

Ecclesiastical.

THE CANADIAN WESLEYAN METHODIST
NEW CONNEXION CHURCH.

For the Watchman.

To all the Superintendent Preachers in the Canadian Wesleyan Methodist New Connexion Church.

I would remind you, through the *Watchman*, that it will be needful for you to forward to me by the twentieth of April next, a statistical account of your circuits in the same form as the Tabular view of the state of the Connexion as published yearly in our minutes, accompanied with those remarks which will assist me in making up my annual report for the English Conference. The Conference in England passed a resolution, last year, requiring this to be done, by the General Superintendent, annually. I trust that the latest communication will reach me by the time above specified.

I am, Dear brethren,
Yours affectionately,
H. O. CROFTS,
General Superintendent.
London, C. W., March 27th, 1850.

To the Editor of the *Watchman*.
PRINCE EDWARD CIRCUIT.

DEAR BRO.—The Lord has graciously revived his work on this circuit the past year, about the first of Nov. we commenced holding protracted Meetings, and our efforts have been crowned with abundant success. In consequence of my ill health, the labor of the protracted Meetings has been performed mostly by Br. Brown, (who has been indefatigable in his exertions to win souls to Christ,) and some of the Local brethren, while, as far as my health would admit I have endeavored to keep up the regular appointments of the circuit, by this arrangement we have been able to hold four or five protracted Meetings, and to a great extent keep up the circuit. The result of the effort put forth, is the addition of about 80 to our number, most of whom we have every reason to believe are truly converted to God. Up to the present there has been no falling off, that I am aware of; Br. B. has commenced another meeting, with good prospects, may the Lord more abundantly revive his work.

Our Missionary Meetings went off admirably. At Melville, the subscription amounted to over 3 pounds. At Conger's Mills, we had a first rate meeting; R. B. Longer Esq., in the Chair the Ladies had beautifully decorated the house with evergreens; the speakers felt quite at home and the assembly evinced the interest they felt in the good cause by giving us a subscription of something over £3.

In Noxon's School House the Meeting was almost a failure, the day and night being rainy; subscription and collection £1 10s.

At South Bay, the house was crowded the good friends here showed their liberality by giving us a subscription amounting to over £5.

At Wellington, we had one of the best Missionary Meetings I have ever attended. I. D. Noxon Esq., in the chair. Too much praise cannot be given to the Misses Osterhout and some other ladies, (I wish I knew their names so I could mention them) for the active part they have taken in our Missionary cause in Wellington, in former years, but this year they have outdone even themselves. The house was most tastefully decorated and illuminated in the most brilliant style; and, notwithstanding the prognostications of our enemies that the meeting would be a failure, we realized over £7, and the people left the place perfectly satisfied with themselves and the Meeting.

This Meeting closed our Missionary operations on the Prince Edward Circuit. You will perceive that I have given the amount of collections and subscriptions in round numbers—The whole amount of actual subscriptions and collections is £26 10s., which amount, notwithstanding the pressure of the times, I have no doubt we shall realize. The collectors are of the right material, and are unflinching in their exertions; may the Lord bless them in their work of faith and labor of love.

E. VAN NORMAN.
Hallowell Parsonage, March 20th, 1850.

POPEY IN BIRMINGHAM.—At the chapel of the Oratory, Alcester Street, on Wednesday last, at the opening of the devotion of forty hours' prayer, Dr. Ullathorne, Roman Catholic bishop of the central district, was assisted in the service by twenty attendants, who are now either priests or candidates for priest's orders in the Church of Rome, but were formerly clergymen in the Church of England.—*Church and State Gazette.*

THE WESLEYAN WAR OF FREEDOM.

From the British Banner.

The last week of Wesleyan history has lost no portion of interest. As was anticipated, the Rev. James Bromley, of Bath, has actually been suspended. The great and primary charge being:

"I. That the Rev. James Bromley has, by certain recent proceedings, violated the great principle of our connexional union—namely, that when any question has been discussed and decided by the Conference, the minority shall quietly submit to the majority, or peaceably retire from the body."

Such is the great principle of Methodist policy! Now, let this be applied to the House of Commons, to the Court of Common Council, to a parish, a county, or a nation, and mark the consequences. Under such circumstances, could truth by possibility advance, or any reforms whatever be worked out? Could any beneficial change, of any sort, be made? Could Slavery ever have been abolished? Could the Reform Bill ever have been carried? Could the question of Free Trade have triumphed? In a word, would not the result be, utterly and for ever to stop the machinery of human progress?

The second charge is—

"II. That Mr Bromley has made himself the public apologist of, and has openly abetted the slanders of his brother ministers."

This is indicative of sympathy with Messrs. Everett, Dunn, and Griffith; and the deeds here done comprised the excellent, moderate, and, what we deemed, somewhat tame, letter he published some weeks ago.

It is thirdly charged—

"III. That Mr Bromley has himself grossly aspersed the public acts, and principles of his ministerial brethren."

This is raised from his hints on the Conference. For all these moderate, manly deeds, Mr Bromley has received in imputation from his Superintendant, that his services will be dispensed with till the meeting of Conference.

As was to be supposed, the effect of this in Bath has been extraordinary. According to the Correspondent of the *Wesleyan Times*, it would seem, that nine tenths of the entire Methodist body were with Mr Bromley, and against the Conference, and it is worthily recorded of the venerable Mr Jay, that he said to a friend,—"We deeply sympathize with him."

It is farther understood, that he is to preach for Mr Jay next Lord's-day morning. This is as it should be. But we to the community that thus tramples in the dust the first principle of human freedom—liberty of conscience! At the same time, we are willing to believe that there is even a Providence in these things, and that they are destined to accomplish great ultimate objects. It is difficult to keep large bodies up to the mark in great Reform Movements. Nothing, indeed, can keep alive the flame of a genuine reform, but constant aggressions on the part of the oppressors. Thus we see, while the Conference increase in violence, the people, sybil-like, grow in their demands. The men of Newcastle are stepping out as becomes them, not with the timid mien and bated breath which have characterized some of the Reform circles, but as men, as Englishmen, as Christians.—They determine to send to the forthcoming Aggregate Meeting certain individuals whom they specify, declaring they shall

Be our representatives, believing they will advocate the great cardinal points at issue, namely, a Lay Delegation, the right of memorialising Conference, the management of the Funds by laymen, open doors in Conference, the liberty of the Press, the repeal of the law of 1835, and such other great alterations as will secure the extension of our franchise as Wesleyan Methodists. And we hereby agree, that should any one or more of our representatives be expelled—as it is probable they may—on account of their position as such representatives, or should expulsion take place with any other office-bearer belonging to, or connected with, this Committee, that then, and from thenceforth, we simultaneously form a Branch Circuit until the next Conference, under the following regulations (provided the cause of the expulsion be such as will justify the Committee in adopting these measures.)

This is right: they determine to provide for the worst, and diligently prepare for a siege.—They are making arrangements for keeping the people together, securing the schools, taking up monies, dispensing the ordinances of Baptism and the Lord's Supper, observing love feasts, and so forth, and all these through the medium of their Local Preachers and other officers. This is the way to work it, and if it shall be so wrought by a sufficient proportion of the circuits beyond question, justice, truth, and liberty will triumph, the Methodist body will be reformed, religion advanced, and the nation blessed.

The most remarkable event, since our last, that has occurred, perhaps, is the meeting at Abergavenny, where the redoubtable John Wesley Thomas went to a meeting held by the Expelled Ministers, at which he was suffered to speak at pleasure in reply. Then came the vote, and although all that could be done had been done, to bring people to the meeting in favor of the Conference, resolutions of censure upon the Conference, and in support of the Expelled Ministers, were carried almost unanimously—that is, there were only some eleven hands

held up against them. This extraordinary and ever-to-be-remembered meeting broke up at two o'clock in the morning!

Since the above was written, we have received from Bristol an account, which will be found in another column, of an extraordinary display of popular determination. A few more such manifestations in the great towns would settle the question.

TO CORRESPONDENTS.

Messrs. J. R. & J. McK. The matter referred to has been arranged with Rev. Mr Hales, who will explain.

The Watchman.

Monday Evening, April 1, 1850.

GREAT INDUCEMENTS TO BECOME SUBSCRIBERS TO THE WATCHMAN.

The amount of encouragement received relative to our enterprise, places us in a position whence we may calculate pretty definitely with regard to the future. Influential parties from nearly every part of Canada West have furnished an unqualified approval of the tone and character of the *Watchman*; and have united in expressing their conviction of the importance of an independent religious Journal, free alike from sectarian control and political bias. Hence, as might be expected, ministers and laymen of several religious denominations have employed their influence to place the *Watchman* on a permanent footing, by tendering its circulation extensive, and thus exempting its proprietor from financial embarrassment in his responsible undertaking. In this work much has been done, but something yet remains to be done ere the *Watchman* shall occupy that place which influential and intelligent parties deem its reasonable due—our circulation must be increased and a large number of subscriptions collected and remitted. But avast! We have another matter to lay before our patrons and the public.

The PROVINCIAL LEGISLATURE is to assemble on the 14th of May; and we imagine from the almost restless anxiety which the public mind has evinced relative to the assemblage and work of our Legislators at the ensuing session of Parliament, that every one will be desirous to know, at least weekly, what the people's Representatives are doing. We are aware, however, that the majority of our Agricultural population do not desire to plod through everything that each speaker advances on any particular subject, in order to ascertain what is being done. Nor do they wish to be misled by the discolored versions too frequently emanating from interested parties. On the contrary, every inhabitant possessing a spark of patriotism will feel anxious to peruse, from week to week, a brief summary of the proceedings of our law-makers; and when subjects of unusual interest occupy attention in our Legislative Halls, they will desire a pretty full report of what may be said by the principal speakers. In order therefore, to adapt the *Watchman* to this numerous and influential class we shall furnish a weekly summary of the business of Parliament, and a carefully condensed report of debates on great public questions. To afford still farther inducement to parties to avail themselves of PARLIAMENTARY INTELLIGENCE we have resolved to make the following

Reduction in our terms:

New Subscribers, from this date, requiring back Nos., in advance, for Vol. 1., 8s. 9d.
Do. (single copies) commencing No. 15, to end of Vol., in advance, 6s. 3d.
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Any person remitting 1 dollar (post paid), will receive eleven copies of the *Watchman* from No. 15 to the end of Vol. 1, addressed separately, if required.

For the accommodation of Subscribers who have taken the *Watchman* from the commencement of the Vol., the advance term is farther extended to the 1st of next month.

With these inducements and a vigorous effort on the part of Agents to collect subscriptions and obtain subscribers, we hope to obtain still stronger assurances of future prosperity in our enterprise. A little more effort would we are confident, increase our present subscription list, at least two or three hundred. We now wait for a response; and earnestly hope that our expectations may not be disappointed. It will readily be perceived by any one acquainted with the heavy expences connected with the publication of a weekly Journal, that any reduction in our regular rates, can only be warranted by a largely increased circulation. We therefore appeal to the public for an answer to the question—SHALL WE BE SUSTAINED IN THE ATTEMPT TO FURNISH TO THE INHABITANTS OF CANADA A SOUND AND CHEAP LITERATURE?

THE REDEEMER OF THE WORLD: HIS TRIUMPH AND GLORY.

Let other themes be forgotten, while with heavenly choirs, we sing the triumphs of the GREAT DELIVERER. Doubtless at proper times and to a limited extent, other topics have claims to our serious consideration; claims too, which cannot be disregarded without involving in guilt and misery. But the subject of contemplation, we now present differs in many respects from all others; inasmuch as it demands in the highest degree, the unceasing attention of our fallen race and calls forth the loudest strains ever chanted by virtuous intelligences. At once made conscious of the object of his creation, no sooner had the first creature the Divine hand formed, been invested with intelligence, than in anthems of praise he lauded the glory of the Majestic Architect; and while each successive stage of the work of creation progressed, "the morning stars sang together and all the sons of God shouted for joy." And through the successive developments of the Divine

character which the Providential government of the Universe presented these pure Spirits beheld with ecstasy the surpassing glory of the Great Eternal. These however, although furnishing pleasing discoveries of the Divine character, were, when compared to the more ample revelations furnished by Redemption's Plan, as the dimness of twilight to the Sun in his meridian splendor. The intimations respecting the Deliverer of fallen man, given under the dark dispensation awakened an unprecedented interest in the minds of angels, and led them to "desire to look into," to investigate with intense anxiety, the developments and issues of God's mercy towards guilty man. And not an additional ray of light from the first promise down to the last prophecy under that obscure dispensation, but awakened fresh emotions of rapturous delight.

But we live under a brighter dispensation. The darkness of conjecture and doubt have given way before the rising, spreading glory of the LONDON RIGHTEOUSNESS. What patriarchs and prophets and sacred bards discovered in dim outline, the manifestation of the Son of God, has brought fully to light. The living personification of infinite love, has visited our ruined world, assailed and vanquished our foul foe, and dotted the margin of every shore with the trophies of his conquering, saving grace. It cannot, however, be denied that, although the life and death of our exalted Head have given him triumphs a tangible form or an actual being, and furnished an indisputable assurance of the full completion of all that revelation unfolds relative to his future conquests; yet the death-knell of time will be sounded and death itself vanquished, ere the Redeemer's triumph will be complete.

But we cannot suffer our harps silently to hang on the willows, while so many achievements demand our choicest strains. Should any, however, remain unmoved while contemplating the triumph of the Redeemer, we would point him to scenes presented on the page of gospel history. We need not dwell on the successful effort of infinite skill overcoming the obstacles to man's deliverance, which his rebellion had produced. Rather let us behold the Saviour of men in the wilderness assailed by the prince of darkness with all the skill which ages of practice in deception, and with all malignity which his hatred to God and man and to man's deliverer could inspire. In his onsets against the human race the Demon of darkness had seen the primitive pair fall from their original purity and happiness, entailing on their posterity the fearful evils of the curse. He had seen some of the most eminently devoted in the patriarchal and prophetic ages, overcome by his cunning and led into grievous violations of God's holy law. And now that the second Adam had made his appearance in our world, expressly for the purpose of "destroying the works of the devil,"—all the art and malice of the Adversary were enlisted, once more to mar the purposes of Jehovah. The conflict was protracted and intense; and of the result we may form some idea from the statement of St. Paul, who declares that Christ "was tempted in all points like as we are, yet without sin."—He was "harmless as undefiled separate from sinners, higher than the heavens." How often have we seen the man of devoted piety and established character resist the most formidable assaults of temptation and yet fall by some feeble foe.—But whether we contemplate the Saviour in the numerous public trials connected with his work or in his secret conflicts with the enemy, he always triumphs.

But if in bolder outline we would trace the glorious triumph of the Great Deliverer, we must follow him from the last paschal supper to the mount of Ascension—His sorrows, his tears, his body suffused with blood, in the garden: the heinous malice and cruelty and injustice with which he was assailed by his murderers: the pressure of human transgressions which infused into his soul that death-like languor beneath which in his expiring moments he bowed his head. Having contemplated with that degree of interest which the case demands, the humiliation, the agony which He endured we shall be prepared to appreciate the greatness of his subsequent achievements.

How shortsighted, at best, is erring man! Even his chosen witnesses, unimagined his death the signal defeat of his mission, while in reality it was the very point where his triumph became manifest. To us, the mighty chains and the massive gates of death appear formidable; but to Him no barrier seemed worth a moment's anxiety save the incalculable weight of woe, which the expiation of a world's transgression, involved. Obstacles to human happiness, which none but an Infinite mind could adequately estimate, existed; and to remove those obstacles Immanuel had become our substitute in suffering. And while his disciples are filled with dismay, at beholding the expiring agonies of their Divine Master,—the conqueror of our foes effectually removes the barriers to man's elevation. Not only are Jewish ordinances and Gentile exclusion, abolished; but the gates of heaven and the arms of mercy thrown open to the returning sinner. He triumphs in his death, he becomes our Deliverer "through suffering." And then behold him prostrating death and leading the vanquished enemy captive, while with the majesty of a God, "He rises from the dead." Well has the immortal Young exclaimed—

"In his blest life I see the path, and in his death
The price, and in his great ascent The proof supreme
Of immortality"

"He ascended up on high, he led captivity captive;" angels and archangels exclaiming, amid the consternation of the empire of night—"Lift up your heads O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory."

Our space would fail us, to trace the many items which shall constitute the triumph developed to astonished mortals on the resurrection morn. Already the misty darkness in which sin enveloped our world, has begun to recede; and never will the heaven of divine truth cease to operate until all nations shall be brought under its hallowing influence. And when "this gospel of the Kingdom shall have been preached among all nations, then shall the end come," the last enemy be subdued, and the Saviour in all the dignity of complete triumph, seated on "the throne of his glory." And whatever may now oppose,