

Ecclesiastical.

CANADIAN WESLEYAN METHODIST NEW CONNEXION CHURCH MISSIONARY SERVICES.

In the absence of more extensive particulars the following brief notices will, probably be acceptable to our readers. In expectation of additional information, what we now present has been deferred.

YORK CIRCUIT.

The Missionary Services on this station were held on the 6th, 8th, 9th and 10th ult. On Sabbath the 6th Sermons were delivered at Yorkville by the Rev. W. McClure, Assistant Superintendent of the Mission, and the Rev. T. T. Howard: at Blue Bell in the evening by the Rev. H. O. Crofts, General Superintendent: and at the Stone Chapel near Cooksville (likewise in the evening) by the Rev. W. McClure.

On Tuesday evening a missionary Meeting was held in the Yorkville Chapel. The Rev. T. T. Howard being called to the chair, addressed the Meeting briefly; and afterwards called on the following Brethren to address the Meeting:—The Revs. W. McClure, R. Dick (Baptist Church) H. O. Crofts, T. Reed: and Messrs. Brett, Tyner, Demery, Foster. The speeches were excellent, and we imagine gave general satisfaction.

The Anniversary Missionary Meeting at Blue Bell was held on the Wednesday evening; when Mr. J. Tyner was called to the Chair.—Having addressed the meeting briefly and appropriately, the chairman introduced to the Meeting the following well known Brethren:—Rev. Messrs. McClure, and Reed; and Messrs. Westman, Demery, who delivered suitable addresses.

A Missionary Meeting (and the first in that vicinity by the Methodist New Connexion Body) was held at the Stone Chapel near Cooksville on the Thursday evening. Mr. J. Tyner was unanimously called to the chair: and introduced the exercises of the occasion with suitable observations. The following Brethren were called upon to address the Meeting:—Rev. Messrs. McClure, Watts, Reed, Howard: and Messrs. Demery and Doel. The speeches were pertinent and well received by the audience.

We regret that we cannot give an outline of some of the speeches, delivered on these occasions; but as no notes were made at the time of delivery, it is impossible to supply the lack.

We have not heard the exact amount of collections and subscriptions on this Station; but understand the sum to be about twenty pounds.

CAVAN DISTRICT.

We learn from the Rev. J. Bell, that the prosperity of the Missionary operations of the Methodist New Connexion on his District, is unprecedented. In the absence of a promised and more minute account of the Meetings we insert the following brief, but pithy extract from Mr. B.'s communication:—

"The congregations were in general large, and I have not witnessed greater interest in our mission cause in any other part of Canada; so much so, that at every place where we held a meeting, on the Cavan and Prince Edward Circuits, and the Newcastle Mission (with one exception) the subscriptions of the present are more than double those of the past year. The preachers and members and friends in general in this District, have given liberally to the support of our Missionary cause, and their conduct reflects credit to themselves and to the Church."

For the Watchman.

MY DEAR BROTHER HOWARD:—

With your kind permission, now that my Missionary visitation is over for a time, I would just put down a few notes, by way of remembrance, for my own satisfaction, and for that of the kind friends I met on my way, as well as for the encouragement of our friends generally who take an interest in our Missionary operations in this Province.

On the 6th of January while, the Rev. H. O. Crofts, the General Superintendent of our Missions; and Rev. Dr. Burns of Knox's Church occupied my own pulpit in Toronto. I preached in Yorkville Chapel in the morning and in the Stone Church, Dundas Street in the evening. Br. Demery drove me out in his waggon to the latter place, distance 13 miles, the morning congregation was but small, the evening, was large, the place quite full. Br. Reed has taken up two or three places in this neighborhood, at the urgent request of several friends residing there, has formed a society at the third toll gate, God is blessing his labors, and that of his helpers, the Local Preachers in this place. A very gracious influence rested on the people while I preached to them the unspeakable riches of Christ.

On the evenings of Monday, Tuesday, Wednesday, and Thursday, our Annual Missionary Meetings were held in Toronto, Yorkville, Blue Bell, and Stone Church. The attendance in these places, (Blue Bell excepted) was good, the addresses stirring, evangelical, and truly Missionary in their spirit—while the contributions were liberal and encouraging.

Monday 14th, I got up to Whitechurch in good time to assist, Br. Caswell, and Gundy,

we had an excellent meeting here, in which we were kindly assisted by Rev. Mr. Brown, an Episcopal Methodist Minister—Mr. Cosford of Whitechurch and his excellent partner, succeeded most effectually, in making Br. Gundy and myself very comfortable, all Monday night and until after noon on the Tuesday, when we started in company with Br. Caswell about 12 miles West, to Brownsville, when after putting up our steeds for the night, and partaking of refreshments ourselves from the hospitable board of our friend Tyson, we proceeded to the village School House, and a very comfortable one it is; we had a numerous, and attentive audience, altogether an excellent Meeting, and good collections.

While I was admiring the Meeting and the comfortable room, a friend present, a Scotch man, told me with no small degree of satisfaction, that when he came to reside here, they had no School House; this one then stood some three miles off, useless, unoccupied; he resolved on making a change for the better, and when sleighing time arrived, he called a "Bee" which after surmounting no ordinary difficulty succeeded in placing the building in its present eligible site, and this good man is gratified in now having in his village a Sabbath and day School; also an evening school for teaching music, the villagers have procured instruments and formed a band: they have also Temperance Lectures here, they have the gospel regularly preached, and their own Missionary Meeting—well done.

Wednesday Morning bidding good by to our very kind friends Mr. Mrs. and Miss Tyson, we proceeded to the Holland Landing via Whitechurch; our friends here as usual vied with each other in showing us kindness. The Meeting in the School House was a very telling one, I think in attendance, feelings, and contributions, quite in advance of last year; may the friends still have the same story to tell.

Thursday we proceeded on to Queensville, where we found our dear friend Mr. Stiles, suffering under a dangerous attack of inflammation of the chest, which prevented him and part of his family from attending the Meeting, but did not in the least abate their deep interest in the cause of Missions, or their care in ministering to the comforts of my brethren and myself.—This Meeting was also a good one; our kind friend Rev. Mr. Brown rendered us valuable aid here also, by presiding at the Meeting.

Having to be in Toronto on Tuesday morning, I returned to the Landing after the meeting, and at a little after six in the morning was on my way by the stage to this city. My Bro. Caswell's labors since my last visit to his circuit, have not been in vain in the Lord—and the Missionary contributions are considerably in advance, nearly double what they were last year.

Being pledged to Br. Gundy, if possible, to visit his field of labor, and assist at the Missionary Meeting there; I got all ready for starting on Monday the 21st, but after waiting up to twelve at night, found it impossible to get off, so heavily did the rain fall; but on Tuesday afternoon, my friend Mr. Brett started with me, we drove as far as the Landing that evening; when changing his waggon for a sleigh, we drove into Brock on the Wednesday. Messrs. Gundy and Caswell were glad to see us; but as Br. Gundy has given you a report of his station, it will only be necessary for me to add, my testimony to the abundance of Br. G.'s faithful labors, to the cheering measure of success, with which God has crowned his labors; and to the confidence and the affection of the people towards our Bro. His position was at the first a difficult, and somewhat painful one, but he has acted, prudently, kindly, faithfully wisely, and God has blessed him, the whole neighborhood is open to him and to occupy it fully, he would require an active colleague: I was much gratified with the liberality, kindness, and intelligence of the friends, in Brock, and have high hopes for the cause of God there.

Mr. Brett was obliged to return to Toronto by Queensville, where he had left his waggon, while I accompanied Br. Gundy and Caswell to Uxbridge, and next day, Br. Gundy drove me into Toronto via Sparta; we got safely to town, and having Br. G. to take my place in Toronto for the Sabbath, I set off on Saturday morning for Trafalgar, where I spent a busy, pleasant, and I hope useful week among the friends, however, as both Br. Hales and Watts, promised to furnish you with particular details, I shall reserve my notes to next week.

It was Saturday before my return from Trafalgar circuit; and it is some time since home and repose were more welcome to me. Oh how I love to be toiled and wearied in the good work of God: to see that work prosper gives me unspeakable delight.

Wishing your little "Watchman" a clear eye, steady hand, sound heart, a wide field, fair play, and abundant success.

Believe me,
Yours affectionately,

W. MCCLURE.

Toronto Feb. 9, 1850.

HUNGARY.—CIRCULATION OF THE BIBLE.—Within the last ten years a pious Hungarian minister has issued from a printing establishment in the country, 200,000 Bibles and Testaments, in six different languages and these have been widely circulated among the different tribes of the Magyar people.

A SCENE IN THE DIOCESE OF OXFORD.—The English Churchman quotes from the Oxford Herald an account of the funeral of a Mr. Gardner, late parish clerk of St. Paul's, Oxford, which recently took place at the burial ground of the Holy Sepulchre, at which the whole of the clergy belonging both to the district and the Mother Church attended. At the conclusion, the sacrament of the Lord's Supper was celebrated. The English Churchman adds, from "a correspondent," the following additional particulars.—"The music, except for the Psalms was that given in Merbeck's 'Prayer-book,' noted," and the choir consisted of about twenty-four men, all habited in surplices, besides a large number of boys. The eastern portion of the chapel, being unencumbered with seats, admitted the corpse (which was covered with a handsome pall of purple, with a large white cross,) being placed upon a bier before the altar, and the effect of the Psalms, as sung by the choir ranged on either side, and the lights burning on the altar, he describes as most solemn and affecting. The Communion Office was said in monotone throughout."

REMITTANCES.

For Vol. 1 WATCHMAN, in full: R. Yates, Esq., Rev. J. Hales, Messrs. T. Demery, J. Crawford, J. G. Haskett, J. R. Heney, J. Eddy, Esq.

For 6 months: Messrs. Kerr, C. E. Woolverton, J. Sheldon, J. Waddell, J. Tufford, and J. Hartman, Esq.—O. G. Colver, Jacob Wood, Esq., J. M. Fowler.

For 3 months: Mr. Hickman.

TO CORRESPONDENTS.

Rev. T. G.—Yes, ere long.

Rev. H. W.—The Proprietor of the Watchman will account for Cash remitted for Vol. 3 Messenger.

"Errare est hominis."—A brief postponement, we regret, appears necessary.

LETTERS RECEIVED TO THIS DATE.—Revs. W. McClure; E. Van Norman; T. Goldsmith; J. Brennan; H. Wilkinson.

NEW SUBSCRIBERS.—Revs. T. Goldsmith, 1; H. Wilkinson, 29.

The Watchman.

Monday Evening, February 11, 1850.

WHO IS ON THE LORD'S SIDE?

The Omniscient eye discovers with unclouded clearness and infallible certainty the true character and position of every human being. No external appearances can deceive "Him with whom we have to do." In the balances of truth, all are weighed; and thereby their condition and prospects are determined. It requires not the revelations of the great day, to place Deity in possession of the knowledge of human character and events. That day will reveal nothing to Jehovah: even now, he knows "what is in man," and "to him all things are naked and opened." But how different the character of human knowledge and judgment! Having made our highest ascent on the mount of discovery, our greatest soundings in the ocean of knowledge, or our deepest explorations of the mine of truth,—we still "know and prophecy but in part," we "see through a glass darkly." To beings thus constituted; the difficulty of determining accurately the merit or demerit of human character, is incalculable. In attempting to furnish a reply to the caption under which we write, a charitable spirit associated with a modest estimate of our own knowledge and capabilities, is indispensable.

Turning our attention to the host of crowned victors, who, as revealed in apocalyptic vision, have "waxed valiant in fight, put to flight the armies of the aliens," and who now "inherit the promises"—we are informed that as to their former condition, the greatest diversity obtained. "All nations, and kindreds, and people, and tongues," were represented in that august assembly. And doubtless some who possessed wealth, and others who endured poverty, while sojourning in the "vale of tears"—men of noble birth and those of low estate,—all mingled in that blissful company. In swelling the anthem of "blessing, and glory, and wisdom, and thanksgiving, and honor and power, and might, to God,"—individuals from every section of the Christian Church might be found. The differences of opinion which led to the enrolment of the members of Christ's mystical body, in the several denominations of professed believers in time, having vanished "amid the blaze of perfect day,"—leave no obstructing barrier, no particle of disunion in the ranks of that vast throng. But they did not see "eye to eye," while passing through a probationary state. Agreeing in every thing essential to the dignity of Christ and his gospel, they agreed to differ on matters of inferior importance, at the same time fighting under the banner of a crucified and exalted Redeemer. How unwarrantable, then, the conduct of these sectarian spirits, who, without hesitation, anathematize all who embrace opinions, (however trivial the points at issue), at variance with their own sentiments! Had they thought more of the composition of the Church triumphant and less about the trifles which distinguish them from other religious communities, they would not indulge in such harsh judgments respecting those who differ from them. Among those on the Lord's side, we may expect to find men of different creeds; and men who entertain in many instances the most unfavorable views of each other's sentiments. We are not indifferent as to the correctness of a man's views; but we can readily perceive how he may be wrong in sentiment on minor points, and yet having his heart right with God, may extensively promote the Redeemer's glory.

The distinguishing features of those on the Lord's side are their personal reconciliation to God and the dedication of their powers to his service and glory. It is a fearful thought that although many who are destitute of the power of godliness, may subscribe the interests of Christ's Kingdom and promote his final triumph—yet living without God and destitute of hope, that triumph will involve their own destruction. None but those who have washed their robes and made them white in the blood of the Lamb shall share the glory of the King of saints in the day of his coming; and none but these can, in the strict sense of the word, be said to fight under His banner. "The potsherd of the earth" striving with another, without the hope or the promise of reward, may do much to cast down the obstructions to the progress of the ear of truth. Opposing elements may destroy each other and thus prepare "the way of the Lord," while they remain without lot or part in the glorious triumph which ensues. A man may "give all his goods to feed the poor," cast out devils, preach the gospel and give his body to be burned; and yet destitute of the love of God, be "cast into the lake of fire." Neither the mere profession of alliance to Christ, nor association with the people of God, can ever secure the advantages of those truly on the Lord's side. Nor are we to imagine that our having enjoyed a place in the family of God some years ago, entitles us to the character we are endeavoring to point out. There must be a present interest, in the great atonement; a present assurance of the Divine favor; the simplicity of the gospel; a loving laboring zeal which never tires in promoting God's glory or man's welfare.

What, then, we ask the candid reader is the position of the professed church of Christ relative to the great conflict now progressing in the world? A sorrowful spectacle here presents itself to our notice—a mass of worldliness, pride, formality, self-indulgence and inactivity which is apparent in every section of the church. Well may this dark picture lead us to question whether those on the Lord's side are the exceptions, the majority occupying the position of the enemies of the gospel. Christianity had its Primitive glories, its palmy days. Protestantism erected its trophies and amid fire and faggot recorded its zeal for the truth of God. Almost every section of the Church, since the great Reformation, has had its champions, its days of progress, its triumphs. Nor have these marks of primitive energy all faded from the character of the churches of the present day. Even now there are men of strong faith and valiant for the truth. Such we fear, however, is not the character of the professed disciples of Christ in their collective form. Episcopalians, Presbyterians, Independents, Baptists, and Methodists of all orders, are, we fear, sadly deficient in spirituality, in faith, in personal effort. In each of these sections of the Christian church, we might enumerate bright examples of piety and zeal and effort;—men who, surrounded by "darkness that could be felt," have shown forth "as lights in the world." Undaunted by popular prejudices or opposition, they bore witness to the truth and resisted and exposed the errors of their day. But where are now the men who have the courage, the faith, to resist the torrent of worldliness which threatens the ruin of the Church? Where the Knoxs, the Fletchers, the Baxters, the Wesleys, the Whitefields, to stand on the walls of Zion and warn Jacob of his sin? While millions approach the Christian altar and present their costly offerings, how small the number "who sigh and cry for the abominations" of the people? Even Zion's watchmen, the ministers of the everlasting gospel, seem, to a great extent, borne down by the torrent of prevailing errors. At least they lift not up their voices, as did prophets and apostles and Reformers of past ages, against the ruinous innovations foisted upon the Church of Christ. The office bearers in the Church, it is to be feared, are too deeply imbued with the spirit of the world; and emulous of those pompous displays which characterize heathen superstition, or which find their model in the portrait of a degenerate Church in the dark ages,—they are inflicting grave injuries upon the cause of truth. Our predilections in favor of Methodism, we do not wish to conceal; but we are not unconscious of her many faults. If in any one portion of the Church more than another, the tendency to pomp and shew be manifest at the present period, we fear that tendency is most decidedly evinced in Methodist Communities. Were the sainted Wesley again to walk through the Churches, would he not, like his Divine master, need "a scourge of small cords?" Would he not once more exclaim "I creep, you strut along?"

Tell us not of the world-wide schemes of benevolence in which the churches are enlisted, nor yet of the hundreds of thousands annually contributed to extend the Kingdom of the blessed Jesus: while we witness ostentation in the gift or impiety in the contributor. In searching for the honored few who are truly on the Lord's side, we pass by the thousands who give but never labor, who give of their substance but who withhold themselves: we pass by the lofty brow unfurrowed by care, and gaze with uncharitably interest on the humble son of toil whose every breath is prayer and praise, and whose undivided energies are enlisted in the service of his God. He mourns over the formality and deadness of the church and the iniquities of a degraded world; and although he can bring but a "mite" to the Christian altar, the offering secures the notice and approbation of the Lord his Redeemer. Upon the services of such individuals, the church may calculate with certainty, nor will her expectations, be disappointed.

War is waged against the prevailing errors of our day. The forces are marshalled on the arena of conflict. Already the struggle has commenced; and on either side the deepest anxieties are awakened. We do not ask the reader whether he is a church member, a contributor to benevolent societies, and an interested spectator of what is transpiring in this momentous conflict; because the occupancy of opposite relations would be unpopular. Our duty becomes rather to enquire in the language of inspiration to the discouraged and listless prophet "What doest thou here?" How many who profess to be anxious for the triumph of truth in the earth, and who occupy prominent places in the several denominations of professed Christians, would be compelled to reply to this inquiry to the following effect! "I am doing nothing to remove the