more abunda ally than they all I't Washe, in any respect "a shat behind the very chiefest Apostles I't

Yel, in the amountment of St. Paul, to his high office, I are was some deviation from the plan which the Lord some has been plansed formerly to macron; for, at first, he wordship! teches, has they should be with him, and that he might send them forth to preach. I To say that St. Paul forth to practic. To say that St. Paul was subsected in the place of data learned as that standard as cleeted without sufficient authority, is perfeetly gratue on and is in portect accord-

A modern interpreter may signify that Matter those who were most destitute and negatives are stated, and that he was afterwards set aside, and that he was not, in reality, numbered with the even death itself, they took their stand eloven Apostles. St. Luke expressly test among the outcasts of Moorfields and Kentifies, without any qualification or reserve, that he was. Which shall we believe the modern of Kingston Common, the colliers of Kingston there is no warrant or support in the Keelman of Newcastle, the notices of Scripture history for this conjecture; there is no mention or autimation of what it sup-poses, in all St. Paul's vandications of als own apostleship, which vindications are copious and minute, especially in his Epistles to the Counthians and the Galatians Why should we attempt to clude the truth: St. Paul was a thirteenth Apostic. "Last of all" Christ "was seen of hun also, as of one born out of due time." Perhaps it was chiefly on this ground that his Apostolical authority was, in some justances, so keenly disputed.

How did he defend it? By appealing particularly to the grace, gifts, and success, with which the Lord had seen fit to honour him. Take a short specimen of his lan-guage: "It pleased God who separated us from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen."49
"I obtained mercy:—and the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus."††— "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain." He that wrought offectually in Peter to the Apostleship of the circumcision, the same was mighty in me toward the Gentiles." He Truly the signs for Apostle were very at a work your of an Apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." "Am I not an Apostle our Lord? Are ye not seen Jesus Christ our Lord? Are ye not my work in the Lord? If I be not an Apostle unto others, yet doubtless I am to you; for the seal or mine apostleship are ye in the Lord.—Mine answer to them that do examine me is this." I

Farther, in the principle of this appear St. Paul had the concurrence and sanction of the most eminent of our Lord's other Apostles. He mentions an interview which Apostles. He mentions an interview which took place between himself and James, Cephas or Peter, and John; and says, who seemed to be pillars, perceived the grace that seas given unto me," the saving and apostolical grace, "they gave to me and Barnabas the right hands of fellowship;" they jointly and severally acknowledged us as follow searcasts in the Lower and according fellow-servants in the Lord; and accordinely consented to a most important division of labour, as evidently intended by their common Master; "that we," it is added, "should go unto the heathen, and they unto the circumcision." a This narration is full of instruction to us. The chief Apostles, they who were pullars of the church, and were so entermed and accounted. and were so esteemed and accounted, sought no mark or evidence of St. Paul's claims but "the grace that was given unto

in." They were satisfied with this. Candid men will not suppose that we

does his history occupy in the Acts of the intend to place any Ministers of Christ in Apostlest. He was avoured with extraor-the present day on a level with the hely dinary "visions and revolutions of the "Apostles of the Contilor;" or that we use to give the monitor encouragement ven," and "into paradian." Was not he confusion and needless, gregularity. By one of the Apostles, B I he not "labour no manus. You of St. Paul, with his signal and owners to the transfer which Washe, endowments, a mosted to the grace which God had conserred upon him, and to the frait of his labours, in proof of the validity of his apostolical annatry, while he was, at the same time, carefully observant of the questry and order! in which his himself "deeders and order" in which he himself required that "and things" should "be lone; I saw you servants of Christ, in every a, in the C by also strive to mainfail practicable order and discipline, may think his youngest to the signs of graces of true to proof that they take, itt the ordinary acties, "recoved a moustry of the Liel Jean, to testify the Gospel of the grace of God," in the discharge of

> a new exceptions, in vain, and more than in vain. They implored help, and received opposition. God was pleased, however, to raise up auxiliaries in the arduous Warfaro from among their own spiritual children-Alone and persecuted, they "laboured" at first; but, after a short time, others began to "cauer into their labours." Workmen multiplied, and the work spread. From Europe these servants of Christ and of souls have at length passed into every other great division of the glabe, still aiming more escially at the dark Galilees of our earth and gladly bestowing their prayers and toils on the unjutored inhabitant of Western Africa, as a Sabbath-breaker, as a glut. onous perand the savages of the Polynesian Isses.—son, and a wine bibber, a friend or compa-The system, beyond the thought and expectations of its first agents, has risen into or der, maturity, and strength . it has flourished for more than a hundred years, and extended its kindly influence in all directions. How many thousands who, but for the instrumentality of Wesleyan Methodism, night have continued in profligacy and guilt, and died in darkuess and dread, have found pardon and holiness in life, peace in death, and, we doubt not, endless rest with God! How many thousands more are happily "journeying unto the place," the heavenly Canaan, "of which the Lord hath said, I will give it you!" And when they say to any one whom they may find in the wilderness, "Come thou with us," it is always with the addition, "and we will do thee good." The Ministers of the Westage good. If the ministers of the Wes-leyan Connexion, urged on by higher mo-tives than flash and blood can give, have es-sayed difficult enterprizes. Have they not sped?" Has not the Lord condescended, in his most undeverved mercy, to seal their call, and prosper their endeavours!— They may at least, turn east, west, north and south, to the "children which God hath graciously given" them, I and say, " if we be not Ministers of Christ unto others, ye doubtless we are to you: for the seal of our ministry are yo in the Lord. Our an-SWER TO THEM THAT DO EXAMINE US IN THIS.

To the opponents of the Wesleyan Methorists we would venture to repeat the wise and officited adminition of Gamaliel: Refrain from these men, and let them slone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found," and we are persuaded that ye would not willingly be found, "even to souls die where dieth. You die while fight against God." The Wesleyan Me- you have a nato live, and think that you thousan seek to do you no harm. They degree agrow apace itilgion. Therefore better sire your Christian welfare, and they will rejoice in your Christian success with a joy most cordial and succere; but they dere not fear your frowns. And "whereto" the

* Rom si 25 f L Cor niv 46 f Antest 54 f Jo by 36 f Bane 2 20 T Judgus v 30 ** Gungston 5

Weslevan Methodista themselves "have attained" in spiritual visition and grace, let thom "walk by the same rule," int them "mind the same thing" " Let them re-

Ye who "labour in the word and doc trino" f among an, whother at home or abroad, "suffer the word of exhortation." Strive to "approve yourselves as the Mi-Strive to "approve yourselves as the distill we are reconciled to one offended broaded so of God.—by pureness, by know, there were the field of the boundaries, by long soffering, by kindness, by conciled to multitudes of their brethren better lifely Ghor, by love antergoed, by the word of truth, by the power of God, by the armour of regireousness on the right hand means of their uncharitableness and divisions it for the boundaries of indifference, and yet true; as unknown, and yet well.

Pastor of the church! feetly graturous, and is in period accord. If the Lord Joses, to testify the Gospel of ance with the termination of the mapping and is in period accord. In the discharge of gray of God," in the discharge of the discharge of the first the first to gray of God," in the discharge of the discharge of the first the first to gray of God," in the discharge of known; as dying, and, behold, ye live; as Perhaps, reader, thou art one of them all men, show which is now then that no may take part of this minister, and aposticity, from which Judas by transgression fell—And their lots; and the lot," guided doubtless by the Lord, to whom humble prayer had been made, "fell upon Matthias; and he manked. They covered not oase, honour, bataut to be wounded and to conquer." I have you done the work? Ass we was numbered with the eleven Apostles." I or each of you, "it revited, to sait in the dist, and tumultuously to strive famed, entreat." "Stand firm as an anagainst thee; so that peaceable passengers was numbered with the eleven Apostles." I or affluence, but souls; and they repaired

LOVE THE BIND OF PERFECTNESS. (Selections from Bezter.)

That which killeth love, killeth all grace and holiness, and killeth souls. That which quoncheth love quencheth the Spirit, a thousandfold more than the restraining of well be called anti-christian. They are dangerously mistaken who think that Satan hath but one way to men'o damnation.— There are as many ways to hell as there deny the loveliness, that is the goodness, of their whom I must love, much more that which represents them as odious. Satar will pretend to any sort of strictness by which he can mortify love. It you can devise any thing that will help to kill men's love, and set the churches in divisions, Satan will be your helper, and will be the me hate Roush Church-tyranry, and religious cruelts against P senters, because gious crueius against it senters, because as they comifrom want of love, so I am sure that the tend to destroy the love of those on who they are inflicted, and to do more hurt their souls than to their be-The dil is not so silly an angler as des. The dill is not so silly an angler as to fish with are hook; nor such a fool as, when beyould damn men, to entreat them openly be damned; nor, when he would kill ma's love, to entreat them plainly not tove but to hate their neighbours; but blocch it by making you believe that their just and necessary cause for it; so that is may on without some for it: so that use just and necessary cause for it: so that use may go on without scruple, and do | again, and not repent—Even they thkilled Christ's Apostles did it as a duty, it a part of the service of God; (John 22;) and Paul himself did once think res that he ought to do many things againshe name, and cause, and service of Jes; and as he did, so he was done by. As measured to others, it was measured him again. But believe it, it is apost to fall from love. Your could die where dath. grow apace isingion. Therefore better understand thempter, and when back-biture are derg or vilifying your neigh-bours, take it signify, in plain English.

"I pray you, love not these men, but h

When love is dead, and yet religion s let thom "walk by the same rule," int them remained to survive, and to be increased by a main steady to the spirit and principle of think what a digenerate, scandalous, hypetheir fathers. It is not their own nufsith uness. If Wesley and dishonourable to God. To preach without their own nufsith uness. If Wesley and dishonourable to God. To preach without love, to hear without love, to pray without love, and to communicate without love, and to communicate without love, to any that differ from your sect. O love, to any that differ from your sect, O what a lostbrome exerifice is it to the God of lovo! If we must leave our gift at the alter till we are reconciled to one effended bro-

cannot safely come near your game or pass the streets. But when you have got the bal, have you done the work? Are you spurn can take it from you! And suppose tain still you are of keeping it; and that one to make it. you could secure all your conquests, are churches licated ever the more! Me ing work is gone; and therefore the **Veorie** posts inner pe conducted paters field bear-connected from the process in the pro the Leelman of Newcastle, the potters of our gifts of unterance doth. That which sauth that "we are more than conquerors," tanketh love banisheth God. That which sauth that "we are more than conquerors," tanketh loves a gainst love is against the design of whon we are "killed all the day long, and for adde their fellow-Ciergyman, but, with Chri. in our redemption, and therefore may be accounted at sheep to the slaugher;" that is, it is more gain and henour to curselves to auffer in faith and patience by our enemies than to conquer them in the field; and it is more profitable also unto them, and tendeth are to the extinguishing of lore. And all to a more desirable conquest of them; betendeth unto this that tendeth to hide or cause when we are conquerors by force, we do but exasperate them, and if we hurt their toolees we harden them the more against our cause, and against the means of their own salvation. Our patient martyrdom and saffering by them may tend at last to open their eyes, and turn their hearts, and save their souls, by showing them the truth, the goodness and power of Christ, and of his wor and Spirit. This is the meaning of being simore than conquerors."

son, and a wine bibber, a friend or companion of publicans and sinners, and as an enemy to Casar too. We are not altogother ignorant of his wishes, as young and mexperienced Christians are. You think when a wrathful envious heat is kindled in you against nen for their fault, that it is certainly a seal of God's exenting. But mark whether it hath not more wrath than down! It is love that must be our union live in it; and whether it tend not more to disgrace youtbrother than to cure him, or The soul is the man; and love is the disgrace youtbrother than to cure him, or ver have the union of a Unrisuan courtainto make parths and divisions than to heat By this shall all men know that ye are
them. If it is so, if St. James be not dethere, if ye have love one to
ceived, you believe not this, pretend
of your zeal (James iii. 15, 16;) and it
into to believe in Jesus Christ, who doth af
hath a worse origin than you suspect. It

firm it. Times of most emptation are times disgrace your brother than to cure him, or ver have the union of a Christian church, hath 2 worse origin than you suspect. It is that I have a suspect and commonly of great-us one of the greatest reasons that maketh of greatest danger, and commonly of great-me hate Roush Church-tyranry, and ren- est sin; and all faithful Pastors must know est sin; and all faithful Pastors must know what are the special temptations of the time and place wherein they live. When had we ever greater temptations to love-killing principles and practices than now! The harder it is for men to love them that hate than that a majorate them waitedly they them, that censure them unjustly, that rethem, that censure them unjustly, that re-vile them, and reproach them, and make them odious, or that hurt them; the more cause have ministers and all Christians to set a double watch upon their love, lest, before they are aware, a fiaming and con-suming zeal do tell others that they "know not what manner of spirit they are of." few know so beinous a sin lo be any sin at all; but all factions and parties are still justifying their love-killing ways, and re-proaching those whom they have wronged; as if when they have sinfully withdraws as if when they have sinfully withdrawn their love from them, it were no crime to take away next their good name, and all that they have power to take away. And shall Ministers stand by, and see men take such am for duly, and see field by abusing his servants; and look for a reward for dividing and pulling down his church, and never tell them what they are long?

Though all nobes Christians abund here.

Though all sober Christians should be by the keepest rebelose of their freen-ries, yet passion and prejudice make it as difficult, that it usually hardcoath it is more in their ma; and this is another thing which citable me the must to abher live

o Pade in W | in v is a Made will be \$ 4 Cor vi 4 4—40 \$ 1 40.25 jd. T dynamic Spiritic in Proposing, flood. In