



old regimen, were concerned that a secular Prelacy should not be substituted in the room of the ecclesiastical. The Commons, on the other hand, were equally vigilant to prevent any spiritual authority to succeed the past, which would perpetuate the same evils under a different name." This led the Parliament to convene the "Assembly of Divines," to give their judgments on such questions as the Lords and Commons might submit to their deliberation. The majority of this Assembly were the children of Oxford and Cambridge, who had filled distinguished situations within the pale of the Establishment; though, in the period spoken of, they had become Presbyterians. There were a few Erastians, who derived their chief support from Lawyers, especially Selden and White-lock. But the great controlling and modifying power, with which the Presbyterians had to contend, was found in the friends of a small body of returned exiles, who had embraced the principles of Independents.

Mr. Westley, on his entrance and continuance at Oxford, found Independents of great name, in the high places of that University. Dr. Thomas Goodwin, the President of the Magdalen College, had from among the collegians, what was then termed "a gathered church," in which was found Stephen Charnock, Theophilus Gale, John Howe, &c.; men afterwards of great celebrity; Dr. John Owen also, who had lately been appointed Vice-Chancellor of Oxford. He found the University in great disorder; set himself vigorously to correct these evils, and happily succeeded. Among the students he acted as a father: the vicious he discouraged and punished; but the modest, diligent, and worthy he encouraged and rewarded. Among the latter was Mr. Westley. Dr. Calamy states, "During his stay at Oxford, he was taken notice of for his seriousness and diligence. He applied himself particularly to the study of the oriental languages, in which he made no inconsiderable progress. Dr. Owen, who was at that time Vice-Chancellor, had a great kindness for him," &c. Ingenuous and right-hearted young men become greatly attached to those who are pleased thus generously to notice and kindly to patronize them. In this case, the young, diligent, and plastic student was worthy of his distinguished friend; and it is no matter of surprise, on this ground only, that on Church government, and perhaps on other subjects, he became a convert to his patron, the Vice-Chancellor.

John Westley having honourably acquitted himself at Oxford, and taken his degree, is next found at Melcombe, or, as the united towns are now known, at Weymouth. To Oxford he had taken the inestimable treasure of genuine piety: this he not only held fast, but also associated with it valuable accredited learning; and, as proof of both his piety and wisdom, immediately on his return to Dorset, he is found in the closest connexion with the Christian church. His collegiate education had not led to vanity, nor to suppose himself too great or too learned to be, what was his best, his ennobling distinction, namely, a humble Christian. Duty, as he apprehended it, led him not to the most honoured, but the

"gathered church" at Weymouth. He thus avoided the snares of the world, so dangerous to the young; and took the best means, in communion with the wise and the good, to learn those lessons of self-distrust, and detain that degree of piety, for which nothing can be equivalent in a Christian Minister. Awaiting the voice of heaven, to this important work he was in due time called; first, occasionally among his own people, at Radipole, also, which is two miles distant from Weymouth; and among the seamen along shore. These labours were not only approved by judicious Christians and able Ministers, but were also attended with success, in the apparent conversion of souls. At length he was fully dedicated to the Ministry: his own church, by fasting and prayer, recommended him to the proper ecclesiastical authorities: when examined and approved by these, he was appointed by the Trustees in May, 1658, to the vicarage of Winterbourne-Whitchurch, in Dorsetshire. The following is copied from the ecclesiastical records of this parish:—

"WINTERBOURNE-WHITCHURCH.

"Vicars—Tobias Walton, 1603. John Westley, M. A. 1653; ejected, 1662. Edward Sutton, instituted, 1679."

Winterbourne-Whitchurch is on the great western road, five miles from Blandford, towards Dorchester. To the traveller going westward, the church is the most conspicuous object, as he descends to the village; but coming from the west it is hid, until he ascends the hill on the western extremity. The income of Mr. Westley's vicarage was not above £30 per annum; and it is not known that Turnwood, an adjoining village, where he occasionally preached, afforded him any thing additional. When appointed to his living, he was promised an augmentation of £100 per year; but the great and rapid political changes of his day prevented this from ever coming to his hands.

Being settled, and Providence apparently directing his way, he soon suitably married. The wife of his youth, and who long survived him as his "desolate widow," would not be otherwise known to posterity, than the niece of Dr. Thomas Fuller, but by the following letter from the late Rev. John Wesley to his brother Charles. The date is London, January 15th, 1768; and it states, "So far as I can learn, such a thing has scarce been for these thousand years before, as a son, father, grandfather, *atavus, tritavus*, preaching the Gospel, nay, and the genuine Gospel, in a line. You know, Mr. White, some time Chairman of the Assembly of Divines, was my grandfather's father." By this letter, so happily preserved, we may learn the estimation in which Mr. Westley was held, by his connexion with Ministers, certainly among the most distinguished in the west of England. In the days of John Westley, there were two very celebrated men, whose name was John White. The one, the Assessor in the Assembly of Divines, and better known as the Patriarch of Dorchester: the other whom Clarendon designates "a grave lawyer," was the member for Southwark, 1640, and Chairman of

the Committee to which the petitions against some of the Clergy were referred. Unless there is some mistake, the Wesleys are descended from both these John Whites. In the "Complete History of the most Remarkable Providences," printed by John Dunton, 1697, chap. cxlvii., p. 157, this statement may be found: "The following epitaph was written on the tomb-stone of John White, Esq., Member of the House of Commons, 1640; and father to Dr. Annesley's wife, lately deceased:—

*Here lies a John, a burning shining light,  
Whose name, life, actions, all alike were WHITE.*

From these names it is not too much to infer the reputation and worth of the young Vicar of Whitechurch; but the time speedily came when they could be of no advantage to him. Some four months after Mr. Westley obtained this vicarage, Cromwell fell; and in consequence of the changes that ensued, Mr. Westley never obtained his promised augmentation, and he was obliged to set up a school for the support of his family. His friends, whatever their previous ability, were rapidly becoming powerless. Dr. Fuller might possibly have served his niece and her husband; but in 1661 death took him away. When Dr. Calamy wrote, and described Mrs. Westley as the niece of Dr. Fuller, the latter was in high repute. But the name of John White and Dr. Burgess had sunk; thick dark clouds had obscured their worth; and to have spoken of John Westley as the son of John White, and the nephew of Dr. Burgess would have been no honour. We learn, in fact, that he was among the early sufferers, and that by an order of the Privy Council, dated July 24th, 1661, he was ordered to be discharged, on taking the oath of supremacy and allegiance. Very likely his imprisonment had been for some time, as more than twelve months had elapsed since the Restoration, to the order above noticed. To this Mr. Westley no doubt refers, in his conference with the Bishop of Bristol, who told him that by the oath of these agents he had been reported as a suspicious and dangerous person. With as much conscious integrity as dignity, he replied, "If it be enough to accuse, who then shall be innocent? There were no oaths given or taken; the matters laid against me are either invented or mistaken, and gentlemen, by others misinformed, proceeded with heat against me. Whatever imprudencies I have committed in matters civil, I have suffered for them." The Bishop assured him, that he would not meddle with him, and with "Farewell, good Mr. Westley," the conference was kindly concluded. There is no evidence that this Prelate ever regarded him in any other aspect, than "good Mr. Westley." How rapid and strange are the changes and events of life! About 1661, the Vicar of Whitechurch stood before Bishop Ironside as an accused person, and was treated with Christian courtesy. The Ironsides were a Dorset family; and the writer well remembers, when first stationed in Weymouth, his having visited a collateral branch, if not a direct descendant from the Bishop of Bristol, to take to her some small means of comfort from the people raised up by the grandson of the very person who stood reproached before her dignified

relative. So strangely do the circumstances of families change in a century and a half!

But though unmolested by the Bishop, there were other persons of figure in the neighbourhood, as the Tregonnells, Freke, &c., whose residence was within some two or three miles of Whitechurch, who were too much Mr. Westley's enemies to permit him quietly to continue in his parish, till ejected by the Act of Uniformity. Reference has been already made to his first imprisonment and discharge. In the beginning of 1662 he was again seized, one Lord's day morning, as he was leaving the church, taken immediately to Blandford, and committed to prison. But after he had been some time confined Sir Gerard Napper, who, as Dr. Calamy reports, was the most furious of all his enemies, and the most forward in committing him, broke his collar-bone, and was so softened by this sad disaster, that he sent to some persons to bail Mr. Westley, and told them that if they would not, he would do it himself. Thus he was set at liberty, but bound to appear at the assizes, where he was treated much better than he expected. In his diary he has recorded the mercy of God to him in these events: in rising up several friends to *open him*, in inclining a Solicitor to undertake his cause, in restraining the wrath of man; so that even the Judge, though a very choleric man, spake not an angry word.

The time had now arrived when the tide that had so strongly set in, began to carry before it whatever bore the hateful name of Puritanism. The Act of Uniformity was framed and passed, received the royal assent, May 1662, and was to be put in execution the 24th of the following August. By this Act, those that would not submit to the re-ordination, perjure themselves by violating oaths which they had most solemnly taken, consent to political opinions which they had abjured, and swear that the Book of Common Prayer contains nothing contrary to the word of God:—all that could not conscientiously meet these demands, without any fitness to fall back on, as the sequestered Clergy had, were to be cast with their families, on the mercy of divine Providence and the world. Bartholomew-day was chosen, because then the tithes of the year became due; so that not only ejection, but immediate want as well, tested the principles of many among these most excellent men.

Mr. Westley on the 17th of August, 1662, delivered his farewell sermon at Whitechurch, from Acts xx. 32, to a weeping auditory; and in the church his voice was heard no more. Oct. 26th, the place was by an apparitor declared vacant, and an order was given to sequester the profits: but his people had given him all these. On the 22d of the following February he sought an abode for himself and family at Weymouth, where he was well known, and in other days had been deservedly honoured. But the hand of oppression followed him: he was refused a place of rest; and as a person unworthy a home therein, he was driven from town, and sought shelter as it could be found at Bridgewater, Ilminster, and Taunton. His case was greatly commiserated; and the God of the

oppressed disposed many to become his friends, who were very kind to him and his numerous family. In May, 1663, some benevolent gentleman, whose name the writer would gladly recover and hand to posterity, but cannot, the proprietor of a very good house at Preston, three miles north-east from Weymouth, gave Mr. Westley liberty to make it his abode, without the payment of any rent. To this village he immediately retired; there as far as Dr. Calamy, Wood, and Hutchins are worthy of credit, Samuel, afterwards of Epworth, was born; and in this retreat the father and family found a refuge.

The thankfulness with which Mr. Westley retired to this village, as his earthly rest, is thus recorded in his diary:—"1. That he who had forfeited all the mercies of life should have any habitation at all; and that 2. When other precious saints were utterly destitute; and 3. That he should have such an house of abode, while others had only poor mean cottages." While thus adoringly thankful to the God of his mercies, he had much perplexity as to what was his direct duty in return, whether, as he was silenced at home, he should not go to either Surinam or Maryland, and make known the Gospel of his merciful God there:—he at length resolved to remain at home, and take his lot in the land of his birth. The next question that perplexed him was, whether it was his duty to worship in that Establishment by which he had been ejected: this he also thought it his duty to do, that he might honour the word of God, and public worship as the ordinance of God; and so far have communion with those who held the Head, and whose lives were unblamable. Though he resolved to remain at home, yet he could not think that he who is Head in all things to his church, and from whom he had received the ministry, required him to be entirely silent. Mr. Westley therefore preached occasionally to a few good people at Preston; at Weymouth, also, as he had opportunity; and he was at length called by a number of serious Christians at Poole to become their Pastor, to whom he sustained this relation, preached and administered the ordinances, as circumstances would allow him to the day of his death. Some of the Nonconformist brethren in Dorset did this openly, and at all hazards; but Mr. Westley thought it his duty to beware of men: that prudently he should preserve his liberty and his opportunity to minister in holy things as long as he could; and not by the openness of one meeting to hazard the liberty of all meetings. Yet he was often disturbed, several times apprehended, and had to endure imprisonment, and many straits and difficulties; yet Dr. Calamy adds, he was wonderfully supported and comforted, and many times very seasonably and surprisingly relieved and delivered. But at length, the removal of many eminent Christians to another world, who had been his intimate acquaintance and kind friends, the great decay of serious religion, and the increasing rage of his enemies, manifestly seized and sunk his spirits; and he was taken out of this vale of tears into the invisible world, "where the wicked cease from troubling, and the weary are at rest," when he

had not been much longer an inhabitant here below, than his blessed Master, whom he served with his whole heart, according to the best of his light. "They that turn many to righteousness shall shine as the stars for ever and ever."

John Westley, whether regarded as a son; a pious, studious, and exemplary young man; the friend of men whose piety and learning have commanded the respect of the Christian world, and never more than at present; as a Christian minister, parent, and one who, in the spirit of his blessed Master, suffered contumely and wrong; is deserving of a lasting memorial in whatever is Wesleyan. True, he held his own opinions on church government. They were those of education. He embraced them at Oxford. Whether we think them the best or not; at least it was no crime in young Westley to hold what Goodwin, Owen, and John Howe approved.

As to his fidelity to the then national government; he had, in common with the best men of the land, sworn allegiance thereunto; and very likely, all things considered, it might appear to him as the best that could be established. But he revered the word of God more than any other opinion. By this he had learned that submission, on Christian principles, to government, is the duty of all Christians, and especially of all Christian Ministers. He was no anarchist.

His religious opinions were fixed; yet he was neither a violent sectarian, nor a furious zealot. That he might honour the worship of God, and hold communion with the good, from whom only in minor matters he differed, he, like his fellow-collegian, John Howe, was an occasional Conformist. His principles were firm, they were tested by sufferings; but on matters of opinion, his charity was greater. His mind was not of that caste, which differs from others, for the mere sake of doing so; much less for the mere vaunt of liberty. In reference to this, a learned, pious, and conscientious Episcopalian sufferer writes: "For pleasure, I profess my sense so far from doting on that popular libel, liberty, that I hardly think it possible for any kind of obedience to be more painful than an unrestrained liberty: where there are not some bounds of Moderates, of laws, of piety, of reason in the heart, every man would have a fool, they say—I add, a mad tyrant—to his master, that would multiply him more sorrow than the briars and thorns did Adam, when he was forced from the Eden, at once, and the restraint of paradise, and was, sure, greater slave in the wilderness, than in the enclosure."

The late division of the Weymouth Circuit has led the name of Wesley to be again heard in that part of Dorset, where John Westley was best known, and greatly beloved. In the village of Whitechurch from which the Vicar was driven, the Wesleyans have a place of worship, and a small society. But who will arise and suitably befriend the county town, Dorchester?—the town of "Mr. White, sometime Assessor of the Assembly of Divines;" the birth-place of his daughter, the late John Wesley's great-grandmother; where his grandfather probably, his father certainly,

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received his grammar learning. Who will suitably befriend Dorchester, that a decent chapel may be erected there; monumental, in honour of Wesley and of White? At Preston, there has been a Wesleyan chapel and society for some time. To this the writer, some few years since, was accustomed regularly to go; and in truth he may add, seldom without holding sorrowful communion with one who has thus become cradled in the warmest sympathies and affections of the heart. In this and that house; lonely dell; retired spot, amid the rocks on the shore; he has seemed to behold, converse, and sympathize with him, the man whose spirit was crushed; the Christian hunted to obscurity; the Minister, whose lamp though lighted in the skies, was wickedly quenched in the rampant spirit of persecution. He has then gone to the churchyard to seek his grave;—but no stone tells where he sleeps! May British Christians be devoutly thankful to God for better days; and may they long, long continue! May Christian and moderate men rule in the state, and in our churches; and may honour and deference be ever cheerfully tendered to whom they are due.

### Chological.

#### THE NATURE, SUBJECTS, AND MODE OF CHRISTIAN BAPTISM.

BY REV. B. W. G.

THE obligation of baptism rests upon the example of our Lord, who, by his disciples, baptized many; that by his discourses and miracles were brought to profess faith in him as the Messiah; upon his solemn command to his Apostles after his resurrection, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. xxviii. 19; and upon the practice of the Apostles themselves, who thus showed that they did not understand baptism like our Quakers, as a mystical sense. Thus St. Peter, in his sermon upon the day of pentecost, exhorts, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost," Acts ii. 38.

As to this sacrament, which has occasioned endless and various controversies, three things require examination,—its NATURE; ITS SUBJECTS; and ITS MODE.

I. ITS NATURE. The Romantics, agreeably to their superstitious opinion as to the efficacy of sacraments, consider baptism administered by a priest having a good intention, as of itself implying the merits of Christ to the person baptized. According to them, baptism is absolutely necessary to salvation, and they therefore admit its vanity when administered to a dying child by any person present, should there be no priest at hand. From this view of its efficacy arises their distinction between sins committed before and after baptism. The hereditary corruption of our nature, and all actual sins committed before baptism, are said to be entirely removed by it; so that if the most abandoned person were to receive it for the first time in the article of death, all his sins would be washed away. But all sins committed after baptism, and the infusion of that grace which is conveyed by the sacrament, must be expiated by penance. In this notion of regeneration, or the washing away of original sin by baptism, the Roman Church followed St. Augustine; but as he was a predestinarian, he was obliged to invent a distinction between those who are regenerated, and those

who are predestinated to eternal life; so that, according to him, although all the baptized are freed from that corruption which is entailed upon mankind by Adam's lapse, and experience a renovation of mind, none continue to walk in that state but the predestinated. The Lutheran Church also places the efficacy of this sacrament in regeneration, by which faith is actually conveyed to the soul of an infant. The Church of England, in her baptismal services, has not departed entirely from the terms used by the Romish Church from which she separated. She speaks of those who are by nature "born in sin," which are, however, words of equivocal import; and she gives thanks to God "that it hath pleased him to regenerate this infant with his Holy Spirit," probably using the term regeneration in the same large sense as several of the ancient fathers, and not in its modern theological interpretation, which is more strict. However this be, a controversy has long existed in the English Church as to the real opinion of her founders on this point; one part of the clergy holding the doctrine of baptismal regeneration, and the other taking different views not only of the doctrine of Scripture, but also of the import of various expressions found in the Articles, Catechism, and offices of the Church itself. The Quakers view baptism only as spiritual, and thus reject the rite altogether as one of the "hegaly elements" of former dispensations; while the Socinians regard it as a mere mode of professing the religion of Christ. Some of them indeed consider it as calculated to produce a moral effect upon those who submit to it, or who witness its administration; while others think it so entirely a ceremony of initiation into the society of Christians from Judaism and paganism, as to be necessary only when such conversions take place, so that it might be wholly had away in Christian nations.

We have called baptism a federal transaction; an initiation into, an acceptance of, the covenant of grace, required for us by Christ as a visible expression and act of that faith which he has made a condition of our salvation. It is, however, of so much importance to establish the covenant character of this ordinance, and so much of the controversy as to the proper subjects of baptism depends upon it, that we may consider it somewhat at large.

That the covenant of Abraham, of which circumcision was made the sign and seal, Gen. xvii. 7, was the general covenant of grace, and not wholly, or chiefly, a particular national covenant, may be satisfactorily established.

The first and chief in it was, that God would "greatly bless" Abraham, who by consequence should comprehend the promise, "I will multiply us, we learn from St. Paul, in conformity to the blessing of his justification by the imputation of his faith for righteousness, with all the spiritual advantages consequent upon the redemption which is established between him and God, in time and eternity. The second promise in the covenant was, that he should be "the father of many nations," which was also taught by St. Paul to interpret more with reference to his spiritual seed, the followers of that faith which of cometh justification, than to his natural descendants. "That the promise might be sure to all the seed, not only to that which is by the law, but to that also which is by the faith of Abraham, who is the father of us all,"—of all believing Gentiles as well as Jews. The third stipulation of God's covenant with the patriarch, was the gift to Abraham and his seed of "the land of Canaan," in which the temporal promise was manifestly but the type of the higher promise of a heavenly inheritance. Hence St. Paul says, "By

faith he sojourned in the land of promise, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the promise;" but this "faith" did not respect the temporal promise; for St. Paul adds, "they looked for a city which had foundations, whose builder and maker is God," Heb. xi. 19. The next promise was, that God would always be "a God to Abraham and to his seed after him," a promise which is connected with the highest spiritual blessings, such as the remission of sins, and the sanctification of our nature, as well as with a visible church state. It is even used to express the felicitous state of the church in heaven. Rev. xxi. 3. The final engagement in the Abrahamic covenant was, that in Abraham's "seed all the nations of the earth should be blessed;" and this blessing, we are expressly taught by St. Paul, was nothing less than the justification of all nations, that is, of all believers in all nations, by faith in Christ:—"and the Scripture, foreseeing that God would justify the heathen by faith, preached before the Gospel to Abraham, saying, In thee shall all nations be blessed. So that they who are of faith are blessed with believing Abraham;" they receive the same blessing, justification, by the same means, faith. Gal. iii. 8, 9.

This covenant with Abraham, therefore, although it respected a natural seed, Isaac, from whom a numerous progeny was to spring; and an earthly inheritance provided for this issue, the land of Canaan; and a special covenant relation with the descendants of Isaac, through the line of Jacob, to whom Jehovah was to be "a God," visibly and especially, and they a visible and "peculiar people;" yet was, under all these temporal, earthly, and external advantages, but a higher and spiritual grace, embodying itself under these circumstances, as types of a dispensation of salvation and eternal life to all who should follow the faith of Abraham, whose justification before God was the pattern of the justification of every man, whether Jew or Gentile, in all ages.

Now, of this covenant, in its spiritual as well as in its temporal provisions, circumcision was most certainly the sacrament, that is, the "sign" and the "seal;" for St. Paul thus explains the case: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." And as the rite was enjoined upon Abraham's posterity, so that every "uncircumcised man-child, whose flesh of his foreskin was not circumcised on the eighth day," was to be "cut off from his people," by the special judgment of God, and that because "he had broken God's covenant," Gen. xvii. 14, it therefore follows that this rite was a constant publication of God's covenant of grace among the descendants of Abraham, and its repetition a continual confirmation of that covenant, on the part of God, to all practising it in that faith of which it was the ostensible expression.

As the covenant of grace made with Abraham was bound up with temporal promises and privileges, so circumcision was a sign and seal of the covenant in both its parts,—its spiritual and its temporal, its superior, and inferior, provisions. The spiritual promises of the covenant continued unrestricted to all the descendants of Abraham, whether by Isaac or by Ishmael; and still lower down, to the descendants of Esau as well as to those of Jacob. Circumcision was practised among them all by virtue of its divine institution at first; and was extended to their foreign servants, and to proselytes, as well as to their children; and wherever the sign of the covenant of grace was by divine appointment, there it was as a seal of that covenant, to all who believingly used it; for we read of no restriction of its spiritual blessings, that is, its saving engagement, to one line of descent from Abraham only. But over the temporal

branch of the covenant, and the external religious privileges arising out of it, God exercised a rightful sovereignty, and expressly restricted them first to the line of Isaac, and then to that of Jacob, with whose descendants he entered into special covenant by the ministry of Moses. The temporal blessings and external privileges comprised under general expressions in the covenant with Abraham were explained and enlarged under that of Moses, while the spiritual blessings remained unrestricted as before. This was probably the reason why circumcision was re-enacted under the law of Moses. It was a confirmation of the temporal blessings of the Abrahamic covenant, now, by a covenant of peculiarity, made over to them, while it was still recognised as a customary rite which had descended to them from their fathers, and as the sign and seal of the covenant of grace with Abraham and with all his descendants without exception. This double reference of circumcision, both to the authority of Moses and to that of the patriarchs, is found in the words of our Lord, John vii. 22: "Moses therefore gave unto you circumcision, not because it is of Moses, but of the Fathers;" or, as it is better translated by Campbell, "Moses instituted circumcision among you, (not that it is from Moses, but from the patriarchs,) and ye circumcise on the Sabbath. If on the Sabbath a child receive circumcision, that the law of Moses may not be violated," &c.

From these observations, the controversy in the apostolic churches respecting circumcision will derive much elucidation.

The covenant with Abraham prescribed circumcision as an act of faith in its promises, and a pledge [to perform its conditions] [on the part of its descendants.] But the object on which this faith rested, was "the seed of Abraham," in whom the nations of the earth were to be blessed: which seed, says St. Paul, "is Christ;"—Christ as promised, not yet come. When the Christ has come, so as fully to enter upon his redeeming offices, he could no longer be the object of faith, as still to come; and this leading promise of the covenant being accomplished, the sign and seal of it vanished away. Nor could circumcision be continued in this view, by any, without an implied denial that Jesus was the Christ, the expected seed of Abraham. Circumcision also as an institution of Moses, who continued it as the sign and seal of the Abrahamic covenant, both in its spiritual and temporal provisions, but with respect to the latter made it also the sign and seal of the restriction of its temporal blessings and peculiar religious privileges to the descendants of Israel, was terminated by the entrance of our Lord upon his office of Mediator, in which office all nations were to be blessed in him. The Mosaic edition of the covenant not only guaranteed the land of Canaan, but the peculiarity of the Israelites, as the people and visible church of God, to the exclusion of others, except by proselytism. But when our Lord commanded the Gospel to be preached to "all nations," and opened the gates of the "common salvation" to all, whether Gentiles or Jews, circumcision, as the sign of a covenant of peculiarity and religious distinction, was done away also. It had not only no reason remaining, but the continuation of the rite involved the recognition of exclusive privileges which had been terminated by Christ.

This will explain the views of the Apostle Paul on this great question. He declares that in Christ there is neither circumcision nor uncircumcision; that neither circumcision availeth any thing, nor uncircumcision, but "faith that worketh by love;" faith in the seed of Abraham already come and already engaged in his mediatorial and redeeming work; faith, by virtue of which the Gentiles came into the Church of Christ on the same terms as the Jews themselves, and were justified and saved. The doctrine of the

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the external religious exercises a rightful right to the covenant of Jacob, with whose special blessings and external expressions were explained and while the spiritual was before. This was a confirmation of Abrahamic covenant, made over to as a consuetudinary them from their fathers of the covenant of all his descendants reference of circumcision Moses and to that of the words of our Lord, gave unto you circumcision, but of the Fathers translated by Campbell, among you, (not the patriarchs,) and If on the Sabbath a the law of Moses may

the controversy in the circumcision will de-

the prescribed circumcisions, and a pledge on the part of its deity which this faith rested, in whom the nations and : which seed, says as promised, not yet me, so as fully to enable could no longer be me ; and this leading accomplished, the way Nor could circumcise, by any, without the Christ, the circumcision also as an continued it as the covenant, both in its s, but with respect to and seal of the restrictive and peculiar religious Israel, was terminated upon his office of Messiahs were to be blessed the covenant not only , but the peculiarity and visible church of except by proselytism. led the Gospel to be opened the gates of the her Gentiles or Jews, covenant of peculiarity done away also. It ng, but the continu-recognition of exclusion terminated by Christ. the Apostle Paul on s that in Christ there circumcision ; that by thing, nor uncircumcised by love ;" faith dy come and already deeming work ; faith, came into the Church the Jews themselves, The doctrine of the

unnecessity of circumcision he applies to the Jews as well as to the Gentiles, although he specially resists the attempts of the Judaizers to impose this rite upon the Gentile converts ; in which he was supported by the decision of the Holy Spirit when the appeal upon this question was made to "the Apostles and elders at Jerusalem," from the church at Antioch. At the same time it is clear that he takes two different views of the practice of circumcision, as it was continued among many of the first Christians. The first is the strong one which is expressed in Gal. v. 2-4 : "Behold, I Paul say unto you, that if ye be circumcised, *Christ shall profit you nothing* ; for I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of *no effect* unto you, whosoever of you are justified by the law, ye are fallen from grace." The second is the milder view which he himself must have had when he circumcised Timothy to render him more acceptable unto the Jews ; and which also appears to have led him to abstain from all allusion to this practice when writing his epistle to the believing Hebrews, although many, perhaps most of them, continued to circumcise their children, as did the Jewish Christians for a long time afterward. These different views of circumcision, held by the same person, may be explained by considering the different principles on which circumcision might be practised after it had become an obsolete ordinance.

1. It might be taken in the first view of its simple institution, as the sign and seal of the Abrahamic covenant ; and then it was to be condemned as denying that Abraham's seed, the Christ, had already come, since, upon his coming, every old covenant gave place to the new covenant introduced by him.

2. It might be practised and enjoined as the sign and seal of the Mosaic covenant, which was still the Abrahamic covenant with its spiritual blessings, but with restriction of its temporal promises and special ecclesiastical privileges to the line of Jacob, with a law of observances which was obligatory upon all entering that covenant by circumcision. In that case, it involved, in like manner, the notion of the continuance of an old covenant, after the establishment of the new ; for thus St. Paul states the case in Gal. iii. 19 : "Wherefore then serveth the law ? It was added because of transgressions until THE SEED should come." And therefore it had no effect :—it had waxed old, and had vanished away.

3. Again : Circumcision might imply an obligation to observe all the ceremonial usages and the moral precepts of the Mosaic law, along with a general belief in the mission of Christ, as necessary to justification before God. This appears to have been the view of those among the Galatian Christians who submitted to circumcision, and of the Jewish teachers who enjoined it upon them ; for St. Paul in that epistle constantly joins circumcision with legal observances, and as involving an obligation to do "the whole law," in order to justification. "I testify again to every man that is circumcised that he is a debtor to do the WHOLE LAW ; whosoever of you are justified by the law, ye are fallen from grace." "Knowing that a man is not justified by the works of the law, but by the faith of our Lord Jesus Christ," Gal. ii. 16. To all persons therefore practising circumcision in this view, it is obvious that "Christ was of none effect," the very principle of justification by faith alone in him was renounced even while his divine mission was still admitted.

4. But there are two grounds on which circumcision may be conceived to have been innocently, though not wisely, practised among the Christian Jews. The first was that of preserving an ancient national distinction on which they valued themselves ; and were a converted Jew in the present day disposed to perform that rite upon his children for

this purpose only, renouncing in the act all consideration of it as a sign and seal of the old covenants, or as obliging to ceremonial acts in order to justification, no one would censure him with severity. It appears clear that it was under some such view that St. Paul circumcised Timothy, whose mother was a Jewess ; he did it because of "the Jews which were in those quarters," that is, because of their national prejudices, "for they knew that his father was a Greek." The second was a lingering notion that, even in the Christian church, the Jews who believed would still retain some degree of eminence, some superior relation to God ; a notion which, however unfounded, was not one which demanded direct rebuke, when it did not proudly refuse spiritual communion with the converted Gentiles, but was held by men who "rejoiced that God had granted to the Gentiles repentance unto life." These considerations may account for the silence of St. Paul on the subject of circumcision in his Epistle to the Hebrews. Some of them continued to practise that rite, but they were probably believers of the class just mentioned ; for, had he thought that the rite was continued among them on any principle which affected the fundamental doctrines of Christianity, he would no doubt have been equally prompt and fearless in pointing out that apostacy from Christ which was implied in it, as when he wrote to the Galatians.

Not only might circumcision be practised with views so opposite that one might be wholly innocent, although an infirmity of prejudice ; the other such as would involve a rejection of the doctrine of justification by faith in Christ ; but some other Jewish observances also stood in the same circumstances. St. Paul, in his Epistle to the Galatians, a part of his writings from which we obtain the most information on these questions, grounds his "doubts" whether the members of that church were not seeking to be "justified by the law," upon their observing "days, and months, and times, and years." Had he done more than "doubt," he would have expressed himself more positively. He saw their danger on this point ; he saw that they were taking steps to this fatal result, by such an observance of these "days," &c., as had a strong leaning and dangerous approach to the dependence upon them for justification which would destroy their faith in Christ's solely sufficient sacrifice ; but his very doubting, not of the fact of their being addicted to these observances, but of the *animus* with which they regarded them, supposes it possible, however dangerous this Jewish conformity might be, that they might be observed for reasons which would still consist with their entire reliance upon the merits of Christ for salvation. Even he himself, strongly as he resisted the imposition of this conformity to Jewish customs upon the converts to Christianity as a matter of necessity, yet in practice must have conformed to many of them, when no sacrifice of principle was understood ; for, in order to gain the Jews, he became "as a Jew."

From these observations, which have been somewhat digressive, we return to observe that not only was the Abrahamic covenant, of which circumcision was the sign and seal, a covenant of grace, but when this covenant in its ancient form was done away in Christ, then the old sign and seal peculiar to that form was by consequence abolished. If, then, baptism be not the initiatory sign and seal of the same covenant in its new and perfect form, as circumcision was of the old, this new covenant has no such initiatory rite or sacrament at all ; since the Lord's supper is not initiatory, but, like the sacrifices of old, is of regular and habitual observance. Several passages of Scripture, and the very nature of the ordinance of baptism, will, however, show that baptism is to the new covenant what circumcision was to the old, and took its place by the appointment of Christ.

This may be argued from our Lord's commission to his Apostles, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, Matt. xxviii. 19, 20. "Go ye into all the world, and teach the Gospel to every creature; he that believeth and is baptized shall be saved," Mark, xvi. 15, 16.

To understand the force of these words of our Lord, it must be observed that the gate of "common salvation" was only now for the first time going to be opened to the Gentile nations. He himself had declared that he was not sent but to "the lost sheep of the house of Israel;" and he had restricted his disciples in like manner, not only from ministering to the Gentiles, but from entering any city of the Samaritans. By what means, therefore, were "all nations" now to be brought into the church of God, which from henceforth was most truly to be catholic or universal? Plainly, by baptizing them that believed the "good news," and accepted the terms of the new covenant. This is apparent from the very words; and thus was baptism made the initiatory rite, by which believers of "all nations" were to be introduced into the church and covenant of grace; an office in which it manifestly took the place of circumcision, which heretofore, even from the time of Abraham, had been the only initiatory rite into the same covenant. Moses re-acted circumcision; our Lord not only does not re-act it, but, on the contrary, he appoints another mode of entrance into the covenant in its new and perfected form, and that so expressly as to amount to a formal abrogation of the ancient sign, and the putting of baptism in its place. The same argument may be maintained from the words of our Lord to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." By the kingdom of God, our Lord, no doubt, in the highest sense, means the future state of felicity; but he uses this phrase to express the state of his church on earth, which is the gate of that celestial kingdom; and generally, indeed, speaks of his church on earth under this mode of expression, rather than of the heavenly state. It then he declares that no one can "enter" to the church but by being "born of water and of the Holy Spirit," which heavenly gift followed upon baptism when received in true faith, he clearly makes baptism the mode of initiation into his church, in this passage as in the last quoted; and in both he assigns the same office as to circumcision in the church of the Old Testament, whether in its patriarchal or Mosaic form.

A farther proof that baptism has precisely the same federal and initiatory character as circumcision, and that it was instituted for the same ends, and in its place, is found in Col. ii. 10-12: "And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, buried with him in baptism," &c. Here baptism is also made the initiatory rite of the new dispensation, that by which the Colossians were joined to Christ, in whom they are said to be "complete;" and so certain it is that baptism has the same office and import now as circumcision formerly,—with this difference only, that the object of faith was then future, and now it is Christ as come,—that the Apostle expressly calls baptism "the circumcision of Christ," the circumcision instituted by him, which phrase he puts out of the reach of frivolous criticism, by adding exegetically, "buried with him in baptism." For, unless the Apostle here calls baptism "the circumcision of Christ," he asserts that we "put off the body of the sins of the flesh," that is, become new creatures, by virtue of our Lord's own personal cir-

cumcision; but if this be absurd, then the only reason for which he can call baptism "the circumcision of Christ," or Christian circumcision, is, that it has taken the place of the Abrahamic circumcision, and fulfils the same office of introducing believing men into God's covenant, and entitling them to the enjoyment of spiritual blessings.

But let us also quote Gal. iii. 27-29: "For as many of you as have been baptized into Christ, have put on Christ; there is neither Jew nor Gentile, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus; and if ye are Christ's," by thus being "baptized," and by "putting on" Christ, "then are ye Abraham's seed, and heirs according to the promise."

The argument here is also decisive. It cannot be denied that this was by circumcision believingly submitted to, that "strangers" or heathens, as well as Jews, became the spiritual "seed of Abraham," and "heirs of the same spiritual and heavenly "promises." Put the same office in this passage is ascribed to baptism also believingly submitted to; and the conclusion is therefore inevitable. The same covenant character of each rite is here also strongly marked, as well as that the covenant is the same, although under a different mode of administration. In no other way could circumcision avail any thing under a different mode of administration. In no other way could circumcision avail any thing under the Abrahamic covenant, than as it was that visible act by which God's covenant to justify men by faith in the promised seed was accepted by them. It was therefore a part of a federal transaction; that outward act which he who offered a covenant engagement so gracious required as a solemn declaration of the acceptance of the covenanted grace upon the covenanted conditions. It was thus that the Abrahamic covenant was offered to the acceptance of all who heard it, and thus that they were to declare their acceptance of it. In the same manner there is a standing offer of the same covenant of mercy wherever the Gospel is preached. The "good news" which it contains is that of a promise, an engagement, a covenant on the part of God to bring sins, and to save all that believe in Christ. To the covenant in this new form he also requires a visible and formal act of acceptance, which act, when expressive of the required faith, makes us parties to the covenant, and entitles us, through the faithfulness of God, to its benefits. "He that believeth and is baptized shall be saved;" or, as in the passage before us, "As many of you as have been baptized into Christ, have put on Christ; and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

We have the same view of baptism as an act of covenant acceptance, and as it relates to God's gracious engagement to justify the ungodly by faith in his Son, in the often quoted passage in 1 Peter ii. 20: "Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ.)"

When St. Peter calls the baptism the "figure," an antitype of the transaction by which Noah and his family were saved from perishing with the ungodly and unbelieving world, he had doubtless in mind the faith of Noah, and that under the same view as the Apostle Paul, in Heb. xi.: "By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which" act of faith "he condemned the world, and became heir of the righteousness which is by

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faith;" an expression of the same import as if he had said, "by which act of faith he was justified before God." It has been already explained in another place (Institutes, part ii. chap. xxij. p. 171) in what way Noah's preparing of the ark, and his faith in the divine promise of preservation, were indicative of his having that direct faith in the Christ to come, of which the Apostle Paul discourses in the eleventh of the Hebrews, as that which characterized "all the elders," and by which they obtained their "good report" in the church. His preservation and that of his family was so involved in the fulfilment of the more ancient promise respecting the seed of the woman, and the deliverance of man from the power of Satan, that we are warranted to conclude that his faith in the promise respecting his own deliverance from the deluge was supported by his faith in that greater promise which must have fallen to the ground had the whole race perished without exception. His building of the ark, and entering into it with his family, are therefore considered by St. Paul as the visible expression of his faith in the ancient promises of God respecting the Messiah; and for this reason baptism is called by St. Peter, without any allegory at all, but in the sobriety of fact, "the *antitype*" of this transaction; the one exactly answering to the other, as an external expression of faith in the same objects and the same promises.

*To be continued.*

#### CONCLUDING REMARKS ON DEUTERONOMY AND THE PENTATEUCH.

BY DR. ADAM CLARKE.

Thus ends the book of Deuteronomy, and with it the Pentateuch, commonly called the law of Moses; a work every way worthy of God, its author, and only less than the New Testament—the Law and Gospel of our Lord and Saviour Jesus Christ. Its antiquity places it at the head of all the writings in the world; and the various subjects it embraces render it of the utmost importance to every part of the civilized world. Its philosophy, history, geography, and chronology, entitle it to the respect of the whole human race; while its system of theology and religion demonstrably prove it to be a revelation from God. The law of Moses is more properly the law of Jehovah, Torah Yehowah, the grand title of the Pentateuch. Could we conceive Moses to have been the author of this system, we must consider him more than mortal:—no wisdom of man has ever yet invented such a book of laws. His merit however, has been disputed, and his laws severely criticised, by persons whose interest it was to prove religion a cheat, because they had none themselves. To some, whose mental taste and feeling are strangely perverted, every thing in heathenism wears not only the most fascinating aspect, but appears to lay claim to and possess every excellence; and hence they have called up Confucius, Menn, Zoraster, and Mohammed himself, to dispute the palm with Moses! A few words on the merits of each of these competitors will suffice.

1. To Confutsee, the great Chinese lawgiver, corruptly called Confucius, are attributed a number of ordinances and institutions, which do honour to his times and to his people: but however profitable they may

be as prudential maxims and social regulations to a certain extent, how little they are calculated to elevate or ennoble the human mind, or inspire men with a just notion of vice and virtue! Their author had no correct notion of the Divine nature: his laws had no sanction but that of convenience or necessity; and notwithstanding their boasted excellence, have left, from the time of their promulgation to the present day, the sum total of that immense nation which professed to be governed by them, in the thickest darkness of the most degrading idolatry, closely verging upon atheism itself! Not so the Mosaic code; it was the light that lightened the universe, and the glory of the people who were governed by its dictates. We have the firmest ground and the most ample authority to assert, that the greatest kings, the wisest statesmen, the most accomplished poets and rhetoricians, the most magnanimous heroes, and the most holy and useful people that ever existed, were formed on the model, and brought up in the bosom, and under the influence of the Mosaic institutions.

2. The Institutes of Menn, clothed in an English dress by the elegant hand of Sir William Jones, have been thought to stand in fair competition with the laws of Moses. The translator, however, who was better qualified than any other man in Europe or Asia to form a correct judgment of its merits, says—"The work now presented to the European world, contains abundance of curious matter, extremely interesting, both to speculative lawyers and antiquaries; with many beauties which need not to be pointed out; and with many blemishes which cannot be justified or palliated. It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support, though with mutual checks. It is filled with strange conceits in metaphysics and natural philosophy; with idle superstitions; and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception. It abounds with minute and childish formalities, with ceremonies generally absurd and often ridiculous; the punishments are partial and fanciful—for some crimes, dreadfully cruel, and for others, reprehensibly slight: and the very morals, though rigid on the whole, are in one or two instances, as in the case of light oaths and pious perjury, unaccountably relaxed." We may defy its enemies to prove any of these things against the Pentateuch. Priestcraft and despotism cannot appear under its sanction: God is King above, and the priest his servant. The king, who was afterwards chosen, was ever considered as God's deputy or vicegerent; he was obliged to rule according to the laws that were given by God through Moses; and was never permitted either to change them, or add a single precept or rite to the civil or sacred code of his country. Thus, despotism and priestcraft were equally precluded. Its rites and ceremonies are at once dignified and expressive; its punishments are ever such as the nature and circumstances of the crime render just and necessary; and its rewards are not such as flow merely from a principle of retributive or remunerative justice, but from an enlightened and fatherly tenderness, which

makes obedience to the laws the highest interest of the subject. At the same time that love to God and obedience to his commandments are strongly inculcated, love and benevolence to man are equally enforced, together with piety, which is the soul of obedience; patriotism the life of society; hospitality to strangers, and humanity to the brute creation.

3. The laws of Zerdust, or Zeratusht, commonly called Zoraster, are incapable of comparison with the Mosaic code. As delivered in the Zend Avesta, they cannot so properly be called a system, as a congeries of puerility, superstition and absurdity, with scarcely a precept or a rite that has any tendency to elevate the mind or raise man from his state of moral degradation, to a proper rank in civilized society, or to any worthy apprehension of the Maker and Governor of the universe.

4. The Koran of Mohammed is the only remaining competitor that can be supposed to be at all qualified to dispute the palm with the Pentateuch of Moses; but the pretensions of this production will soon be settled when it is known that it possessed not one excellence, the purity and elegance of its language excepted, which it has not borrowed from the writings of Moses and the Prophets, or the sayings of Christ and his Apostles. This is a fact which none can successfully dispute, and of which the Koran itself bears the most unequivocal evidences. What can be fairly claimed as the peculium of the Arab lawgiver, makes a motley mixture with what he has stolen from the book of God, and is in general as absurd and weak, as it is, on the whole, false and wicked. As to the boasted morality of the Koran, it will have as little to exult in of this kind, when the Law and the Gospel have taken from it that of which they have been plundered, as the daw in the fable had, when the different fowls had plucked away their own feathers, with which the vain bird had decorated herself.

5. The different systems of the Grecian ethic philosophers cannot come into this enquiry. They were in general incongruous and contradictory; and none of them was ever capable of forming a sect, that could be said to have any moral perpetuity.

6. The laws of Lycurgus and Solon could not preserve those states, at the basis of which they were laid; while the laws of Moses have been the means of preserving the people who held them, amidst the most terrible reverses of what are called fortune and fate, for nearly the space of 4000 years!

7. The republic of Plato, of which it is fashionable to boast, is, when stripped of what it has borrowed from Moses, like the Utopia of Sir T. Moore, the aerial figment of a philosophic mind, endelire: both systems are inapplicable and impracticable in the present state of man. To persons under the influence of various and discordant passions, strongly actuated by self interest, they never apply. They have no tendency to change the moral state of society from vice to virtue: a nation of saints might agree to regulate their lives and conduct by them, but where is such to be found? Though Plato has borrowed from Moses, yet he has

destroyed the effect of the whole by not referring the precepts and maxims to God, by whom alone strength to fulfil them can be furnished. It is the province of the revelation of God to make the knave an honest man; the unholy and profane, pure and pious; and to cause all who act by its dictates to love one another with pure hearts fervently.

8. On this subject in general, it may be necessary to add, that the utmost that can be said of all the laws, merely human, is, that they restrain vices, through terror of punishment. God's law not only restrains vice, but it infuses virtue. It alone brings man to the footstool of his Maker, and keeps him dependent on the strong for strength, on the wise for wisdom, and on the merciful for grace. It abounds with promises of support and salvation, for the present life, which no false system dared to propose: every where, Moses, in the most confident manner, pledges his God for the fulfilment of all exceeding great and precious promises, with which his laws are so plentifully interspersed, and while they were obedient they could say—"Not one word hath failed us of all the good things which the Lord our God spake concerning us." Who that dispassionately reads the Pentateuch,—that considers it in itself, and in its reference to the glorious Gospel which it was intended to introduce, can for a moment deny it the palm of infinite superiority over all the systems ever framed or imagined by man? Well might the Israelitish people triumphantly exclaim, "There is none like the God of Jeshurun!" And with what striking propriety does the glorious Legislator add—"Happy art thou, Israel! who is like unto thee? O people saved of the Lord!"

Finally. The treasures of wisdom and knowledge which are amassed in those five books, have enriched the whole civilized earth, and indeed greatly promoted that very civilization. They have been a kind of text book to almost every writer on geology, geography, chronology, astronomy, natural history, ethics, jurisprudence, political economy, theology, poetry, and criticism, from the time of Moses to the present day. Books to which the choicest writers and philosophers in pagan antiquity have been deeply indebted; and which were the text books to all the prophets; books from which the flimsy writers against Divine Revelation have derived their natural religion, and all their moral excellence; books written in all the energy and purity of the incomparable language in which they are composed; and lastly, books which, for importance of matter, variety of information, dignity of sentiment, accuracy of facts, impartiality, simplicity and sublimity of narration,—tending to improve and ennoble the intellect, and ameliorate the physical and moral condition of man,—have never been equalled, and can only be paralleled by the Gospel of the Son of God! Fountain of endless mercy, justice, truth, and beneficence! how much are thy gifts and bounties neglected by those who do not read this law,—and by those who, having read it, are not morally improved by it, and made wise unto salvation!

## Correspondence.

## AN EPISODE.

TO THE MEMORY OF THE LATE LAMENTED REV. JAS. MANN, WES. MIN., WHO DIED AT CAPE NEGRO, N. S., ON CHRISTMAS DAY, 1820, AGED 70; IN THE 38TH YEAR OF HIS MINISTRY.

Not sinks more gloriously in western worlds the kingly orb of day, whose splendour dazzles with its beams the wrapt beholder—whilst above, appears a canopy of clouds, adorned with all the hues of creative grandeur,—than descends into the lonely mansions of the dead the loved and venerated man of God! Like that proud orb, mayhap he urged his way, amid clouds and storms,—but those now fled, the storm has passed away, and evening, mild with all its softened radiance, ushers in the quiet scene and all is calm and tranquil! And so it was with thee, thou servant of the Lord, thou messenger of peace to thousands—the honored steward of a Saviour's love. The youthful ear hath oft, in breathless awe, heard that inspiring voice, which, like its Lord's, spoke but in love; and whilst it listened, felt the chords of sympathy were touched, and in responsive tones, though hushed and still, could even then have witnessed the power of Sovereign Truth! And thou, even then, in the hour of Ocean's peril,\* when the wild storm was howling in its terrors round the feeble sea-driven bark,—and then thy soul was peaceful, clinging still closer, as the danger pressed, to the loved Cross of Jesus—the cross of Him of whom it was thy wont to preach, to love, to honor and obey. Then came the accents forth of promise—the unmixed language of confidence, unshaken as the mountain's base,—the child of hope! Thy shield, thy shelter, thy defence, thy rock was Faith—a faith victorious in that hour of dread and danger: and which had, amid the storms, the hardships, and the ills of life, proved thy anchor. Even then, whilst quailing 'neath the child-like fear of death, and dreading all its awful, sad realities, how did thy calm, unruffled temper, then arrest every wonder, and surprise, and even mayhap called forth some latent spark of envy at a state so quiet—so serene! But all is over, and death has claimed his prey: nor piety, nor worth, nor zeal, nor even grace, with all its triumphs over the mind and man, can ought avail, or ever remove the doom! The dread foe, though of his sting deprived—the tyrant fell, though shorn of of victory, asserts his claims; and to its quiet resting place, away now bears the mortal remnant, where the food of worms—the subject of corruption—it may mingle with its native earth. And though the call "was sudden, yet 'twas safe." On earth thy work was done, thy woes were past, thy toils were ended. And though degraded thus, the earthly house, and all in ruins laid, the soul undying lives; breathes the soft balmy zephyrs of a clime which sorrow never reaches, in the sunshine of eternal day rests undisturbed; and with the holy ones of ancient days, awaits that voice which wakes the sleeping dead, and clothed in immortality, comes forth to hear the kind approval of its Lord,—"Servant of God, well done!—now come and share with me, with my elect, my ransomed, my beloved, the joys and bliss of glory and of life eternal! Wherever thy lonely steps Acadia's wilds have marked, there, in the sweet remembrance of the heart's affections, as on a rock, of adamant engraved, still lives a tribute to thy toils, thy labour and thy zeal, for souls. For oft, as round the social hearth, the scene of sweet domestic peace, the days of other years, with all their doings, are subjects of detail: there, in all the freshness of awakened love and grateful ardour, is heard in kin-

\* On a passage from Nova Scotia to New York in 1804.

dred accents thy loved name, in tones that tell of loyalty unshaken, virtue unsullied by the breath of scandal, and of a fame increasing with the increase of years. Nor is it seldom that the trace of friendship sheds its pearly drops an offering to thy memory!

29th Oct., 1889.

C.

## CENTENARY DAY IN PARRSBOROUGH, CIRCUIT, MACCAN.

Owing to the scattered situation of the people we did not commence our prayer-meeting until ten o'clock. It was, however, a good time. At three o'clock a congregation assembled from different parts of the Circuit, when a Centenary Sermon was preached by the Rev. W. Wilson, from Num. xxiii. 23: "What hath God wrought!" when, after some remarks on the context, the Preacher applied the words to the great benefit which God has wrought in the earth, thro' the instrumentality of Wesleyan Methodism: 1. By the clear views it has given of evangelical doctrines; 2. By the establishment of Christian discipline; and 3. By the dissemination of religious knowledge through the British Empire, and through various other parts of the world.

Under the first head he took a view of the low state of religious knowledge when the Wesleys and Whitfield commenced their labours. He showed that the doctrines of Methodism were not new doctrines, but those very doctrines which were preached by the Apostles, and found in the New Testament; and which were afterwards preached by the Reformers, and are embodied in the Articles, Homilies, and Liturgy of the Church of England. He showed that while Methodism holds the fundamental doctrines of Christianity in common with all other orthodox churches; yet it gives a prominence to the doctrines of *justification by faith, the witness of the Spirit, and entire sanctification*. He glanced at the Calvinistic controversy; he showed the character and tendency of *Arianism*; and cautioned his hearers against that error, particularly as attempts are now making in some parts of this Province, to spread Arianism under a different name. He showed the part that Methodism has taken against Popery; and that it is the wisdom and duty of all Protestant Churches to unite against the superstitions, absurdities, and iniquities of the Church of Rome.

He observed that by the doctrine of Methodism multitudes have been enlightened and turned to the Lord.

Under the second head, he gave a view of the discipline of Methodism, from the admission of members into society, to the admission of ministers into full connexion.

Under the third head he gave an abstract of Methodistical history, from its first rise in Oxford to the present time. In doing which, he gave an account of the different parties who had branched from us; and also of the part the Wesleyans have taken in religious and charitable institutions,—as Missionary Societies, Tract Societies, Bible Societies, Sunday

Schools, Benevolent Societies &c. ; and concluded by exhorting all present to be thankful for their religious privileges, and to improve them ; and likewise to pray more fervently for the out-pouring of the Spirit and the evangelization of the world.

The Sermon, though long, was listened to with breathless attention. After preaching, the Sacrament of the Lord's Supper was administered to the members of Society, thus brought together for the first, and perhaps, for the last time, from different places, to the extent of nearly 70 miles.

As we have no Sabbath School in Maccan, our evening Tea Party consisted of our members and particular friends, who were admitted by ticket. A place belonging to Mr. Caleb Lewis, our Society Steward, was purposely fitted up. It was carpeted and tastefully decorated with evergreens. At the upper end of the room was a beautiful portrait of Mr. Wesley. Over the portrait, in large letters, were the words, "GLORY TO GOD IN THE HIGHEST," on the right of the portrait, "What hath God wrought?" on the left, the dying words of Mr. Wesley, "The best of all is, God is with us;" and under the portrait, the words, "THE CENTENARY OF METHODISM."

Upwards of 100 members and friends sat down to an excellent tea. After tea, the chair was taken by W. Smith, Esq., one of the oldest members in Maccan. Addresses were delivered by the Chairman, by the Rev. W. Wilson, and Mr. George Stirling. The remainder of the evening was spent in singing and prayer. The greatest possible harmony prevailed, a gracious influence seemed to pervade the whole meeting ; and so delighted were the people that they would scarcely separate at eleven o'clock. It was a day that will not be soon forgotten ; and we trust the recollection of it will attach our people more strongly to Methodism, and lead them to pray more fervently to Almighty God for a more extensive revival of his work.

Cumberland, Nov. 1st. 1839.

**SUBSCRIPTIONS TO THE CENTENARY FUND IN THE PARRSBOROUGH CIRCUIT.**

Gilbert Lawrence, Esq,	£2 0 0	
Mrs G. Lawrence,	1 10 0	
David Lawrence,	0 5 0	
Mrs Sarah A Pugsley,	5 0	
Mrs Mary E Coates,	5 0	
Amos F Lawrence,	5 0	
Jane Lawrence,	5 0	
Gilbert C W Lawrence,	5 0	
Eunice M Lawrence,	5 0	
Thomas J F Lawrence,	5 0	
Caroline A Lawrence,	5 0	
Cecelia R Lawrence,	5 0	£6 0 0
Caleb Lewis,	2 0 0	
William Ripley,	0 10 0	
Mrs William Ripley,	10 0	
Mrs. Crawford,	5 0	
Daniel Dickenson,	5 0	
Jane Coates,	10 0	
Sarah McCoy,	5 0	
Tryphenia Harrison,	2 0	
Nancy Brown,	10 0	
Miss Pugsley,	5 0	
Henry Lowther,	5 0	
John Pugsley,	10 0	

William McDonald,		2 0
John Black,		10 0
Miriam Bennett,		5 0
Thomas Read,		1 0 0
Mr. Thomas Read,		5 0
John Read,		1 0 0
Mrs. John Read,		10 0
Charles E Lockhart,		5 0
John McDonald,		2 0
Mary Sterling,		1 0 0
John Roach,		2 0 0
Lavinia Dickson,		1 0 0
Anonymous,		2 0
Mr John Fisher,	4 0 0	
Mrs Fisher,	3 0 0	
Robert Crane Fisher,	1 10 0	
One Child in heaven,	1 10 0	10 0 0
*Rev William Wilson,	5 0 0	
Mrs Elizabeth Wilson,	2 0 0	
Miss Ann Finch,	1 0 0	
Charles Finch (Wilson),	5 0	
Elizabeth Ann Wilson,	5 0	
Arabella M Wilson,	5 0	
Matilda F Wilson,	5 0	
Amelia K Wilson,	5 0	
William Fred. Wilson,	5 0	
Augustus E Wilson,	5 0	
Mary Lusanna Wilson,	5 0	10 0 0
William Humphry and family		5 0 0

Collection,	£15 0 0
Centenary Tea Meeting,	1 1 6
	1 8 0
	£47 5 0

\*This sub. was included in the first Halifax list.

**GUYSBOROUGH CENTENARY MEETING**

On Wednesday evening, the 9th inst, our Centenary Meeting was held for this Circuit, in the Chapel in Town. The evening was unfavourable, being dark, rainy, and cold. A small congregation, therefore, was present : the following is the list of subscriptions, at present, for the Circuit. £56 5s. of which were handed in at the Charlotte Town Sectional Meeting, Oct. 1839.

Edward Cunningham, Esq.,	£2 10 0	
Mrs. Cunningham,	2 10 0	
L. A. Cunningham,	1 5 0	
H. I. Cunningham,	1 5 0	
In memory of an infant, E. E. Cunningham,	1 5 0	£10 0 0
E. G. Cunningham,	1 5 0	
W. O. Heffernan, Esq.	3 0 0	
In memory of his first wife, deceased,	3 0 0	
The present Mrs. H., In memory of a beloved Neice, E. C. Cunningham,	1 0 0	
As a token of esteem For Rev. W. Webb,	1 0 0	11 0 0
Mr. C. Jost, this year,	5 0 0	
Mrs. C. Jost,	5 0 0	10 0 0
Mr. J. Jost, and family,		9 0 0
Miss Taylor,		5 0 0
A lover of Methodism,		1 5 0
Mr. William Moir,	2 10 0	
Mrs. Moir,	2 10 0	5 0 0
*Rev. A. W. McLeod,	5 0 0	
Mrs. A. W. McLeod,	5 0 0	
A. H. I. McLeod,	1 0 0	
E. E. McLeod,	1 0 0	
A. D. McLeod,	1 0 0	

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Mr. J  
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Mrs. J  
Mr. V  
Mrs. V  
W. H  
James  
A. W.  
Mr. W  
Mr.  
Mrs. T  
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Mr. J

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root "nagosá;" and as a verb signifies "to squeeze out, extort, as money or labour," 2 Kings xxiii. 25, Isaiah lviii. 3, when used as a noun, "an extorcer of labour or money, a task master, Exod. iii. 7, Dan. xi 20. Thus the Prophet, describing the constitution, so to speak of the Christian Church, speaks of only two classes of officers or ministers. The overseers, bishops, or pastors, are the extorcers to which deacons or those who manage the temporal affairs of the church exactly correspond. It is, therefore, with great propriety, Parkhurst adds the following note: "Clement, in his first epistle to the Corinthians, carries the matter much farther. "I will appoint their overseers (bishops) in righteousness, and their ministers (deacons) in faith;" and produces it as a prophecy of the Apostle's appointing the two offices of bishops (or presbyters,) and deacons in the Church.

Upon this Mr. McLeod observes,—“Whatever may be thought of this application of Isaiah's prophecy, one thing is certain, that Clement declares in the most express and unequivocal terms, that the Apostles appointed over the churches *bishops* and *deacons* only, and that they "provided these by the SPIRIT."

Mr. Shreve's letter does not cover quite six pages of the work before us, of which nearly two pages are employed in attempting to prove the divine authority of Diocesan Episcopacy from the *ancient Fathers*, while, as Mr. McLeod observes, "your *proofs from Scripture*, with your remarks upon them, occupy not more than *thirty lines*." page 13.

Mr. McLeod's observations on Mr. Shreve's quotations from the ancient Fathers, is worthy of an attentive perusal; they extend from page 30 to page 47, we shall quote only three paragraphs.

"Let me here remind you that the principal point in debate, and on which, in fact, the whole cause turns is, not whether three orders were in existence as early as the times of Ignatius, for he is the first Father you quote, but whether there was originally a distinction between presbyters and bishops, and that by divine appointment. This is the question; and which, I conceive, can only be truly and properly decided by the testimony of Holy Writ. But as you appeal to the primitive Fathers, I would further remind you, that to cause them to support your cause, it is not sufficient to show from their writings that three distinct orders were in existence at that time, but that they plainly attribute this distinction to *divine institution*. For though I were to grant that a distinction between presbyters and Bishops did then exist, its divine institution did not follow therefrom as a natural consequence: it might have been occasioned by mere prudential regulation." page 30.

The above paragraph certainly contains the very strength of the argument. For it is admitted that Diocesan Episcopacy came into existence at an early period of the Christian Church; and that some of the ancient Fathers in their writings, referred to it as existing in their time; but before those ancient Fathers can be fairly pleaded even as corroborative evidences for its divine authority, it must be shown that they inculcated it as a doctrine of the New Testament.

This, however, Mr. Shreve has not shown; and Mr. McLeod, after a critical examination of Mr. Shreve's quotations from the ancient Fathers, says,—“The voice of antiquity is against you, that is, against the *original inequality* or order between bishops and presbyters, and the *divine institution* of three distinct orders of bishops, priests and deacons.

This is the question at issue; and not one of the witnesses you have produced, when cross-examined, deposeth in your favour; while many of them, together with those I have adduced, speak point blank

against the divine appointment of your Episcopacy. Instead, therefore, of having only "the *dictum* of the three last centuries," to oppose to your pretensions, the appeal is "fearlessly and confidently" made to the unprejudiced reader, if instead of this being the case, the advocates of the *original equality* or order between bishops and presbyters, and the *human institution* of Episcopacy, in your sense of the word, have not in their favour the positive testimony of the New Testament, and primitive Fathers, as far as writings are free from interpolations?" page 47.

Mr. Shreve seems to have found two distinct and separate Churches, both *Episcopal*, and therefore according to him, both *Apostolical*. One is a Church in India; and the other, is *The Church of England*.

Of the Church in India, we have little more than an account of a conversation between "The celebrated Missionary Buchanan," and "Mar Dionysius, the metropolitan of the Syrian Church." Of the Church of England however, Mr. Shreve expatiates to a considerable length.

The Rev. G. Boyd of Philadelphia is quoted to prove that the Gospel was preached in Britain by St. Paul—John Le Clerk and Hugs Grotius, are quoted to prove that Episcopacy was the "*primeval form*."

It would certainly have been very satisfactory if Mr. Shreve had first proved that *St. Paul*, or indeed that *some one of the Apostles ever was in England*, before any reference was made to the *history* of the "The Church of England which was *planted by the Apostles*."

The fact is, there is no clear proof that St. Paul or any one of the Apostles ever was in England; and until this be clearly proved, to talk of the Apostles as having "planted" the Church in England, is absurd.

[To be continued.]

## The Wesleyan.

HALIFAX, MONDAY, NOVEMBER 13, 1839.

### TO CORRESPONDENTS

BOOK DEPOT.—The books for the establishment of a Depot in Halifax, as well as the periodicals for the Stations, have not arrived by the "Thalia" as was expected—and this must be our general answer to the numerous applications for books which have been received. The brig Fleeta sailed from London for this port, Oct. 13th, and by her they will be confidently looked for, and will be distributed immediately.

ERRATA.—Page 314, first column, line 13 from the bottom, for "question," read *quotation*; line 6 from the bottom, for "this is the opinion of the Rector of Guysborough" read, *then* is the opinion of the Rector of Guysborough; second column, for "cheirotrescuntis" read *cheirotrescuntis*.

From the Colonial Pearl.

MECHANICS' INSTITUTE.—Doctor Grigor delivered a lecture on last Wednesday evening on Phrenology, and is to continue the subject. The Doctor stated his intention to be, to treat of the opponents, the advocates, the progress and the uses of the Science. The lecture of last Wednesday evening was on the two former topics, and comprised a review of the controversy which has been going on, and the results of it. The Doctor is a zealous Phrenologist, and gave his side a complete triumph in every stage of the discussion.

No doubt the Phrenologists have done much good in turning men's minds from the dull dreams of the metaphysicians, to practical views of man's mental organization,—and, in exhibiting—what might be apparent from mere, unlearned observation—that different men have different capabilities and propensities, and that the same achievements and virtues should no more be expected from all men alike, than that the grey hound, and the mastiff and the water spaniel should have the same habits. But do they not carry their views to too great an extreme, and particularize and dogmatize in matters which evade the search of human intellect?

The Doctor's next lecture will be more interesting to a mixed audience, than his last,—it will, we understand, give the principles and applications of the Science.

We use the term Science in connection with this branch of study, because it is customary to do so, although we doubt the propriety of the application, and think that it is of much consequence that proper terms only should be used in matters of serious speculation. Phrenology, is a branch of knowledge consisting of certain deductions from certain facts,—but other explanations are given of these facts and the deductions are disputed. A Science we understand to be, a theory and a series of rules, founded on a body of indisputable facts; which facts, in their existence and their results, can be demonstrated,—and from which no other rules or theory could be deduced without involving glaring absurdity and contradiction: Science, means something settled, proved, on which all who are initiated must rest thoroughly satisfied, and which deals with the discovered and demonstrated essences of subjects.—Phrenology may have claims to the term, but it has been disputed, and seems doubtful yet awhile, whatever may be arrived at, in future stages of the study.

#### NEWS, FOREIGN AND DOMESTIC.

The Great Western again brings latest news from Europe to New York, and scatters it thence, over the continent, some weeks in the advance of Packets and all other modes of conveyance. A beautiful demonstration this, on a vast scale, of the power which science gives to man.

London dates are to the 18th October. The prospects of Harvest, happily, are much better than we had reason to expect from previous intelligence and a fair average crop seems to be generally expected. The money market also, had a brightening aspect; cash was flowing in from the Continent and the United States and Mexico,—and apprehensions had been allayed if not altogether dissipated.

Lord Durham, it is said, goes Ambassador to Turkey. The Atlantic, new Steam Ship, about the size of the Great Western, was nearly ready for launching. Two 80 gun line of battle ships were to be commenced at Chatham. A lad threw himself from the Monument on Oct. 15,—another on the melancholy list of most extraordinary suicides.

Runejeet Singh, the old Indian Ally of the English, died at his capital, Lahore. At his funeral the murder of six persons was perpetrated, by burning, as a sacrifice to the departed tyrant. The Christian allies should, if they could, effectually discountenance such abominations. Can Christians and the sons of Belial be united, without all being suspected to be alike?—France, it is said has determined to recognize the independence of Texas, and many indications of extensive emigration, to this lately founded slaveholding State, were observable in England.—Nothing of consequence appear, respecting Spain. Don Carlos, happily, is in the safe keeping of the French, and a formal renunciation of the throne which he has so long embroiled, was expected at his hand. Some of his Generals still keep the field, and Espertaro was on the eve of attacking them; but it is to be hoped, that, they will not make more than a show of resistance, for the sake of obtaining terms: their master is a prisoner, and his cause is at an ebb which seems beyond the reach of any further flow.—Riots among the manufacturing population had

occurred at Ghent.—No new movements of consequence appear in the East. Russia had offered the Sultan 250,000 men to assist against the Pacha, if the Egyptian forces should again take the field, Mehemet holds the fleet and seems not inclined to relinquish this advantage, except on his own terms.

Canada appeared quiet at last accounts. The Responsibility agitation was still felt in the discussions of parties.—Mr. Burke now called Dr. Burke, who lectured some time ago in Halifax on Phrenology, was lecturing at Quebec.

In the United States, matters appeared to be calming down,—the suspension of specie payments had not spread. New York and Boston remained firm, and exhibited no signs of retreating from the position taken up. Emigration was setting in force to the West,—Another Fire occurred at Mobile, on the 10th, and destroyed about 30 houses. Bands of Gamblers, some of whose fraternity had become the victims of Lynch law, were blamed for these awful conflagrations.

The Mechanics' Institute of St. John, N. B. was opened by a lecture from M. H. Perly, Esq.

The Truro Literary and Scientific Society is to be opened on Nov. 21, by A. Archibald, Esq.

Mr. James Leonard, carpenter, was drowned by the upsetting of a boat, in which he was crossing the harbour, on Friday evening last. A child of Mr. Duckett was so injured by fire as to be deprived of life during the week. Other accidents of a similar nature have been reported.

#### MARRIAGES.

On the 5th inst. by the Rev. C. Churchill, Mr. Maurice L. Bowen, to Miss Ann Bowes, both of this town.

On the 12th inst. by the Rev. C. Churchill, Mr. Joseph Perry, to Miss Maria Davison, both of Shelburne.

On the 17th inst. by the Rev. C. Churchill, Mr. Charles Parr, to Miss Maria Jennett, both of this town.

At Newport, on the 8th inst. by the Rev. J. L. Murdoch, Mr. Robert Salter, to Jane, fourth daughter of Mr. John Chambers.

At Carlisle, July 29th, by the Rev. John Johnson, Minister of the Established Church, Mr. Thomas Cook Almony, a native of England, to Mary Jane, third daughter of Perry Dumaresq, Esq. of Dalhousie, and Collector of H. M. Customs, Bay de Chaleur.

At Miramichi, on the 4th inst. by the Rev. R. Archibald, Captain Francis J. McAlpine, of Halifax, to Martha, youngest daughter of J. Rainnie, Esq. of Aberdeen.

On Saturday evening last, by the Venerable Archdeacon Willis, Mr. G. T. Ellis, to Miss Eliza C. Davis, both of this town.

On Sunday, 31st inst. by the Venerable Archdeacon Willis, Capt. J. Grant, to Elizabeth, third daughter of the late Mr. Thomas Fenerty.

#### DEATHS.

Last evening, Mrs. Ann Ritchie, Matron of the Poor's Asylum,—her funeral will take place on Wednesday at 3 o'clock, when the friends of the family are invited to attend.

On Sunday 9th, inst. Emma Mary, only daughter of the Rev. Doctor Twining, in the 17th year of her age.

On Friday 7th inst. of Apoplexy, aged 55 years, Mr. Daniel Buckley a native of Cork, Ireland, and for many years a respectable inhabitant of this town; by this bereavement a wife and three children are left to deplore the loss of a kind and loving husband and an indulgent and exemplary parent.

Suddenly, on Saturday night, 8th inst. in the 60th year of her age, Mary relict of the late Mr. Henry Hill.

of your Episcopacy. "the dictum of the your pretensions, confidently" made to of this being the equality or order and the human insense of the word, sitive testimony of e Fathers, as far as ions?" page 47.

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MBER 18, 1836.

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A F E T Y A F I L M

## SCRIPTURE ILLUSTRATIONS.

"Where thou sowest thy seed and waterest it with thy foot as a garden of herbs." Deut. xi. 10.

Rain seldom falls in Egypt; the land being chiefly watered by the Nile. In order to water the grounds where the inundations do not extend, water is collected in pools, and directed in streamlets to the different parts of the field, where irrigation is necessary. It is no unusual thing in the East, to see a man with a small mattock, making a little trench for the water to run into; and as he opens the passage the water following, he uses his foot to raise up the mould against the side of this little channel, to prevent the water from being shed unnecessarily before it reaches the place of its destination. Hence he may justly be said to water the ground with his foot.—Harmer.

Dr. Shaw, when speaking of the Egyptians, says,—"When their various sorts of pulse require to be refreshed, they strike out the plugs that are fixed in the bottom of the cisterns (wherein they preserve the water of the Nile;) and then the water gushing out, is conducted from one rill to another by the gardener, who is always ready, as occasion requires, to stop and divert the torrent, by turning the earth against it with his foot, and opening at the same time with his mattock, a new trench to receive it. This method of conveying moisture and nourishment to a land rarely or never refreshed with rain, is often alluded to in the Holy Scripture; where also it is made the distinguishing quality betwixt Egypt and the land of Canaan."—*Shaw's Travels*. p. 408.

"And with the sole of my feet I have dried up all rivers of the besieged places." Isaiah xxxvii. 25.

But how with the sole of his foot? Vitringa is of opinion, that the Prophet here, as in other places, alludes to the practice of the Egyptians, among whom where very commonly used certain hydraulic machines, called by him *helices*, which being worked and turned round by the sole of the foot, served to draw up water from canals or rivers for the supply of their fields and gardens, or to empty ditches. These *helices* appear to have been large wheels furnished on the outside with steps, (like our water mills,) by means of which, the labourer turns the machine round with the sole of his foot, in order to draw up the water; whilst in the mean time he lays hold on a stay fixed in the upper part of the machine, and so supports himself, and thus uses his hands instead of feet; and his feet instead of hands, as Philo cited by Vitringa expresses himself.—*Parkhurst*.

"And behold seven ears of corn came up upon one stalk." Gen. xli. 5.

This remarkable emblem, which appear to us an unusual and monstrous production, has always been considered as a liberty taken with nature, by way of furnishing a symbol; whereas the fact is, that a species of wheat which grows in Egypt, does actually bear, when perfect, this number of ears on one stalk, as its natural conformation. It differs from ours in having a solid stem, or at least a stem full of pith, in order to yield sufficient nourishment and support to

so great a weight as the ears which it bears.—*Comprehensive Bible*.

"There is a species of wheat called Egyptian, which, having had some of it in my own garden, I have often seen and examined, and which bears six or seven ears, shooting from the main ear in the middle."—*Parkhurst*.

LIVE.—O, how many ties there are to bind the soul to earth! When the strongest are cut asunder, and the spirit feels cast loose from every bond which connects it with mortality, how imperceptibly does one little tendril after another become entwined about it, and draw it back with gentle violence! He who thinks he has but one love is always mistaken. The heart may have one overmastering affection, more powerful than all the rest, which, like the main root of the tree, is that which supports it; but if that be cut away, it will find a thousand minute fibres still clinging to the soil of humanity. An absorbing passion may fill up the soul, and, while it lasts, may throw a shade over the various obligations, and the infinite multitude of kindnesses and tender associations that bind us to mankind; but when that shade is removed, these are seen to twinkle in the firmament of life, as the stars shine after the sun has gone down. Even the brute, and the lilies of the field, that neither toil nor spin, put in their silent claims; and the heart that would have spurned the world settles quietly down again upon its bosom.

## AT PRIVATE SALE.

THAT new and well-finished Dwelling and Lot of Ground, in Argyle Street, south of the Old Wesleyan Chapel. The situation is very eligible. The house is contrived and finished in such a manner as to make it an uncommonly comfortable residence. Persons desirous of purchasing may inspect it on application to Halifax, July 15. HENRY G. HILL.

## Terms &amp;c.

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