

# The Wesleyan.

PUBLISHED UNDER THE DIRECTION OF A COMMITTEE OF WESLEYAN MINISTERS, IN CONNEXION WITH THE BRITISH CONFERENCE.

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

VOL. III.

TORONTO, CANADA, WEDNESDAY, SEPTEMBER 21, 1842.

No. 1

## WESLEYAN CONFERENCE. ORDINATION SERVICES.

### PUBLIC EXAMINATION OF THE YOUNG MEN.

The Religious Services connected with the admission into the Full Ministry of those Candidates for the Ministry who had travelled their full term of probation—four years, commenced on the evening of Monday, in the City-Road Chapel. The Ministers, as usual, took their places as in Conference, the Candidates occupying the front of the Galleries,—the remainder of which, with the side aisles, were devoted to the people.

At six o'clock, the President, Dr. HANNAH, commenced the proceedings by giving out the 700th hymn—"Lord of the harvest, hear," &c.—after which, the Rev. S. JACKSON and the Rev. T. GALLAND, A. M., engaged in prayer.

The PRESIDENT then said—When we proceed, as a body of christian ministers, to set others apart for this important office, we feel that we are engaging in that duty which is more especially connected with ministerial responsibility, and we are exceedingly desirous that, in such a matter as this, we shall be guided by the Lord, the Holy Spirit. We know that there are essential conditions required in the case of those to whom the ministry of the gospel is committed. Two of these, and the leading ones, Paul has particularly named—personal fidelity and aptness to teach—personal fidelity, as christian men who devote themselves to the Lord Christ,—and aptness and competency to teach, that they may be enabled, by the grace of Christ, to admonish and edify others. Nor would we willingly lay hands on any one, of whose personal christianity and hopeful gifts we had not good and satisfactorily evidence. The private examinations of these young men have been very satisfactory to those who were present at them. As far as we are able to ascertain, they are "faithful" men, and, by the grace of God "able to teach others also;" and we would, in sincerity and truth, set them apart to that office to which we believe they are called, with fervent prayers to God that they may obtain mercy to be faithful. We wish, as far as the time allows, on this and the following evening, that our young brethren should give a public testimony of their personal conversion, their call to the ministry, and their present religious experience. The time will not allow us to call upon every one; but the congregation may be assured, that those who may not have an opportunity of speaking, have given full satisfaction in these respects, to those who may have carefully conversed with them in private.

The SECRETARY then called over the names of the Candidates, as follows, each rising in answer to the call.

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|--------------------|-----------------------|
| Uriah Butters.     | Joseph Midgler.       |
| Samuel Lucas.      | Benjamin G. Mitchell. |
| Joseph Akhill.     | William Moss.         |
| Matthew Andrew.    | Joseph Mycock.        |
| W. R. B. Arby.     | Dixon Naylor.         |
| William Arbur.     | Charles North.        |
| Edward Baylis.     | William North.        |
| Henry Botterell.   | Henry Owen.           |
| Edward Bramford.   | Frederick Payne.      |
| William Bramford.  | Joseph Prebber.       |
| Thomas Brookes.    | William T. Radcliffe. |
| Thomas Brunwell.   | John Ralph.           |
| John R. Chambers.  | William Roberts.      |
| William Clegg.     | Edward Sackett.       |
| Walter Coats.      | William Shearman.     |
| William J. Dawson. | John Smart.           |
| William F. Deania. | Samuel T. Praston.    |
| James Emory.       | John Straker.         |
| James S. Haigh.    | Edward Stokes.        |
| Robert H. Hara.    | Ebenezer Torrey.      |
| Henry Hasling.     | Samuel Walker.        |
| Edward Horton.     | Lewis Williams.       |
| Michael Johnson.   | Thomas Williams.      |
| Thomas O. Keywell. | William Wilson.       |
| Robert Keywell.    | Thomas S. Wood.       |
| Henry Kirkland.    | Frederick F. Woolley. |
| James Lisle.       |                       |

The following candidates were then called upon in succession: URIAH BUTTERS, WILLIAM ARTHUR, (a returned Missionary), EDWARD BAYLIS, JOSHUA PRIESTLEY, (formerly an independent minister,) THOMAS

WILLIAMS, THOMAS BROOKES, WILLIAM CLEGG, JUN., JOHN STRAKER, FREDERICK PAYNE, BENJAMIN J. MITCHELL, MICHAEL JOHNSON, and JOSEPH AKHILL. It would be impossible, within our limits, to give in detail their respective statements, which occupied several hours, and were listened to, by an overflowing congregation, with deep and unwearied attention. Suffice it to say, that the testimonies given by all were most clear and satisfactory, on the grand essentials mentioned by the President—the soundness of their personal conversion, their continuance in a state of grace, and their divine call to the ministry.

The proceedings were closed, as usual, by singing and prayer.

On the following evening, (TUESDAY,) these interesting services were continued, in the same chapel, when eleven of the Candidates were called upon, and gave similar and not less satisfactory testimony, on the points required preparatory to admission into the Wesleyan Ministry. Their names were—W. R. B. ARBY, JOHN R. CHAMBERS, WALTER COATS, WM. P. DENNIS, ROBERT H. HARE, DIXON NAYLOR, HENRY HASLING, ROBERT KENWORTHY, HENRY KIRKLAND, JOSEPH MIDDLEY, and JOHN RALPH.

In almost every instance, on this as well as on the preceding evening, the Candidates were the children of pious parents, and, at a very early age, had been made the subjects of an inward and spiritual change. Several of them had been students in the Theological Institution, and spoke, in grateful terms, of the benefits, religious and intellectual, which they had derived from the advice, instructions, and examples of the Tutors and Governors.

### THE ORDINATION.

Long before the commencement of the services on Wednesday evening, the Chapel was crowded to excess. The young men, for ordination, were placed in alternate pews immediately in front of the platform, the vacant pews being reserved for the passage of the Ministers who were to take part in the ceremony.

The proceedings commenced with the hymn on the 544th page, after which Bishop SOULE and the Rev. G. MARSDEN engaged in prayer.

The names of the Candidates having been called over.

The PRESIDENT said—These are they whom we propose, God willing, this day to ordain to the office of the Christian Ministry, for, after due examination, we find not to the contrary, but that they are rightfully called to that function and ministry, and that they be persons meet for the same. They have passed through several examinations of a close and searching kind,—two of which have taken place during the sitting of the present Conference. So far as we are able to judge, they are persons who have experienced true conversion to God,—who are called by the Holy Spirit to the office and work of the Christian Ministry,—and who can now meekly rejoice in the life and power of that godliness which they wish to spend their lives in preaching to others. We would not "lay hands suddenly" on any man; for we are deeply convinced of the importance of engaging those only in the service of the Christian ministry, whom God hath already chosen for himself. We would fervently implore the prayers and intercessions of our Christian friends, that all who are set apart for the Christian ministry, may be men "full of faith and of the Holy Ghost,"—prepared, scripturally prepared, for the important task which they essay. And we would also solicit the prayers of this congregation especially, on behalf of those who are to be now solemnly ordained and devoted to the service of the sanctuary. Brethren, pray for them;—that they may be filled

with the Holy Spirit's gifts,—that they may "obtain mercy of the Lord to be faithful,"—that they may, during their lives, preach the pure doctrines of our God and Saviour,—that they may "not count their lives dear" unto themselves, so that they may finish their course with joy, and the "industry" which they are now to receive, through our hands,—but we trust also for the Lord Jesus,—to testify the gospel of the grace of God." And may it please God to raise up holy, active, and zealous ministers of the true sanctuary, in all the parts of this fallen world, and to hasten the time when, through the ministry of these his servants, and by the plentiful effusion of his Spirit's grace, the whole earth may be filled with the knowledge of his glory.

The PRESIDENT then devoutly offered up the prayer in the Liturgical Service—"Almighty God, the giver of all good things;" after which he read the Epistle, (Eph iv 7 to 13), "Unto every one of us is given," &c., and the Gospel, John x 1 to 16), "Verily, verily, I say unto you," &c.

Turning to the Candidates, he next impressively read the Exhortation—"Ye have heard, brethren," &c.; and then proceeded to put the Ordination Questions, which were deliberately and distinctly answered.

The vast congregation remained a short time in secret devotion, after which the President read the Ordination Prayer—"O Almighty God and Heavenly Father"

The ceremony of "laying on of hands" was then proceeded with; the President, Ex-President, and Secretary, with two other preachers, as in former years, placing their hands upon the head of every candidate. In this service, the Venerable Bishop SOULE took a part. Each candidate, on the imposition of hands, was addressed in the appointed form—"Mayest thou receive the Holy Ghost," &c.; and to every one was delivered a copy of the Holy Bible, with the injunction, "Take thou authority to preach the word of God," &c.

The proceedings were conducted with great order and solemnity, and concluded with singing and prayer.

### THE CHARGE.

On Thursday evening, the Rev. JAMES DIXON, Ex-President, delivered the CHARGE to the recently-ordained Ministers in the Conference-Chapel, City-Road.

A hymn was sung,—certain appropriate portions of Scripture were read,—and the Rev. ROBERT NEWSTEAD, and the Rev. THOMAS SARGENT, from America, engaged in prayer.

The Ex-PRESIDENT commenced his address by saying, that he deeply felt the importance of the duty which he was called to discharge; that for its right and efficient discharge the sacred aid of the Lord, the Spirit, was necessary; and that he trusted that the whole congregation would pray earnestly that that aid might be vouchsafed to him. He then observed that much had been said on the subject of what was called the *Apostolical succession*.

"Whether we are in that succession or not, is a question into which I will not now venture; but this I will say, that it will assist you"—addressing the young ministers, who at the time were all standing in the front seats of the gallery,—to feel upon the present occasion as you ought, if I remind you that you are called to do *Apostolical work*; to go among men, being the instruments of their conversion to God; thus to fill the church with suitable members, and finally to fill heaven itself with redeemed and happy souls."

He added—  
"Whether we are in what some call emphatically—the *line*,—the line, that is to say, of the apostles, is a question with which I again at present decline having any thing to do. But there is a fact with which we are most certain, namely, that we are the successors of men who in their generation were exceedingly wise, and

holy, and useful. We stand in the line of the Wesleys,—the Fletchers,—and other such truly sainted men, who have gone before us. They have laboured, and we have entered into their labours, and thus stand in a most honourable succession and line.

This, (further observed the Rev. Gentleman,) is the most impressive and solemn period of your existence. It must place you in a position of transcendent honour and usefulness,—or, allow me to tell you, if you are not faithful to your vows and to the trust reposed in you, it will be the most disgraceful of your lives. Both views may assist you to attain a solemnity of mind, befitting the occasion, befitting your position, and befitting that relation into which you are now brought to the methodist ministry and the methodist connexion. I propose to address you as plainly and as affectionately as a deeply interested and affectionate heart will allow from—  
1 Tim. iv. 16.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself; and them that hear thee."

The apostolic address to Timothy refers, I. To his personal conduct—"Take heed to thyself;"—II. to the doctrine he ought to preach—"and unto the doctrine;"—and then, III. These two are urged on a particular ground—"for in doing this—(continuing in them,)—thou shalt both save thyself and them that hear thee."

In addressing you on the subject of your personal conduct I shall take the liberty of 1st, inviting your attention to your personal religion and spirit;—then, to the example you ought to set to the believers, as stated in the context, and then, thirdly, to the duty of stirring up that ministerial gift which has been imparted to you, mentioned also in the context as conferred upon Timothy by the imposition of the hands of the presbytery.

I address you plainly on the question of your religious spirit and life. You have been admitted to this holy ministry, first and primarily, on evidence given of your conversion to God. You would not have been so admitted, and ought not to have been so admitted, had you not given satisfactory proof that it had pleased God to bring you to a saving acquaintance with himself. We hold it as a principle never to be questioned,—never to be deviated from on any account whatever, that a gospel ministry must be a converted one. We never can allow that mere mental endowments, high scholarship, the possession of rank or property, or any other kind of external qualifications, can give a right to any one to take upon himself the office of the ministry. This, with us, is a settled question; and we believe that it stands intimately connected—essentially connected indeed—with the perpetuity of our spiritual work, the conservation of our doctrines, the right administration of our discipline,—and also the security of the great ends we propose—the conversion of sinners, and the enlargement of the kingdom of God. Unholy hands have no right to touch the sacred ark: they can not touch it without conveying the impress of their own impurity. We mean by a converted ministry, that you have personal conversion—the attainment of the forgiveness of sin. You have stated most explicitly that you have believed to the saving of your souls,—that you have received God's justifying grace,—that you have been blessed with adopting love and the witness of the Spirit,—that your hearts have been changed and regenerated,—and that you have been led, by divine influence, to consecrate yourselves to God first, and then, secondly, to this ministry. Now, if it is wholly right that you should be admitted into the ministry only on evidence given of personal conversion and piety,—if you can only have a right to enter upon this work on the ground of your personal