

Ecclesiastical.

NASSAGAWEYA CIRCUIT

To the Editor of the Watchman.

MISSIONARY SERVICES.

MY DEAR BROTHER:—I have the pleasure of informing you that our Missionary services on the Nassagaweya Circuit have been attended with much interest and good consequences. On Sabbath, Jan. 13th, our highly esteemed brother the Rev. J. Brennan, delivered two very impressive and useful discourses to large and attentive congregations; also, the Rev. J. Breakenridge favoured us with two spirited discourses at the same time, in Waterloo. Our first Missionary Meeting was held in the village of Newhope, on Monday evening. We were favoured with a large, respectable, and attentive congregation. Our long-tried and much respected Bro., Mr. J. Youart, was called to the Chair. Brethren Bothwell, Breakenridge, Brennan, with the writer, were the speakers. The Meeting was truly interesting, collection and subscription exceeding seven pounds. Our Meeting on Tuesday evening at Waterloo was likewise good. The same speakers, with the addition of J. Smith, Esq., from Guelph, who kindly came to our assistance; our respected Bro., J. Phin, Esq., in the Chair. Collection and subscription very good. On the Thursday we proceeded to Nassagaweya, and in the evening had the satisfaction of meeting a large assembly in the Ebenezer Chapel, who as, on former occasions, gave evidence, by their contributions and subscriptions, of their Missionary spirit; our esteemed Bro., the Rev. Mr. Martin, in the Chair. The speakers were the same as on the previous evening, excepting our friend Smith, whose assistance we should have been thankful to receive. Gracious influences attended the sermons on the Sabbath, and addresses at the Meetings, and we have good reason to believe that by the activity and perseverance of the collectors, much more will be accomplished this year on this Circuit in behalf of the Mission cause than during any year previous. May the Lord grant abundant prosperity!

C. CHILDS.

Nassagaweya, 26th Feb., 1850.

From the British Colonist.

OPENING OF THE NEW PRESBYTERIAN CHURCH, SCARBOROUGH.

This building was opened for public worship on Sabbath the 3rd instant. The Rev. James George, minister of the congregation, preached on that occasion a very suitable sermon from Jer. vi. 16. The church was quite crowded, and the large audience appeared to listen with the deepest attention to the discourse; and also to the appropriate address which was delivered after the sermon.

The church, which is a very large building for a country place of worship, is of brick, resting on about six feet of solid stone foundation. The style is Gothic, with a mixture of Old English. It is surmounted with a double tower, and a very handsome spire. Altogether, it has a very beautiful and imposing effect. If we except a few of our city churches, this is, perhaps, the finest ecclesiastical building that has yet been reared in any township of Canada West. It is really an interesting fact, and withal a curious coincidence, that, about fifty years ago, the first pine tree known to have been cut in Scarborough, by a white man, grew on the very spot on which that church now stands, which is an erection so creditable to the taste and Christian liberality of the people. Fifty years ago, this township was an unbroken forest; it is now one of the best settled and prosperous sections of the Province. Many of the farmsteadings—farm cattle—implements of husbandry, as well as farming operations in general, are scarcely in any respect inferior to what the traveller meets with in the best districts of the Lowlands of Scotland. There is some reason to believe that the intellectual and moral progress of the people has in a measure kept pace with, or rather has been the true cause of these wonderful, material and physical changes. Besides the church in question, there are several other places of worship belonging to other denominations in the township. And near to the new Kirk, there is a library house containing a large and admirable collection of books.

In this notice, it would be improper to overlook what the ladies of the congregation have done. Besides trimming the pulpit in the most beautiful style, with the finest crimson silk velvet and providing all the carpeting, they have presented a complete set of Communion furniture of the most elegant description. Nor was this all; two days before the Church was opened, a deputation of the ladies waited on their Minister, and presented him with a handsome silk pulpit-gown, as a mark of their respect.

It should also be mentioned that Professor Murray, of King's College, who is much and

deservedly esteemed by the congregation, and whose absence, through indisposition, at the opening of the Church was much regretted—recently presented to the congregation a splendid Pulpit Bible and Psalm-book.

A MEMBER OF THE CONGREGATION.

WESLEYAN MATTERS.

In the second page of our last week's Review, we published a very remarkable and important document, which we cannot pass over without notice. It is no less than a declaration issued by the President of the Wesleyan Conference, and which is to be submitted to every minister in the body to sign, as a test of his opinions. It is evident that those who refuse to affix their signatures will be marked men, and will be treated accordingly at the next Conference. Now this is not kind treatment; it is contrary to that spirit of love and forbearance which ought to characterize the Christian,—no man can say that it is designed to make the ministers to love as brethren, but rather to intimidate them to sign in the spirit of bondage; and assuredly the test is not consistent with that Christian feeling which ought to prevail.

There has been much in the recent agitation in the Wesleyan body, of which we have disapproved. It has been too personal; great principles have not been propounded, enunciated, and advocated, as we have wished, but rather have been cast into the shade. Messrs. Everett, Dunn, and Griffith have found fault with things as they are, but they have failed to point out an efficient remedy. They are agitating the connexion, but for what? For their own restoration? Even were that possible, we do not see what it would do for the liberties of the great body of the Methodist people. They confess they were unable, when Wesleyan ministers, to prevent the things of which they disapproved; and their attempt to remedy them resulted in their expulsion; and, moreover, the new declaration submitted for signature declares their restoration to be impossible. No man can expect the one hundred ministers which compose the Conference, and rule the whole body, to reform themselves. The whole history of the church speaks loudly against such an expectation. Dr. Priestly said most truly, that these ministers "finding themselves at the head of a large body of people, and in possession of considerable power and influence, they must not have been men, if they had not felt the love of power gratified in such a situation; and they must have been more than men, if their subsequent conduct had not been more or less influenced by it." Nor is it likely that they will willingly resign it; and though at some of the meetings which have taken place, a voice has been heard claiming the admission of the laity into Conference; that is distinctly denied in this new declaration, and the President declares that the admission of lay delegates is legally impracticable! It is the first time we have ever heard such an assertion. There is no doubt the Conference can and do the poll deed, if they think fit; and the present declaration is likely to set the people upon inquiring why the constitution of Conference cannot be altered. The various secessions from the Wesleyan body have all in some shape or other adopted the principle of lay delegation. When Kilham was expelled in 1797, it was principally because he demanded lay delegates to Conference, and many of the preachers at that time sympathized with him; they did not declare it legally impracticable; on the contrary, they admitted it would be right, and the celebrated Dr. Coke declared "The people have no power; we the whole, in the fullest sense which can be conceived. If there be any change in favor of religious liberty, the people certainly should have some power." We have now lying before us a letter from Nottingham district meeting in 1796, in which is the following passage:—

"We see no reason to object to the admission of delegates from our societies into our district meetings, nor of delegates from our circuits into the Conference, to assist and advise with us in all matters which properly concern them, as representatives of the people."

Thomas Hanby,
Simon Day,
John Beaumont,
Thomas Dunn,
George Seargeant,
Thomas Greaves,
James Penman,

Thomas Longley,
John Parkin,
John Atkins,
John Nelson,
George Durmot,
George Morley,

Travelling Preachers."

These men, who were not little or unknown in the Methodist body, saw no reason to object to delegates into Conference—but so different is 1849 to 1796, that now the President of the Conference declares it legally impracticable!—A mighty change, it must be acknowledged has come over them; but we think the people will not be satisfied with such a declaration, however, numerously it may be signed by the preachers; and a more ill-judged and illiberal document has seldom been published to the world.—*Eng. paper.*

Prussia.—By a decision of the second chamber of deputies, confirmed by the official organ of Government, complete religious liberty has been granted to all religious bodies.

REMITTANCES.

For 12 months:—Messrs. J. Youart, G. Easterbrooke, Coverdale, W. Shepherd, J. Tyson, J. Tygart, D. Rose, W. Forest, McMullen, T. Henderson, J. Collady, A. Hunter, P. J. Summerman, G. Fletcher, J. DeWitt, W. Horning, E. & J. Harris, C. Horning, A. Stephens, W. Crowe, C. Wilcox, O. Edmunds, O. Blake, O. G. Colver (balance in full), W. Sharpe, J. Horning, J. Kelly, J. Howey, J. Dobson (2 copies) Mrs. C. Hughson, Misses A. Forman and H. Soules.

For 9 months:—Mr. J. Decker.

For 6 months:—Rev. T. M. Jeffers (2 copies), Messrs. A. Depew, J. Blaney, Jamieson, H. Lyons, D. Moore, H. Teeter, A. Gould, Mrs. E. Teeter.

For 3 months:—Messrs. W. Fletcher, J. Waters, S. Russ, J. Terryberry.

LETTERS RECEIVED.—Revs. T. Goldsmith, H. Wilkinson, J. C. Watts, J. G. Breakenridge, F. Haynes, T. M. Jeffers; Messrs. C. Horning, J. Blaney, T. Henderson, R. DeCeu, R. D. Wadsworth, 2; J. Cummings, Esq.

NEW SUBSCRIBERS.—Revs. T. Goldsmith, 1; J. G. Haskett, 1.

TO CORRESPONDENTS.—Rev. H. W. The several matters referred to in your communication will be attended to, punctually.

The Watchman.

Monday Evening, March 11, 1850.

It affords us great pleasure to state that, added to those already announced, Mr. R. D. Wadsworth has kindly consented, in connexion with other important duties, to act as an Agent for the Watchman.

SUCCESS OF THE PRIMITIVE CHURCH.

In contemplating the remarkable success which attended the benevolent efforts of the primitive disciples, a thousand strange inquiries and reflections are awakened in the thoughtful, the intelligent mind. What were the efficient causes, and what the mere accidents, connected with this success? Was it the result of adventitious circumstances, peculiar to the age in which they lived? Or, was it the legitimate effect of a great operating principle, which applies to all nations and all generations? If the marked diffusion of gospel truth and the distinguished triumphs it achieved in Apostolic days, were attributable to circumstances of a peculiar character, to providential openings, which no other age has enjoyed; then the small success attending the efforts of the Church, in succeeding ages, can no longer be urged as a proof of departure from primitive purity and efficiency. But if, on the other hand, the success of the Church in primitive days was attained by the operation of a great principle, embodied in the gospel, and therefore the chartered boon of every Christian to the end of time—then the feeble efforts and comparatively small success of succeeding ages, demonstrate the want of spirituality, of power, and the consequent guilt of the modern Church. Let us honestly investigate these important matters.

That there were facilities for the propagation of divine truth peculiar to the first century of the present era, and not since enjoyed, not a shadow of doubt can be entertained. There was the charm of novelty, not merely in some benighted corners of our sin-cursed world, but to every nation under heaven; for to all, the gospel, its ordinances, institutions and discoveries were new. Again the living witnesses of the Saviour's miracles, labours, death, resurrection and ascension, who themselves wrought miracles in confirmation of the truth, undoubtedly possessed an influence over the minds of their audiences, which, other things being equal, none else could command. Farther, the minds of the human race, at that day, were more frank and unsophisticated, and consequently more open to conviction than in later ages. Nor can it be denied that the persecutor's power gave an impetus to the agents, (both lay and ministerial,) who published the gospel, and a distinguished polish to their renewed characters, which under more favorable circumstances would probably remain latent, and yet, the influence of which, in promoting the triumph of the gospel, must be considerable. Taking, however, a comprehensive view of the peculiar facilities enjoyed by the primitive, and those possessed by the modern church, the intelligent reader will perceive, that the present age affords facilities (persecution excepted) immeasurably beyond those of primitive days. We say persecution excepted; for the days of persecution were always palmy days to the Church. To many kindreds of our earth-born race, the gospel is as novel now, as it was to all nations at its first publication; and yet no such success attends Missionary efforts at the present day, as apostolic Ministers witnessed in connection with their efforts. And then, that the absence of the living witnesses who beheld the Redeemer's works, and sufferings, and triumph, and who possessed miracle-working power, does not make seriously against the modern church, is evident from the fact that we have, probably, less of speculative infidelity now, than existed in the days of the Apostles. And it will scarcely be denied that the increased facilities for travelling and for communicating knowledge through the Press, place the modern church in a position securing advantages vastly superior to those, peculiar to the primitive Ministers, or the age in which they lived. Add to this, the free toleration for the spread of the gospel, which at the present day is so generally enjoyed; and viewed in contrast with the opposition of civil rulers and civil governments to the propagation of Divine truth in the primitive age of the Church,—we think every candid reader will admit the superiority of the position occupied by the Church now, compared to that of the primitive disciples, for carrying into effect the great commission of the Redeemer—"disciple all nations."

Behold the PRIMITIVE CHURCH! The hand of monarchy props not the tottering ark. No princely patrons give their sanction; no legislative assembly seeks to guard her interests or to smooth her pathway. Prejudices embittered by an unsuccessful opposition to her progress, are again and again arrayed against her. Inevitable foes unite their energies, merging all their differences in what they deem a common and preponderating interest—to crush the infant cause. Philosophers deride the simple doctrines of revelation and the humble followers of the Lamb. The Jewish hierarchy, heathen superstition, the arms of civil power and all the prejudices of human nature, on a world-wide scale, abetted and prompted by the prince of darkness, aim at the extinction of "the sect of the Nazarenes." Privation continually, threats, imprisonment, exile, torture, death, seem the unavoidable consequences of embracing or propagating the doctrines of Christianity. And yet not a dispensation under which they were placed but they turned to account, for the fulfilment of their divine commission. Undaunted by the influence and malignity of their judges or persecutors, they ceased not even before rulers and councils "to declare the whole counsel of God." Princely band of philanthropists! Who would not court even their chains in view of the abiding distinction attained!

But "they staggered not through unbelief." To them the issue was not a matter of doubtful speculation. Bearing the torch of truth, they knew that, at their coming, the people "in the region and shadow of death" would be enlightened—that sin and error must flee their approach. Undaunted by opposition, or suffering, or death, and impelled by a love for souls which many waters could not quench, they shook the nations and triumphed over every obstacle to success. Tens of thousands heard "the joyful sound," and, sublimed by the cross of Christ, became in their several spheres champions for the truth. Multitudes engaged in this blessed work, could boast neither literary fame, nor extensive influence in the world; yet, preaching the gospel, not in "the wisdom of this world nor of the princes of this world," but in "the demonstration of the Spirit," they "greatly prevailed." "And never at any subsequent age has so large a proportion of the human race been enlightened by the lamp of life, as during the life-time of these primitive disciples.

It is not our intention in this paper to attempt a minute investigation of the *modus operandi* of the primitive Church. Our object is rather to show that the extensive revivals of religion and the amazing power, divine truth, exerted on the masses, is attributable not to adventitious circumstances peculiar to that age—that comparing the advantages enjoyed by the primitive Church, with those enjoyed by the Church in the present day,—the latter greatly outweigh the former. And hence, as the means appointed for the evangelization of the world is uniform in every age, the diminished success of the Church in her aggressive movements evinces her inefficiency and guilt, and not any inaptitude in the provision of the gospel to renovate mankind, in all generations. The primitives went forth into a guilty and benighted world, under the same divine commission, proclaiming salvation to men, on the same merciful condition, having the same promises inspiring the hope of success, which at the present day attach divine authority to the proclamation of truth, and animate the ministers of Christ with the prospect of adding to the Church "such as shall be saved." The light of truth has not lost its brilliancy. The condition of attaining salvation has not become more difficult, and not a promise of the triumph of the gospel has been blotted from the sacred page, or become obsolete. The benevolence of Deity has not waned, nor has his power to save, been diminished. To the failure of the Church efficiently to carry out the great commission, and not to any other class of obstacles, should we, therefore, attribute the absence of more abundant successes in diffusing the knowledge of salvation, in evangelizing the world. What a reproach to Christians individually, to the Church as a collective body, that amid the progress of science, the improvement of the Arts, the acquisitions to general literature, which characterize the present day, the Church alone should exhibit a diminished stature, a waning power! How bitterly reproachful, that, while every other light irradiating in its respective department the gloom, which has, for ages, in a greater or less degree, brooded over human society,—the Church, or "the city set on a hill," emitting less radiance than she did eighteen centuries ago, should remain, in this age of progress, the only exception! Reader, tell us not of influence, of wealth, of respectability in the Church, while she furnishes a contrast to the primitive Church, so conspicuous, that we are tempted to doubt her claims to the name in which she glories. The secret of the amazing success of the primitive Church will be discussed in another paper.

We direct attention to the following list of appointments for Temperance Meetings, aware that it needs only be known that Mr. Wadsworth is the lecturer, in order to secure large audiences. And we hope those who attend, on these occasions, will remember that it requires money, as well as a hearing, to promote the success of the Temperance movement:—

TEETOTAL LECTURES,

BY MR. R. D. WADSWORTH,

Will be delivered in the following places at the dates specified. Officers of the Societies are respectfully requested to give publicity to the appointments.

Wednesday, March 13,	VanNorman's, Evening.
Thursday, " 14,	McCraney's, "
Friday, " 15,	Hardy's, "
Saturday, " 16,	
Sabbath, " 17,	Cooksville, Sermon.
" " 17,	Port Credit, "
" " 17,	Cooksville, "
Monday, " 18,	Gardner's, Evening.
Tuesday, " 19,	Brampton, "
Wednesday, " 20,	Watson's, "
Thursday, " 21,	