

and cause the chemical union of two or more of them in certain definite proportions, and thus produce a peculiar volatile poison, difficult or impossible to obtain by analysis, because it is composed of the same elements as the atmosphere air which holds it in solution—i. e., oxygen and nitrogen, with perhaps, carbon or hydrogen in such infinitesimal quantity (as an atom or two of either) as to escape appreciation; such a poison may occasion the phenomena of intermittent fever. But if a stream of electricity traverse the surface of the earth, either more powerful or of greater or less tension than that which elaborates the poison of marsh fever, then a different poison—i. e., it may be composed of the very same elements, but combined in different atomic proportions) may be generated. In both cases the phenomena of the diseases consisting in abortive efforts of nature to rid herself of the noxious material."

TO BE CONTINUED.

Ecclesiastical.

Canadian Wesleyan Methodist N. Connexion Church.

REV. SIR,—With much pleasure I have read the notices of Missionary meetings held in various parts of the country by the Ministers and friends of the Methodist New Connexion which have been presented to the public through the columns of the Watchman; and the more especially, as, while they indicate stability and progress in the financial interests of the denomination, they also furnish evidence clear and strong, of an increased determination on the part of its membership and friends to maintain its whole Itinerant force effectually in the field. Some of the circuits have indeed, come nobly forward to the truly benevolent and Christian work of contributing liberally to the sustentation of the Mission cause. To all who love our Lord Jesus Christ in sincerity, it is, it must be—gratifying to observe that notwithstanding the scarcity of the circulating medium, and the unwhitney prices realized for all descriptions of agricultural products, the reported returns to our Mission Fund, in many instances, are quite in advance of the preceding, and in a commercial point of view, more prosperous years. This is as it should be; it is perfectly in keeping with the spirit of the age in which we live—an age emphatically of progression and improvement. I hope Sir, that when the returns from such of the circuits and stations as have not yet reported, shall have come in, it will be seen that this disposition to Christian liberality has not been confined to certain localities, but has prevailed, and actuated the entire Body. This becomes us as a people professing godliness—professing to be the imitators of "Him who for our sakes became poor;" and who, while his tabernacle was with men, "went about doing good." This duty is, I conceive, as clearly discoverable in the scriptures as is clearly enjoined upon every member of Christ's mystical body as any other, nor do I, nor can I believe that the Great Head of the Church will favor with His presence and blessing any member of it, or any branch of it that continues indifferent and inattentive to this duty. "Freely ye have received, freely give." "He that sows bountifully, shall reap also bountifully; " for God loveth a cheerful giver." Let then the citizens and friends of our Zion all come willingly forward in this matter to the assistance of God and of his religion; let both the Ministry and the Laity and with their means and their fervent continued prayers, and the New Connexion, now rightly esteemed by some, as a weekly on the ground of its comparative smallness, will lift itself among the thousands of God's Israel; and continue to shed on the growing, the extending population of our Province, the healthful, conservative influences of christianity as long as the sun and moon shall endure.

I am happy to be able to say, that our brethren and friends on the Waterford circuit have not been inactive, while others elsewhere, have been "up and doing." Our Missionary services came off in January. In all, they were three. At Waterford, J. L. Green Esq., an obedient, and "proven" friend presided with his accustomed urbanity and cleverness. The speaking exercises were well performed by Rev'ds. A. Slaght and J. E. Ryerson; (Baptists); and Brethren Haigh and H. O. Crofts. Proceeds of the meeting £3 10s 6d., which our enterprising collectors have since increased to nearly twice that sum.

At Windham, "Old Chapel," our excellent brother, O Blake Esq., was called to preside. Addresses were delivered by Brethren Haigh, Wilkinson, Jackson, and our excellent chief Superintendent. The attendance here was small, as is generally the case; this is owing to the fact that the majority of the inhabitants in the vicinity of the Chapel, are attached to other denominations. Proceeds here £2 17s 9d.

At the Windham North Plains School House, our excellent brother Jno. Wallace Esq., took the chair. This meeting was particularly interesting and profitable. The speakers who were the same as at Windham Chapel, addressed the crowded and deeply attentive audience to most happy effect. When the subscriptions were called for the numbers and friends vied with each other in manifesting their liberality. The wish to give was general, and at the close showed the handsome sum of £7 12s 6jd.

The total then collected and subscribed this year, is £14 0s 10d. which is more by some pounds than was ever promised before in any preceding year. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for their truth's sake." Psalm cxxv. 1.

Waterford, April 27th, 1850.

Education in Rome.

The present Cardinal Vicar Patrizi, availing himself of the absence of Pius IX., and carried away by his ignorance and superstition, is exerting himself to restore the persecutions of the middle ages. His Eminence has lately caused a female child of eight years old, the daughter of a respectable French merchant, to be turned out of a school because she is a Protestant, and when the governess remonstrated, and observed that as no religion but the Roman Catholic was taught, a child of her age was more likely to be converted than to convert, this sensible obser-

vation had no weight on His Eminence, who insisted on this un-Christian act of severity with a remark, that as the child was a heretic, it contaminated the school! Thus there are no means of educating Protestant children in this country. The Jesuits, I understand, are writing the biography of the life and character of Dr. Achilli, which will probably appear in the Tablet.—[Cor. of Chronicle

The Watchman.

Monday Evening, May 6, 1850.

DUTY OF THE PRESS WITH REGARD TO PENDING CHANGES—

STATE PATRONAGE, ITS INFLUENCE ON THE CHURCHES, AND ITS APPROACHING ABOLITION IN CANADA.

The power of the Press is already admitted in every civilized land. Whether, observing the weapons of war, or the effects it produces, we cannot fail to discover its mighty influence, its vast resources. It is, however, to be feared that to too great an extent the desire to wield the power of the Press for the production or prevention of changes, preponderates above the determination to employ that power in preparing the minds of mankind for changes, which from present appearances are inevitable. Thus should not be the case; and we consider the individuals who resist what the indications of Providence shew to be unavoidable, and those who toil to precipitate communities or nations into changes for which the state of society renders them unprepared—equally culpable. The order of nature, of Providence, ought in these matters to be followed—first preparation for change, then change itself.

Every portion of the civilized world is undergoing revolutionary tests. Change seems the order of the day; already have the venerable models of antiquity been abandoned, while the ruthless hand of innovation has reduced ancient stability and grandeur to the status of modern oscillation and expediency. Resistance is out of the question. Of this the throne of Louis Philippe and the vacant PAPAL CHAIR, furnish intelligible evidence. In the British realm, the superior intelligence which pervades the legislators and rulers as well as the governed, has happily saved the empire from those fearful alternatives to which other countries have been driven. But who we ask, can be so blind as to overlook the fact that, so far as human frailty is concerned, even Britain owes the stability of her institutions and governmental fabric, to her intelligent compliance with the demands of the times! In every part of the British Colonies this wise policy has secured, with trifling exceptions, peace and contentment; while the turmoil and agitation of revolutionary movements have rent the surrounding nations. As a part of the empire upon which THE SUN NEVER SETS, the inhabitants of Canada must feel this to be true.

Here, then, even in Canada are existent amid changes, undeniable, extensive; and we feel it to be an imperative duty devolving on the members of the Press, faithfully to devote their energies to prepare the public mind for those pending changes, which we apprehend no human foresight or policy can prevent. Among these the long agitated question of religious equality in its fullest extent, is evidently near a crisis which will forever banish from this fair Province the remnant of exclusiveness and dominancy hitherto vouchsafed to a few sections of the professedly Christian Church. Some may doubt the correctness of our views; but we have no hesitation in stating that, present movements indicate the speedy settlement of the Clergy Reserves, Rectories, College and Church endowment questions,—placing the denominations at present privileged by government in common with all the rest of the sections of the Church on a true VOLUNTARY BASIS. That we may be mistaken is possible; yet we think time will prove that we have reached the point where every effort should be put forth to prepare the people of Canada for such a state of things. Surely this preparation will not be promoted by those bickerings which too frequently disgrace and sever in affection, the several sections of the Church. Parties who desire these changes feel deeply: they consider themselves gravely injured by the preference heretofore shewn towards a few denominations; yet we do not think this fact warrants the indulgence of bad feeling or the use of opprobrious epithets. To those subjects we may on other occasions direct attention; the object, however, at present is to exhibit two or three suggestions, calculated to allay the dissatisfaction of those communities, whom the pending changes would disrobe of certain privileges previously enjoyed.

On this subject we observe, that the union of Church and State, or the support of the former by the latter, is not essential to the character, doctrines, finances, or success of the Church. This is a broad assumption; and one which doubtless will be denied by some. Denial, however, does not meet the case; evidence is necessary, and if the evidence cannot be produced the denial goes for nothing. To resort to the New Testament, or to the records of the Primitive Church, will be in vain. Not a line in all the sacred canon will sanction the belief that alliance with or support by the State is an *ess* essential to christianity; but it does inform us of the

existence of a Church, pure in doctrine, its ministry supported by voluntary contributions and enjoying unparalleled success, long ere Constantine breathed the vital air, before Church and State were allied. This undeniable statement of fact is worth more than a thousand vague denials; added to which an impartial glance at the subject cannot fail to convince the intelligent reader that if Jesus Christ intended to commit the keeping of the doctrines, the modelling of the character, the promotion of the success, or, even the secular support of his Church, to the princely hand of Cesar, he would have given definite intimation of his intention. But we search in vain for anything to warrant such an assumption. What then, we ask did the primitive Church lack, which might be deemed essential? Though destitute of affluence she enjoyed prosperity; though despised and persecuted she was honored and approved by her divine master. Could princely patronage have increased the dignity of that benevolent, that devoted band? And as to the secular support of the ministry, with the exception of a few who enjoy fat livings, it is undeniable that Dissenting ministers in Britain are more liberally supported than the greater part of the ministers of the establishment. But when we contemplate the large, influential and wealthy congregations in connection with the Episcopal Church in Canada, our minds are immediately impressed with the fact that were the ministers of that Church thrown upon the liberality of their hearers an ample support would be obtained. Already the progress of the fund for the endowment of an Episcopal University furnishes an index to the liberality with which the members of that Church would contribute to supply the lack attending the withdrawal of State support.

We observe farther, that cases abound in which State patronage, instead of proving advantageous, has been painfully detrimental to the interests of the Church of Jesus Christ. Our limits prohibit lengthy extracts confirmatory of this position; but we cannot refrain from citing a passage or two from reliable authorities. The first is from Dr. Campbell's Ecclesiastical History. He observes:

"Men have been very long in discovering, and even yet seem scarcely to have discovered, that true religion is of too delicate a nature to be compelled, if I may so express myself, by the coarse implements of human authority and worldly sanctions. Let the law of the land restrain vice and injustice of every kind, as ruinous to the peace and order of society, for this is its proper province; but let it not tamper with religion, by attempting to enforce its exercises and duties. These, unless they be free-will offerings, are nothing; they are worse. By such an unnatural alliance, and ill-judged aid, hypocrisy and superstition may, indeed, be greatly promoted, but genuine piety never fails to suffer."

The next, and only additional passage for which we have space, is taken from MOSHEM.

"No sooner had Constantine the Great abolished the superstitions of his ancestors, than magnificent churches were every where erected for the Christians, which were richly adorned with pictures and images, and bore a striking resemblance of the Pagan temples, both in their outward and inward form. Of these churches some were built over the tombs of martyrs, and were frequented only at stated times; while others were set apart for the ordinary assemblies of Christians in divine worship. The former were called Martyria, from the places where they were erected; and the latter Tituli. Both of them were consecrated with great pomp, and with certain rites borrowed mostly from the ancient laws of the Roman pontiffs.

But our wonder will not cease here; it will rather be augmented when we learn, that, at this time, it was looked upon as an essential part of religion to have, in every country, a multitude of churches; and here we must look for the true origin of what is called the "right of patronage," which was introduced among Christians with no other view than to encourage the opulent to erect a great number of churches, by giving them the privilege of appointing the ministers that were to officiate in them. This was a new instance of that servile imitation of the ancient superstitions which reigned at this time; for it was a very common notion among the people of old, that nations and provinces were happy and free from danger, in proportion to the number of fane and temples, which they consecrated to the worship of gods and heroes, whose protection and succour could not fail, as it was thought, to be shed abundantly upon those who worshipped them with such zeal, and honoured them with so many marks of veneration and respect. The Christians unhappily contracted the same erroneous way of thinking. The greater the number of temples was, which they erected in honour of Christ, and his chosen friends and followers, the more sanguine did their expectations grow of powerful succours from them, and of a peculiar interest in the divine protection. They were so weak as to imagine that God, Christ, and celestial intelligences, were delighted with those marks and testimonies of respect, which captivate the hearts of wretched mortals.

The Christian worship consisted in hymns, prayers, the reading of the scriptures, a discourse addressed to the people, and concluded with the celebration of the Lord's supper. To these were added various rites, more adapted to please the eyes, and strike the imagination, than to kindle in the heart the pure and sacred flame of genuine piety. We are not however to think, that the same method of worship was uniformly followed in every Christian society, for this was far from being the case. Every bishop consulting his own private judgment, and taking into consideration the nature of the times, the genius of the country in which he lived, and the character and temper of those whom he was appointed to rule and instruct, formed such a plan of divine worship as he thought the wisest

and the best. Hence that variety of liturgies which were in use, before the bishop of Rome had assumed the supreme power in religious matters, and persuaded the credulous and unthinking, that the model, both of doctrine and worship, was to be given by the mother-church, and to be followed implicitly throughout the Christian world."

Then follows a catalogue of evils which have not yet ceased to curse the Church, and all of which followed in the wake of the patronage of CONSTANTINE. Thus, with a regular downward progress the Church was gradually disrobed of her glory and strength, until the light of truth was wholly banished from the mass, and the power of godliness exchanged for unmeaning forms and ceremonies, of human invention. In this state the venerable Luther found the church—a state which resulted from the ruinous alliance of the Church to the Civil government; and shall the lovers of christianity clamor for the continuance of this alliance? Already both in Britain and Canada, this subject is receiving an amount of attention hitherto unknown; and should a few more cases occur similar to that of GORHAM vs. THE BISHOP OF EXETER, little doubt exists of an effort being made within the establishment, if not to sever the connection, at least to correct the encroachments of the State upon the rights of the Church.

With these considerations before our minds can an intelligent Churchman for a moment indulge the idea that the appropriation of the Clergy Reserves and Rectories to general Education; and the subversion of the former Charter of the University of King's College,—will in the slightest degree operate against the piety or the usefulness of the Episcopalian Church? We are not astonished at the intensity of feeling with which these subjects are approached, both by Churchmen and Voluntaries. The one party consider themselves about to be despoiled of a boon they have long enjoyed; the other party view the enjoyment of this boon so long, as an outrage on those equal rights which every subject in the realm should in common enjoy. It would be well, however, were these important subjects discussed with greater candor and less excitement. As we stated at the outset, we consider these changes inevitable; and it is the imperative duty of the Press to prepare the public for the transition. Effort should be put forth to convince Episcopalian that the withdrawal of State patronage from the Church will not prove detrimental to her interests; (a statement of which we have no doubt); but that on the contrary it will awaken greater zeal and conduce to unprecedented activity and prosperity.

REVIEW OF NEWS.

The Steamers Cambria and Canada, from Liverpool, arrived at New-York May 3rd; although the former sailed a week before the latter. The news per the Cambria is uninteresting. When the Canada sailed, markets rather dull—probability of a change of ministry reported. Denmark is likely to be the scene of hostilities on account of the Schleswig Holstein quarrel—Diplomatic relations resumed between the Porte and Austria—The Grecian troubles likely to be amicably adjusted—British Arms in the East defeated by the Hill tribes—An outbreak between the Hindus and Musselman population of Nagpoor has led to the destruction of the City.

The Steamer Washington from Bremen arrived at New York the 4th inst.; for particulars see report elsewhere.

A number of persons were recently killed and a number more seriously wounded in New-York, by the fall of two buildings—the Chemical Bank and the Bonded Warehouse; and both the result of extreme carelessness.

The differences between the American and British Governments, respecting the Nicaragua affair is likely to be amicably adjusted.

The Slavery question remains to be decided in the United States Senate. It is said Mr Clay intends proposing a compromise.

Mr Ross is elected M. P. for the County of Megantic, C. E.

The Hon. P. B. DeBlaquiere of Kingston, was appointed to the office of Chancellor of the University of Toronto, on the 1st inst. The appointment will probably give pretty general satisfaction.

An announcement has been made that a Steamship will ply regularly between this City and Hamilton on the SABBATH DAY, during this season. The Globe protests against this iniquitous arrangement and we shall feel astonished if other Journals do not pursue the same course. Such disregard of divine authority and law should not be suffered in a christian land.

Several regim. Boats from Montreal have entered our port, creating considerable stir.

The Assizes for this County were opened this day by Chief Justice Robinson.

We are unable to furnish particulars of the Bible Society Meeting held the 1st, or the Mechanics Institute Festival the 3rd inst.; as we were present on either occasion. We understand the former was exceedingly interesting, as was doubtless the Bible Society Meeting.