

vince our readers, that the design of the Sabbath was holy and benignant, that the institution itself stands essentially connected with the rights of God, and the dearest interests of man; that it is, at once, a guard to truth, and a witness against error; that its sanctification is equally necessary to the refreshment of our bodies, and the salvation of our souls; and that we cannot devote it to pastime, or to labour, without robbing God, without infringing on the rights of others, and without wronging our own souls by forfeiting the blessings of grace here, and the rest of glory hereafter.

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CHRISTIANITY is clearly divine and transcendently important. It is a moral economy and *pro reus* for man's moral wants and welfare. It is the offspring of infinite wisdom, benevolence, purity, and power; and is, therefore, exactly and perfectly adapted to its subjects and its ends. Because man is ignorant, it aims at instructing him; because he is guilty, it contemplates his pardon; because he is polluted, it designs to cleanse him; because he is enslaved and wretched, it meditates his liberation and happiness;—because he is helpless and exposed, it provides a relief and a refuge; and because he is the servant of Satan, and on the verge of hell, it intends to unite him with the heirs of heaven, and eventually translate him to the paradise of God. And it fully and effectually provides for the achievement of these ends. The agencies and means, by which Christianity accomplishes such elevated and glorious purposes, are at once rational, simple, mighty, and sublime. The mediation of Christ removes every legal obstacle, and purchases every needed blessing. The Agency of the Eternal Spirit performs the work of actual deliverance. And the Word of God, and the institutions and ordinances of God's worship and Church, form the grand apparatus of instrumental means, which the Holy Spirit employs in his illuminating, sanctifying, and conserving operations. Thus, we believe, is the system of scriptural Christianity. Its ends are the highest, the holiest, and the best. Its agencies and means are most appropriate and effective. And the history of its benign and hallowing operations, is in perfect conformity with its nature and design,—pre-eminently illustrating the Divine character and government. Distinguishing between true Christianity and distortions and corruptions of men; between its real and merely nominal disciples; between its genuine and essential effects, on the one hand, and its supervenient and accidental influences on the other; viewing it in the rise, progress, and issues of its power—in the close of life—and in the scenes of eternity; we cannot repress the conviction and the exultant acknowledgment—"The Gospel of Christ is the power of God unto salvation, to every one that believeth."

Satanic device leagued with the falsehood and folly of men, has in every age mocked and opposed the religion of the Bible, by counterfeits and frauds. Each vital truth has been denied; each agency and means has been censured and discarded; each hallowing influence and holy effect has been alternately ridiculed, spied, and abused. The history of the various corruptions of Christianity is at once deeply painful and fraught with instruction. Two of them have been more or less prevalent at all times—**MYSTICISM** and **EXTERNALISM**. If the vital, internal operations of the gospel could not be denied, they could

at least be mocked and abused by the visionary and the fanatic. Weakness of intellect and want of information have doubtless cooperated in forming such characters. Hence have sprung contempt for christian ordinances and institutions; neglect of social ties and duties; and the relinquishment of human society for the gloom and seclusion of the monastic cell, and the hermit's cave. Driven from these extremes by a deep conviction of their madness and folly, or failing to appreciate the true design and influence of our holy religion, men have rushed into the equally fatal error of "having a form of godliness and denying the power thereof." This is religious externalism, and is the prevalent error of the day. It is most prominent in Popery, Puseyism, and all approximating heresies; but also prevails in the more refined Phariseism, or self-righteousness, to which human nature is always so prone, and which is in direct hostility to justification by faith only. It is widely diffused from the pulpit and the press. The great theme of many sermons and religious periodicals is church order, and the sacraments, not pardon and holiness, and the life of faith. The perpetual cry, in some quarters, is apostolical succession; not a succession of apostolical faith, holiness, zeal, and activity, nor of authority, but a succession of external episcopal appointments: and this cry is as loud, constant, and alarming as if holy writ had made such a succession essential to ecclesiastical identity and personal salvation. "We have the apostles for our predecessors" is perfectly analogous to the older cry—"We have Abraham to our father." Each argues equal piety; or, rather, form without power, to an equal extent. From the seat of Papal power, from some professors' chairs, from certain tracts, periodicals and pulpits, scarcely anything is heard but the ceaseless monotony—"we are in the succession; we are the church, and schismatics and sinners are all beside." Salvation by sacraments, administered under episcopal sanction, appears to be the sort of theology and the form of religious externalism which threaten imminent danger, at present, to the Christian Church. They are equally absurd, unscriptural and dangerous with the worst forms of mysticism which ever prevailed; and should be most plainly and earnestly rebuked. Mysticism and externalism are refuges of lies, which the hail shall sweep away when judgment is laid to the line and righteousness to the plummet; and should, therefore, be shunned with equal care.

The enlightened christian must combine the "form" and the "power." He must regard and observe form, only as form; and cultivate and exercise the power of godliness, as the spring and source of true obedience. There are instrumental means in Christianity; and as such, but nothing more, must they be appreciated and employed. Of this class are the two sacraments. The observance of them is not piety, but an instrumental means of promoting it. The sacraments and all other ordinances of divine worship are only means of grace, not grace itself, or infallibly and necessarily communicating it. The sinner must repent and believe, and be pardoned and sanctified, or perish forever. Without these, no forms and observances will avail him aught. "Neither circumcision availeth anything nor uncircumcision, but a new creature." And the christian must live by faith. "As ye have received Christ Jesus the Lord, so walk ye in him." No man is made a christian by baptism, but by personal

repentance and faith; and the life begun by faith, must, by faith, be continued and matured. Thus living and acting, the christian will find the ordinances of God means of grace indeed,—channels which convey the living matters of salvation from the living Rock to his soul. He will find a life-giving and transforming power, emanating not from the ordinances themselves, but through them directly from the cross; and amid abounding ignorance and error, will have one sentiment and one confession. "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Exasperated, it would seem, by the conscious humiliation of defeat, our agitated contemporary of the Church, only renders the mortifying fact more palpable by his expedient to conceal it. Failing in argument, he has recourse to acrimony; and as though he really hoped

"To prove his doctrine orthodox,
By apostolic blows and knocks,"

rudely assails our reputation, and impugns the sincerity of our professions of solicitude for the character, and of regard for the interests of the Church of England. Reposing on an eminence to which as it happens, he possesses not sufficient nerve to hurl the shafts of calumny, we can afford to smile at the impotent efforts by which he exhausts himself, but not injures us.

But why—in the name of common honesty—why did our contemporary deem it prudent to pass in perfect silence, over our rejoinder on the subject of *Christian charity and intolerant bigotry*, and to draw attention to another topic? Why?—Such manœuvres are notoriously characteristic of his controversial tactics.

And why, because we are the avowed and unconpromising opponents of *Puseyism*, should we be stigmatized by him as bitter enemies, or treacherous friends of the Anglican Church? Are then Puseyism and the doctrines of the Church of England identical? Does our contemporary, when a blow is inflicted on that moral hydra sympathise with the monster? Can it be that

metato nomine, de te
Fabula narratur.

The opponent of Puseyism an enemy of the Church of England! Then is the Rev. George Stanley Faber,—one of the most literate and able divines the Church can boast,—an enemy of the Church of England, for in his treatise on *Primitive justification*, he has on that cardinal point, clearly identified Puseyism with Romanism.—Then is the Rev. Edward Bickersteth, whose practical writings occupy a prominent place in the libraries of all reading and pious churchmen, an enemy of the Church of England, for he declares that "the very principles of popery are brought forward by the authors of the Tracts for the times, under deference to human authority, especially that of the fathers, the christian ministry and the sacraments; and *undervaluing justification by faith*." Then is John Bird Sumner, the bishop of Chester, whose single name were a host in the day of adversity, an enemy of the Church of England.—Then is bishop Shuttleworth an enemy of the Church of England.—Then are the Archbishop of Dublin, and the Archbishop of Cashel, leagued in suicidal hostility against the Church of England!—Then is Daniel Wilson, bishop of Calcutta, an enemy of the Church of England; for, on the supposition of the prevalence of Puseyism, he remarks in terms equally stringent and admonitory: "All real advances in conversion of the

heathen will stop. Our converts will quickly dwindle away to a nominal profession. Our native ecclesiasts and missionaries will be bewildered. The spirituality of our missions will be gone."—Then is the venerable bishop Moore of the United States, who on a late occasion exhorted his clergy, "to give no place nor countenance, no not for an hour, to THESE ABOMINATIONS OF POPERY, issuing from Oxford," an enemy of the Church of England.—Then are bishops Meade and McIlvaine, the latter the redoubted champion of the doctrines of the Reformation, enemies of the Church of England.—But enough.—Surrounded and sustained by men and mitres like these, the insinuations or censures of *The Church* assuredly sit very lightly upon us. It requires no magnanimity on our part to sustain, or rather utterly to disregard them, in as far as personal feeling is concerned. Our contemporary is on the contrary, the object of our unfeigned commiseration. And we take the liberty of saying to him in the words of the last named bishop, to his ally and eulogist, of the *New York Churchman*, Dr. Seabury: "As long as I understand the views and tastes which you avow, let me tell you seriously, not in the spirit of severity, that until there shall be reason to suppose that God has wrought a great, and what I should call a very blessed change, in your views and tastes and sympathies, when I shall publish any thing distinctive concerning the great matters of the gospel, especially as to what a poor sinner must do to be saved, I should feel much more confident that I speak "the truth as it is in Jesus," if I find you loathing, than if I find you praising it."

There are some incidents of an interesting order connected with our late extensive Missionary tour, which we shall take an early opportunity of laying before our readers. In the mean time we may be permitted to state, that one effect upon our own mind of the more intimate knowledge of the spiritual state of a large portion of the Province, which we have thus, by personal observation and inquiry, acquired, is a deep and thorough persuasion that one of the heaviest calamities with which this magnificent country could be visited, would be the privation of the ministrations and institutions of pure, primitive, loyal, uncorrupted, British Methodism. The hearts of the people are at all points prepared to hail its approach, and rejoice in its light. Nobler testimonies to its evangelical character, and stupendous efficiency, than those which we have had the pleasure of hearing, accompanying our journey, spontaneously borne by members of the Church of England,—and those among the most respectable for intellectual cultivation, rectitude of character, and influence in society, we have never listened to. And they were not mere verbal compliments, but illustrated and confirmed by most liberal pecuniary donations. We should have felt ourselves amply repaid by some individual examples of the kind to which we refer, for the toil of a journey to the farthest verge of the Province, in even more insuspicious weather than we experienced. Tokens of spiritual vigour and prosperity are also cheerfully conspicuous, on nearly every circuit we visited. A state of things in connexion with the cause of God equally felicitous, meets our grateful eye, on our return, in this city. During the quarter that has just closed, we have had an accession of sixty-five members, not a few of whom are heads of families.—The arm of the Lord is also made bare