

EASTERN DISTRICT.

Henryburg Circuit:
Union Street, Missionary Meeting, February 12th.
Bogton, " " " 13th.
Covry Hill, " " " 14th.
Henryburg, Mi. & Qrtly " " 15th, & 16th.

Dunham Circuit:
Tibbets Hill, Missionary Meeting, February 10th.
Farnham Chapel, " " " 11th.
Scott Neighborhood, " " " 12th.
Dunham Chapel, " " " 13th.
Sutton Flatt, " " " 14th.
DEPUTATION, Revs. O. Whitcome, J. Bursell, and T. Ogden.

Holton and Pottou Circuits:
Carrier's S. House, Missionary Meeting, Jan. 13th.
Page's S. House, " " " 14th.
Chapel, " " " 15th.
Pottou Chapel, " " " 16th.
Sweet's S. House, " " " 17th.
Coolidge's S. House, " " " 18th.
DEPUTATION, Revs. L. P. Adams, O. Whitcome, and H. Bursell.

Stukely Circuit:
Ralstone's S. House, Missionary Meeting, Jan. 21st.
Stone's S. House, " " " 22nd.
Sargent's S. House, " " " 23rd.
Stukely Mills, " " " 24th.
Lawrenceville, Mis. and Qrtly " " 25th.
DEPUTATION, Revs. L. P. Adams, H. Bursell, J. Austin, and F. Hunt.

Stanstead Circuit:
Oliver's S. House, Missionary Meeting, Feb. 17th.
Brown's S. House, " " " 18th.
Head of the Bay, " " " 19th.
McGoon's Point, " " " 20th.
Georgeville, Missionary Meeting, February 21st.
DEPUTATION, Revs. T. Ogden, J. Geer, J. Austin, and L. P. Adams.

L. P. ADAMS, Chairman.
F. HUNT, Secretary.

HAMILTON DISTRICT.

Barton Circuit:
Thirty Mile Creek Chapel, Sermon, Jan. 26, 1851, at 10 1/2 a. m.
Allion or Mud Street, " " " 6 p. m.
Lake Chapel, " " " 10 1/2 a. m.
Mountain, " " " 2 1/2 p. m.

Note.—We insert the above without stating the name of the deputation; which, as the Committee has already held its meeting, we think the Rev. T. Browne had better arrange with those preachers whom he wishes to assist him.—Ed. Watchman.

Welland Canal Circuit:
Missionary Sermons, Sabbath, Jan. 19, 1851:
Grantham Chapel, Miss. Sermon & Collection, 10 1/2 a. m.
Bethel " " " 10 1/2 "
Pelham " " " 10 1/2 "
Union " " " 2 1/2 "
Jordan " " " 10 1/2 "
Pelham Missionary Meeting, Jan. 21st
Grantham Chapel, " " " 22nd
Bethel Chapel, " " " 23rd
Union " " " 24th
Jordan " " " 25th

DEPUTATION hopefully expected: Rev. T. Brown, F. Weaver, F. Haynes, D. Savage, T. Ramp.

JOHNSTONE DISTRICT.

Lansdowne Circuit.
Robinson's S. H., Jan. 28, 1851, Missionary Meeting.
E. Landon's S. H., " 29, do.
Mallory Town, " 30, do.
Stone Chapel, } " 31, do.
(Young.) }

A punctual attendance of all the preachers in the district will be expected. F. E. POWERS.

LONDON, Nov. 11, 1850.

DEAR SIR,—I send you the list of appointments for the Missionary Services in the London District. I take this opportunity also of reminding our Superintendents that it is now high time I heard from them respecting the work of God on their respective Circuits and Stations.

I remain yours, most respectfully, H. O. CROFTS.

The Missionary Services will be held in the London District in the following order. The Superintendents are requested to make the necessary arrangements.

Malahide Circuit.
January 5, 1851, Preacher Rev. E. Williams.

Norwich Circuit.
January 5, 1851, Preacher Rev. J. Oates.

Malahide Circuit.
Missionary Meetings, 6th and 7th January.

Norwich Circuit.
January 8th, 9th, and 10th. DEPUTATION Preachers on Sabbath, with Revs. J. Jackson, B. Haigh, and J. Kershaw; these are to perform the duties on the two last named Circuits.

Howard Circuit.
January 12th. Preachers, Revs. J. Wilkinson, and J. Breckenridge. Missionary Meetings, January 13, 14, 15. Deputation Preachers on Sabbath, with Revs. J. Caswell, and J. C. Watts.

St. Thomas Circuit.
January 19. Preachers, Revs. J. Jackson, W. Bothwell, H. Coates. Missionary Meetings, January 20, 21, 22, 23. Deputation Preachers on Sabbath, with Revs. H. O. Crofts, and J. Kershaw.

London Circuit.
January 26. Preachers, Revs. H. O. Crofts, J. Caswell, J. C. Watts, and J. Kershaw. Missionary Meetings, January 27, 28, 29, 30. Deputation Preachers on Sabbath, with Revs. J. Oates, B. Haigh, and H. Coates.

London and Blanchard Circuits.
February 2. Preachers, Revs. B. Haigh, and J. Kershaw. Missionary Meetings, February 3, 4, 5. Deputation Preachers on Sabbath, with Rev. H. O. Crofts.

Waterford Circuit.
February 9. Preacher, Rev. J. Caswell. Missionary Meetings, February 10, 11, 12, 13, 14. Deputation Preachers on Sabbath, with Revs. H. O. Crofts, J. Jackson, J. Wilkinson, and W. Bothwell.

The General Superintendent will (D.V.) preach in Nassagaweya Chapel, on the evening of Jan. 8, at Mr. Burston's on the Owen's Sound line, on the 9th; at Mr. Orchard's, on the 10th; will hold a Quarterly Meeting; on the 11th and 12th at the most convenient place on the line; and will preach on three evenings on his return the following week. The Rev. W. Preston is requested to make the necessary arrangements.

REVIVALS.

CAYAN CIRCUIT.—In a communication dated Oct. 9, 1850, the Rev. J. S. Bell furnished the following interesting items, which should have appeared long ere this, had it not been that the communication was mislaid. Bro. B. writes:

"We have been engaged for three weeks in a protracted meeting in the Village, known as 'Sharp's Corners,' about 2 miles from the 9th Con. Cavan, which has been the means, under God, of an accession to the church of 22 members; and a new class organized in the same place, under the care of Bro. Meader. I think I never witnessed a meeting which ended much better; from the oldest professor to the youngest convert all seemed to be much engaged in speaking the praises of their God, which proved to our satisfaction that the meeting has been owned of the Almighty in a gracious manner; not only in the conversion of sinners but in the quickening of the old members. Bless the Lord for what he is doing for us here; we have the appearance of as much prosperity now as we had twelve months ago. Not only were my Brethren in the ministry active, but almost every member in this part, has done his duty. Bro.'s Grandy, Staples, Berry, Meader, Sutton, and others, have been rendered very useful in the revival. They all have important charges in the church; may the Lord give them wisdom and grace to do their duty faithfully in the fear of God."

MALAHIDE CIRCUIT.—In a communication dated Nov. 4th, 1850, the Rev. W. Bothwell writes:—

"It will no doubt be cheering to you and the numerous leaders of your 'Watchman,' to hear that the Lord has favored us with a gracious manifestation of his love. We commenced a protracted meeting in Isingburg's School House, Sep. 17, with no sanguine expectations of success, but God was present in his Spirit's power, and many who were slaves to sin and Satan, found peace, joy, and liberty, by believing on the Lord Jesus Christ. The meeting continued two weeks, and at the close 13 happy souls joined Society; may their names be found registered in the Lamb's Book of life. In other parts of the Mission the work remains much the same as when I came on, but we are praying and looking for larger displays of saving power. May Jesus ride on conquering and to conquer, until all are subdued."

TO SUBSCRIBERS AND CORRESPONDENTS.

LETTERS & REMITTANCES NEXT WEEK.
Several Notices unavoidable deferred.

The Watchman.

Monday Evening, Nov. 25, 1850.

NOTHING CREATED WITHOUT DESIGN.

Admit the truth of divine revelation—that there is a God infinitely perfect and glorious, in whom as the fountain, dwells all the fulness of wisdom and intelligence,—and the above caption follows necessarily. A Being invested with that supreme glory which the holy Scriptures attribute to Jehovah, must be incapable of acting without design. But infidels may tell us of unanswerable objections and the mazes of difficulty in which this theory tends to involve a man! He may point out a thousand minute parts of creation, the uses of which our scanty knowledge cannot discover or explain. Yet clinging to the Bible, and in the face of these oft-exploded objections, maintaining our faith in a GREAT FIRST CAUSE, we shall not for a moment question either the dictates of inspiration or the logical deductions derived from its teachings. Nor shall we turn aside from our more important work, to convince the sceptic of the futility and impiety of his plea for the independent existence and the universal sway of CHANCE. Our object is, to avail ourselves of the established doctrines of divine truth, without doubt or wavering; and from these to derive those lessons which it is the interest and duty of man practically to embrace and avow.

We look abroad upon creation, and from the most minute object to the most magnificent coming under our inspection, and of which we are capable of forming an adequate conception,—every successive step reveals more clearly that glorious unity of design, developed in "creation's scene." Inanimate as well as animated nature, becomes vocal: the instinct of the beast and the intelligence of man unite in corroborating the assertion, that design is deeply marked on every page of the book of creation. Whether the effects of man's pollution, in subverting the intentions of Jehovah, are still traceable on the unnumbered objects our eyes behold; or, whether the counter-working influence of the Redeemer's intervention has extended beyond the interests of the human race, it is by no means necessary for us here to enquire. Our business at present is with man, for whose rescue from the ruinous consequences of the fall, the Gospel has made ample provision.

Assuming, then, (for we tarry not for the assent of sceptics), that in the creation of man the Creator acted under the influence of intelligent design, having a definite work for men to perform, and adapting his capabilities to the performance of that work,—the question may arise, has anything transpired in the history of our race to exonerate him from his obligations to carry out the designs of the Creator? Certainly his violation of the law of God can furnish no justification of continued disobedience. Nor can it be imagined that the Providence of God, whereby we are preserved from calamity and placed in the possession of all needful good, frees us from the force of original obligation to carry out the designs of our great Creator. Conclusions, directly opposite to these, press upon us. Every part of the divine economy and conduct toward us, tends to accumulate our obligations; and, if disobedient, more deeply to brand our character with infamy, and more fearfully to prepare us to endure the ven-

geance of an insulted God. Were man under no obligations to his Creator, as such, even then the beneficence of Jehovah, from the dawn of his existence, down through its successive stages,—improvingly demands deference to the divine will. But when we add to man's obligations, on account of creation and providence,—the still deeper debt under which the redeeming mercy of the Lord Jesus Christ places him,—the force of Apostolic injunction can scarcely fail to be felt—"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy and acceptable in his sight, which is your reasonable service." "Ye are not your own: ye are bought with a price; therefore glorify God in your body and in your spirit, which are his." How naturally, under the pressure of this deep sense of undying obligation, does the awakened sinner and the sanctified believer exclaim "Lord what wouldst thou have me to do?" To live, the conscious subject of heaven's best gifts, and yet to offer no return, is what the basest ingrate could scarcely endure. Every impulse of justice and gratitude which has survived the wreck of man's primeval glory, revolts at such a thought. Something should and must be done, to evince man's estimate of Jehovah's gifts, his gratitude for favors conferred.

To man, alive to his own position, and who exclaims "What shall I render unto the Lord for all his benefits?" we would say, labor to accomplish the design of Jehovah respecting thee: the design, for which he invested thee with capabilities superior to those of the beasts that perish: the design, to accomplish which, he sent his Son to die for thee: the design, in accordance with which He has kept and comforted thee all thy life-time. That he who lives in the direct violation of the divine commands is not carrying out this design, is clear beyond a doubt. Where such a state of things exists, neither personal improvement, nor the elevation of our species can be accomplished. Such an one sinks deeper and deeper into a state of degradation; and by his talents and influence extensive or limited, to their widest range, he inflicts injury on mankind. He fearfully departs from the design of Jehovah. He joins hands with the enemies of the Lord of Hosts to circumscribe the sway of the Redeemer; and though he fail in the attempt, he shall not fail to secure the demerit of his deep impiety. Fearful thought! A being, the subject of the most distinguished favors, and capable of rising to eminence in this world, and of shining forth "as the stars for ever," may, by disregarding the design of Jehovah, sink into the lowest hell. To accomplish Jehovah's design in our creation, our preservation and our redemption,—we must become renewed creatures—we must depart from evil—we "must be born again." And never until this important change has been effected—never, until the sinner turns from the error of his way, has he made any advance in promoting the divine intentions. From the blade of grass that adds its quota to deck the face of nature with "living green," to the massive planet that rolls on through boundless space, everything, save rebel angels, and disobedient man, fills its appointed place. Alas! how often does man, though most distinguished by divine favors, render the least return!

Nor can man, when brought under the influence of renewing grace remain long in suspense, as to what part the Almighty requires him to act on the stage of this world. Millions of immortal beings, the subjects of the Saviour's solicitude, the objects of his dying love, yet degraded by the reign of ignorance and superstition and sin, pass in solemn review before him. "These," he exclaims, "are my brethren;" and next his own present and eternal well-being, he regards that of his "guilty brethren," who are still "in the gall of bitterness and the bonds of iniquity." Grace has made him free; and he can never rest while the ensign of the despot's sway is seen, or the clanking of the bondman's chain is heard. Be that thralldom of what sort it may—moral, religious or physical—it makes no difference to him. He knows that God made man to be free; and so long as this design is not accomplished whether it be ignorance, or error or sin—whether it be man or devil that wields the tyrant's sceptre,—he wages war with the vile usurper and lawfully contends for the liberty of those whom God made free. No narrow sectional limits circumscribe the world-wide scheme of mercy which he embraces: in its benevolent grasp he seizes all mankind—"far as the curse is found."

The views here propounded furnish a solution to the oft-repeated inquiry—"Why is it that we find the same list of names, with but little variation, identified with each of the benevolent institutions of our day—such as Tract, Bible, Missionary and Temperance Societies, &c., &c.?" The principle of adherence to the design of the Creator, once fixed in the human mind every institution calculated to elevate our species, and thus to subserve the purposes and glory of Jehovah, will enjoy both sympathy and support. While hundreds of millions of our race "perish for lack of knowledge," Missionaries and Missionary enterprise, and Tract and Bible Societies cannot fail to engage the attention of that free man, whose benevolent heart would fain make "every son of Adam free." Beholding around him

multitudes, who, amid the progress of intelligence and the wide dissemination of gospel truth, are slaves to their appetites and passions; yea, bond-slaves to the devil—he identifies himself with every enterprise that tends to improve the condition of man. Others may behold the sad spectacle with stoic indifference; but his benevolent heart swells with sympathetic emotion, and every power he possesses is rendered tributary to the deep, grand design of his Redeemer, to break the fetters of every captive sinner.

But while an honored few embrace with feelings of intense interest, the cause of the oppressed, what multitudes who shrink not at the thought of personal thralldom, who mourn not over enslaved millions, nor labor to promote the benevolent design of the Creator, Preserver and Redeemer, respecting our fallen race!

In last week's Watchman the General Superintendent called upon the Superintendent preachers of circuits to furnish information "respecting the work of God on their several circuits or Stations." To this intimation we accidentally neglected to direct the attention of parties concerned; and we desire by this notice to atone for that omission. It is utterly impossible for the General Superintendent to discharge the duties of his post, satisfactorily to himself or the Parent Body or to the advantage of the Mission when this plain duty is neglected by the ministers. THE CONNEXION EXPECTS EVERY MINISTER TO DO HIS DUTY!!

CORRECTION.—In the Watchman of last week page 348 2nd column under the caption "Revivals" for "Barton Circuit," read "London Circuit."

TAKE NOTICE.—We have postponed the publication of the appointments for Missionary Services in the Newcastle district, on account of an oversight on the part of the preachers on the Cavan and Newcastle Circuits; The arrangements suggested by the General Committee, set apart the period from the 8th to the 17th Jan. 1851 for those two circuits; and the eight following days for Prince Edward. But while the superintendent of the Prince Edward Circuit adheres to this order, the Cavan and Newcastle arrangements as sent us, occupies from the 11th to the 26th Jan.; and suggests that on the 27th and the following days the Missionary Services be held on the Prince Edward Circuit. Will these Brethren have the kindness to arrange the matter and send us the result without delay?

On Sabbath, Dec. 1st, the re-opening of the C. W. Methodist New Connexion Chapel, at Hamilton, will take place. The Rev. W. McClure and the resident Minister, the Rev. T. Goldsmith will deliver discourses on the occasion. A Tea Meeting will be given in the same place on Monday evening the 2nd December.

The loss of Teeth is undoubtedly a very great privation; and yet, to no other physical calamity are the inhabitants of this country, irrespective of age or sex or station, more subject. We use the term calamity, for it is a well-known fact, that, personal beauty, the melody of the almost numberless intonations of the human voice and the general health,—are thereby impaired. How pleasing, then, the thought, that Art is capable of producing a substitute for decayed teeth, combining utility and beauty and durability! Nor is it necessary for us to perform a pilgrimage to some distant, favored city, in order to avail ourselves of late improvements in Dentistry. Since our last issue we had the pleasure of examining a complete set of incorruptible, mineral Teeth inserted on gold plate, with artificial gums, working with spiral springs, and so closely resembling the natural set that their artificial character could only be detected by close inspection. It was certainly the finest specimen we have seen. The set alluded to was manufactured by Dr. Kahn, Surgeon Dentist, King Street, two doors West of Bay Street; by application to whom Ladies and Gentlemen desiring to repair the injury to their personal appearance and comfort, attending the loss of teeth, may have their wishes fully gratified. All other operations connected with Dental Surgery, likewise performed by Dr. K. in the best style.

REVIEW OF NEWS.

Our English files received during the past week contains several comments on a late emanation from His Holiness the Pope. It is nothing more than a papal Bull, wherein it is avowed that Pious IX. has divided Great Britain into twelve Romish Sees, the whole to be under the supervision of one Archbishop.

The anti-state church Association is engaged in a crusade against the Establishments of the Realm. And certainly with such powerful aids as the non-conformist press and the many influential names associated with the movement, a most powerful effect must be produced on the public mind. The warfare between the Wesleyan Methodist Conference and the expelled Ministers and their adherents waxes hotter and hotter. The Confer-