

## Ecclesiastical.

## PRIMITIVE METHODIST CHURCH IN CANADA.

**Social Tea Party at Yorkville.**—With the two-fold object of promoting union among the followers of Christ by social intercourse, and assisting the chapel trust, this *Socore* was given on the 1st instant. The Chapel was crowded with guests, and all seemed exceedingly happy. The refreshments (furnished gratis) were excellent and abundant; and although many baskets remained when the company was supplied, it was evident the refreshments were appreciated by all.

This part of the feast being over, the meeting unanimously called T. Lawson Esq. to the Chair. The chairman having made a few appropriate remarks called on the Rev. T. Reed (C. W. Methodist New Connexion Church) to address the meeting. Mr. R.'s address was brief, but to the point. He alluded to the zeal of his Primitive Methodist Brethren at Yorkville, who unwilling that the place of worship should lack any thing necessary for the comfortable accommodation of its worshipping assemblies, had at considerable expense repaired and otherwise improved the Chapel in which the happy company before him were assembled. The Rev. gentleman's speech was quite interesting, breathing a truly catholic spirit and calculated to unite the members of Christ's mystical body more closely together.

The next speaker, upon whom the Chairman called to address the Meeting, was the Editor of the *Christian Messenger*. His address was quite as long as was necessary and evinced his great satisfaction in having an opportunity of thus associating with Christians of other denominations in a social assembly like that he was addressing. He observed that between the Body with which he was connected and the Primitive Methodist Church there was no difference on doctrinal tenets and but a shade of difference in church polity. Both communities contended for the same great principles of liberality and independence and equality. He referred to the influence of financial liabilities on the prosperity of a Church and commended the attempt to raise the necessary funds to free that Chapel from debt. The giving of Social Parties at this season of the year was particularly desirable; it provided a safe and advantageous recreation where the young especially, might connect innocent pleasure with abiding profit; while the funds accruing from the festival, were drawn into the treasury of the Lord. Having made several other desultory remarks the speaker resumed his seat.

The Chairman then called upon Mrs. Towler (relict of the late Rev. Mr. Towler) to address the Meeting. Mrs. T., in her usual, happy manner, pointed out the evil of financial embarrassment in the church of Christ. She referred to the spirit and zeal manifested in re-building ancient Jerusalem as an example worthy of imitation by the disciples of Christ in modern times. When the Wesleyan Missionary Society was in debt several years ago, it was observed by a member of that Church, that when the debt became *worth removing* it would be removed. Mrs. T. hoped that the Yorkville friends would not suffer the debt on their chapel to become *worth removing*; but that they would at once bestir themselves and meet all liabilities.

At this period of the meeting we were compelled, though reluctantly, to retire from the assembly; and we have been since informed that the latter part of the feast was by far the more interesting. The Rev. Mr. Boyle (Primitive Methodist Church) delivered an interesting and amusing speech, and he was followed by Messrs. Walker and Mutton who likewise added to the interest of the occasion. During the evening about twenty pounds currency were obtained to aid the Yorkville chapel fund.

The choir in attendance, including the aid of a Melodeon and a Bass Viol, performed a number of suitable pieces with great spirit, and evidently much to the satisfaction of the assembly.

The Primitive Methodist Body both in England and Canada, is eminently characterized by zealous and persevering effort to save souls. No other Methodist community has enjoyed equal success in Britain; and in this country we are informed that they enjoy good measure of prosperity. Whether their polity is as well adapted to the population of Canada as to that of Great Britain is a point, which, probably, remains to be tested.—Adequate provision, however, is made for the representation of the Laity in the councils of the Church; and, if they err, it is in favor of the membership.—They are volunteers in the strictest sense of the word; and they strenuously oppose the endowment of the Christian church by the civil government. Most heartily do we wish them prosperity.

**RIGHT OF PRESENTATION EXERCISED.**—A Scottish Journal contains an account of the appointment of a Minister at Colmonell under the following circumstances. A petition signed by eleven hundred parishioners, including nearly all the communicants, requested the appointment of Mr. Andrew Blair, son of their lamented pastor; and yet their request was denied and a Mr. Dill, appointed to the charge.

**BAPTIST REGISTRATION.**—The Rev. W. D. Jones, of the established church, recently refused to read the funeral service for a child, which had not been baptized; and afterwards took much pains to convince the parents that if in any act had deprived the child of many spiritual blessings and of admission into the Kingdom of Heaven.

## BROCK CIRCUIT.

TO THE EDITOR OF THE WATCHMAN.

MY DEAR BROTHER.—I am happy to inform you that our Missionary Services at the Brock Station were well attended. On Sabbath, 20th inst., Rev. T. Caswell preached two excellent sermons, to large and attentive congregations. On Monday evening our first Missionary meeting, held at Providence Chapel, was largely and respectfully attended; Speakers, Rev. Mr. Caswell, Mr. John Gundy, and the writer, Chairman.—Recker, Esq. On Thursday evening our meeting at Mr. Ellis's School house was large; the same speakers, Chairman.—Cowman, Esq. On Wednesday evening, at Lloyd's school house, a very large and attentive congregation, Mr. Reuben Way chairman; when we had the assistance of the Rev. Wm. McClure and Mr. Brett, of Toronto, in addition to our former speakers. Mr. Brett was very interesting, and clearly pointed out the rise and progress of the Methodist New Connexion. Mr. McClure was very lucid and powerful—all were heard with deep attention. On Thursday we finished our Missionary Services, by holding our meeting at Uxbridge, Mr. Thomas Bolster chairman. We were truly sorry to part with Mr. Brett so soon; he was obliged to return to Toronto. Our meeting at Uxbridge was a very excellent one indeed. On the whole our meetings were productive of much spiritual good, and our Collections were over twelve pounds, but when the Collectors have discharged their duty, we expect it will amount to fifteen pounds.

W. CUNDY.

Brock, Jan. 26, 1850.

## CANADIAN WESLEYAN METHODIST NEW CONNEXION CHURCH.

MISSIONARY SERVICES IN TORONTO.

The Anniversary Services of this Auxiliary, were held on the 6th and 7th instant, in the Alfred (late Temperance) street Chapel. The Reverend H. O. Crofts, general Superintendent of the Mission, occupied the pulpit in the early part of the 6th. The discourse, founded on Isaiah, 9th c. 7th v., was lucid, striking and appropriate. In the evening, the Reverend Dr. Burns (Free Church) delivered a discourse in the same place, which a personal engagement prevented us from hearing.

On the evening of Monday a public Missionary meeting was convened. The service being opened by singing and prayer, it was moved by the Reverend W. McClure seconded by the Reverend H. O. Crofts—

That R. H. Brett, Esquire, be requested to take the Chair—carried.

The Chairman addressed the meeting in a brief and suitable manner. He glanced at the origin, progress and present position of the Methodist New Connexion. When the separation took place in England (1797), the seedling part numbered about five thousand. It was a small beginning; but the Divine Being prospered "the work of their hands," inasmuch that twenty-five years ago they established a Mission in Ireland. Finding, however, some years afterwards, that they could extend their exertions still farther, it was proposed to send Missionaries to Australia, and two zealous young men (Mr. Crofts and another) offered their services to the Conference as Agents for the carrying out of this enterprise. This project was afterwards abandoned, and Canada was selected as the scene of Missionary operations. About fourteen years ago the Reverend J. Addyman was sent as a Missionary to Lower Canada, where he labored in connexion with two others, until, on a tour through Upper Canada in 1839, he formed an acquaintance with the Canadian Wesleyan Methodist Church: a community which had adopted the same great principles of liberty in Church polity, for which the Methodist New Connexion had contended in England. After mature deliberation an union was effected between these two bodies; and although at that time there was but about a dozen ministers and one thousand eight hundred members in Canada, we have at present more than forty laborers in the field, and nearly four thousand members. As to the object of our Auxiliary Society, the Chairman observed, that as a community, our movements were aggressive; and hence, unwilling to enjoy the advantages of the living ministry, without making an effort to furnish to the more remote parts of the country, the same inestimable privilege, we had organized our Auxiliary Societies, throughout the Connexion. Reference was made to the position and wants of the settlements in the interior. On the Owen Sound Mission, a section of country to the extent of seventy or eighty miles, only one Missionary was employed. The aim of this Auxiliary is to obtain funds to enable the body to support the Agents already in the field, and to employ others in the same blessed work.

The Chairman then called upon the Reverend W. McClure to move the first resolution. Having expressed his regret that bodily indisposition had prevented the Reverend Messrs. Roat and Piper from attending the meeting, the Reverend gentleman moved the resolution and sustained its principles by varied and suitable illustrations and facts. The Reverend Mr. Geie was called upon to second the resolution; in doing which, he eulogized the speaker who preceded him, and made some appropriate remarks.

The second resolution was moved by D. Taylor, Esq., of this city, and seconded by the Reverend H. O. Crofts. Mr. Taylor made some excellent remarks, and Mr. Crofts delivered an interesting and impressive speech.

The third resolution was moved by the Reverend T. T. Doward, and seconded by J. Tyner, Esq. Mr. Tyner's observations were very brilliant, and elicited strong expressions of approbation from the audience.

The fourth resolution was moved by Reverend T. Reed, and seconded by the Reverend W. McClure with suitable remarks.

The thanks of the meeting having been presented to the Chairman, the meeting was concluded in the usual manner. We regret exceedingly that our intention to report the speeches was frustrated, had this not been the case, we should have the pleasure of furnishing the readers of the *Watchman*, with an abstract of the sentiments delivered by the several speakers. We do not know the amount of the collection and subscription; but we imagine the result would not excite a want of missionary zeal on the part of the Toronto friends.

**LETTERS RECEIVED AT THIS OFFICE TO THE 28TH INST.**—Revs. T. Goldsmith; W. Bothwell; J. G. Breckenridge; F. Haynes; and Mr. E. Woolverton. (rem.)

**NAMES OF PARTIES WHO HAVE FURNISHED SUBSCRIPTIONS.**—Revs. T. Goldsmith, 7; W. Bothwell, 8; J. G. Breckenridge, 9; Mr. S. Haskett, 14; Mr. E. Woolverton, 1.

## The Watchman.

Monday Evening, January 28, 1850.

Mr. Erastus Jackson is authorized to act as an agent for the *Watchman*; and we hope in our next issue to have it in our power to announce the name of another well known friend and brother, as a travelling agent.—These arrangements are not intended to supersede the necessity of local agents, but to aid them and to promote the circulation of the *Watchman*, beyond the sphere of operation occupied by local agents.

We omitted to state last week that we send the *Watchman* to those parties who, expecting the *Christian Messenger* to be continued, paid in part or in full, for the expected third Volume.

Henceforth we hope the irregularities which in this and the previous number of the *Watchman*, have been unavoidable, will be obviated.

Remittances next week.

## THE CURSE OF MEROZ.

In the creation of man, Jehovah had definite objects in view. Nor more clearly is design traceable in creation, than in the benevolent operations of redeeming mercy.—Intended for the highest place in his family, the Author of our being endowed the creature man with capabilities, the very possession of which indicates at once the rank he was destined to take, and the exalted purposes for which he was made partaker of the divine likeness. To accomplish those purposes, must, therefore, ever be the noblest aim of favored man. The mass of inanimate matter is governed though unconsciously, by well defined laws; and by its conformity to these laws promotes unceasingly the end for which it was called into existence. Were the earth on which we dwell, or one of those bright luminaries which bedeck the blue vault of heaven, to cease for a single moment to roll on in her orbit in the heavens, that act would as certainly involve the infraction of the laws of nature, as if she had wandered from her path. It is neither action nor repose, considered abstractly, that involves culpability; but the violation of established laws. There is to man a time to labor and a time to rest; to spend the time allotted for the former in listless inactivity, or that sanctified for the latter in excessive toil, would alike infringe the law of God. Of this principle many striking illustrations may be found in the history of the Jewish people. At the command of Jehovah they were required to journey or go forth to battle; and in the absence of such command, or while the cloud rested on the tabernacle, it was their duty to remain in their tents. But they were disobedient, and rebellious. On one occasion they refused to go up and possess the promised inheritance; and when Jehovah had sworn that they should not enter therein, they went out to battle. In both cases, the withering, scorching frown of Jehovah rested upon them. At a subsequent period of their history when Jabin oppressed them, and by the command of Jehovah, the hosts of Israel were summoned to the field of battle—the inhabitants of Meroz were disobedient. Hence exclaims the angel of the Lord, "Curse ye Meroz . . . curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." It is, therefore, we repeat, neither labor nor rest, neither indulgence in the quiet of retirement, nor activity in the battle-field, taken abstractly, which secures the approbation or merits the frown of Jehovah. He gives man a revelation and intelligence, therein to discover His will; and He requires courage and faith and zeal and fortitude on the part of man, to undertake and prosecute His revealed purposes. And, however, retired or public our sphere of action—however, humble or influential our talents, if we stand aloof from duty, we do it at our peril—on us shall rest the curse of Meroz. To embrace correct views on those great subjects to which the eye of the philanthropist and the Christian is continually directed, is no inconsiderable duty; but whoever substitutes correct notions for the sum of duty, errs grievously. This is but the starting point, and unless connected with energetic effort to carry the sentiments imbibed into effect, will only serve to aggravate a man's guilt, and secure a weightier punishment. "If," said the Redeemer, "ye were blind, ye should have no

in; but now ye say, we see; therefore your sin remains."

How deep and solemn, then, is the responsibility of the inhabitants of Christendom! Especially so, in those that portion in whose hands, from early childhood, the *word of divine truth* has been placed, and to whom the pure gospel has been proclaimed. Immensely profitable will be the condition of the poor benighted heathen in the day of judgment, to that of the enlightened Protestant, who, in order to avoid the "itching and itching" of the conscience connected with the performance of his duty, has buried his talent.

The thrilling events which crowd upon the vision, as the disquieted features of the present age, though a people with interest, have a tendency to be under the hand,—an effect against which it is highly important to guard.—Kingdoms and principalities and powers, are subverted in a day. The strong holds of superstition and idolatry and priestcraft fall, like Babel before the Ark of the Lord. Institutions which, although founded in error, have withstood opposition for centuries; whose very existence has been a foul blot on the character of the nations or communities by whom they have been sustained, and whose annihilation is little less than life from the dead,—have tottered to their fall and yield up the ghost. The enlightened Christian is not less to determine the power by which these changes are accomplished, yet contemplating its greatness, it is to be feared that too many imagine themselves mere spectators, and having nothing to do but to observe, and wonder at, the mighty working of the Lord of Hosts. A course, the this unquestionably involves a man in the guilt, and merits the curse of Meroz. Deity could prostrate every enemy which opposes the truth, or prevent the consummation of the Redeemer's triumphs, without the aid of feeble man; but this is not the mode of operation infinite Wisdom has selected. He has appointed enlightened man as the agent of light, liberty and salvation to the less favored portions of our race, endowing us at the same time with the requisite qualifications to execute this onerous and benevolent commission. And better, infinitely better, for our readers had they never been born, than that, knowing their Master's will, they should neglect to perform it.

Were other motives necessary to secure the faithful and diligent employment of the talents of enlightened man, we might direct attention to the state of the world at large. Let him cast his eye on the locality where Providence has fixed his lot, and will he not discover a state of things imperatively demanding effort? We care not where his abode may be—the most favored spot in Christendom, in the old world or the new—immortal beings, exposed to the wrath of God in consequence of their sinful condition, exist on every hand. The mass of Protestants, know but little of the power of godliness; and even among those who profess to be "lights of the world," what a fearful amount of worldliness and formality and inconsistency obtains? Behold farther, the millions under popish domination, from whom the word of life is withheld, and by whom the creature is worshipped instead of the Creator! Enlarge still further the circle of vision, and there rise up before us in the back ground, hundreds of millions of heathens who "perish for lack of knowledge;" beings for whom Christ died, and to whom He has commanded his Church to "preach the gospel." Viewing the world with the eye and in the spirit of a Missionary, no lack of motive to benevolent exertion, can be pleaded.

But when we contemplate the potent impediments to the spread of gospel light and holiness in the world, another class of motives to exertion are presented to our notice. Here our attention is arrested by the strides of Popery toward the attainment of wealth and power, and her deep laid schemes of proselyting. In the latter, the most fearful success has attended her efforts in Britain, not only by the perverts she has made, but also the ruinous leaven infused into the Episcopalian Church. Nor are these indices of an impending struggle, confined to Britain. In these North American Colonies and the neighboring Republic, similar indications are displayed. Jesuits have obtained a footing; and engaged in their "sapping and mining" crusades, they are secretly laboring to undermine the genuine institutions of Christianity. And when the lovers of truth are reminded that "he who now letteth, will let until that Wicked be taken out of the way, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming"—they will see in the rapid strides of this "enemy of all righteousness," abundant reason to exert themselves in the cause of truth. Within the bounds of our own Province there are ten of thousands under the blighting influence of Roman Catholicism. To witness the processions and other displays of the peculiarities of Popery as we have often witnessed in Montreal, would to the majority of our Upper Canadian readers appear revolting in the extreme and beyond sufferance. Yet, thus, we regret, is one of those systems of error for the support of which large sums of money from the public chest, are expended year after year, both in the British Isles and in the British Colonies. Every desirable facility is furnished this "Mother of harlots," for the extension of her dominion, and the enlargement of her possessions, even in Canada. But let not our readers imagine that hostility to Papal institutions would induce us to advocate the withdrawal of that equality from Roman Catholics, which we claim as the right of every other citizen.

If the State will endow religious communities, we conceive the Romish Church entitled to a share. It is this which pre-eminently displays the inconsistency of Protestants in receiving government grants; for if no other consideration could induce evangelical churches to reject the pecuniary aid of the State, the fact that by so doing they are indirectly supporting the institutions of Popery, should prompt them at once and for ever to cast themselves as consistent Volunteers on the liberality of a generous public, resolved no more by their love of mannanon to lend themselves as accessories to promote the wealth and extension of Popery.

We cannot proceed farther at present. But we ask the reader does this state of things call for self-denial, for zealous effort on the part of Protestants, of Volunteers? And