

next—in France in the summer, and in England in the autumn, showing a march or progress like that attributed to contagion—the answer is, that neither do corresponding seasons always occur in different countries in precisely the same years or months. The weather is of ten wet in England when it is dry in Germany; cold and dry in England when it is hot and damp in Russia; winds blow from different points of the compass, even within the same country—moving in eddies or circles; electrical phenomena equally vary, and the course of epidemics must obviously vary with them.

TO BE CONTINUED

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.

For the Watchman.

ELIZABETHTOWN CIRCUIT.

We have some revivals going on, on this circuit; my colleague is holding a protracted meeting, I cannot send you the particulars, but the Lord is working with him.

I am in a revival meeting at Mandes, the congregation is increasing every night; my strength is not sufficient for the task. Some have been to the anxious-seat, for to implore the Lord to deepen his work, many look astonished and surprised, a death like attention mark their evening sitting, while I address them in the name of Jesus Christ. I hope the Lord will bless his own word and save many of these immortal souls. One man got up before the congregation and heartily expressed his determination to forsake the foolish, and live from henceforth to walk in the way of understanding. I cannot say what may be the result of the meeting; we are in the second week since its commencement.

T. RUSK.

March 19th, 1850.

NEWCASTLE MISSION.

MY DEAR BROTHER HOWARD:—I am happy to inform you, in the Township of Percy, we commenced a protracted meeting the 21st of March, and continued it until the last of the month; and at the close we received into society ten; sickness prevented some from attending that would have united, and others were gone out of the neighborhood who would have united also; we do expect the increase will be sixteen. This is a new appointment three miles from the chapel. Two of these persons I had the pleasure of taking into society sixteen years ago on the Picton Circuit. They removed from a part where they enjoyed the ordinances of God's house every Sabbath; and as soon as I heard of them I called to see them, and they wished me to commence a protracted means and God in mercy blessed our feeble efforts; to his name be all the glory.

J. C. WARREN.

April 9th, 1850.

ROMAN CATHOLIC CHURCH.—Two Provincial Government has given five acres of land, on the banks of the River Thames, in the town of Woodstock, to Roman Catholics of this neighborhood, as a site for a Church, &c., &c. We understand that a subscription is now on foot for the purpose of providing funds and materials for the erection of the necessary buildings. A building committee has also been formed, consisting of two Protestants and three Roman Catholics, and it is expected that the work will be commenced early in spring.—*British Ame*

A powerful revival of religion is on progress at Oswego. The first Methodist Church has an addition of nearly 200 within a few weeks. The Baptist and Presbyterian Churches have also had large accessions.

REMOVAL.

The *Watchman* office is removed to the building lately occupied by Mr. Cleland's Printing establishment, Post Office Lane.

TO CORRESPONDENTS.

Rev. E. V.—The *Watchman* has been sent regularly from its commencement to the address of "W. Yerxa, Picton, P. O."

The Watchman.

Monday Evening, April 15, 1850.

RESPONSIBLE POSITION OF THE PROTESTANT CHURCHES OF CANADA.

Unquestionably, Christ the Redeemer is the world's only hope. Banish Christ from the records of inspiration and you have a universe without a common centre, a system without a Sun. Not less true is it, that in a subordinate sense the church is to any nation what in a supreme and efficient sense, Christ is to the world. The Redeemer is the central Sun; but the Church furnishes an unnumerable host of satellites, each of which receives and transmits to others the genial light of the blessed Gospel. Whether therefore we contemplate a nation or a world its character and destiny depends instrumentally on the church.—Philosophers may propound their systems of ethics, and patriotic statesmen may boast of the wisdom of their legislation; yet it is to the presence and agency of the churches, that the greatest nations of this or any other age, owe their greatness.

Enterprising these sentiments and glancing at the immense natural advantages and the diversified resources of Canada, the position of the Protestant Churches of this Province assumes a very responsible character. Uncompromising faithfulness cannot fail to render every advantage promotive of the Redeemer's glory; but a want of spirit and zeal and christian enterprise will suffer the enemy of righteousness to press into his service, the very materials which the Creator intended for the probation of his own glory, the salvation of immortal souls. Nature has placed this Province in a commanding position, and no intelligent christian will question the responsibility of the Churches of Christ to render that position distinguished, for its beneficial influence on our own country, as well as on other lands.

The extensive field presented for benevolent enterprise, demands the serious attention of the Churches. Comparing the religious opportunities of the inhabitants of our Towns and Cities with those of the agricultural portion of the community, we might imagine that nothing remains to be accomplished for the former. Than this, however, a more erroneous conclusion could scarcely be drawn.—Much, very much, remains to be done for the Towns of Canada, ere, in point of morality and intelligence, they attain that standard which the interests of religion throughout the colony, render imperative. The light of truth must shine into the places "where Satan's seat is;" and the very outcasts of society must be brought under the sound of the blessed gospel. For, reproach though it may appear, it is nevertheless true, that very many in our colonial towns, never hear the word of life: they have no relish for the pure doctrines or the strict morality inculcated in the volume of inspiration. "They hate the light neither come to the light, lest their deeds should be reprobated," and unless zeal be found in the churches prompting them to bear the torch of truth into the lanes of the City to search out the abodes of the wanderers from God and to take them by the hand and lead them to the Saviour,—iniquity will continue to abound and the prevalence of immorality and irreligion will blight the fair prospects of our rising Province.

"Righteousness exalteth a nation but sin is a disgrace to any people;" and when darkness dwells in the populous towns of any country, the character, the moral atmosphere of that nation becomes pestiferous. As well might we expect purity of conduct when the soul is the seat of the darkest passions, the foulest appetites, or physical energy when the heart is the seat of disorder,—as to expect the moral greatness of that nation, whose towns are sinks of iniquity. We would therefore earnestly urge upon the attention of the Churches, the necessity of greater faithfulness and perseverance in laboring to regenerate the population of our Towns. "Appearances often deceive;" and we are aware of the extreme difficulty of convincing many of the lack of benevolent effort where so many places of worship are erected, and so many evangelical ministers laboring. Yet such is the state of things that we hesitate not to assert that twice the number of pastors at present engaged in the towns of Canada, would find ample room for the employment of their talents. No parties unacquainted with the real state of things, the idea of sending missionaries to a city containing from a dozen to a score of protestant churches, appears preposterous. But it cannot be denied that in many such instances a fearful proportion of the population are perishing "for lack of knowledge."

Turning, however, from the Towns of Canada, our attention is attracted by the rapidly increasing population of a widely extended agricultural country. In every stage, from the woody forests to the well cultivated soil, moral beings have fixed their habitations and are toiling by "the sweat of their brow," to obtain a subsistence. In most parts of the old settlements the gospel is preached by some in many by several, evangelical denominations, yet of comparatively few places can it be said that sanctuary privileges are abundant, and to a ruinous extent it must be admitted that the amount of travelling and preaching devolving on the ministry almost excludes the possibility of performing pastoral duties. And while the neglected parts of the country are but partially supplied with ministerial agency, it is lamentable to contemplate the dearth of the word of life which still exists in the new and remote settlements. The tide of emigration which set in a few years ago seems destined ere it ceases to bear on its bosom the overflowing population of the British Isles to eve-

ry uncultured part of our shores. Already whole Townships have been located; and little doubt can exist that for years to come, the same tide will continue to flow.—And who can consider without emotions of sympathy, the condition of the emigrant, who though he enjoys exalted opportunities in his native land, is at once severed from the society of religious friends and the sound of the gospel? Yet such is now the condition of many an emigrant in the back woods of Canada—And can christian benevolence remain inactive or christian sympathy slumber while such a state of things exists?

Hitherto we have not alluded to a fact, in which Protestants of every name are deeply interested. The emissaries of Popery are busily engaged in disseminating their soul-destroying heresies, and throughout the length and breadth of Canada that foe to liberty, to God, is "compassing sea and land" to strengthen her position. We need not allude to her rich Corporations, her colleges and smaller seminaries of learning, the whole of which are rendered subservient to the deep designs of a Jesuitic Priesthood,—in order to convince Protestants that Papal agencies are on the alert. No opportunity of subverting the gospel of Christ on extending the influence of that system of error, is suffered to pass unimproved.

What then remains to be done by Protestant Churches? We answer, much, very much. "There remains yet much land to be possessed," and unless the lovers of truth proceed to its occupancy, the powers of darkness and error will pre-occupy the ground. Under such circumstances, we ask Protestant Churches, can nothing more be done? Will they not exceed their present liberality, and labor with greater zeal, and pray with greater earnestness than heretofore? And are there not men of intelligence, "full of faith and of the Holy Ghost;" men called of God to proclaim salvation to a perishing world,—who will "take their lives in their hands," and go forth to make "the wilderness and the solitary place glad," by the tidings of a Saviour's dying love? Meanwhile let the dark spirit of bigotry be driven from the precincts of the Sanctuary; and let the Churches mutually and each other in the work of the Lord. When Protestant Churches damage each other, what wonder that Popery should prevail, that error should be disseminated.

Our space will not admit of further remarks at present. Before dismissing this subject we would just allude to one matter which certainly deserves notice—the fearful responsibility which rests upon the Editors of denominational Journals! Not one of these but strengthens or mars, the unity of the Church of Christ. Let them beware!

EDUCATIONAL:

THE UNIVERSITY OF TORONTO AND VICTORIA COLLEGE.

In consequence of the faithful endeavors of certain parties to prevent a fair trial of the Toronto University, as constituted by the Act of last Session of the Provincial Parliament, we deem it necessary briefly to bring this subject once more before our readers. It must be painful to those who are unwilling to attribute corrupt motives to men who profess regard for the obligations of christianity, to witness the factious course pursued by the opponents of the present constitution of the University of Toronto. But certainly a moderate share of candor, if exercised, would induce any intelligent man to act a more consistent part under such circumstances. It should be remembered that never was public opinion more fully consulted on any subject than on this vexed question—that this was the turning point at the last election—and that a large majority of a Legislative Assembly thus chosen, sanctioned the Act as it now stands—that subsequently the Legislative Council, His Excellency, and Her Majesty Queen Victoria in Council, sanctioned the Bill and made it LAW. Perhaps, however, those who are attempting to awaken dissatisfaction, indulge the vain expectation of turning the tide of public opinion, and thereby securing the subversion of the present constitution. But none who has closely observed the expression of public opinion in Upper Canada on this and kindred questions, will for a moment entertain such an unwarrantable expectation. That Professors, &c., should climb to their offices and associated emoluments in the University, and yet pronounce it "godless," though inconsistent, is by no means a matter of astonishment. But that individuals professing a regard for the public good should endeavor to prevent the successful operation of the Institution, and destroy public confidence in its character, is certainly both unwise and impolitic. Should the progress of affairs in the University be retarded at every successive stage, though the parties acting a factious part may think otherwise, the public will repudiate their conduct and demand the removal of such nuisances. If the system introduced by the present Act be a bad one, the sooner it is tested, its weakness exposed and its defects corrected, the better. But should it prove (not faultless, for this no one expected but) equal to the expectations of those who approve of the present constitution, its opponents will occupy rather an unpleasant position.

It was not to be expected that the settlement of a question involving so many difficulties and respecting which so much bitterness and opposition had long existed, would be effected in a manner satisfactory to all. And the little evolution of feeling which has been evinced by disappointed parties, is what might be expected. It has sometimes been said that a preponderance of influence is given to the Episcopalian Church, but even if such be the case, the conduct of Episcopals, in secession, will be condemned and corrected by public opinion. But we sincerely hope no such bias will be manifested, and that no ground of complaint will be furnished. The first meeting of the Convocation was certainly a bad specimen; and to us furnished a strong assurance that the hostile parties, conscious of the inefficiency of the Act, dread the idea of its having a fair trial. Be this as it may, we sincerely hope such a factious course will not again be adopted.

We very much regret the opposition, feeble though it is, attempted by the *Christian Guardian*. Of course our contemporary does not expect to write down the constitution of the Toronto University; he can at best, calculate merely on damaging its reputation for a while, and that

but in the estimation of a handful of the community. If, however, his object be to divert public favor from the Provincial University to the Victoria College, *neither the end nor the means appear false, worthy, and certainly that conduct which warrants even a suspicion like this, ill accords with his character as ORGANIST of a large and influential religious community.*

Those of our readers who peruse the *Guardian* will doubtless perceive that great effort is being made, to sustain the Victoria College. This is certainly a praise-worthy enterprise; but our Rev. contemporary should take heed that his good be not evil spoken of "on account of his employing improper means to accomplish the end at which he aims. Doubtless the friends and supporters of the Wesleyan College must perceive that all support from government will ere long be withdrawn, at which period it will have to struggle for life. It was not therefore with a small degree of satisfaction that we lately perused a plan of voluntary endowment, suggested by the Rev. Mr. Vardusen through the columns of the *Guardian*. We look upon this document as clearly evincing the conviction of the College Board as to their being ere long east on the liberality of their brethren and the public for the means of sustaining the Institution; and it involves in our opinion, the only correct principle for the support of denominational Colleges—Voluntary endowments or contributions. It will be well for the Wesleyan Body, if its leading men once more cast themselves on their people and even at this late period abandon heartily their grasp of government patronage and state pay.

Before dismissing this subject we appeal to our readers in behalf of the University of Toronto. We only ask for it justice; a sufficient trial and then an impartial verdict. Let us judge nothing rashly; and let those who regret the late amendment of the charter, remember that public patience was long tried with the old charter; and that, at least, an equal trial may be expected for the new.

PROTESTANTISM DEFENDED.

Truth has never lacked champions since its opponents first lifted up a standard of opposition. The boasting sons of error, have oft uttered a shout of triumph; unconscious, however, that their apparent success was destined to ex-
pedit and render more conspicuous, their complete overthrow. It is not an easy task to render the field of controversy extensively contributory to the treasury of the Lord; and the sons of peace usually shrink from that sphere of operation. But that Christian minister who indulges in quiet when the ramparts of truth are assailed and the sacred institutions of christianity invaded, must entertain strange notions respecting the divine requirements, and the duty of the minister of Christ.

These reflections have arisen in our mind while contemplating a course of lectures on "the fatal tendency of Puseyism," delivered by the Rev. Wm. McClure, Pastor of the Methodist New Connexion Church in this City. To some of these lectures we have already alluded briefly; but now that they are concluded, a more definite notice is requisite. The subject is one which affects not merely individual sections of the church, but the whole Protestant community. Within the pale of the Episcopalian Church dissenters are usually in the habit of directing their researches when the evidences of Puseyite tendency are sought. But we can assure our friends in the ranks of dissent, that in other communities, as well as in the Episcopalian Church, abundant instances might be pointed out, evincing a tendency to Puseyite opinions. It cannot therefore, be deemed unnecessary to direct the attention of dissenting congregations to the fearful influence of those sentiments. In the case before us, the interest awakened by Mr. McClure's Lectures, vastly exceeded our expectations. The audiences were very large and diversified in character and sentiment; yet the deepest attention was manifested throughout. The several topics were ably discussed; and with regard to the existence of Puseyite notions under the mask and within the pale of Protestantism, and the anti-scriptural character and dangerous tendency of those tenets,—evidence the most convincing was advanced. The statements of Dr. Pusey and his coadjutors were compared with the preaching of Christ and his apostles; allowing each party to utter its own sentiments in its own language, that an impartial christian public might discover the inspiration of the one and the deformity of the other.

The following subjects were discussed in these Lectures, each constituting a separate discourse;—1st. What is Puseyism? 2nd. Apostolic Succession. 3rd. Baptismal Regeneration. 4th. Transubstantiation. 5th. Tradition. 6th. Ecclesiology. 7th. Invocation of Saints. 8. General Summary.

Several peculiarities in these Lectures are worthy of special notice; but our space will not admit of our doing justice to the able manner in which Mr. McClure dealt with Puseyite errors. With distinguished ingenuity he gave the published sentiments of those whom he opposed, and never in his comments on what they advanced did he evince a disposition to misinterpret their writings. Such was the spirit breathed throughout the lectures, that even those whose sympathies were in favor of his opponents, could not reasonably take offence at any thing advanced; and from the efficient manner in which the several topics were discussed, there is reason to hope that his "labor was not in vain in the Lord."

We hope to see these Lectures given to the public in a still more durable form than oral delivery. If published in a cheap form, we have no doubt they would be productive of much good.

WE commence in to-day's paper the publication of extracts from an article on "Epidemics" from the *Westminster Review*. They deserve a careful perusal, especially when viewed in connexion with that fearful scourge—cholera, which is again making its fatal progress on this Continent. Those who wish to peruse the article throughout will find a few copies of the *Review* at the Boston Book Store, No. 6, Wellington Buildings, King Street.