

having in themselves what may be distinguished as a *natural* and *moral* tendency : the former, referring to the provision made, and for whom ; and the latter, to the effect thereby to be eluded.

The world is the habitation of the creatures made by God, and framed for their benefit and use, but especially for the comfort of man; the various contrivances,—the well adjusted machinery,—the exact and perfect adaptation of every part,—the alternation of season,—the variations of climate,—the diversified and ever sufficient production,—the arrangement of mutual interests,—the superintendence of government,—the intricate revolutions of Providence,—form a grand circle of wisely designed, and intentioned advantage ; and the centre of the lines of radiation, is that being, last in the forming act—but highest in order of Creation—MAN.

Look at the mutual concord and harmony exhibited in Creation, as expressed by St. Clement, in one of his letters to the Corinthian Church. He thus says : " The heavens moving by his administration, are subject to him in peace. Day and night accomplish the course which he has ordained,—not impeding each other. By his appointment, the sun and moon, and companies of stars, revolve round the limits assigned them in concord, without any deviation. In its proper seasons, the earth, according to his will, yields plentiful supplies of food for man and beast, and all living creatures that are upon it—not resisting or changing aught he has prescribed. The untraceable and indescribable floods of the profound abyss, are confined by the same mandates ; the conflux of the immense seas gathered at its creation into its several collections passes not the barriers which he has placed around it ; but as he commanded it—so it does. The ocean, boundless to men, and the worlds beyond it, are governed by the same orders of the Supreme Lord. Seasons of spring and summer, autumn and winter, succeed each other in peace. The quarters of the winds discharge their respective offices in due season, without offending each other. The everflowing springs, created for pleasure and health, reach forth their breasts, without failure or intermission, to sustain the life of men. Even the smallest animals associate together, in concord and peace."

And then, in respect to man : look at the numerous marks of design,—the varied machinery of the human frame,—the packing of its organs,—the balancing of its parts,—the instruments of motion,—the peculiar organizations,—the prospective contrivances,—the relation of its sections, and above all, the immortal principle within—the undying soul.

Who would not say,

How poor, how rich, how abject, how august  
How complicate, how wonderful is man !  
How passing wonder he who made him such :  
Who centred in our make such strange extremes,  
From different natures marvellously mixt,  
Connexion exquisite of distant worlds,  
Distinguished link in being's endless chain,  
Midway from nothing to the Deity !"

The *moral* design of creative power—if it may be so named—appears to be : that man, marking the hand which supplies his wants—the varied arrangement of the Divine Wisdom and goodness in the con-

struction of the world, should not only be excited to wonder and admiration of the Divine Beneficence, but should yield in return, the grateful obedience of his will and affections, thereby, assisting in the accomplishment of the grand design : viz. THE GLORY OF THE DIVINE ARCHITECT.

We look, then, upon Creation as a whole ; view all its complicated mechanism, infinitely diversified arrangement, and mutual harmony and concord, exhibited, not for the abstract purpose of manifesting his excellence to be admired by a rational and intelligent Creation, as an exhibition of wonderful contrivance, but, as the Great Parent of his creatures, actuated by unoriginated benevolence ; desirous of ensuring the welfare, and promoting the happiness of his vast family.—Man—partaking of his bounty, day by day, and being made the recipient of the benefits of a remedial provision to counteract and subdue the effects of disobedient transgression—(while God himself is thereby glorified.)—Man might be led to view himself as magnified by the divine regard, and from this world as a state of probationary preparation for a more elevated and spiritual existence, might finally rise to a state of eternal enjoyment ; and even now, in the light of such benefit, looking abroad over the expanse of Creation, be led to exclaim with David,—“O Lord, how manifold are thy works : in wisdom hast thou made them all !”

#### ENGLISH ETYMOLOGIES.

To the Editor of the Wesleyan.

SIR,—I send you another selection, similar to those which appeared in number six and twelve, of your periodical. The insertion of the same will much oblige,

Yours truly, GAMMA.

*Bishop*, is in Saxon *bisceop*, in Belgic *bischof*, in German *bischoff*, in Danish *biscop* and *bisp*, in Polish *biskup*, in Slavonian *epkop*, in Hungarian *proskop*, in Welsh *esgob*, in Gaelic *easbog*, *eascob*, and *cascof*, in Ethiopic *eskuph*, in Arabic *uskuph* and *askub*, in French *evêque*, in Italian *vescovo*, in Spanish *obispo*, in Latin *episcopus* : all of which are derived from the Greek *Episkopos*, which means an overseer, inspector, a superintendant ; and comes from *epi*, upon, over, and *skeptomai*, to look or view. In the Greek translation of the Old Testament, called the *Septuagint*, it generally corresponds to the Hebrew *pakid*, an overseer, officer, deputy, from *pakad*, to take notice of, visit, review, oversee ; and is applied to an overseer of the army, (Numb. xxxi. 14, Jud. ix. 28) of workmen, (2 Chron. xxxiv. 12—17) of the house of the Lord, (2 Kings, xi. 19) of the tabernacle and its furniture, (Numb. iv. 16) to a civil or religious officer, (Neh. xi. 9, 14, 22) to the officers of the Christian Church, (Isaiah lx. 17) and to Providence, (Job xx. 19) In the New Testament, it is once applied to Christ, (1 Peter, ii. 25 ;) but every where else it is spoken of men who have the oversight of his flock, (Acts xx. 29, Phil. i. 1, 1 Tim. iii. 2, Titus i. 7.)

*Deacon*, is from the Greek *diakones*, which means a servant or minister, from *dia* emph, *koneo*, to minister.

The office of a deacon in the primitive church was to serve in the *agape* or love feasts, to distribute the bread and wine to the communicants ; to proclaim different parts and times of worship in the Churches ; and to take care of the widows, orphans, prisoners, and sick, and were provided for out of the revenues of