metals to the ordinary purposes of man is assigned to a period far subsequent to the expulsion of our first parents from Paradise. Among the inventors of early arts and modes of life, Tubal-cain, the sixth in regular descent from Cain, is described as the first instructor of every artificer in brass (copper) and iron." To every reflecting person it must be obvious that the existence and utility of several of the most important arts are entirely founded upon circumstances which could have no existence in a state of perfect innocence and its consequent happiness. But, at the same time, we cannot safely affirm (nor does the Author affirm) that the metals and their corresponding arts would have been wholly unnecessary, even in Paradise. Man is constitutionally an active being; his physical and intellectual capacities and his sentient nature both qualify him for action and render labour essential to his happiness, and therefore the garden of Eden was to be dressed and kept, and a suitable employment afforded to the holy and happy pair. But every metal and every metallic and mechanic art, whose advantages and utility are founded upon human imperfection, infirmity, error or evil, could have no place in the circumstances of pure and perfect beings; and therefore clearly imply the lapse and depression of the human race.

To the same purpose the Author adverts to the locality of metals, their imperfect state, and the labour and skill which are requisite to procure and prepare them. Were men now perfectly innocent, as they were unquestionably created, the benignant Author and Disposer of all things would not place them in such circumstances of imperfection, toil, and danger. Instead of being thus "damnant ad metalla," condemned to the mines, we may reasonably suppose that all really useful and necessary metals would be easy of access, free from foreign and injurious intermixtures, and easily applicable to the circumstances and purposes of human life.

The objection that "minerals were formed and deposited in the earth at the Creation," Mr. Gisborne both answers and apphes to the support of his own views. "The fact alleged in the remark," he says, "is apparently true. Kirwan affirms that ores of the various metals are abundant in mountains which geologists term primeval, as being destitute of organic remains. He also states, on the authority of Pallas, that coal-beds exist, and without the accompaniment of organic exuvia, in the highest plains of Cobæa. Independently of such authentic relations, it must be admitted that the component elements of ores and of coal, whether combined or not into their existing states, were contained in the first formation of the globe. Were they, then, at that period combined and placed as at present?" If we answer in the negative we concede the Author's argument. If we answer in the affirmative we in effect declare that "the Deity, when placing mankind in a state of innocence upon the globe, devised and carried into execution, in its very

structure and composition, provisions and prospective arrangements unadapted to the then existing state of man, but suited to the situation of men in the event of their falling from holiness and from His favour; and that His Omniscience foresaw such a fall and made antecedent preparations for it. Every token of such antecedent provision and prospective arrangement is, in itself, among the most decisive of the arguments, and adds powerful energy to every other concurrent train of reasoning by which Natural Theology is led and enabled to discover that man is in a fallen condition."

## Biblical Literature.

### RULES OF INTERPRETATION.

#### CHAP. II.

#### Continued.

Of finding the *usus loquendi* generally in the dead languages.

7. *Parallelism is verbal and real* (1) *Verbal*. This occurs when a word is ambiguous and doubtful, because neither the subject nor the context affords matter of illustration, and this same word, (a) or its synonyme, (B) is repeated in a similar passage, with those attributes by which it may be defined, or with some plain adjunct or intelligible comment. (C) (Morus, p. 5, x. xi.)

The sense of many words is plain, that investigation by parallelism, i. e. the like use of them in other passages, is unnecessary. But comparison is especially necessary to illustrate words (1) Which belong to the Hebraic or Hebrew Greek idiom (2) Words which should be compared which have a kind of technical religious use (3) Words of unfrequent occurrence. The necessity of this is obvious. (4) Words which are ambiguous; for words which are so in one place, frequently are plain and easy to be understood in another, from the connexion in which they stand.

(a) E. g. Christ is frequently called a stone of stumbling. In Pet. ii. 8, those who stumble are said to reject or disobey the Gospel of Christ. (b) E. g. 2 Cor. i. 21; 1 John ii. 20. Christ, is said to be instruction in the truth. (c) Comp. 2 Cor. iv. 10. with verse 11th. Parallels appropriately so called are of this nature; the one often serving to explain the other. These are very numerous in the Old Testament, and considerably so in the New. Compare Matt. i. 20. with Luke i. 35.

To the cases already mentioned may be added, (d) Renewed mention with explanation. Comp. 1 Cor. vi. 1, with verse 20. Also (e) Renewed mention with antithesis (Comp. *thanatos* in Rom. iii. iv and v with chap. vi. 23).

8. *Real Parallelism*. This means that there is a parallelism of object or sentiment, although the words are not the same, or to describe it in a manner somewhat different, it occurs when the same thing or sentiment is expressed in other words more conspicuous, or with fuller and more numerous words the meaning of which is plain.

Real parallelism may respect a fact or a doctrine, related or taught in different passages. Examples of the former are abundant in the Gospels, which in very numerous instances relate to the same facts. So in the books of Samuel and Kings compared with the Chronicles.

Parallelism of doctrine or sentiment is where the same principles are taught in both passages. To this head of parallelism belong repetitions of the same composition; e. g. Ps. xiv. and lxx. i. s. xvi. and 1 Chron. 16.; Ps. xviii. and 2 Sara. xxii.; some of Jude, and 2d Epistle of Peter; with many other such passages. On the faithful, skillful, and diligent comparison of the different parts of Scripture which treat of the same doctrine, depends, in a great measure, all our right conclusions in regard to the real doctrines of religion; for in this manner, and this only, are they properly established. Most of the mistakes made about Christian doctrine, are made in consequence of par-

tal oxegesis, directed not infrequently by prejudices previously imbibed. The student can never feel too deeply the importance of a thorough comparison of all those parts of Scripture, which pertain to the same subject.

Besides the verbal and real parallelism considered above, there is another species of parallelism, which constitutes one of the principal features of Hebrew poetry. This consists in a correspondence of two parts of a verse with each other, so that words answer to words, and sentiment to sentiment. This runs throughout the books of Job, Psalms, Proverbs, Canticles, and most of the Prophets. See Ps. i. xix. xxix. lx. 1-5. 40. et passim. This style, so predominant in the language of the Old Testament, has passed into many parts of the New, which strictly speaking are not poetical, but which receive their hue from the influence that Hebrew poetry had produced on the language of the Jewish nation. See Luke i. 36. i. 40. &c. xi. 27.; and many parts of the Apocrypha, which is a kind of poem. The attentive and experienced observer will find these characteristic signs of Hebrew poetry, in a greater or less degree, in almost every chapter of the New Testament; and in the study of them, he will derive great assistance from Jobb's *Sacred Literature*—11.]

The appropriate method of studying this part of exegesis consists, of course, in attention to Hebrew poetry. How great assistance may be derived from a thorough knowledge of this idiom, one can scarcely imagine, who has not made the experiment. I cannot dwell upon it here, except to observe, that the student will be in no great danger of overrating the benefit to be derived from a thorough acquaintance with it; and that he will find the advantages very perceptibly stated by Schliuser, *De parallelismi membrorum egregio interpretatione subacta*.

An Ernesti has failed to consider the appropriate maxims of exegesis, in regard to the kind of parallelisms now in question, I will add a few observations that may be useful. (1) In parallelism of this kind, seek for the principal idea that lies at the ground of both parts of a distich. (2) Be not anxious to avoid the same sense or meaning in both parts, as though it would be tautological, and unworthy of the sacred writers, for sameness of meaning, in innumerable cases, constitutes the very nature of the idiom or mode of expression. (3) Inquire whether one member of the parallelism is explanatory; or whether it is added for the sake of ornament, or is a repetition or amplification which results from excited feeling, or from more custom of speech. This inquiry will enable one to know how much exegesis and may be derived from it. If one member be explanatory or exegetical of the other, it will comprise synonymus or anasthetic words, or one member will be in tropical, and the other in proper language, or one will enumerate species, which belong to the genus mentioned in the other. Instructive on the above subject is Morus, pp. 96-107.

But the student must not fail here to read Lowth's *Lectures on Hebrew Poetry*, or the preface to Lowth's *Commentary on Isaiah*. With much profit may be read, on this very interesting and important branch of a sacred interpreter's knowledge, Heider, *Geist der Heb. Poese*, B. I. a. 22. &c. De Wette, *Ueber die Poesien, Einleitung*. Mayor, *Hermeneutik*, B. II. s.

9. *Parallel passages to be read continuously and frequently*. A good interpreter, therefore, must especially attend to those passages of an author, which resemble each other, when he finds occasion to doubt in respect to the meaning of any one of them. He should read them over continuously, or at short intervals. Thus in this way, with the passages are fresh in his mind, all of which he doubts, or with which others are to be compared, he will more easily trace