

opposes Christ. An easy way of answering difficulties, to beg the question! But we have many gentlemen writers now-a-days: "dig they cannot; and to beg," or confess the poverty of their information, "they are ashamed."

His second chapter is on "Ecclesiastical authority for Congregationalism." It contains only *three lines and a half*. "From ecclesiastical antiquity," he says, "I am not aware that a single precedent is, or ever has been, alleged in favour of the Independent or Congregational scheme." This only proves how little Mr. Perceval knows about the subjects on which he writes. There is abundant evidence that primitive churches consisted of only one congregation each. It was against the rule of all antiquity for one Bishop to have the government of more than one church or congregation. And that these Bishops and their churches were considered to be, by divine right, each in their government independent of all other Bishops and churches, in the earliest times, is too evident to need any proof. It is maintained by Dr. Barrow, on the supremacy of the Pope, that "the ancients did assert to each Bishop a free, absolute, independent authority, subjected to none, directed by none, accountable to none on earth, in the administration of affairs properly concerning the church." Suppos. 5, Sect. 5, p. 220, 4to. edit. 1640. Cyprian maintains it, as Dr. Barrow there shews: and see Vitrin-ga de Syn. Vet. Lib. 3, cap. 17, p. 857, &c.; Mosheim de Reb. ante Constant. p. 152, and Burnet's Reformation, vol. 2, anno. 1550.

(To be continued)

THE WESLEYAN.

WEDNESDAY, JANUARY 12, 1842.

We send to our readers the first number of THE WESLEYAN for 1842, with the customary salutations and good wishes, understood in all the sincerity and emphasis which Christianity imparts. The present season should remind us of the blessings we enjoy and rekindle our gratitude to our Divine Benefactor; should suggest to us at once past dangers and deliverances, past errors and omissions; and promote, by its interchange of visits and salutations, the spirit of mutual forgiveness and good-will. We are solemnly admonished, by the lapse of time, of approaching retribution, and warned to work while it is called day, lest the night, in which no man can work, overtake us asleep and unprepared. As religious Journalists we hope to continue in the diffusion and enforcement of Christian principles, "without wrath or doubting." We rejoice in the zealous and useful exertions of other agencies and labourers; we recognize no objects of hostility and ill-will but error and unrighteousness; and we trust that, to our readers and ourselves, to the empire, the church and the world, the present year will witness the consolidation and increase of "whatever things are true, honest, just, pure, lovely and of good report." As Christians and as Britons we are highly-favoured and deeply-indebted; and we shall best evince our gratitude and enjoy our advantages by "taking the cup of salvation and calling upon the name of the Lord, by paying our vows to the Lord now, in the presence of all his people."

We have the pleasure of publishing, in this number, some very cheering RELIGIOUS AND MISSIONARY INTELLIGENCE. In England, it will be seen, vigorous and successful exertions are being made to diminish the debt of our Missionary Society and to augment its regular income. In Eastern and Western Canada, also, the Head of the Church vouchsafes his blessing to the labours of his servants. The communications of the Rev. Messrs. J. RAINE and W. SCOTT will be found highly interesting and encouraging. We rejoice to know that Wesleyan Methodism has not lost its elasticity and

vigour; has not dwindled down to deadness and formality; but is still the honoured instrument of turning sinners from darkness to light and from the power of Satan unto God. Whatever church or ministry fails to accomplish these ends is a reproach and an incubus to the Christian name. "The Gospel of Christ" is not a mere series of truths or a system of external rites and services, but "the power of God unto salvation to every one that believeth." Christianity is a Remedial and Operative system, and whatever bears its name without achieving its designs and producing its effects is imposture and fraud. Do we claim to be Christians! "By this shall all men know that ye are my disciples, if ye have love one to another." Do we claim to be Christian Ministers! "By their fruits ye shall know them. A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit." If every unrenowned and unholy professor of religion carries a lie in his right hand; every unconverted, unholy and useless occupant of the clerical profession is an intruder and deceiver, to whom, if he repent not, Christ will at last say—"I know you not; depart from me all ye that work iniquity." "Be ye holy" is the solemn and authoritative voice of the Gospel to every sinner, to every member and Minister of the Christian Church.

No apology is due for directing the attention of our readers to the "Critique on the Hon. and Rev. Mr. Perceval's Apology for the doctrine of Apostolical Succession," which, in the present number, we have begun to publish. The "Apology" itself has been widely circulated in this Province, by the periodical press; and it is but just and fair to publish the reply. Curiosity is extensively directed, in the present day, to the scheme of "Succession;" and the nature and magnitude of its claims render temperate discussion highly necessary. To call it trivial is to betray either lamentable ignorance of the nature of christianity and of the scheme itself, or culpable indifference to the religious interests of mankind. High Successionism maintains, principally, two dogmas, namely—first, *there is no salvation but through the right reception of the Sacraments; and, secondly, the Sacraments cannot be rightly received, except from the hands of a Bishop or of one ordained by a Bishop, forming a link in an unbroken series of Apostles or Bishops—the primary links being the Apostles themselves.* Episcopal ordination, according to these unscriptural dogmas, is the only door to clerical authority, and, consequently, as "he who climbeth up some other way is a thief and a robber," it inevitably follows that, if Successionism be true, all Presbyterian and Congregational ministers, all Lutheran, Wesleyan, and Baptist ministers are clerical impostors, false prophets, thieves and robbers! And all this, forsooth, is a simple, innocent thing! But the end is not yet; for, if the aforesaid dogmas be true, all non-episcopal ministers and societies, all belonging to the aforesaid Wesleyan and Dissenting bodies, are out of the Christian fold; without the institutions and ordinances of the Christian Church; nay more, without a particle of God's covenanted mercy; and as Holy Scripture allows no uncovenanted mercies where the covenant is enforced and offered, they are all in the broad road to hell, and, unless they receive the Sacraments from episcopally-ordained ministers, they must perish everlastingly. So all Wesleyans and Dissenters, who have died without such communion, are now sitting up their eyes in

hell, calling in vain for water to allay their torment. And why? Why, simply because they never received Baptism and the Lord's Supper from ministers who affirmed that they could trace their succession through a series of Episcopal Ordinations to the Apostles themselves! And is this Christianity! Is it to explain and promulgate this that the incarnate Deity lived, died, rose again, and now mediates between God and man! Is it for this the Holy Spirit is sent into the world—the word of God is preached and expounded—and vast exertions are made by Bible, Tract, Missionary and Sunday-School Societies! Is this the Christianity that illuminates, purifies, and elevates the nature of man, and makes him meet for "an inheritance with the saints in light!" We most emphatically answer, No. It more closely resembles Paganism and Popery than the Gospel of Christ. It is one of the most absurd, most palpable, and most fatal forms of corrupted and perverted Christianity that has ever gained footing among mankind. Let none that understand true religion call such a scheme trivial. It is immensely injurious; and it is opposed to the doctrines and spirit of the Church of England as well as to Scripture and to fact. It is true that some advocates of "Succession" do not go as far as others, but their path is downhill: and if they have not reached the bottom, many have; while the fatal tendency and effects of error bid us both beware ourselves and faithfully warn others. Not with aversion but with pity, should we regard the holders of such pernicious and deadly errors; while the errors themselves we should regard with unqualified abhorrence. We must—

"The sin and error always hate  
And yet the sinner love."

Having thus shown the IMPORTANCE of the question at issue, we may add that, with our present views of divine truth, we cannot cease to oppose the dogmas of "succession." We can show them no quarter. We are Wesleyans, and shall defend our principles and rights. We are attached to the Church of England by various facts and considerations; and shall endeavour to explode a scheme of error which so greatly beclouds and injures her, because held by so many of her erring sons. The present is no time in the religious world for silence and inaction. Popery is lifting up her head and striving for the mastery. Puseyism, or semi-Popery, is gaining strength and prevalence. Other forms of superstition and error are contending for dominion. And, if we rightly understand the prophetic monitions of Holy Scripture, an awful conflict is rapidly drawing nigh. Paganism, Mohammedanism, Infidelity, Popery, and other forms of corrupted Christianity, have long existed in the world, but shall not last for ever. Already the hosts of Satan contend with the armies of the living God. The end approaches; and the final, deadly, decisive struggle cannot be very distant. The trump of inspiration summons each believer to vigilance and exertion. We may all have soon to mingle in the general shock. Each human being must, distinctively as well as unitedly, judge and act; and the consequences are eternal. Placed as an humble watchman on Zion's walls, we cannot see the sword of error and of temptation without giving warning. It is soothing and satisfying to the selfishness of the human heart, for men to believe that they are right and all else are wrong; but when the world-be-monopolist is likely to be the total destructionist, the inevitable pain and disappointment of conviction and

amendment are greatly to be preferred. But, though we are decided in our views and shall decidedly express them, we disclaim all bitterness and anger. "The wrath of man worketh not the righteousness of God." Even truth is but an instrument employed for moral purposes. "Sanctify them through thy truth; thy word is truth." May it be the happy lot of our readers and ourselves to experience the "sanctification of the Spirit," through "belief of the truth!"

Having examined the "Plan of the City of Toronto and its Liberties," executed by Mr. JAMES CANE, civil engineer and draftsman, from his own actual surveys,—the design of which was formerly announced in this paper, and which is now completed,—we cordially commend it, as being alike creditable to its author and adapted to general usefulness. It is neither a hasty nor a meagre production, but, on the contrary, evinces very great accuracy, neatness, and care. It is characterized by both comprehensiveness of outline and fulness of detail; and, being tastefully and appropriately embellished, will serve the double purpose of utility and ornament. It is now being exhibited in the City Hall for inspection, and will, we understand, be speedily committed to the engraver and published with the least possible delay, provided it receives sufficient encouragement. The public will do well to examine for themselves.

We have received the first number of "The British American Cultivator," a monthly agricultural periodical, published by Messrs. Eastwood & Edmundson, in this city. It is issued in a convenient form, at five shillings per annum.

The N. Y. Churchman, of the 1st inst., contains a notice of Mr. Wesley and his opinions, in which the writer betrays his ignorance both of Mr. Wesley's spirit and principles, and of the true nature and design of the Christian religion. Nothing better could reasonably be expected from a journal that leans so decidedly to Puseyism.

On the evening of Tuesday, the 4th inst., the City of Toronto was illuminated, in honour of the birth of a Prince and Heir to the Throne. The tolling of the cathedral bell, at the hours of seven and nine, proclaimed its commencement and its close. Several appropriate transparencies were displayed; King Street particularly was thronged with spectators; and the illumination altogether was highly honourable to the loyalty and spirit of the inhabitants. The gas lamps, with which our city is now partially lighted, added to the beauty and brilliancy of the scene. Kingston, Hamilton, and Port Hope have also been illuminated.

SALE OF POPISH INDULGENCES IN CANADA.—The Roman Catholic Bishop of Kingston has addressed a letter to some of the members of his church in this city, proposing the formation of an association, for every member of which who will pay down one dollar, towards the erection of a chapel, and observe certain ceremonies, he engages to "offer the holy sacrifice of the mass," and to "impart the benefit of a plenary indulgence, on each of the four principal festivals of the ecclesiastical year." This is the Popery of the 16th century, palpable and unmasked. What Protestant will commit the sin of sanctioning or assisting it!

RELIGIOUS STATISTICS OF THE CITY OF TORONTO.—We are indebted to the Church for the following statement:—

Church of England	6,754
Kirk of Scotland	1,203
Roman Catholics	2,401
Wesleyan Methodists in connexion with the British Conference	216
Wesleyan Methodists in connexion with the Canadian Conference	61
Independent Presbyterians	451
Baptists	430
Congregationalists	604
United Societies Church	121
Primitive Methodists	281
Anglican Church	160
African Methodists	39
Quakers	5
Unitarians	3
Jews	3
No Religion	132
<b>Total</b>	<b>14,580</b>