

**Ecclesiastical.**

CANADIAN WESLEYAN METHODIST NEW CONNEXION CHURCH.

CIRCULAR

To the Ministers of the Body by the Assist. Superintendent.

My DEAR BR. HOWARD.—With your kind permission, I wish, as one of the Chapel Committee, to remind my brethren in the various Circuits, of the duty and obligation they are under to their Circuits and to the Conference, to have a full and clear statement to lay before the Committee, of all matters connected with their chapel and parsonage property.

Though the letter of queries furnished to each minister is as full and particular in its inquiries as will answer all ordinary circumstances; and while we are satisfied the Brethren will be very careful to answer all those questions if possible, yet all other information likely to assist us in understanding the matter is earnestly requested to aid us in forming a correct judgment, and so form a sound plan, for the future relief and management of chapel property. It would be well if all writings of an uncertain or doubtful character were produced at the Conference for inspection; hearsay, or doubtful reports or such documents, is generally worse than no information at all, as it only leads into perplexity, and cannot be legislated on.

All will agree with me when I say, it is full time to take active and decided steps in a matter so very important to our connexion; delays may prove heavy losses.

I may be permitted also to remind the Brethren of the "Chapel Fund Collection" the taking of it up must not be neglected, the proceeds to be handed in at the meeting of our Annual Conference; by attention to this fund, we will be able to commence and carry out a system of relief to our distressed Chapels and Trustees which will heal and hinder many a painful wound.

Let us all, dear brethren, address ourselves to our arduous, difficult, but delightful and blessed work, with renewed, cheerful zeal. God is in our midst, the King's voice is distinctly heard in our camp, encouraging us to now and greater conquests than all the past; while the cry of our new-born babes, awakening all the tender and inexpressibly delightful sympathy of the parent, inspires the heart with courage, nerves the arm with strength, and braces with increasing firmness our advancing steps. Hallelujah, the Lord God omnipotent reigneth!

With very best wishes for your personal peace and for the prosperity of your work, I remain, very dear Brother,

Yours affectionately,  
WM. M. URE.

Toronto, March 13, 1850.

**NASSAGAWEYA CIRCUIT.**

The following communication, which came to hand as will be seen by the date, &c., during the interval between the discontinuance of the Messenger and the commencement of the Watchman, was inadvertently overlooked until recently. It contains good tidings:—

DEAR BRO.—It has been to me, and doubtless, to many, a source of much pleasure and gratitude, to know, through the medium of the Messenger, that the Lord has been pleased graciously to regard the progress of the faithful labours of his servants, in attending with his blessing the Gospel of His Son, so that since our last Annual Conference, "a great number have believed and turned to the Lord." Convinced as we must be, that though the efforts of men to save souls, and to advance the interest of the Redeemer's Kingdom may be distinguished for prudence and zeal "the increase is of God," we feel to unite with all who love our Lord Jesus Christ in the exclamation—to God be all the glory! While on some circuits our brethren have been able to record extraordinary outpourings of the Holy Spirit, and great ingathering of souls, we rejoice that we are not without some tokens on this Circuit. On the 18th of Nov. we commenced a protracted meeting in the Village of New Hope, which we closed on the 16th of Dec, and we rejoice to state, "the hand of the Lord" was with us—our labour was not in vain. Many souls who but a few weeks ago were hardened in sin and unbelief, have been led, through the unmerited and infinite goodness of God, with bitterness of soul to implore pardon, and, through faith in Christ, have experienced some of the blessings of a free salvation. The young, the middle-aged, and the

aged—and some who had resolved on keeping their families from the house of prayer—were together seeking mercy and are now together rejoicing in Christ their Saviour. How glorious the change!—even from death unto life.—May the Lord keep them faithful unto death. We have now a society in New Hope of 57 members, 42 having united during the meeting. I must take this opportunity of expressing my gratitude for the truly christian spirit evinced by the Dutch Methodists, and, also, for the assistance so kindly rendered, for a few evenings, by their minister, the Rev. D. Snider. Christians of different denominations, engaged most zealously with us in our efforts to save souls, so that we had every reason to exclaim—"Behold how good and how pleasant it is for brethren to dwell together in unity."

I am yours in much affection  
C. CHILDS.

Nassagaweya, Dec. 20th, 1849.

**ROMANISTS ASSERTING LIBERTY.**

Cincinnati has of late been the scene of a little unpleasant talk between the hierarchy and their subjects, which shows clearly that those subjects are far less available on the soil of Free America, than when in Europe. The question in dispute in Cincinnati is, Whether the bishop or the people, shall own the church property. The Irish portion of the people yielded, but the Germans rebelled. And they have published a pamphlet in their defence, which the bishop ordered to be suppressed, and the people continued to circulate. In their pamphlet they say that the Catholic Germans came to this land of liberty for the sake of liberty—that "they never intended to escape from the tyranny of princes merely for the purpose of submitting to the still more disgraceful yoke of priestcraft." The spirit with which they speak appears in these remarks in the pamphlet:—"Here we stand. A vindictive, tyrannical and foreign clergy have not only denounced and defamed us in the eyes of our Catholic fellow men, but have actually excluded us from the blessed benefits of our holy religion from the sacred hope of salvation!—And what is the cause of this shocking persecution? Have we violated a single tenet of our holy church? They do not even pretend to accuse us of any such thing. The answer is plainly this: We have dared to purchase property by our own means; we have dared to manage our own property more successfully than similar property was managed under the control of the Right Reverend Clergy; we have dared to distribute to the poor the surplus funds arising from our property, instead of surrendering the same to the greedy hands of the clergy; in short, we have dared to do, with regard to our own property, that which no American citizen ever can or ever will surrender." That last sentence reveals the secret of the difficulty. These men have become American citizens; and just as fast as they become so in spirit and in truth, they cease to be slaves of Rome.—Puritan Recorder.

**THE IRVINGITES.**

This sect has nearly a dozen chapels in London, several of them having very large congregations. In their form of worship they now, in many respects, resemble the Roman Catholics. The priests, or as they call themselves, "the angels of the Churches," wear garments like the Romish priesthood, with the sign of the Cross on them. They also in the pulpit wear surplices. The Irvingites have resolved on erecting a magnificent cathedral. Mr. Henry Drummond, the Charing Cross banker, and member for West Surrey, is to contribute £6250. The late lady Drummond, his sister, was so struck with the preaching of the late Rev. Mr. Evans, that she gave him £10,000 to build a chapel, only stipulating that on his death it should revert to her brother, Mr. Henry Drummond. Mr. Evans died about a month ago, and the chapel having become the property of Mr. Drummond, he has sold it, within the last ten days, to the congregation of Mr. Evans, now under the pastoral care of the Hon. and Rev. Baptist Noel. He tried hard to get £6500 for the chapel, but the congregation were not willing to give more than £6000. It was eventually agreed that they should split the difference. Hence his £6250 contribution to the contemplated Irvingite cathedral.—London Correspondent of the Northern Warder.

THE REV. DR. HOOK.—It is currently reported that this divine has seceded from the Tractarian and High Church parties, with whose proceedings he has for some time past expressed great dissatisfaction, and to have professed himself a convert to the doctrine of "justification by faith only," in opposition to the Tractarian and Romanistic view of "justification by inherent righteousness," as set forth in the works of the writers of the Oxford school.—Church paper.

THE METHODIST CHAPELS AND THE CONFERENCE.—The Wesleyan Times states that the gross value of the chapel property amounts to nearly eight millions of money, all made over to the Wesleyan Conference; and, what to them is of great importance, they are not liable for any of the enormous debts owing on the chapels.

**REMITTANCES.**

For 12 months, J. Cummings & J. Brethour Esqrs.; Messrs. J. Beatty, P. Johnston, D. Rife, L. Rose, H. Fields.  
For 6 months, Messrs. S. Drisfill (balance); T. Howard; B. Matland; J. Whitney.  
For 3 months, Mr. Dickinson.  
LETTERS RECEIVED.—Revs. W. McClure, T. Goldsmith, R. Bloomfield, F. Haynes, T. Rump, J. Bell; A. Christie Esq., Rev. H. O. Crolls, [retm.] F. G. Weaver C. Childs.

**The Watchman.**

Monday Evening, March 13, 1850.

**REMOVAL.**

The Watchman office is removed to the building lately occupied by Mr. Cleland's Printing establishment, Post Office Lane.

**PROSPERITY OF THE PRIMITIVE CHURCH: TO WHAT ATTRIBUTABLE?**

From what was adduced in a former paper, it will not be expected that in discussing this subject any attempt will be made to develop the marvellous. Our object is to bring to light the simple, yet potent Principles of action, the real, though frequently overlooked causes of the amazingly rapid extension of the PRIMITIVE CHURCH. To imagine that some one trait of character or action, includes all that rendered the first age of the present era, so gloriously distinguished for the triumph of the Gospel would doubtless involve an error. Like all the operations of nature and Providence, a thousand apparently trivial items conspire to produce an overwhelming result. Any of the parts employed separately would require a miracle to render them successful in leading to a final issue; but where all the parts are combined, while the combination evinces the infinitude of Divine skill, the greatness of the result ceases to be mysterious. It will therefore be our object concisely to point out the principal tributary streams which conspired to constitute the mighty torrent, whereby the Ancient Christian Church bore down every opposing influence, and achieved such glorious victories.

In searching for the secret of Apostolic success, we are, according to the order of nature, directed in the first place, to the materials of which the Church was composed.—Believing it sufficiently manifest that the position of the Primitive disciples, was not particularly favourable to their aggressive movements, we proceed to show that the character they sustained before God and man could not fail to render them influential in the best sense of the term.—Among that honorable society, it cannot be denied that a Judas, a Simon (the sorcerer), an Ananias and a Sapphira, and others similarly inconsistent, had a place; individuals, the mention of whose names produces painful emotions in the pious mind. This, however, though placing grave obstacles in the way of the genuine disciples of the Saviour, was not sufficient to obscure the glory of the Christian Character. No candid reader, who receives the Bible as the truth of God, can peruse the history of the Primitive disciples without being struck with the remarkable simplicity which characterized their piety. Against an ostentatious display of love to God, they had been carefully guarded by the teachings of the Redeemer. The pomp and stateliness assumed by the Scribes and Pharisees, in their devotional exercises and general conduct obtained no quarter from the great Teacher. And, in no respect were the teachings of Christ more strikingly successful, than in preventing the introduction of dead formality or specious display into the Primitive Church. Alike free from the desire to conceal the gifts of God, or to accomplish the base purpose of self-glorification, these ancient disciples were distinguished for unassuming, yet deep-toned piety. In establishing this position we are not confined to vague or enthusiastical professions. In a thousand instances their piety was put to the severest test which the ingenuity of wicked men or the malice of devils could invent. Should we desire proofs of the God-like patience, meekness, forbearance, fortitude, faith, benevolence, zeal and devotedness to the service of God, which characterized them,—we may contemplate the privations, the imprisonment, the tortures, they cheerfully endured, and the unremitting effort they put forth to spread the knowledge of Christ, and to promote his glory. "They counted not their lives dear unto them, so that they might finish their course with joy and the ministry they had received of the Lord Jesus, to testify the gospel of the grace of God."

Sustaining the various positions in the world which fell to their providential lot, whether in public or private, the Christians of Primitive days were distinguished by honesty, integrity, and trustworthiness. Acting under the influence of the principle of love to God and man, they considered no act whereby they might answer the end of their existence, degrading; and to nothing involving the violation of God's law, whatever the inducements to transgress, or the peril connected with their resistance of temptation, would they bend. Whether we contemplate the spirit they breathed, the precepts they delivered, or their efforts to evangelize the world,—all evinced in the strongest terms, their uncompromising hostility to sin. Neither the elevation of rank, nor the strong ties of kindred or association, could exempt any who violated the law of God, within the circle in which they moved from merited censure and unmitigated rebuke. What ever presented a more sublime spectacle than the prisoner putting his judges to confusion, by alledging against them, crimes of the first magnitude, Behold Peter (Acts iv, 10-12.) while he charges the Jewish council with slaying the Lord of glory! Or contemplate St. Paul while reasoning before Felix of righteousness, temperance, and a judgment to come. Behold that wicked, trembling governor! and answer the question, could any other than a man of unspotted purity of character and unwavering faithfulness have attempted the task or produced the effect, which distinguished that

occasion? The courage and fidelity which characterized events like this (many of which may be found in the history of the Apostles and their coadjutors) could not fail to overawe the minds of the multitudes to whom they were known. In these messengers of salvation, whether apostles or filling a humble place, the unbelieving crowd beheld examples of the greatest magnanimity, the most indomitable courage and unwearied assiduity, the world ever saw. Such minds, imbued by an influence superior to earth and acting under a Divine commission to "disciple all nations," could not be exerted without producing a considerable effect on the state of society.

We are not, however, to imagine that the traits which distinguished these ancient followers of the Saviour, were confined to a few of the more prominent parts of the Christian character. They were men of uncommon stature, giants, in the heavenly family. Whether we examine the high standard of character enforced by the letters and oral discourses of the Apostles and others engaged in the ministerial work, or the accounts given in the New Testament of the prosperous churches of that day,—we are in either case driven to the conclusion that the members of the Primitive Church occupied a high rank in point of character. Allusion has already been made to individuals who acted unworthy of the vocation wherewith they were called; but while the crime is recorded without concealment or palliation, the exclusion of the hardened offender from the society of the saints, is the invariable result of his persisting in his evil ways. Indeed so sacred was the christian compact in that age of simple gigantic piety, that we frequently find the offender speedily overtaken by the judgments of God—a fact which stands out as an overwhelming proof of the sacredness of the society whose laws were violated. Evils which at the present day exist in the different sections of the Church, and which call forth no remonstrance, would in Primitive times have separated the offender from the communion of God's people. The Christians in the Apostles' day aimed individually at high moral excellence; and no effort to which zeal for God's glory could prompt was omitted to secure the purity of the whole compact. Respecting the Shibboleth of a party, they cared not; but for the health and dignity and prosperity of the heavenly family, they were deeply solicitous. The Apostles desired to "present every man perfect in Christ Jesus;" and individual suffering was no source of regret, when it promoted this end—the sanctification of the Church. To the practice of resting in low attainments, no quarter was given, no palliation admitted. "Be ye holy," sanctified "throughout body and soul and spirit," "blameless and harmless in the midst of a crooked and perverse generation among whom ye shine as lights in the world," were the plain and impressive injunctions of Apostolic preaching.

Our space will not permit us to examine fully the influence such a standard, preached, aimed at, attained, would impart to the Church. Such a people lived in the light of God's countenance, and they knew that their requests pertaining to the kingdom could not be denied. Their prayers brought down Divine Power and rendered the Divine glory visible to feeble man; while their example and precepts, their disinterestedness and undaunted boldness, overawed mankind. They wielded the sword of the spirit effectually; they knew, they felt its power themselves, and they had unqualified confidence in its efficiency. They had "faith in God;" and so vigorous was that principle, that they expected the fulfilment of every promise—they anticipated the evangelization of the world, because their Divine Master had appointed them the work and assured them of entire success. Nothing less than the enlightenment and exaltation of "every creature" could meet the Divine requirement, or satisfy their enlarged benevolence. But annihilate for a moment their distinguished piety, deprive them of their spiritual stature and strength, and the gigantic mind of a Paul, and the attractive eloquence of an Appollos would be as "a sounding brass or a tinkling symbol." Tell us not, then, of the scepticism of the world and the impenetrable hardness of the unconverted, as a palliation for the comparative absence of success in the aggressive movements of the modern Church; but admit at once the worldliness, the impurity, the want of spirituality in the Church, as the true cause, why Israel flies before the men of Ai.

Other causes which conspired to render the Primitive Church successful are reserved for future consideration.

**REVIEW OF NEWS.**

The British Parliament were engaged during the fortnight preceding the sailing of the Steamer Canada, in discussing the Free Trade Policy, and amending the Irish election law. On the former topic the Ministry were sustained by a majority of 31.

A Settlement of the troubles between Britain and Greece which seemed likely to bring Russia and Austria into collision with the former is said to be in progress. It was stated in the Legislative Assembly of France that Great Britain had accepted French mediation, and that accordingly Admiral Parker had received orders to suspend coercive measures.

France continues to trammel the Press by seizing those papers, or their Editors, wherein the Government is opposed. The Rivers Seine and Garonne had risen to an alarming height.

The Ministerial scheme for the Austro-Germanic customs and Political union has been published. Count Teleki has been discharged from custody; and the sentence of death passed upon twenty-three of the Hungarian officers, commuted to imprisonment for different periods, from five to fifteen years. Presburgh and its environs is inundated.

A correspondence between Sir H. Bulwer, and the Hon. J.M. Clayton, in which the former asks for British vessels the privilege of trading between the Atlantic & Pacific ports of the United States, has been laid before the United States Senate. The British Minister at Washington asks further that British Vessels becoming the property of American citizens shall be admitted to the advantages of an American register. A remonstrance has also been addressed to