

## Ecclesiastical.

CANADIAN WESLEYAN METHODIST NEW  
CONNEXION CHURCH.  
REVIVAL INTELLIGENCE.

*Cavan Circuit and Colborne Mission.*—The work of the Lord is progressing rapidly in this section of the Province. The indications of extensive revivals, so manifest several months ago, have not proved delusive.

The falling drops, have been succeeded first by the pouring shower, and then by the torrent of mercy which has rolled on through these Townships. Such zeal and perseverance as have distinguished the labors of the Lord's dear servants in this blessed work shall not lose a due reward; and the success which has attended those efforts will be a source of refined pleasure to every disciple of Jesus. The Rev. J. Bell, in a letter which came to hand during the past week, observes:—

"On the whole, things are quite encouraging on this Circuit. We are holding a protracted meeting in the North Corner of Manvers, on the Colborne Mission; and up to the present date, I trust, more than fifty conversions have taken place; and fifty-three have united with the Society. The revival in Clarke, of which I furnished you a brief account in a former communication, where thirty-eight professed to be made happy in 'the Saviour's love,' and united with us, has proved thus far an abiding work. Thank the Lord, they appear to be advancing in the way of life. In all, nearly two hundred have united with our Societies since last Conference. Our Missionary Collectors are exerting themselves in a praise-worthy manner, and with great success. A few days ago, I had an interview with one of them, who had obtained subscriptions to the amount of £7 10s, since our Missionary Meetings. And from present appearances, I imagine we shall raise, this year, nearly three times as much as the Missionary Collections and subscriptions on this Circuit, amounted to last year."

Let the pious reader, the Minister of the covenant, the Missionary Collector, be encouraged by the above examples of zeal and success. When we visited the Cavan Circuit last Autumn, we found the preachers almost worn out in the work, though by no means weary of it. What a mercy that after the lapse of eighteen centuries the gospel message has lost none of its power. May the Head of the Church still continue to revive his work among the churches!

TO THE EDITOR OF THE WATCHMAN,  
*Trafalgar and Caledon Circuit.*

MY DEAR BROTHER:—We have just closed our Missionary Services, and I am glad to inform you that through the blessing of the Great Head of the Church, they have been signally successful in awakening general interest, and hearty co-operation on behalf of our Missions.

In Trafalgar, on Sabbath the 27th ult., the Rev. W. McClure delivered two appropriate and deeply impressive discourses.

On Monday Evening the 28th ult., we held our Missionary Meeting in Bloomfield's Chapel, Trafalgar, when, in addition to the invaluable services of Rev. W. McClure, we were favored with the presence and assistance of the Rev. T. Reed, of Yorkville, Mr. John Doel, our well-tried friend from Toronto; and the Rev. R. Bloomfield of Trafalgar, a veteran in the service, whose thrilling and characteristic addresses—though protracted to a late hour in the evening—were listened to with the most untiring attention by a delighted and numerous assembly. The beloved Superintendent of our Circuit, the Rev. J. Hales, ably presided on the occasion.

On Tuesday Evening, the 29th ult., we again unfurled the blood-stained banner of the Cross, at Davis' School House, Erin. Numbers rallied round the glorious ensign and were inspired to action by the stirring addresses of the speakers of the previous night. The wilderness rang with the song of praise, and from the depths of the forest gloom, the prayer was fervently breathed by a devoted band, "Let the whole earth be filled with thy glory."

On Wednesday Evening, the 30th ult., after threading the mazes of the woods and winding round the steep slopes of the mountains of Erin and Caledon, we pitched our Camp at Russell's School-house, Caledon, where a numerous and highly respectable assembly gathered to hear "glad tidings," the triumphs of the Cross. Burn-  
ing eloquence inspired by patriotism and piety

electrified the listening throng. Many of the noble sons and daughters of old "Erin" who often had sympathized in the sentiment of their own national poet, the poet of the heart, and had uttered the touching lament:

"The harp that once through Tara's halls  
The soul of music shed,  
Now hangs as mute on Tara's walls,  
As if that soul were fled."

were enlivened and entranced on that joyous eve by its delightful melody, attuned to sweetest harmony by the minstrels of a living faith, in praise of the world's Great Redeemer.

On Thursday Evening the 31st ult., we held our last meeting on the Circuit at Neeman's Chapel Chingancousy. Telling addresses were again delivered, pleasingly responded to by the liberal contributions of our Chingancousy friends.

All went off well—our influence as a religious body has been strengthened—the labors of our esteemed Assistant Superintendent were highly appreciated, and will be long remembered—the valuable assistance rendered by our other brethren is gratefully acknowledged—and we are encouraged by the prospect that our Collections will be considerably in advance of those of the preceding year, as a noble body of collectors have been organized who are enthusiastically laborious and indefatigable in their praiseworthy exertions. The Lord abundantly reward them, and to Him be all the glory.

Yours, with Christian regards,  
JAMES WATTS.

February 11th, 1850.

## WESLEYAN AFFAIRS IN ENGLAND.

We regret exceedingly that we are unable to furnish full information respecting the movements in this community. This lack we hope ere long, to have it in our power to supply. One of the most significant movements which has taken place among the Wesleyans in England during the past year, and of which we have seen no notice in Canadian papers, is the formation of a "Local Preachers' mutual aid association." An aggregate meeting of Local Preachers, numbering about six hundred, was held in the city of London, on the 3rd and 4th of October, 1849, at which the association was organized. The proceedings are reported in the *Wesleyan Times* of Oct. 8th. Not even the excitement and agitation attending the expulsion of Rev. Messrs. Everett, Dunn & Griffith, will in our estimation more effectually promote the interests of Methodism, than the operation of this association. Without question the Local Preachers of England, when properly organized, will form the most formidable assembly in the Kingdom. May their influence ever be exerted in favor of truth, liberty, Methodism, Christianity in its purity! The association is to meet annually: and although pecuniary "aid" is the avowed basis, little doubt can exist of its assuming a more extensive oversight of Methodist affairs. Methodism owes, we had almost said, its existence, to Local Preachers, and we have no objection if it should owe to them, under God, its regeneration.

## THE EPISCOPALIAN CHURCH.

Among the late movements of this community, the division of the province into ten Rural Deaneries, and the appointment of an equal number of Deans, hold a conspicuous place. According to this arrangement Canada West is brought immediately under the supervision of these subordinates of the Diocesan. So far as the office itself is concerned it is an intermediate step between the standing of a Rector and that of a Bishop; and places a much wider extent of country under the control of the incumbent, than that which comes under the cognizance of the mere Rector. This renders, we imagine, the centralization of power under the Diocesan complete. Each rector, has, or may have, his curate or curates; each Dean has under him a certain number of Rectors; while the Bishop moves the whole machinery, consisting of each of the other orders of clergymen. His Lordship being now nearly seventy-two years old, and contemplating the approach of his dissolution, and the probability that his successor may be a man of less tact and experience than himself, has doubtless, in this way made provision for the continued extension of Episcopalian influence. The following are the arrangements alluded to, as announced in *The Church*:—

RURAL DEANERIES.—The Lord Bishop of Toronto has been pleased to appoint:

The Reverend Dominick Edward Blake, A. B. Rector Rural Dean of the Home Rural Deanery, consisting of the Home District.

The Reverend Featherston Lake Osler, M. A., Rural Dean of the Simcoe Rural Deanery, consisting of the Simcoe District.

The Reverend Arthur Palmer, A. B. Rector, Rural Dean of the Gore Rural Deanery, consisting of the Gore and Wellington Districts.

The Reverend Thomas Brock Fuller, Rural Dean of the Niagara Rural Deanery, consisting of the Niagara District.

The Reverend Benjamin Cronyn, A. M. Rector, Rural Dean of the London Rural Deanery, consisting of the London, Huron and Western Districts.

The Reverend Francis Evans, Rector, Rural Dean of the Brock Rural Deanery, consisting of the Brock and Talbot Districts.

The Reverend Saltern Givins, Rector, Rural Dean of the Midland Rural Deanery, consisting of the Midland District.

The Reverend John Grier, A. M. Rector, Rural Dean of the Victoria Rural Deanery, consisting of the Victoria and Prince Edward Districts.

The Reverend Michael Harrice, A. M. Rector, Rural Dean of the Bathurst Rural Deanery, consisting of the Bathurst and Dalhousie Districts.

The Reverend Henry Patton, Rector, Rural Dean of the Johnstown Rural Deanery, consisting of the Johnstown, Eastern and Ottawa Districts.

The Commissions all dated 31st December, 1849—

## TO CORRESPONDENTS.

Rev. J. B. 10s. The Tickets. The information requisite, respecting the document has not been furnished us.

Mr R. L. Montreal; Letter came to hand yesterday.

Rev. H. O. Crofts.—*Watchman* has been sent to address of Mr Wilson. Respecting J. M. F., we shall examine accs. Note has been forwarded by post.

A very interesting Communication from A 'Correspondent' has, we regret to say, reached us too late for insertion this week; also another on "This world and heaven."

LETTERS RECEIVED.—Revs. F. Haynes, J. Bell, W. McClure, J. Watts, H. O. Crofts, B. P. Brown, T. Rump, J. Toyne, Esq., and Mr R. Irwin.

PAYMENTS ON ACCT OF WATCHMAN.—For 12 months: Rev. H. O. Crofts, R. H. Brett, Esq., Messrs. R. Windatt, J. Arkisic, for six months; H. L. Ross, and J. Dodd.

NEW SUBSCRIBERS.—Revs. J. Garnet, 1; H. Wilkinson, 1; B. P. Brown, 1; A. Friend, 7; J. Watts, 1; Mr R. Irwin, 2.

## The Watchman.

Monday Evening, February 18, 1850.

—We would remind our patrons that the period for making advance payments for the *Watchman*, has nearly expired; and hope that those who have kindly consented to act as Agents, will, as far as convenient, call on subscribers in order to afford them an opportunity of paying in advance.

## THE TORONTO UNIVERSITY.

Three of the most singular documents we ever perused, have been recently published through the columns of *The Church*. The recent changes in the Provincial University, have called forth these papers; and were it not for their extreme length, we should insert them in the *Watchman*. They breathe unmingled hatred to the Act which rescues, or professes to rescue, the University from Sectarian control; and the repeal of that Act, or, in case such repeal cannot be secured, the supply of a Church-of-England University, is the ostensible object of these lengthy documents. The first is a "Pastoral letter" from the Bishop "to the Clergy and Laity of the Diocese of Toronto;" the second is a Petition to HER MAJESTY QUEEN VICTORIA; and the third "To the Right Honorable the Lords spiritual and temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled." From each of these papers we proceed to furnish some extracts accompanied by occasional remarks.

First, then, His Lordships' Pastoral Letter. Having alluded to the first day of the present year as the period when the Act establishing the University of Toronto came into operation, subverting the Sectarian character, and blotting out the name of King's College—he proposes the question, "Deprived of her University, what is the Church of England to do?" To show that she should not rest satisfied with her Theological School at Cobourg, reference is made to several examples under the old and new dispensations of Parental teaching, and several passages of sacred writ, enjoining the religious training of children,—to simulate Churchmen to devote money or lands to the endowment of an University, to be conducted under the exclusive control of the Church of England. Allusion is made to the endowment of other Colleges or denominations, and His Lordship professes the utmost willingness that other denominations should enjoy all that the crown may confer. This is one of those singularly prodigal forms of liberality, in which the advocates of State Endowments so generally acquiesce. Give their favored sect what is asked, and they will cheerfully consent to the like liberality toward every other sect. How inconsistent! The Protestant, while professing to believe that Roman Catholics "turn the truth of God into a lie," rather than rely upon his own resources, to the rejection of State pay, will consent to

share with the Catholic the public funds of the country. So likewise the Catholic, though denouncing all Protestants as heretics, will consent that even Protestant Theological Schools, and Protestant Churches shall be endowed if he can but secure something from the same source to strengthen the position of Roman Catholicism. We admire the principle of equality when it involves the compromise of no other principle, but that liberality, which, alike opposed to consistency and religious principle, distorts State Patronage to all in order to secure a personal share, never can excite popular respect. We embrace the Voluntary principle on higher grounds than mere expediency—we rest the case on scriptural truth and the example of the primitive Church. But were our views entirely different on these matters, even then, we had rather forego State endowment than be a party to abstract funds from the Public Chest to build up what we esteem a system of error.

Although an advocate of State Patronage, no man understands more fully the policy of the Voluntary Principle than His Lordship, JOHN TORONTO. He exhorts both Clergy and Laity to Petition HER MAJESTY THE QUEEN and the British Parliament, but he would not have them rest in the expectation of obtaining redress in the Toronto University case. Something more, he tells them, must be done; and the financial schemes proposed both on account of their genuine Voluntary character, and their dimensions deserve attention. We copy from the document:—

"But before we can expect success in these proceedings, it is reasonable to prove that we are ourselves in earnest by our own exertions. Besides, therefore, signing the petitions to the Queen and the two Houses of Parliament, it is hoped that the members of the Church will subscribe liberally, in money and gifts of land, as God has prospered them; and a better investment for time and eternity it is impossible to conceive.

There are it is believed, about four hundred organized Townships in the Diocese, and were only one lot of two hundred acres to be contributed as an average in each Township, it would form an endowment of eighty thousand acres; and this by good management, with private contributions in money, and the assistance of the two Venerable Societies, would become sufficient to enable us in a very short time to begin operations, and gradually as the property leased, to extend the University, as has been done in like cases in Europe and America.

Or, taking it otherwise: There are, I presume, about two hundred thousand adherents of the Church in Upper Canada, or forty thousand families. Now, were each family to contribute two pounds, or two acres of good land a very handsome endowment would be the result.

But as there may be many poor, and some to whom God has not given generosity of heart, let us only take one-fourth, or only ten thousand families, and claim from each, for the love of God, six pounds in money, or ten acres of good land, as may be more convenient, and the University will be established. The difficulty, therefore, in the way of endowing a Church University is not so great as those who have not considered the subject may suppose; and although we may not obtain the subscriptions in land, or in money, of ten or even five thousand at once, yet we shall with God's blessing obtain more in time; and as the institution we contemplate is not for a short period, but for centuries, we can afford time, and be content to advance to maturity by degrees. But why should we not hope that the Church, among her two hundred thousand, will produce one thousand noble souls, ready to come forward with at least one hundred acres each, and in a moment complete the endowment?

In regard to a solid commencement, we are not left to conjecture. The spirit of the Church has already begun to move. Eight thousand pounds will be secured to the University before this meets the public eye, and I have some reason to believe that an equal amount is already set apart from England. Moreover, we shall have £1200 per annum from the Venerable Society for Propagating the Gospel in Foreign Parts till it can be relieved by the proceeds of our endowment, and we shall have our Theological library restored.

Hence it may be seen that we are commencing no Utopian scheme; and that a very moderate exertion on the part of the true sons of the Church will place us in a commanding position of usefulness."

Not a doubt will rest in the mind of the discerning reader, of this project's success; and as the result a better Institution will be endowed on the Voluntary principle than ever King's College, as an endowed sectarian College, would become. Where will those scribblers hide themselves, who for years have represented the annihilation of the endowment system, as identical with the ruin of the Episcopalian Church?

The second of the documents under consideration, "TO THE QUEEN'S MOST EXCELLENT MAJESTY," contains a most earnest appeal to the SOVEREIGN for the restoration of the University of King's College to the possession and control of the Episcopalian Church—an object which, we are confident, JOHN TORONTO never expects to attain. The same subject is urged in a still more elaborate manner upon the BRITISH PARLIAMENT, in the last of these documents. In each of these papers allusion is made to the recent endowment of the Roman Catholic Seminary in Montreal (the terms and tenure of which may be seen in another column)—a subject which at the present crisis demands the serious attention of every Protestant, of every consistent Voluntary. We insert the following extracts, from these strange papers, relative to this matter. Says His Lordship:—

"We have lately seen the Government conferring, on the Seminary of Montreal a property of ten times the value of the endowment of King's College. How is this?—The Roman Catholics demanded what they believed to be their right, and the Government immediately yielded. Is it not then in the power of the Church to command the like result?"

On the same topic, the Petition to Her Majesty contains the following statements:—

"Your Majesty's loyal subjects further represent, that they have the pledge of no fewer than three Sovereigns for the integrity of King's College as a Protestant religious Seminary, according to the order of the Church of England, and for the safety of its endowment; and they are the more encouraged to claim the fulfilment of this sacred and royal pledge, from the fact that the endowment of Louis XIV., in Lower Canada, nearly ten times the amount of those granted to King's College, are reverently respected, while the only seminary belonging to the Church of England, is not merely rendered useless to the cause of religion, but will be utterly destroyed, and a new institution established in its stead, unless your Majesty should graciously interfere, by the exercise of your Royal prerogative, to prevent it."