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The Wesleyan.

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"WISDOM IS THE PRINCIPAL THING; THEREFORE GET WISDOM."

VOL. II.

TORONTO, CANADA, WEDNESDAY, JANUARY 12, 1842.

No. 9.

Theology.

CHRISTIAN LIBERALITY.

Let the people of God bethink themselves; let them bring their present liberality to its legitimate tests. Let them have done with the folly of "measuring themselves by themselves, and comparing themselves amongst themselves;" of estimating what they do or what they give, by the false and invidious standard of such comparisons. The question is not whether their deeds and gifts will bear to be compared, according to their means, with the deeds and gifts of others, but whether they will bear to be compared with Bible principles and Bible obligations. These are the tests by which they will be estimated at the bar of their Saviour and Judge, in the great day of final assize. Let Christians apply to them now the standard that will be applied to them then. Measure them by the love of God; measure them by the grace of our Lord Jesus Christ; measure them by the preciousness of your spiritual blessings, the grandeur of your heavenly hopes, and the depth of your unworthiness of either; measure them by the worth of immortal souls; measure them by the vastness of eternity; measure them by the fearfulness of perdition; measure them by the unbounded and everlasting joys of God's salvation;—and you will be deeply and abasingly sensible how infinitely every one of these measures goes beyond them! Let Christians remember that the God to whom, as creatures, they owe their being, and, as sinners, their redemption, says with authority—"The silver is mine, and the gold is mine." Do they sufficiently feel the imperativeness of this claim, and respond with sufficiently grateful generosity to the appeal which it involves? If they did, there would be, to a greater extent than ever heretofore, an instant and spontaneous opening of all their treasures to supply, to the full extent of its demands upon them, the treasury of God. Christians and the men of the world belong to two different kingdoms; and there is nothing in which the distinction between them ought to be more marked than in the spirit with which they devote themselves and their substance to the interests of each. There is no lack of pecuniary resources in the church. The lack is only in the principle of their appropriation. Self has too prominent a place. The world has too prominent a place; which is the same thing under another form, the love of the world being only one of the modes of self-indulgence. "The kingdom of God" is not, to the degree in which it ought to be, "sought first." Were its primary claims more imperatively felt, we should soon cease to hear, in regard to any part of our country, of spiritual destitution. The means of eternal life would every where abound. By their immediate provision of these means for all, the subjects of the king would commend their grateful loyalty to their divinely generous Lord. We should no longer see,—what too often presents itself now,—hundreds for self, units for God:—gold for self, silver for Christ;—the house of cedar for self, and the desolate ruin for the Lord of all. The present controversy [between establishments and voluntarism] would arrive at the most desirable of all terminations—in the more unreserved surrender, on the part of Christians, of themselves and their substance to the glory of their common Lord, and the extension, to its promised universality, of his spiritual kingdom;—in the love of Christ overcoming the love of the world and laying the world at the foot of the cross;—in the more entire dispossession of their hearts of the spirit of worldliness by the expulsive power of the new affections of the gospel;—in the realization, in the soul and character of every Christian, of the apostolic maxim, "To us to live is Christ."—*Dr. R. Wardlaw.*

THE FAITHFUL CHRISTIAN MINISTER'S FINAL REWARD.

(From Rev. R. S. M'Alister's sermon on Luke xii. 42-44.)

We must remind you that there is, in the language of this parable, the most striking reference to the elevation and greatness of that final reward, which shall be adjudged to the faithful minister, who is found steadfast to the last, and diligently seeking to discharge his stewardship at the coming of his Lord—"Of a truth I say unto you, that he will make him ruler over all that he hath;"—in intimation so singular, that we almost shrink from the task of attempting its elucidation,—yet which teaches us, evidently, that the recompence of such services on earth will not be the mere rest and security of heaven,—not alone the companionship of the blessed, or the bright and beatific vision of God,—but some station and degree of honour, amongst the inhabitants of that better world, correspondent to the sphere of our former exertions, and to the fidelity and diligence with which it was filled up. But how shall we conceive of a felicity so exalted! How shall we describe it! Are there, then, awaiting us, in the sanctuary above, diversities of order and of service in any wise resembling those we have left below? Shall we find the apostle, the prophet, the faithful and suffering witness for the truth, wearing the same form, and elevated to the same proportionate superiority above the less distinguished and zealous of the Saviour's followers, which it was their privilege on earth to possess? What means the declaration,—he who was once but a faithful steward of the household shall be made ruler over all the possessions of his Lord!—In the realm of final bliss, there needs no teacher to instruct, no comforter to console, no guardian to protect, no watchful guide to lead us. All is safe, and peaceful, and happy; all is light, and knowledge, and holiness.—But is it so! Does the faithful pastor, when he lays down in the dust the burdens of his office, and bids farewell forever to his anxieties and its cares, retain its sacred honours, and its endearing relation to those happy spirits whom it was his highest joy to cheer and animate, and urge upon their way? We do but suggest the inquiry;—we cannot follow it. But O how truly might the Saviour say "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you heavenly things?"

MODE OF BAPTISM.

We call the reader's attention to the objection lying against the Baptist theory, arising from climate.

When the missionary penetrates northward into those regions traversed by the sixtieth parallel of latitude, he finds himself already in a temperature where wells are frozen at a great depth, and where, for the most part of the year, water can be obtained only by melting snow or ice. In the region of the Esquimaux, the lakes and standing waters, unless deep, are generally in winter frozen to the bottom. They continue frozen from seven to nine months of the year. "In Greenland, Lapland, and the coldest countries of this region, brandy and mercury freeze during the winter." "During the winter, the inhabitants of the coldest parts remain crowded together in small huts. The whole inside of a hut, or ship, is usually lined with ice, formed from the vapour of breath, which must be cut away every morning. The inhabitants of Siberia stop the openings of their houses with ice, and use it instead of glass. If the cold air suddenly enter the house, the vapors fall in a shower of snow. Every part of the body must be covered in going out, or it is instantly frozen. The air when breathed seems to pierce, and even rend the lungs. The cup often freezes to the lips, if it be touched in drinking. The provisions must be cut with hatchets and saws. Trees and the beams of houses are split by the frost,

and rocks are rent with a noise like that of fire arms."

In a country thus bound in 'thick ribbed ice,' for most of the inhospitable year, can it be supposed that immersion is practicable? For how, we demand, could they obtain their supply of water during the severe season? Could they obtain it by melting snow or ice? Could they furnish baths? Could they endure the process? No sensible man would maintain that they could. And yet in these regions of terrible frost dwell millions of the human species. How difficult it is to practice immersion in our own climate during the severer parts of the year! But we are not in the habit of having our deep wells frozen, or the mercury congealed in the bath of our thermometers. But allowing the abstract possibility (and this is the utmost that candour can demand, or truth concede) of practicing immersion generally, during the wintry season, in Labrador, Lapland, Siberia, Iceland, Greenland, and other countries lying within the polar and frozen regions, where the mean annual temperature is often below, and seldom much above freezing point, still there will be found none presumptuous enough to pretend that such a requisition, which for the inhabitants of those countries would be enormously expensive and burdensome, would bear any analogy to the mild and merciful character of Gospel institutions. Let not the reader dismiss this argument with a leering suspicion of its candour or its justice. Can it be doubted that the condition of this portion of our race, now under consideration, forms a fair and necessary exception to the universal practicability of immersion? As Humboldt and others have traced the isothermal lines, not less than eight millions of human beings inhabit the polar and frozen regions. To these the Gospel must be promulgated. Churches must arise in the very bosom of their heartless winters. To these must the Gospel ordinances be administered as well as to us. But to the administration of immersion nature has interposed a barrier for two-thirds of the year,—a barrier which, to them, would render immersion more galling than the bloody rite of circumcision. Does it argue well for either the wisdom or goodness of the Author of Christianity, that he has established an ordinance of perpetual obligation, which, though it may be tolerably adapted to the condition and convenience of some of the human family, must in the nature of things bear oppressively upon others?

Even with us, there may be reckoned six months of the year wherein immersion cannot be performed without great inconvenience, and producing those unpleasant and even painful sensations of body, which possess no imaginable power to improve the heart, and are altogether at variance with the analogy of New Testament institutions. If, indeed, we are to attach a merit to such physical sensations, according to a papist's idea of penance, or a Bramin's notion of self-mortification, we readily acknowledge, that so far from regarding snow, and ice, and arctic winds, and a temperature of two degrees of Fahrenheit, as impediments to immersion, we should exult in them, as being joyful circumstances, which would enhance the merit of our obedience, and insure its acceptance. But we have not learned divinity in such schools; and we repeat it, that the theory of exclusive immersion lays very unequal, and in many instances, oppressive claims upon the human family.

The universal practicability of immersion has never yet been proved; and the Baptists, in their confident exultation and boasting on the subject, are altogether premature. Happy for their theory, that they have always kept themselves within prudent latitudes. In this they have done wisely. While other Protestant sects of Europe have extended their lines far north into Norway, Lapland, and Greenland, the Baptists have prudently kept themselves mostly

confined within Germany, the southern part of Poland, and some of the northern states of Austria. The Baptists have sent out their missionaries to India, Africa, and among the aborigines of North America; but we have never seen the experiment of a Baptist Church rising up in Labrador, Siberia, Greenland, or central Russia.—*Rev. F. G. Hubbard.*

MORAL CLASSIFICATION OF MANKIND.

The reception or rejection of these essential truths, the depravity of man, the atonement and deity of the Saviour, and salvation by faith in its three stages of justification, sanctification, and glory, divide the whole world into two classes, which it is of essential importance never to overlook or confound. The first class, by receiving these truths, become the heirs of the divine promises, and of the heavenly kingdom; the second, who reject or neglect them, remain the heirs of wrath, and continue under the curse pronounced upon all flesh as transgressors of God's holy law. However similar they may be to each other for the present, they are as different, as the twilight of morning from that of evening, the light of the one will grow brighter and brighter unto the perfect day, while the gathering gloom of the other will deepen till it closes in utter darkness, unless they repent, and turn again to Him, who is the light of the world. This great division among mankind, it is the chief object of the adversary of souls to obscure. If Christians recognized each other as belonging to the same great body, of whom Christ is the living head, and the children of the same heavenly Father, they would act together and pray together. United with the force of moral union, and combined under their heavenly leader, no obstacles or enemies could withstand them; they would go forth conquering and to conquer, but the enemy knows they would be irresistible if united, and, taking advantage of their corruptions and lusts, sows strifes and divisions amongst them, knowing that if a house be divided against itself it cannot stand.—*J. Douglas, Esq.*

Biblical Literature.

OF INTERPRETATION IN GENERAL.

1. *Necessity and utility of interpretation.* The interpretation of the sacred books is the highest and most difficult task of the theologian. This may be shown from the nature of the case, from experience, and also from the consent of all enlightened periods. All solid knowledge and judicious defence of divine truth, must originate from a right understanding and accurate interpretation of the Scriptures. The purity of the Christian religion has shone brighter or been obscured, in proportion as the study of sacred interpretation has flourished or decayed.

Finally, those have always been reckoned as the most distinguished theologians, who have excelled in this kind of learning.

As Christian doctrine is preserved only in written records, the interpretation of those is absolutely essential to a knowledge of it; and unless we know what Christianity is, we can neither maintain its purity, nor defend its principles to the best advantage.

2. *Difficulties attending interpretation.* The science of interpretation in general is difficult; because it requires much learning, judgment, and diligence. Not unfrequently a felicity of talents, or a more than usual degree of understanding, is requisite to manage an exegetical inquiry with success. But the interpretation of the sacred books is, from various causes, (a) still more difficult; as the general consent of the learned, and the wonderful paucity (b) of good interpreters fully evince. (Morus, p. 4, 11.)

(a) These causes are, their antiquity; the peculiar dialect of the Scriptures, which great

... from out of the western languages; the ... and ... education, since, modern of ... and ... situation, govern ... and ... the authors, in many ... similar to our; the likeness of ... the Scriptural dialect ... and lexicogra ... was ... To these causes may be added, the authority ... in any ... men have had over the ...

2. The point of good interpreters, who ... have ... the interpretation of the Scriptures in a simple ... and ... principles ... is much greater than any ... required by consulting commentators, ...

3. Definitions. The art of interpretation is the art of teaching what is the meaning of another's language; or that faculty, which enables us to attach to another's language the same meaning that the author himself attached to it. (Morus, p. 6, III.)

It is better to define interpretation as an act than as an art. To interpret a passage is to show or declare the sense of it, or simply to explain the meaning, i. e., the meaning which the author himself of the passage attached to it. Any other meaning than this can never be called, with propriety, the meaning of the author.

Interpretation, strictly speaking, may be called grammatical, when the meaning of words, phrases, and sentences, is made out from the *usus loquendi* and context; historical, when the meaning is illustrated and confirmed by historical arguments, which serve to evince that no other sense can be put upon the passage, whether you regard the nature of the subject, or the genius and manner of the writer.

4. Requisites of a good interpreter. The act of interpretation implies two things; viz. a right perception of the meaning of words, and a proper explanation of that meaning. (a) Hence a good interpreter must possess a sound understanding, and be skilful in explanation. (Morus, p. 8, IV.)

(a) The words of Ernesi are *subtilitas intelligendi et explicandi*; a phrase which would convey a meaning quite foreign to his intention, if literally translated into English, or, at most, convey his idea very imperfectly. His meaning is, that the interpreter, who exercises a sound understanding, or possesses *subtilitas intelligendi*, must demand satisfactory reasons for believing in any particular exegesis, and build his opinion in respect to the meaning of any passage on such reasons. These reasons rest founded on the *usus loquendi*, the context, the nature of the subject, the design of the writer, &c. An interpretation supported by none of these, cannot be admitted by a sound understanding.

The *subtilitas explicandi*, which I have translated *skill in explanation*, consists generally in the accuracy of explanation. To constitute such accuracy, in its proper sense, a right use must be made of all the means of interpretation, so as to gain precise and definite views of the author's meaning; then every thing should be so defined and expressed as to exclude all ambiguity and uncertainty; and lastly, the whole should be explained in the proper order which the nature of language and of reasoning demands.

5. *Subtilitas intelligendi*. A sound understanding is exhibited in two ways: first, in discerning whether we really understand a passage or not, and provided we do not, in discovering the difficulties that lie in the way of rightly understanding it, and the grounds of those difficulties; secondly, in finding out, by a proper method of investigation, the sense of those passages which are difficult. (Morus, p. 10, V.)

6. Means by which difficulties and their causes are detected. A good degree of talent or capacity is requisite for this; for men of small capacity frequently assent to things which seem to be taught, without any good reasons for so doing; and often believe themselves to understand what they do not understand. To a good degree of talent must be joined a careful habit of distinguishing ideas of things from mere words or sounds; (a) for we ought always to inquire, in respect to any word, whether we have a distinct perception of the thing or idea which it is meant to designate, and not to regard merely the sound of the word. (Morus, p. 10, VI.)

(a) Specially should this be done, where language is employed to designate any thing that is not the object of our senses, but is of an intellectual or metaphysical nature. Habit as well as care will do much in these cases.

... in an excellent manner; for when we come to express the ideas of an author in another language, we often find that we had only an indistinct perception of them. The employment of teaching, also, is well adapted to promote the same purpose, as is the study of history, or any science which leads to nice discrimination.

7. Means of removing these difficulties. The first means is, a just and accurate knowledge of languages. The next, an acquaintance with the principles of interpretation. Not that no one can interpret at all, without a scientific knowledge of these principles; but because they assist men of moderate talents, and guide them, as it were, in the right way, so that they are not left independent chance rather than reason. Besides, they are, in this way, supplied with a common rule for judging in controverted cases. Finally, as in detecting difficulties exercise and habit are important; so here, they are of so much consequence that all other advantages will be of little use without them. (Morus, p. 12-19, VII Nos. I, II, III.)

(a) An accurate knowledge of grammatical principles and of the *usus loquendi* is here intended; for what authority can an interpretation have, which violates rules of grammar and the usage of speech?

(b) Precepts for interpretation, well grounded, clearly understood, and judiciously applied, very much facilitate the task of the interpreter and render the result of his labours more worthy of confidence. He who acts by well established rules is more certain that he acts right, than if he followed his own opinion merely, in all cases of difficulty and doubt. And in controversies of an exegetical or doctrinal nature, to what can the appeal be made, in the ultimate resort, but to the principles of interpretation, i. e., the precepts or rules which it prescribes? Nor are these principles useful only to men of moderate talents; (as Ernesi would seem to impute,) but to men of the highest talents and best acquirements. Men may, indeed, learn them by usage in the interpretation of authors, without the scientific study of them; but the latter is the easier method, and guards most effectually against mistakes.

In addition to those helps for removing difficulties, a knowledge of history, geography, antiquities, &c., is of high importance.

8. Exercises of habits adapted to overcome the difficulties of interpretation. First, we should attend the instructions of a good interpreter; next, we should read those works where exegetical knowledge is displayed in the best manner, and reflect much upon them, for in this way we may be led to the imitation of them; and lastly, those books which we desire to interpret must be assiduously and constantly perused. (Morus, p. 19, IV.)

In the two first exercises, example serves both to excite and to guide our efforts. The habit of reading, often and assiduously, the book which we desire to interpret, is of more importance than any, or perhaps, than all, other means to him our power. Every new perusal will suggest to an intelligent and inquisitive mind many ideas, frequently very important ones, which he had not before entertained. This practice cannot, therefore, be too strongly recommended to the student.

9. *Subtilitas explicandi*, i. e., skill in explanation. This is exhibited by expressing the sense of an author, either in words of the same language which are more perspicuous than his, or by translating into another language, and explaining by argument and illustration. (a) In addition to an accurate knowledge of the language which we translate, skill in explaining requires that we should exhibit purity of diction; still preserving, as far as may be, the features of the original, lest the mode of reasoning should be obscured, which sometimes depends on the form of the words. (Morus, p. 20, VIII.)

(a) We explain by argument, when we exhibit reasons drawn from the grammar and idiom of the language, the context, and the design of the writer. We illustrate, when we cast light upon the meaning of an author, which is borrowed from history, chronology, antiquities, &c. Purity and brevity of style should characterize both these modes of explanation.

10. Definition of Hermeneutics. (a) Hermeneutics is the science which teaches to find, in an accurate and judicious manner, the meaning of an author, and appropriately to explain it to others. (Morus, p. 21, IX.)

(a) Modern usage distinguishes between Hermeneutics and Exegesis. Hermeneutics

is the theory or science of interpretation; it compiles and exhibits the principles and rules of this art. Exegesis is the practical application of these rules, or the act of carrying them into execution. The etymology of the two words would lead to the conclusion, that both are of the same import; but usage has assigned a different signification to each.

11. Definition of Hermeneutics. Hermeneutics, considered as the art of finding the sense of the words, (so far as it is in art, and is the proper subject of precepts,) consists of two parts, viz. the theoretical and preceptive. (a) The first comprises general principles, as respect to the meaning of words and the various kinds of them. On these principles, the rules of interpretation and the reasons of them are grounded. The second consists of rules, which are to be used as in investigating the sense of an author's words. Both of these parts are essential; for, on the one hand, principles without rules deduced from them would be quite inadequate to guide our philological inquiries; and on the other, rules can neither be perspicuous nor well grounded, which are not established upon principles. (Morus, p. 22, X.)

(a) Exegesis differs from the preceptive part of Hermeneutics, inasmuch as it is the act of carrying the precepts into execution, and not the precepts themselves.

Biography.

MEMOIR OF THE REV. WILLIAM ARNETT: BY THE REV. ROBERT LEAK.

From the Wesleyan Methodist Magazine. The writer of the following memoir regrets the scantiness of his materials, much as a larger measure of information would have rendered it more worthy of the departed himself, and at the same time more edifying to the reader. But limited in this respect as it may be, still, as an exhibition of Christian character, there is much in it that will be found profitable.

The Rev. William Arnett was born at Haxby, near York, in the year 1785. His mother was deeply pious, but died when he was very young. By the merciful arrangement of divine Providence, this sorrow was in part supplied by a pious aunt, under whose care he was placed. She presented to his early observation a godly example, instructed him in religious truths, led him regularly to the house of God; and her labour was not in vain. At an early age his mind seems to have been strongly impressed with the evil of sin, and the importance of religion. When he was about twenty years of age his convictions of sin were so powerful, and the remonstrances of his conscience so loud, that he was in terrible dread lest he should go down quick into hell. His conversion was brought about more by alarm of conscience, than by the drawings of the heart; and from this circumstance, perhaps, it arose, that his subsequent ministry partook more of the alarming than the melting. On one occasion, after attending a prayer-meeting in Dwygate, York, where his mind was graciously affected, he retired to his room, and there wrestled with God until the morning light broke in on him, when it pleased the Father of mercies to remove his burden of sin, and give him an evidence of his adoption into the family of God. He always remembered this important and joyous event with thankfulness; and the 15th of May was a day marked in his calendar for holy and grateful commemoration. He immediately joined the Methodist society, and proved the soundness of his conversion by a holy and consistent life.

From this time, like all who are truly brought to God, he desired and laboured to be useful. He first became a Prayer-leader, then he passed on to the class of Exhorters; and these efforts of zeal God was pleased to bless with some success. Shortly afterwards his name appeared on the Plan as a Local Preacher; and in this department of Christian benevolence he laboured acceptably and usefully for three years. His general character and success led his friends to believe that he had talents and piety suited to a larger sphere of exertion, and having consulted the Superintendent of the circuit in which he resided, he was advised to permit himself to be proposed as a candidate for the regular ministry. From a benevolent principle, which through life strikingly marked his character, he declined acceding to this advice. His objection was, that his pious aunt, in whom he had found a mother in his youth, was partly dependent on him. This hindrance

was shortly afterwards removed by the death of the good woman; for in a few weeks she peacefully fell asleep in the Lord. From this circumstance his mind was more settled as to the path of duty, and after submitting to the usual examinations, he was received on trial as a Wesleyan Minister, and appointed to the Berwick Circuit by the Conference of 1811. From this time until the close of his life, he laboured as one that must give an account. His great aim was to save himself and those that heard him; and in his different circuits the Lord was with him, and men were turned to righteousness. Though as a Preacher he was neither distinguished nor highly gifted, yet he was faithful and fervent; so that his addresses could hardly be listened to by a person of unfeigned and without producing the impression that he was a man of God. His ministrations in the pulpit were preceded and followed by prayer in his closet. His public services bore marks of private intimacy with God. He rose early for secret devotion; and sometimes his fervour would disturb the slumbers of others, and remind them of their residence with a man of prayer. His confidence in God was very strong. Where timid or doubting minds would have quailed, he went boldly on; his motives being pure, he fearlessly left consequences to God. For his family, his circumstances, his salvation, he knew that the security he held would not fail; and his mind was kept in peace.

Mr. Arnett was a truly generous man; and in most cases it might be said of him, "he hath done what he could." Gentle, peace and integrity were marked on his countenance, and visible in all his acts. In these virtues he was of the true "Nathaniel" class; and for any thing dishonourable, unjust, or inconsistent, he felt a strong abhorrence. Occasionally the warmth and openness of his character, and sometimes error of judgment, might lead him to use bitter terms in reproving or opposing evil; but his courtesy would have allowed; but his fault was not of the heart. The warmth he exhibited was the indignant expression of an energetic and honest mind. He expressed the same warmth in the pulpit and in private. All who knew him intimately, and who loved real excellence, though unaccompanied by external refinement, loved Mr. Arnett for his frank, generous, upright, and Christian character. In all the relationships of life, he sought to please God, and to make those around him happy. As a husband, he was affectionate and attentive. As a parent, he was more anxious to see his children good than great. His own significant remark was, "I would rather that my children should go bare-footed and bare-headed to heaven, than possess this world's goods, and afterwards suffer the vengeance of eternal fire in hell!" He looked on outward things with the eye of a Christian, and felt content with his portion, so long as he possessed the favour of God, and the prospect of heaven; and his strongest desire was, that his children might partake of these spiritual blessings, and with himself inherit everlasting life.

He laboured with great energy and zeal until the year 1833, when an attack of influenza so greatly reduced him, that he never afterwards possessed his former health. At the Conference of 1833, on account of increasing indisposition, he determined to retire from the full work of the ministry for one year, hoping that his strength would be recruited by rest, and that he should thus be enabled to resume the labours which he loved, with the prospect of performing them more efficiently. When his determination was known, he received an invitation to reside as a Supernumerary at Halshaw-moor, in the Bolton Circuit. He considered this invitation as the pillar of the cloud before him, marking some providential path; and as it offered some advantages, likely to make his situation more comfortable, he thankfully accepted it.

When he became a resident at Halshaw-moor, the members of the Wesleyan society there showed him great kindness and respect, and he rejoiced in the prospect of living among them for a time very happily and usefully. These hopes, however, were soon blighted. His complaint began to assume a more alarming appearance; and, on consulting a physician, he was informed that, though present and temporary relief might be afforded, a cure was impossible. From this time he lived under the influence

of the conviction, that it was his duty to prepare himself to suffer and to die. It was on one occasion, said to him by a friend, that, by paying attention to his health, he might probably live several years; but he replied, "I believe that my days are numbered;" and, placing his hand on his breast, he said, "I think I have received a mortal wound here; and it is very likely that at last I shall go suddenly. But sudden death will be sudden glory. I am a worthless worm; but

"His blood for me did on a cross,
And still it pleads before the throne."

From this time his "numbered days" were few indeed. By the rapid progress of disease, he was rendered unable to attend even to that limited measure of ministerial duty which now devolved on him. Sometimes, when he has left home with the intention of paying a few pastoral visits, he has been compelled to return by extreme pain. Mr. Arnett felt that it was a trial to be laid aside from all public labour. He only valued life as it afforded the opportunity of usefulness, and would sometimes repeat the verse—

"If in this feeble flesh I may
A while show forth thy praise,
Jesus, support the tottering clay,
And lengthen out my days."

A few days before his death he received from a Christian friend an offer of a situation for his oldest son, which appeared likely to be very favourable both to the piety and to the interests of the young man. This act of kindness was prompted by respect for the father, as a Christian and Wesleyan Minister. The proposal was very cheering to him. He said, on receiving it, "How good the Lord is!" and immediately, on replying to it, exclaimed, "Now I am at rest." This was the last secular concern in which he was engaged.

The day before he died he was invited out to take tea with the Minister who was expected to preach that evening. Though very unwell, he wished so much to be in the company of his esteemed brother in the ministry, that he made the effort. He subsequently went to the chapel, and met his class; and, on returning home, though he was evidently labouring under strong pain, he spoke of the pleasure and profit he had derived from the services in which he had been engaged. After reading the Scriptures, and praying, he retired to rest.

About three in the morning, he awoke in great agony; and though several means for relieving him were tried, they were all in vain. Medical help was then sent for; and it was observed, that, though the violence of the pain was so excessive, yet, whenever the paroxysm partly subsided, and allowed him a little ease, he sank down on his knees, and poured out his heart before the Lord. Generally, however, during the brief period between his awaking at three o'clock, and the moment when he fell into his last sleep, the suffering was so intense as scarcely to admit of thought or speech. But his work had been done before. His confidence in Christ was habitual. He lived in the spirit of devotion, expecting a sudden death, and resolving, by the grace of God, to be prepared for it. After brief but acute pain, and before medical help arrived, he was delivered from the burden of the flesh, and departed hence in the Lord. He died on the 13th of December, 1838, in the fifty-third year of his age.

Review.

A CRITIQUE ON THE HON. AND REV. MR. PERCEVAL'S APOLOGY FOR THE DOCTRINE OF APOSTOLICAL SUCCESSION: BY THE REV. THOMAS POWELL.

On Saturday, September 21, 1839, the following announcement appeared in the Leeds Intelligencer:—"An Apology for the Doctrine of Apostolical Succession, with an Appendix on the English Orders, by the Honourable and Reverend A. P. Perceval, B.C.L., Chaplain in ordinary to the Queen. This work, as the Preface states, has been written at the request of the Vicar of Leeds, and with the assistance of several Prelates and Divines of the Church of England. It is a complete answer to a Pamphlet lately published by a Mr. Powell."

The Leeds Intelligencer is, in Church matters, under the influence of Dr. Hook and his party. The above statement, therefore, seems to demand that the author of the Essay on Apostolical Succession should give his readers an account of this Answer

to his Work. The writer of the notice of Mr. Perceval's Apology evidently felt himself in an awkward predicament. A dissenting teacher, a Mr. Powell, had published something on Apostolical Succession, a subject dear as life to every high church priest. Of course, Dr. Hook, the Vicar of Leeds, a spiritual descendant of Pope Vitalian, Alexander III., Innocent III., Innocent IV., Nicholas III., &c. &c., knew his superiority too well to disregard the notice of a pamphlet by a Mr. Powell. He was, therefore, obliged to do so, and about 20,000 copies were sold in little more than a twelvemonth. Many persons, as from one of a high opinion of the work. Our luncheon is contained by it, and does not feel confirmed in the superiority of their own ministry.

Dr. Hook is not unconscious of these things. He, therefore, partly in reply to his tract, the Honourable and Reverend A. P. Perceval, brother Chaplain to the Queen, to prepare an apology. This is undertaken; several Prelates and Divines assist in the work, and it is dedicated to the Archbishop of Canterbury. "A pamphlet by a Mr. Powell" is greatly honored by all this. However, this Mr. Powell is such a strange sort of creature, that he feels no gratitude when no favour is intended; and what he does not feel, he despises to affect. Yet certainly this "complete answer" to this work shall be examined.

The Apology of Mr. Perceval presents one difficulty, which, I hope, few dissenting productions exhibit. The difficulty is this: Mr. Perceval generally answers his opponents by assertions, and not by proofs of their mistakes. But this is probably one of the advantages possessed by gentlemen of the succession, that they have authority to be believed without proofs; and dissenters have not. We have learnt from a very old dissenter from these gentlemen, to "prove all things, and to hold fast that which is good."

Dr. Hook proclaimed that the spiritual descent of "every bishop, priest, and deacon, was evident to every one who chose to investigate it." Now what is so evident to every one, must be capable of easy demonstration; but Mr. Perceval, in answer to the objection in the Essay, that there is "no sufficient historic evidence of a perpetual succession of valid episcopal ordinations," says, "If nothing will satisfy men but actual demonstration," (sufficient historical evidence was the question) "I yield at once," p. 79. This pamphlet has done something; the chosen champion of the succession scheme "yields at once," that there is no sufficient historic evidence to support it!

Still Mr. Perceval hugs the scheme, though he "yields at once," that it has no sufficient historic evidence to support it. He considers it to be "an article of this one faith, (of the Bible) and to be the authority for that one baptism" of the Bible, p. 62; and justly concludes, that there is "a consequence springing from these promises if established: in respect, namely, of the paramount and exclusive claim upon the obedience of all Christians within the British dioceses which belongs to the Bishops of those dioceses," pp. 237, 238. And he has the courage to denounce the orders of all the Protestant churches of "Germany, Denmark, France, Scotland, England, Ireland, and North America," (the episcopal church excepted in the latter) "pretended orders," and their power of ordination, a "fancied power of ordination," pp. 51, 55.

It is very amusing, too, to learn, that dissenting teachers dispute this, and tell such gentlemen as Mr. Perceval, that to pronounce such a sentence of excommunication against all these churches, without the clearest, strongest, scriptural proof, is semipolish, bigoted, and intolerant.—then, Mr. Perceval says, this is persecuting the church of England. Hear him at p. 62: "It is," says he, "I believe chiefly, if not wholly, on account of the excommunicatory doctrine that we who maintain it are exposed to hatred and reviling; and if we may judge from the language of our rulers, shall have to endure persecution, if it shall be in their power to resist it. If we would be content to teach Episcopacy as one among many schemes equally true or equally doubtful, it should seem, from their latest writings, that we should not be disturbed; but because we teach it, as the Scriptures and the Church have delivered it to us, exclusively, therefore the world

hateth us. Just so, if the early Christians could have been contented to profess their religion, as one of the six hundred tolerated by heathen Rome, and had been liberal enough, according to the modern abuse of the term, to regard all religion as pretty much alike, they would have had no need to endure the cross, the stake, or the teeth of wild beasts; but because they taught in a religion, as the Scriptures and the Church had delivered it to them, exclusively, therefore they were hated, persecuted, &c. &c. Where, therefore, the charge of exclusive-ness is an argument in our favour against what is being urged, seeing that we bear a common witness with the active members, it is an argument against those who are being urged, seeing that they do so in common with the very persecutors. We have quoted the whole of this paragraph for the purpose, not of other things, but of showing the nature of Mr. Perceval's views, reasons, and style. He is, in a dreadful night, it seems, "a very old man," the "fancied" dissenters, shall be content to teach Episcopacy as one among many schemes equally true or equally doubtful. We will relieve him, by assuring him that the only persecution he has to fear from us, is one of either of the following nature, either, 1st, to prove that the Scriptures teach this exclusive doctrine, or, 2dly, to withdraw his denunciations and excommunications of other Protestant churches; or, 3dly, if he will continue them, that he should be published to the world as a scoundrel, a bigot, a persecutor, and a disturber of the peace of God's Church. So far are we from persecution, that he bears witness to the contrary, by saying, that if high churchmen would be content that their scheme should be allowed "to be one among many," we should not disturb them. When it seems we only want to live and let live. Is this persecution? But what shall be said of men who really and verily maintain, that if they cannot "regard and extinguish all other churches, they are injured, reviled, about to be martyrs, and given to the teeth of wild beasts!!

While noticing miscellaneous matters, it may not be improper to make a brief observation or two on a note at p. 25, in which he charges me with "denying that the Apostles had any sole jurisdiction" and concludes it by observing that they who "carp at the authority of Bishops, presently proceed to carp at that of the Apostles, and will probably not be deterred from carping at that of our Lord himself." Now as to what he calls "denying that the Apostles had any sole jurisdiction," my language, as quoted by himself, is this: "There is no very clear evidence"—And again, "I think we find no declared authority solely belonging to them as Apostles, to call any Ministers to account, or to depose them." Is this "denying" the thing, by merely expressing a thought dubiously?—or, by saying, if there be any evidence, it is not "very clear evidence!"—One might have thought," says Mr. Perceval, "that the sentence concerning certain false teachers whom I have delivered unto Satan, that they might learn not to blaspheme," 1 Tim. i. 20, had been proof sufficient of such authority, and of the exercise of it." What Mr. Perceval might have thought, and what is "very clear evidence," may be different things. Now let us examine a little the only parallel case mentioned in the New Testament, agreeing to the statement made in the Essay, viz. in churches already planted, having ministers already appointed over them—the case is found 1 Cor. v. 1—19. In this case, though the church had neglected its duty, yet the Apostle does not proceed to excommunicate, even this private member, on his sole authority. He directs a church court to be formed, or called together. Paul, in his synopsis, quotes Est us thus describing the composition of this court: "The Apostle directs the calling of a public assembly, that all, understanding the greatness of the crime, might acknowledge the justice of the punishment. It does not follow, indeed, from this place, that the multitude have the power of excommunication, yet the multitude in some sense excommunicate, namely by their approbation and suffrage in favour of the excommunication, and by avoiding the excommunicated person. The minister performed the act of excommunication in the direction of St Paul." Thus, also, Calvin the place: "It is to be observed that St. Paul, though an Apostle, did not proceed alone to excommunicate according to

his own views and feelings, but he consulted with the church, that the thing might be done by the authority of all." Bishop Fell on the place, says, "The approbation and consent of the church was used in the Apostle's time in excommunicating persons." Erasmus, also, considers the matter was to be done in "a public assembly." The language of the chapter is decided in proof of this. Here, then, we see it is not "very clear" that the Apostles did this by his sole authority, unless it is clear he did not. And he did it in the case of a private member, much less, we presume, did he do it in the case of a minister. There is one more passage which I have for Mr. Perceval to make "very clear" as evidence that the Apostles could at any time, on his sole authority, depose ministers: "I would they were cut off from us, as ye are," Gal. v. 12. In the Apostle's words, it could be his sole power to do this, who were they not cut off? See Dr. H. on the supremacy of the Pope, Supp. 5, Sect. II, p. 187, 4th ed. 1680.

Mr. Perceval's charitable supposition, that they "who carp at the authority of Bishops, will probably not be deterred from carping at that of our Lord himself," shall be illustrated by that of another Oxford Tract advocate. In a work styled "The Oxford Tracts, the Public Press, and the Evangelical Party," by G. P. (G. Perceval) de Sancta Trinitate, the author says, "The Evangelical party in the Church are only restrained from the accident of their position from the destructive power of Rationalistic and Socinian principles: the spirit is already there, only its full development is restrained." If such be their charity towards their brethren, what can a heathenish dissenting teacher expect?

Having made these miscellaneous remarks on things of which it seemed probable we should find no more convenient place, we now proceed to a more regular examination of Mr. Perceval's Apology.

He begins by laying it down as a fundamental position, that none are to minister in holy things," in the name of God, without express warrant and commission from Him, or from those whom he has empowered to grant such commission," p. 3. This we fully concede. But when he says "nineteen-twentieths of the Christian world" hold this to be by "Episcopal succession"—that "none who have not received Episcopal ordination are lawful ministers of the church, or warranted to perform any acts in the name and with the authority of God," p. 4 and 5, we deny it. Even Mr. Perceval shall disprove it. At p. 7 and 8, he says, the power of Presbyters to confer orders "equally with Bishops" is both the "doctrine and practice of the Lutherans in Germany and Holland, the Presbyterians in England, Scotland, and Ireland, and North America; and the Wesleyan Methodists."

Mr. Perceval has the confidence to assert that the Church of England maintains his scheme, p. 9; but he that reads the 7th Section of the Essay will require something more than assertion on this subject.

His first chapter he entitles "Congregationalism," and professes to examine the Scriptural evidence alleged to support it. He has amused himself with imputing to the Congregationalists certain scriptural precedents as "urged in behalf of Congregationalism," p. 11. I believe Mr. Perceval is conscious that the Congregationalists have more sense than to "urge" any such things as he mentions "in behalf" of their scheme. He himself intends the introduction of several of these instances as a caricature of Congregationalism. But what honesty is there in such a misrepresentation of facts? However, the instance of Jeroboam will find its best parallel in the conduct of Henry the VIII. The case of the seven sons of Sceva, (Acts x. 38,) would rather belong to Mr. Perceval, as they were sons of "a chief of the priests." Probably, as being in the succession, they were mortified to see the heretic and schismatic Paul cast out devils, and supposed that surely they were the only divinely commissioned persons for such a work. He makes little out of the matter of Apollus, of Aquila and Priscilla. They were, indeed, all lay persons; Apollus was an eminent lay preacher of the gospel, and Aquila and Priscilla were lay "fellow helpers" of the Apostles. Such proceedings now would shock our high priests. On the case of the man mentioned, Luke ix. 30, Mr. Perceval assumes that he who opposes the succession scheme,

opposes Christ. An easy way of answering difficulties, to beg the question! But we have many gentlemen writers now-a-days: "dig they cannot; and to beg," or confess the poverty of their information, "they are ashamed."

His second chapter is on "Ecclesiastical authority for Congregationalism." It contains only three lines and a half. "From ecclesiastical antiquity," he says, "I am not aware that a single precedent is, or ever has been, alleged in favour of the Independent or Congregational scheme." This only proves how little Mr. Perceval knows about the subjects on which he writes. There is abundant evidence that primitive churches consisted of only one congregation each. It was against the rule of all antiquity for one Bishop to have the government of more than one church or congregation. And that these Bishops and their churches were considered to be, by divine right, each in their government independent of all other Bishops and churches, in the earliest times, is too evident to need any proof. It is maintained by Dr. Barrow, on the supremacy of the Pope, that "the ancients did assert to each Bishop a free, absolute, independent authority, subjected to none, directed by none, accountable to none on earth, in the administration of affairs properly concerning the church." Suppos. 5, Sect. 5, p. 220, 4to. edit. 1640. Cyprian maintains it, as Dr. Barrow there shews: and see Vitrin-ga de Syn. Vet. Lib. 3, cap. 17, p. 857, &c.; Mosheim de Reb. ante Constant. p. 152, and Burnet's Reformation, vol. 2, anno. 1550.

(To be continued)

THE WESLEYAN.

WEDNESDAY, JANUARY 12, 1842.

We send to our readers the first number of THE WESLEYAN for 1842, with the customary salutations and good wishes, understood in all the sincerity and emphasis which Christianity imparts. The present season should remind us of the blessings we enjoy and rekindle our gratitude to our Divine Benefactor; should suggest to us at once past dangers and deliverances, past errors and omissions; and promote, by its interchange of visits and salutations, the spirit of mutual forgiveness and good-will. We are solemnly admonished, by the lapse of time, of approaching retribution, and warned to work while it is called day, lest the night, in which no man can work, overtake us asleep and unprepared. As religious Journalists we hope to continue in the diffusion and enforcement of Christian principles, "without wrath or doubting." We rejoice in the zealous and useful exertions of other agencies and labourers; we recognize no objects of hostility and ill-will but error and unrighteousness; and we trust that, to our readers and ourselves, to the empire, the church and the world, the present year will witness the consolidation and increase of "whatever things are true, honest, just, pure, lovely and of good report." As Christians and as Britons we are highly-favoured and deeply-indebted; and we shall best evince our gratitude and enjoy our advantages by "taking the cup of salvation and calling upon the name of the Lord, by paying our vows to the Lord now, in the presence of all his people."

We have the pleasure of publishing, in this number, some very cheering RELIGIOUS AND MISSIONARY INTELLIGENCE. In England, it will be seen, vigorous and successful exertions are being made to diminish the debt of our Missionary Society and to augment its regular income. In Eastern and Western Canada, also, the Head of the Church vouchsafes his blessing to the labours of his servants. The communications of the Rev. Messrs. J. RAINE and W. SCOTT will be found highly interesting and encouraging. We rejoice to know that Wesleyan Missions has not lost its elasticity and

vigour; has not dwindled down to deadness and formality; but is still the honoured instrument of turning sinners from darkness to light and from the power of Satan unto God. Whatever church or ministry fails to accomplish these ends is a reproach and an incubus to the Christian name. "The Gospel of Christ" is not a mere series of truths or a system of external rites and services, but "the power of God unto salvation to every one that believeth." Christianity is a Remedial and Operative system, and whatever bears its name without achieving its designs and producing its effects is imposture and fraud. Do we claim to be Christians! "By this shall all men know that ye are my disciples, if ye have love one to another." Do we claim to be Christian Ministers! "By their fruits ye shall know them. A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit." If every unrenowned and unholy professor of religion carries a lie in his right hand; every unconverted, unholy and useless occupant of the clerical profession is an intruder and deceiver, to whom, if he repent not, Christ will at last say—"I know you not; depart from me all ye that work iniquity." "Be ye holy" is the solemn and authoritative voice of the Gospel to every sinner, to every member and Minister of the Christian Church.

No apology is due for directing the attention of our readers to the "Critique on the Hon. and Rev. Mr. Perceval's Apology for the doctrine of Apostolical Succession," which, in the present number, we have begun to publish. The "Apology" itself has been widely circulated in this Province, by the periodical press; and it is but just and fair to publish the reply. Curiosity is extensively directed, in the present day, to the scheme of "Succession;" and the nature and magnitude of its claims render temperate discussion highly necessary. To call it trivial is to betray either lamentable ignorance of the nature of christianity and of the scheme itself, or culpable indifference to the religious interests of mankind. High Successionism maintains, principally, two dogmas, namely—first, *there is no salvation but through the right reception of the Sacraments; and, secondly, the Sacraments cannot be rightly received, except from the hands of a Bishop or of one ordained by a Bishop, forming a link in an unbroken series of Apostles or Bishops—the primary links being the Apostles themselves.* Episcopal ordination, according to these unscriptural dogmas, is the only door to clerical authority, and, consequently, as "he who climbeth up some other way is a thief and a robber," it inevitably follows that, if Successionism be true, all Presbyterian and Congregational ministers, all Lutheran, Wesleyan, and Baptist ministers are clerical impostors, false prophets, thieves and robbers! And all this, forsooth, is a simple, innocent thing! But the end is not yet; for, if the aforesaid dogmas be true, all non-episcopal ministers and societies, all belonging to the aforesaid Wesleyan and Dissenting bodies, are out of the Christian fold; without the institutions and ordinances of the Christian Church; nay more, without a particle of God's covenant mercy; and as Holy Scripture allows no uncovenanted mercies where the covenant is enforced and offered, they are all in the broad road to hell, and, unless they receive the Sacraments from episcopally-ordained ministers, they must perish everlastingly. So all Wesleyans and Dissenters, who have died without such communion, are now sitting up their eyes in

hell, calling in vain for water to allay their torment. And why? Why, simply because they never received Baptism and the Lord's Supper from ministers who affirmed that they could trace their succession through a series of Episcopal Ordinations to the Apostles themselves! And is this Christianity! Is it to explain and promulgate this that the incarnate Deity lived, died, rose again, and now mediates between God and man! Is it for this the Holy Spirit is sent into the world—the word of God is preached and expounded—and vast exertions are made by Bible, Tract, Missionary and Sunday-School Societies! Is this the Christianity that illuminates, purifies, and elevates the nature of man, and makes him meet for "an inheritance with the saints in light!" We most emphatically answer, No. It more closely resembles Paganism and Popery than the Gospel of Christ. It is one of the most absurd, most palpable, and most fatal forms of corrupted and perverted Christianity that has ever gained footing among mankind. Let none that understand true religion call such a scheme trivial. It is immensely injurious; and it is opposed to the doctrines and spirit of the Church of England as well as to Scripture and to fact. It is true that some advocates of "Succession" do not go as far as others, but their path is downhill: and if they have not reached the bottom, many have; while the fatal tendency and effects of error bid us both beware ourselves and faithfully warn others. Not with aversion but with pity, should we regard the holders of such pernicious and deadly errors; while the errors themselves we should regard with unqualified abhorrence. We must—

"The sin and error always hate
And yet the sinner love."

Having thus shown the IMPORTANCE of the question at issue, we may add that, with our present views of divine truth, we cannot cease to oppose the dogmas of "succession." We can show them no quarter. We are Wesleyans, and shall defend our principles and rights. We are attached to the Church of England by various facts and considerations; and shall endeavour to explode a scheme of error which so greatly beclouds and injures her, because held by so many of her erring sons. The present is no time in the religious world for silence and inaction. Popery is lifting up her head and striving for the mastery. Puseyism, or semi-Popery, is gaining strength and prevalence. Other forms of superstition and error are contending for dominion. And, if we rightly understand the prophetic monitions of Holy Scripture, an awful conflict is rapidly drawing nigh. Paganism, Mohammedanism, Infidelity, Popery, and other forms of corrupted Christianity, have long existed in the world, but shall not last for ever. Already the hosts of Satan contend with the armies of the living God. The end approaches; and the final, deadly, decisive struggle cannot be very distant. The trump of inspiration summons each believer to vigilance and exertion. We may all have soon to mingle in the general shock. Each human being must, distinctively as well as unitedly, judge and act; and the consequences are eternal. Placed as an humble watchman on Zion's walls, we cannot see the sword of error and of temptation without giving warning. It is soothing and satisfying to the selfishness of the human heart, for men to believe that they are right and all else are wrong; but when the world-be monopolist is likely to be the total destructionist, the healthful pain and disappointment of conviction and

amendment are greatly to be preferred. But, though we are decided in our views and shall decidedly express them, we disclaim all bitterness and anger. "The wrath of man worketh not the righteousness of God." Even truth is but an instrument employed for moral purposes. "Sanctify them through thy truth; thy word is truth." May it be the happy lot of our readers and ourselves to experience the "sanctification of the Spirit," through "belief of the truth!"

Having examined the "Plan of the City of Toronto and its Liberties," executed by Mr. JAMES CANE, civil engineer and draftsman, from his own actual surveys,—the design of which was formerly announced in this paper, and which is now completed,—we cordially commend it, as being alike creditable to its author and adapted to general usefulness. It is neither a hasty nor a meagre production, but, on the contrary, evinces very great accuracy, neatness, and care. It is characterized by both comprehensiveness of outline and fulness of detail; and, being tastefully and appropriately embellished, will serve the double purpose of utility and ornament. It is now being exhibited in the City Hall for inspection, and will, we understand, be speedily committed to the engraver and published with the least possible delay, provided it receives sufficient encouragement. The public will do well to examine for themselves.

We have received the first number of "The British American Cultivator," a monthly agricultural periodical, published by Messrs. Eastwood & Edmundson, in this city. It is issued in a convenient form, at five shillings per annum.

The N. Y. Churchman, of the 1st inst., contains a notice of Mr. Wesley and his opinions, in which the writer betrays his ignorance both of Mr. Wesley's spirit and principles, and of the true nature and design of the Christian religion. Nothing better could reasonably be expected from a journal that leans so decidedly to Puseyism.

On the evening of Tuesday, the 4th inst., the City of Toronto was illuminated, in honour of the birth of a Prince and Heir to the Throne. The tolling of the cathedral bell, at the hours of seven and nine, proclaimed its commencement and its close. Several appropriate transparencies were displayed; King Street particularly was thronged with spectators; and the illumination altogether was highly honourable to the loyalty and spirit of the inhabitants. The gas lamps, with which our city is now partially lighted, added to the beauty and brilliancy of the scene. Kingston, Hamilton, and Port Hope have also been illuminated.

SALE OF POPISH INDULGENCES IN CANADA.—The Roman Catholic Bishop of Kingston has addressed a letter to some of the members of his church in this city, proposing the formation of an association, for every member of which who will pay down one dollar, towards the erection of a chapel, and observe certain ceremonies, he engages to "offer the holy sacrifice of the mass," and to "impart the benefit of a plenary indulgence, on each of the four principal festivals of the ecclesiastical year." This is the Popery of the 16th century, palpable and unmasked. What Protestant will commit the sin of sanctioning or assisting it!

RELIGIOUS STATISTICS OF THE CITY OF TORONTO.—We are indebted to the Church for the following statement:—

Church of England	6,754
Kirk of Scotland	1,203
Roman Catholics	2,401
Wesleyan Methodists in connexion with the British Conference	216
Wesleyan Methodists in connexion with the Canadian Conference	61
Independent Presbyterians	451
Baptists	430
Congregationalists	604
United Societies Church	121
Primitive Methodists	281
Episcopal Church	160
African Methodists	39
Quakers	5
Unitarians	3
Jews	3
No Religion	132
Total	14,580

We have the pleasure of announcing the arrival of Sir CHARLES BAGOT at New York, on the 30th ult.

MISSIONARY MEETINGS.

The following Missionary Meetings will be held (D. V.) at the times and places specified. The Deputation appointed by the District Meeting consists of the Rev. Messrs. Stinson, Richey, Case, Hetherington, Evans, Scott, Lanton, Selloy, and Sunday—some of whom will attend each appointment:—

Table listing missionary meetings with columns for location, day, time, and speaker.

The Sermons (D. V.) will be preached at the usual hours on the Sabbath; the Missionary Meetings will be held in the evening, commencing at half-past six o'clock. The Ministers and friends, resident at the several places mentioned, are requested to give due publicity to the above appointments.

JOSEPH STINSON, Chairman of the District.

Toronto, December 15th, 1841.

We invite the attention of those of our City readers who are interested in such a subject to the following announcement:—

A Card.

DAY AND EVENING ENGLISH SCHOOL: BY WILLIAM W. OSBORNE.

In which Reading, Writing, Arithmetic, Grammar and Geography are taught. Terms moderate. The School will be conducted on an approved plan, and assiduous attention paid to the improvement of the pupils.

Richmond Street, Toronto, 3d door } from New Street, January, 1842.

Civil Intelligence.

ARRIVAL OF THE COLUMBIA—FIFTEEN DAYS LATER FROM ENGLAND.

Her Majesty is now so far recovered as to be able to resume her family dinners, which are as yet confined to the Queen, Prince Albert, and the Duchess of Kent. Her Majesty is rapidly regaining strength, and has signified her intention of quitting Buckingham Palace for Windsor Castle on Wednesday, the 15th instant. The Duchess of Kent is constantly at the palace, and her attentions on her royal daughter have been unremitting. The infant prince, who is a fine healthy child, continues well. His patent as Prince of Wales has been prepared, and will probably appear in the Gazette of next week. The christening will take place shortly after the meeting of parliament, and be in a style of regal magnificence. It is rumoured that the name will be Edward, after the late Duke of Kent—a name that has been borne by the most pious as well as the most able sovereigns connected with British history.

It is with satisfaction we announce that the Queen Dowager is much restored to health, and that for the present the progress of that insidious disease has been arrested, which it was feared would ere this have had a fatal termination. So satisfactory is her progress that bulletins have ceased to be published.

Of the stability of the English conservative cabinet there is the greatest reason to feel assured.

The new government of Ireland seems to be going on well.

In the case of the forged exchequer bills nothing further has transpired on authority, and probably nothing will result from the trial of Mr. Beaumont Smith, which is expected to take place this day. A true bill has been found against him, and it is understood that the crown-lawyers have admitted Rapallo as approver or Queen's evidence.

Our accounts from the manufacturing districts are still unfavorable, and the cotton trade is more depressed than ever.

Death has been busy among the great. We have recently lost, almost suddenly, the Earl of Harwood; the Earl of Elgin; the Queen Dowager of Bavaria; Chantrey, the sculptor; Dr. Birbeck, Sir Henry Freeling, General Molyneux, Admiral Sir Charles Wells and others.

The expedition to China, under the command of Lord Saltoun, will sail for its destination immediately after the arrival of the India mail, which had not reached Marseilles on the 30th ult.

The line of packets for the West Indies is announced as ready, four being placed on the berth to leave Southampton on the 15th inst., one for Barbadoes, one for Jamaica, and two for the Hayama, each of the latter taking a different route.

There have been several extensive fires—one in the cotton-spinning works of Bartholomew and Co., at Barrowfield, Glasgow, loss estimated at £4,000—two at Manchester, viz: in the oil cloth factory of Hauppston and Knight, and the timber yard of Messrs Wood, the damage in either case of no great amount—at Aberdeen, a great portion of the premises of Provost Blake, used as an iron foundry, have been burnt to the ground—and attempts had been made to set fire to the "Horse Guards" by throwing a hand-grenade and an explosive shell into the Barracks.

The weather in Britain had been moderately fair although the seeding time was not generally considered favourable. The grain market was dull, and a decline of from 1s. to 1s. 3d. had been submitted to.

Sixty anchors and the same number of chain cables, with buoys, &c., are ordered to be sent to China, for the purpose of throwing booms across the rivers and canals, and thus preventing fire rafts being sent down to destroy our shipping. A large quantity of anchors and chain cables, with other necessary fittings, is ordered from Woolwich, to be shipped in the Apollo and Sapphire troop-ships, for conveyance to China—and the remainder will be taken out by the other ships for the same quarter.—Portsmouth paper.

The Faoume, 16, Commander Butterfield, has recently captured a slave vessel, her thirteenth prize, (and all taken on Sundays), which was only 30 feet in length, and nine feet beam; having on board 132 black children, with which she was crossing the Atlantic for the Brazilian Coast. The little unfortunate beings were stowed on shelves only 18 inches in depth.—Hampshire paper.

DIED.—On the 5th Sept. in Table Bay, Cape of Good Hope, aged 23, John Robert Merewether, third son of Mr. Sergeant Merewether. As first officer of the ship Bucephalus, this humane and intrepid young man had during the night made three trips to a wrecked emigrant ship, the Prince Rupert, in the course of which he had succeeded in saving the lives of 30 persons; returning a fourth time to complete his benevolent purpose, the boat was swamped.

HER MAJESTY THE QUEEN.—On Monday afternoon, Nov. 30th, her Majesty, in company with her illustrious consort, was able to take an airing in a clore carriage, for the first time since her Majesty's accouchment. The Queen and Prince Albert were absent from the palace nearly an hour.

There is a general and unfortunately a too well founded apprehension, that in some parts of Ireland a famine will exist owing to the failure of the potato crop.

The great silver seal of the Irish Exchequer has been stolen from the strong box in which it was kept.

An official report of the Committee of Inquiry, appointed to inquire into all the circumstances connected with the origin and progress of the disastrous fire at the Tower of London, has been published, but it adds nothing to the facts already known. The origin of the fire is still a mystery.

Malignant scarlet and typhus fever are very prevalent in London, and in different parts of the country. Many persons died in the course of a few hours from the commencement of the attack.

Public meetings to vote addresses of congratulation on the birth of the Prince of Wales continue to be held in England, and similar meetings have also been held in France, Belgium, &c.

THOMAS TUNNELL.—A thoroughfare was on the 25th Nov. effected in this work, and made use of, for the first time, by the whole of the directors and some of the original subscribers, who had assembled on the occasion. The shield having been advanced to the shaft at Wapping, a considerable

opening was cut in the brickwork, and it was through this the party who had met at Rotherhithe were enabled to pass, thus opening the first subterranean communication between the opposite shores of the river.

Upon their arrival at the shaft the party were greeted by the workmen with most hearty cheers. A curious and interesting incident was connected with this event—few bottles of wine, preserved since the dinner on the occasion when the foundation stone was laid, with the understanding that it was to be drunk only when it could be carried under the Thames, were opened, and enjoyed by the company to the health of her Majesty and the infant Prince.

EMIGRATION TO AMERICA.—The Liverpool Standard says a large and powerful association is now in progress of formation, having for its object the establishment of an extensive and national system of emigration to our North American colonies. An object so beneficial to the poorer classes of this country, and so conducive to the general trade and prosperity of the empire, cannot fail to meet with general co-operation. But this association is also supported by a union with the baronets of Scotland and Nova Scotia, whose territorial claims on the ancient province of Nova Scotia will thus, it is anticipated, be made not only available to themselves, but beneficial to the distressed population of those kingdoms.

THE BREVET.—There has been a brevet in the army, and a series of promotions in the navy and in the East India service, on the birth of an heir to the throne. The promotions have not been so comprehensive as many could have wished, but they are more extensive than any which the late ministry made. The number may be thus stated:—In the army, 403; in the artillery and engineers, 48; in the marines, 20; in the navy, 400; and in the East India service, 133; making a total of 1013 officers promoted.

The London Age, of Nov. 20, in speaking of the Brevet, says—"In looking over its list of names some stirring recollections came over what the poets call our mental vision. Among them we find the names of men distinguished in all the wars fought and won by England over land and sea. The Leaders, the Captains, the Champions, the Historians, the Annalists of the Peninsular War, met us at every step; the men of Waterloo, and among them the General who laid down the plan of the battle, and the Colonel who led the Guards to their closing charge, which was the closing charge of the war—the conquerors or the defenders of provinces equal to kingdoms—the victors in many a fight, scattered over many a main-land—the planters of our standard on many an island—the sailors who won, and who kept the sovereignty of the sea—the very fulness of their conquest has for more than a generation left their little to do, except now and then, Algiers, Navarino, Acre, and every where else they are allowed to act, attest that they are of the old blood still—they stare us in the face in every line.

"It is from no pitiful spirit of adulation, or national self-complacency we say it, but in a spirit of truth, of which we defy contradiction, that a biographical commentary upon the Brevet of last Wednesday evening, detailing the individual histories which have entitled each name to hold the place it now occupies on the Army List, would present a detail of gallant actions, proud services, and obedient discipline, honorable and devoted loyalty, chivalrous feelings, daring bravery, and profound knowledge of the art of war, in every branch of its theory and practice, that is not to be surpassed—if, indeed, it can be equalled—in any list of warriors ever given to the world. It is, indeed, a list of which any nation has a just right to be proud, and which no other nation but ours has ever produced. Such are the men whose names are thus prominently called forward in the infant hours of the Duke of Cornwall. Such may he find ready at his call, if the twentieth century should demand that his declining years should mingle in yet unconjectured wars."

THE CORN LAWS.—The precarious weather during the last month has so raised the price of corn that the duty has, at the moment we write, actually fallen so low as 1s.—and that, therefore, so far as the calamitated bread-tax is concerned, the sliding scale (or present law) effects cheaper bread in the proportion of 1s. to 8s. than Lord John Russell's [proposed] fixed duty. We are well aware that this result does not relieve the sliding scale from the objections to which some of its details may be

table—that, on the contrary, it may enhance them; but it proves the general proposition, that under the sliding scale as pressure grows the duty vanishes; and that at this hour we are eating bread at a duty of 1s. instead of 8s., as we should have done if Lord John Russell had been allowed to consummate his cheap bread legislation; so that, if the election proceeds as had not been given by, we might have had—as far as the duty goes—two halves of the same weight exhibited as the Russell loaf at 8d., and the Peel loaf at 1d. Instead of the exhibition by the government candidates, at the time of the election, of a loaf of a sliding scale, inscribed the 'Russell loaf,' and a loaf of a temporary size, inscribed the 'Peel loaf,'—as if these were the halves which Russell and Peel respectively would give the people for the same money!"—London Quarterly Review, for September.

CHURCH OF SCOTLAND.—The report of the non-intrusion committee on their interview with the Government concludes thus:—"The committee learn with the utmost satisfaction that the Government are disposed to take the whole question into their favourable consideration, with a view to its satisfactory settlement; and they earnestly trust and hope that nothing will occur to interrupt the good understanding and friendly intercourse which the committee would desire, by all the means in their power, to cultivate."

FRANCE.—There is little interesting intelligence from France, with the exception of the following: The French Chambers of Peers and Deputies are convoked by a Royal Ordinance for the 27th December. Another daring attempt has been made on the life of Louis Philippe. At four o'clock in the afternoon of the 19th, as the King was returning from Versailles to Paris, a large stone was thrown with considerable force at his carriage by an individual standing by the side of the road.—The offender succeeded in escaping. The trial of Quinnesset and his accomplices was fixed for the 3d inst. Some disagreements are spoken of as existing in the French Cabinet.

FRENCH ARMY.—General Bugeaud states in a letter to Paris, that his last campaign of fifty days had so completely dislocated and disabled the army, he could not muster four thousand men. Nine tenths of the army of Algiers are in hospitals. General Bugeaud says he must have 20,000 more troops before spring.

ALL MEN FREE AND EQUAL.—The brig Creole, having a cargo of slaves for New Orleans, sailed from Hampton Roads on the 27th of last Oct. During the voyage, the slaves combined to effect their freedom, and succeeded in gaining possession of the vessel—killing one of the passengers in the contest. They then proceeded to the Isle of Providence, belonging to Great Britain. Nineteen, charged with mutiny and murder, were there, after due inquiry, arrested and imprisoned. The rest were of course set free, for "slaves cannot breathe in England," or on British soil. "If their lungs receive our air, that moment they are free, their shackles fall." The British authorities on the island, have refused to deliver up the 19 to the United States, till they receive further orders. These men are regarded as property, yet property can commit mutiny and murder and be held accountable to moral and civil laws! O tempora! O mores!

From the Canada Gazette.

Secretary's Office, Kingston, Dec. 27, 1841.

His Excellency the Administrator of the Government has been pleased to appoint the following persons Wardens and Treasurers for the respective Districts, formerly constituting Upper Canada, in pursuance of the provisions of Provincial Statute, 4 & 5 Vic. ch. 10.

Table listing Districts, Wardens, and Treasurers.

We are happy to learn that the Rev. Dr. Thomas Liddell, Principal of Queen's College, Kingston, arrived here on Thursday.—Kingston Chronicle.

Religious and Missionary Intelligence.

ENGLAND.—WESLEYAN MISSIONS: *Missionary visitation of the Lincoln District.*—The visitation of the principal Circuits in the Wesleyan Connexion, recommended by the "Committee of Review" at Manchester, and sanctioned by the Conference, having for its primary object the augmentation of the annual income of the Wesleyan Missionary Society, has been commenced in the Lincoln District by the Rev. James Dixon, President of the Conference, and the Rev. John Beecham, one of the General Secretaries of the Society.

After the preparatory work of meeting the Local Committees had been gone through, a more general meeting of subscribers and friends, as well as the collectors, members of committee, and other official persons, was held at every place. All were invited to attend these meetings who were interested in the cause of Missions, and disposed in any way to promote its advancement. These meetings excited much interest, and were attended by many missionary friends from the surrounding villages. At Louth and Lincoln several hundreds of persons took tea together, previous to the meetings, in the large school-rooms connected with the chapels. The meeting at Lincoln was favoured with the attendance of many of the ministers from those circuits in the district which the deputation were not able to visit, and by Henry Holland, Esq. of Rithby, the Treasurer of the district,—who had also kindly accompanied the deputation to Louth,—Francis Riggall, Esq., of Louth, and other long-tryed friends of the missionary cause. At these more general meetings the deputation entered into a full exposition of the circumstances and prospects of the Missionary Society, showed how the financial embarrassments in which it had been inevitably involved were retarding that glorious work in which it had been providentially called to engage; and appealed to the friends, whether they would increase their pecuniary efforts on a scale equal to the emergency, or allow the Society to be arrested by the want of means in the full career of success. The response was worthy of the occasion. Every where the question was taken up as a matter of principle; and, in all the meetings, several friends came forward and announced that, under a deep sense of their obligations to the Great Head of the Church, they had resolved to double, or treble, or otherwise increase, the amount of their annual subscriptions. Others, whose names had not been previously on the list of annual subscribers, engaged to become such; and intimations were given that the number of collectors would be greatly augmented. Stress had been laid on the christian duty of attaching the rising generation to the missionary undertaking, and several stated that they would henceforth enrol their children as annual subscribers, and there is ground for hope that steps may be taken to enlist the Sunday Schools also in the sacred cause.

In the course of the proceedings, arrangements were made in every Circuit-Town for the visitation of all the villages in the Circuit, by local deputations, for the purpose of introducing or reviving plans for obtaining from the inhabitants weekly, monthly, quarterly, or annual subscriptions.

The religious services connected with this visitation were eminently "means of grace." The deputation were at Lincoln on Sunday the 24th ultimo, and sermons had previously been preached by the President to deeply-attentive congregations at Horncastle, Louth, and Boston. From the very peculiar action which attended it, the sermon at Boston will not be readily forgotten by those who had the privilege of being present. And as this was the opening service, so to speak, of the projected Missionary Visitation of the whole Methodist Connexion, the special manifestation of the Divine presence which was vouchsafed on the occasion, was hailed by many as a token for good, as affording encouragement to pray for and expect that the important undertaking will be sanctioned by the farther blessing of heaven. On the whole it may be safely stated, that the visitation of the Lincoln District has been attended with all the success that the most sanguine could have anticipated. At the close of their labours at Lincoln, the deputation proceeded

that their visit had yielded to them unmingled satisfaction. Nowhere had they met with an unkind look, or heard a harsh or reproachful word; but in every place they had been welcomed with warmth and cordiality, and from all classes of persons they had received assurances of support; and they took their departure with the full persuasion that the county which gave birth to the venerable founder of Methodism, would in the present emergency act worthy of itself, and the honoured name with which it will be identified in all history, and will fully do its part to promote that object which he proposed to himself at the commencement of his apostolic career—which was not merely the revival of pure christianity in this country, but its ultimate spread through the whole world.—*Watchman.*

MISSIONARY ANNIVERSARY OF THE LEEDS DISTRICT.

The services connected with the twenty-eighth anniversary of the Auxiliary Wesleyan Missionary Society for this district commenced on Sunday, the 24th October. On that day sermons were preached to congregations, mostly crowded, in the various chapels of the four circuits, by the Rev. Messrs. Geo. Osborn, of London, Henry Price, of Dublin, David Cargill, A. M., Missionary from Feejee, James Bromley, of Wakefield; and John Bowers, G. B. Macdonald, Charles Cheetham, and Wm. Cattle, of Leeds. The annual meeting was held on Monday morning, in Brunswick Chapel; and, by adjournment, on Tuesday evening, in Oxford-place Chapel; Alderman Meek, of York, in the chair. After a very lucid and eloquent report was read, at the former meeting, by the Rev. Thos. Galland, one of the secretaries, powerful and spirit-stirring addresses were delivered, in the course of the whole proceedings, by the Chairman, the Rev. Messrs. Price, Cheetham, Cargill, Osborn, Bowers, Bromley, Galland, Ely, (Independent,) and by W. G. Scarth, Esq., and Mr. Alderman Musgrave, to deeply attentive and interested audiences. The Annual Sermon to the District Society was preached to a very large congregation, on Monday evening, in Brunswick Chapel, by the Rev. G. B. Macdonald. . . . The Breakfast Meeting, on Wednesday morning, which was held in the school-room of East Parade (Independent) Chapel, (kindly lent by the Rev. John Ely and Trustees for that purpose,) will not soon be forgotten. Emotions of holy zeal were felt and expressed in a degree which, even in this highly favoured town, has never been surpassed, perhaps never equalled. It is very difficult to convey a true idea of the absorbed attention and delight produced by the address of the Rev. J. Beecham, one of the General Secretaries, who was happily and unexpectedly introduced into the meeting. His statements respecting the position and prospects of the Society were so luminous and comprehensive, and his vindication of the Managing Committee in incurring their present debt so powerful, that every heart and understanding were subdued; and it only remained for the impassioned and almost overwhelming appeal of the Rev. G. Osborn to complete the impression. It was during this state of sacred but subdued excitement, that the Rev. John Bowers rose, and, after some introductory observations, announced that his honoured relative, James Hargreave, Esq., had committed to his hand the princely gift of ONE THOUSAND POUNDS to be applied to the liquidation of the Society's debt; and assurances were soon given from various individuals, that the Leeds Auxiliaries should produce, inclusive of the noble donation now presented, at least £3,000 towards the accomplishment of this great object; resolving, at the same time, to afford a zealous co-operation in the plan of the Managing Committee to raise, by simultaneous effort, the regular annual income of the Society, to the present scale of expenditure. Thus the sacred flame, which was kindled in Leeds, when the Society was originated, still burns, and our Missionaries are cheered on. The whole of these proceedings were pervaded by a solemn conviction, that, however it may please the all-wise Disposer of temporal events to afflict us, nationally or individually, it is the paramount duty of the professing Church to disseminate, far and wide, the Gospel; knowing that nothing else will heal the distractions of human society, and bring a robust tide of blessing on our own country. The ordinary receipts of the present Anniversary amount to upwards of £450.—*Watchman.*

ISLINGTON.—On Monday evening, the annual Missionary meeting was held in the Liverpool-road Chapel; the Rev. R. Reece in the chair. The meeting was favoured with the attendance of the President of the Conference, who delivered an eloquent speech. The Rev. John Cumming, of the Scotch Church, who has so often kindly pleaded the cause of the Society, again rendered his efficient services. The meeting was also addressed by the Revs. J. Hannah, D. D., Robert Wood, W. M. Bunting, John Beecham, and R. Cargill. The best feeling seemed to pervade all who attended; and there is but little doubt, that at the Visitation meeting, to be held at Islington, next week, a noble and well-sustained effort will be made to increase the amount of annual subscriptions, and also to meet a most liberal offer made by the respected Pastor of the congregation, relative to a contribution towards liquidating the heavy debt. The meeting was greatly cheered and animated by a statement made by the President, that during his late visit, on Mission affairs, through the county of Lincoln, he met with nothing but zeal and noble liberality.

PRAYER AND THANKSGIVING OF THE JEWS.—The following is a Form of Prayer and Thanksgiving of the Jews, which was used on Saturday at the different Synagogues, throughout Great Britain, in the Hebrew language, on the accouchment of Her Majesty the Queen, and the happy birth of a Prince Royal:—"O Lord God, King of Kings, and Lord of Lords, whose dominion is everlasting, in Thy great goodness dost Thou bestow Thy kindness on all the inhabitants of the universe; through Thee kings reign and princes administer justice; on them hast Thou placed the kingly diadem: with songs of thanksgiving do we approach Thee, and with praise and blessings for Thy favour shown to us, that Thou hast vouchsafed to visit our Sovereign Lady the Queen Victoria with mercy and salvation. Thou givest to the weary, strength, and to the feeble, power. In Her travail Thy help was nigh. Thou didst release Her in safety from Her suffering and hast granted Her a Son. O Lord, bestow on him, length of days in health and prosperity, and may his name be praised and extolled; and, as Thou pourest water upon the thirsty soil, and floods upon the dry ground, so abundantly grant to him the spirit of wisdom and understanding, the spirit of counsel and of might. Thou, O Lord, be with him for ever. Amen. Most High King, whose eyes are upon all created beings, as Thou hast, in Thy goodness, given the kingly crown to our Gracious Queen Victoria, so continue to bestow upon her Thy favour to strengthen her, and may her throne be established in mercy and in kindness; may her days be prolonged, and her reign be continued in happiness; may the sceptre not depart from her posterity; and shield her and her offspring, and be to them a guard from all evil; may peace reign in their habitations, and tranquillity in their dwellings; and may the bounty of the Lord be on them. Amen.—Let Thy blessing attend His Royal Highness Prince Albert, the illustrious Consort of the Most Gracious Queen; may he live to behold his descendants, to the third and fourth generation, flourishing and populous in the fullness of Thy bounty. Amen."

CONVERSIONS TO ROMANISM.—The papers announce that one of the most active exhibitors in the new school of religion has turned Papist outright, and is even about to take orders from Rome. We wish that the whole set of Illuminati, the holy candle-snuffers, and surpliced posture-masters, would follow his example. We are also told that some half dozen of individuals, in still more responsible positions, feel the "movement" within them, and are about to crave the benediction of the Old Lady of Rome. So much the better, we say. If such sheep are in the flock, the sooner they are under the Papist crook, the better for the church that gets rid of them. But, with whatever mixture of pity for the wretched blindness of those poor creatures, or scorn for their love of letters and falsehood, we must ask, is it not time for the heads of the Church to examine into those matters, give full evidence of their own opinion on the subject, and prove that the Articles and Canons are not waste paper? We understand that the new convert is to be made a cardinal by the Pontifical Court. Will the Bishop of St. Asaph? The King will go

on. Bedlam is wide, and Rome is bountiful.—*Britannia.*

THE NEW BISHOP OF JERUSALEM.—On Monday week, the Rev. M. S. Alexander, the new Bishop of Jerusalem, administered the holy sacrament, in Hebrew, to a large number of persons, at the Society's Episcopal Chapel, in Bethnal-green, and in the evening delivered a farwell sermon, taking his text from the 20th chapter of Acts, commencing with the 23d verse, "And now, behold, I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there."

The new Bishop of Jerusalem was, seventeen or eighteen years ago, the officiating rabbi of a synagogue at Plymouth, where he was baptized by the Rev. Mr. Hatchard, and received orders of the late Archbishop of Tuam, in the Church of Ireland. His Lordship is of Hebrew descent, of the tribe of Judah, and Mrs. Alexander is also of Hebrew blood, and of the tribe of Levi; their eldest son, Michael, is a student of Christ's Hospital.

UNITED STATES.—DR. OLIN.—We learn by way of the Southern Christian Advocate, that Dr. Olin (now in Vermont) has improved much in his health. He considers himself better than he has heretofore been since his return from Europe. The Advocate remarks, "The admiration universally felt among us for his pre-eminent abilities, is surpassed only by the attachment which the virtues of his character have won among southern hearts."—*Zion's Herald.*

EASTERN CANADA.—FRENCH CANADIAN MISSIONARY SOCIETY.—In presenting the claims of this society, a short sketch of its object and operations may be requisite. Its formation took place in April, 1839, for the purpose of evangelizing the French Canadians, sunk in the deepest ignorance and superstition, by means of Agents, lay and ordained, whose native language, if possible, should be French. Its design was to follow in the steps of the Bible Society, taking a wider range however, and to unite the preaching of the gospel and a scriptural education, with the reading and circulating of the sacred volume. Its Committee is composed of members of all the Protestant churches in Montreal professing the fundamental doctrines of the Christian faith, and the Agents it seeks to employ may belong to any Protestant denomination. The society stands pledged to "maintain an entire absence of a sectarian spirit in the choice of its Agents, the application of its funds, and the management of its concerns."

The first Agents of the society, *Colporteurs* or Scripture readers, arrived in June, 1840, from Switzerland (where there is an auxiliary Committee to choose suitable labourers,) another followed some weeks after, and in August of the next year, through the divine favour, the Rev. Mr. Tanner, his wife, and another *Colporteur*, were added to the number of agents, who now number seven.

The field of the society's labours has hitherto been to the north of Montreal, where it has two missionary stations, Belle Riviere and St. Therese. At these places schools are kept by Mrs. Tanner and Mrs. Amaron, while, from them as a centre, the lay Agents visit the neighbourhood from house to house. Public worship on the Sabbath is regularly kept up at these stations, Mr. Tanner preaching at them and other places alternately. To the latter belongs the charge of superintending the labours of the *Colporteurs*, besides his pastoral duties.

The success which has attended the operations of the society, although of so recent commencement, is a subject of deep gratitude to God. Two or three persons give genuine evidence of conversion, and several families have entirely separated from the Church of Rome and are inquiring after the truth, while a number of persons scattered about the field of labour, are favourably disposed to listen to the Agents, although still nominally attached to the Romish Church.

The support of seven Agents, furnishing the mission stations, travelling expenses, rent, &c., must necessarily amount to a considerable sum, in a country where few people have the ability, and a still smaller number the will to aid in the support of the mission. The Committee have also had to pay the postage from the Continent, and other of their Agents, which have been

serious items in their expenditure. Notwithstanding, however, the fear of incurring debt, the Committee could not refuse to obey the leadings of Providence, in the full confidence that the Lord would open the hearts of those having the means to relieve them from their difficulties. A considerable debt has in this way been incurred, and to repay it and provide for the future expenses of the mission, contributions are requested. Nor should the committee keep out of view the employment of more Agents, whose services, so much needed, they can procure, it means can be obtained.

In behalf of the French Canadians every argument can be adduced, fitted to convince either the Christian or the man of the world, to promote their evangelization. On their reception of Protestant truth (not in name only but in its power) almost entirely depend their happiness and prosperity for both worlds; for until then, there is little doubt, that whatever political system is adopted, they will remain as ignorant and impoverished in a temporal sense, and as spiritually degraded as ever.—*Occasional paper, No. 6*

OTHER LABOURERS.—The Mission at Grande Ligne continues to be carried on with unabated zeal, and new fields of great promise are presenting themselves.

The Mission at Montreal is still under the charge of Mr. Lapelletrie, who continues his zealous labours as heretofore.

A Mr. Girard is also employed as a Catechist in this city, in connection with the Church of England.—*Ibid.*

A Society has lately been formed in Montreal, denominated "The Church of England French-Canadian Missionary Society." Its object is "to employ Clergymen, Scripture Readers, and Colporteurs, (members of the Church of England,) among the Canadians who speak the French language." The Rector of the Parish is, *ex-officio*, President, and the Clergy of the Church of England are Vice-Presidents.

RUSSELLTOWN.—Letter from the Rev. J. Raine, dated "Wesleyan Mission House, Russelltown, 3d December, 1841."

To the Editors of the Wesleyan:

REV. AND DEAR SIRS,—Believing that it enters into the design of the religious periodical of which you have the charge, to give publicity to the success with which the great Head of the Church may deign to crown the employment of special efforts for the salvation of souls, I seize a few moments to communicate to you and to the friends of Zion a short account of what the Lord is doing for His people, on this scene of missionary labour.

Pursuant to previous notice, a series of special religious services were commenced in this place on Sabbath the 31 Oct. last, with a view to the promotion of a revival of the work of the Lord amongst us; and we feel happy in being able to state that, through the abundant goodness of God, in the results our hopes have been more than realized. As a preparatory service, Friday the 1st Oct. was set apart, and we believe by many was conscientiously observed, as a day of fasting, humiliation, and prayer, for the out-pouring of the Holy Spirit upon this part of His vineyard. Many, we doubt not, on that day received a foretaste of that abundant blessing which was afterwards shed forth upon the people during the progress of the meeting.—We risk nothing when we say that these special means, which continued daily for a fortnight, proved not only instrumental in the conversion of upwards of 70 souls, but also a source of more than ordinary quickening, refreshing and sanctifying to the souls of our people. One interesting feature connected with the progress of these exercises, deserves to be particularly noticed, namely, the moral and religious influence which has been exerted upon the hearts and lives of many who compose the *Provincial Force* stationed at this place. At an early period of the meeting, our esteemed friends and brethren Captain Steele and Lieut. Broder, found the exercises to be accompanied with a great blessing to their own souls, the effect of which soon evinced itself in earnest prayer and strong desire for the salvation of the men under their immediate charge, nor were they kept in painful suspense.—"In vain they have not wept and strove."—Ere the first week of our services had elapsed several of the "company" experienced redemption in the blood of Christ, the forgiveness of their sins; and others were

sincerely and earnestly seeking the "pearl of great price."

Monday the 11th was a day never to be forgotten. At the usual hour we commenced our morning services, in which we prayed, especially, for the more abundant effusion of the spirit of holiness upon the members of our Society and the young converts.—Shortly after the commencement of these exercises, Captain S. and Lieut. B., with many of their men who had just returned from morning parade, entered the place of worship; and soon after, the Captain rose from his seat and, in the most respectful and affectionate spirit and manner, requested that special prayer might be offered up in behalf of the volunteers, many of whom were powerfully awakened to a sense of their need of salvation. In a few moments the benches appropriated to the use of penitents, were thronged with pious officers and soldiers, and with others, their respective comrades, earnestly and penitently seeking the favour of their offended God.—A scene at this time presented itself to the meeting and an influence was shed forth upon the audience which I shall not attempt to describe. From that day, the work extended among the detachment stationed at Roxham, a distance of 20 miles from Head-quarters, where several—between 20 and 30—have proved the Gospel of Christ to be the power of God unto salvation, to him that believeth; and many others are "not far from the Kingdom of God." As an evidence of the genuine character of this work we may mention that at Head-quarters and at Roxham religious services have been introduced and are regularly attended to in the barracks, by means of which an important influence is exerted upon the rest of the company. A military class has been formed which is regularly met on the Lord's day by one of the officers of the company.—When we reflect upon what these men once were, even within the last few months, and the mighty change which is visible, we cannot help exclaiming in the language of an inspired writer "What hath God wrought!"

At this meeting we were most seasonably aided by the valuable services of our esteemed and beloved chairman the Rev. W. M. Harvard—to whom we feel ourselves much indebted for the affectionate promptness with which he answered to our request.—We beg also gratefully to record our obligations to our beloved brother Hitchcock, who kindly responded to our call for help. We were also much assisted by the pious labours of the Rev. Mr. Austin, of the Chateaugay circuit, Black River conference, in connexion with the Methodist Episcopal church of the United States.

Our esteemed brother H. having kindly consented to remain with us for a few days longer, we proceeded on the 16th Oct. to the western part of this circuit, and commenced a series of special religious services at the Front River settlement. During their progress which was for nearly two weeks, "the power of the Lord was present to heal;" between forty and fifty individuals were turned "from darkness to light, and from the power of Satan unto God," most of whom have united with us in church fellowship, and are furnishing satisfactory evidence of having passed "from death unto life."

We next proceeded to that part of our circuit which is commonly known by the name of Covey-Hill, where so far as human aid was concerned (brother Hitchcock having returned home) we were entirely alone. This part of our scene of labour had been justly regarded for months past as one of the most unpromising; the discouragements which we had met with in the prosecution of our work, being some of the most painful to our minds:—but the divine influence, accompanying the means employed, was such that, within two short weeks, the members of society were abundantly quickened and upwards of 50 were added to the number of believers.

On the 21st ult. we commenced a similar meeting in the Gordon Settlement (part of Russelltown) where we have had but a very small class.—Here also the "arm of the Lord was made bare" in the sight of the people, and not a few felt the Gospel to be the power and the wisdom of God to the salvation of their souls:—between 20 and 30 obtained "peace with God" thro' faith in our Lord Jesus Christ.

I may add that we are holding special services in the western part of Covey-Hill,

where the Lord of the harvest has crowned us with His blessing. As the fruit of our to-day already in this place, we have witnessed the conversion of upwards of 30 souls, most of whom have united with us in Christian fellowship.

We cannot conclude this brief outline of what the Lord is doing for us on this circuit, without acknowledging that upon a review of the whole, we see and feel great cause of deep humiliation, and fervent praise. When the subject of special efforts was first suggested in reference to this scene of labour, we confess that our faith was exceedingly weak and we could scarcely decide upon making the attempt, unless efficient aid could be secured from other circuits; our fears were greatly strengthened by a knowledge of the fact that repeated attempts had been made in former years without effect,—but being led by the providence of God to the adoption of our recent special religious services, we have been taught more impressively the truth and import of that Scripture declaration "not by might nor by power, but by my spirit, saith the Lord."

It becomes us to acknowledge the goodness of God, in stating that the members of our own society and those of other Christian denominations have been greatly quickened and edified, and thereby prepared for the duties assigned them.

"O Jesus ride on, till all are subdued.
The mercy make known, and sprinkle thy blood;
Display thy salvation, and teach the new song
To every nation and people and tongue."

WESTERN CANADA—Saint Clair.—The following letter, lately received, gives a gratifying and encouraging account of this mission:—

To the Editors of the Wesleyan.

DEAR BROTHERS,—Nearly six months have elapsed since my appointment to this interesting mission, and it is certainly true that some information was given to the Church respecting our condition and prospects.

It is to me really a pleasure to inform the friends of missions that our Indians on this reserve are prospering in the divine life. From the beginning I have been gratified with their devout attention to the word of God, and the means of grace. Their earnestness in prayer and supplication has been indicative of a decided growth in grace and increasing attachment to Christ and his blessed cause. The genuine fruits of love, peace and good will, exist among us; and we are thankful, to know that true affection for our beloved Methodism is constantly increasing. Several backsliders have been reclaimed, and with these upwards of a dozen have united with us in Church fellowship. On the 16th of September last, our annual camp-meeting commenced. The occasion was one of great solemnity and power. The good Spirit came down upon us as showers that water the earth. The vast majority present were professors of religion, but these were stirred up to prayer and greater earnestness. A few, who had long stood aloof from the brotherhood, were brought nigh and made partakers of Christ. Some white persons present were awakened and sought the Lord. God was pleased to bless them with peace in believing, and since that time, in the neighbourhood from whence they came, (the rear of Maria township) we have formed a class consisting of eight persons. There are signs of increase for the Lord is among them, and the meetings are "seasons of grace and sweet delight." On the 10th of October we had a quarterly meeting. Our chapel was crowded to excess and the whole service was attended with a gracious influence, particularly during the sacrament of the Lord's Supper. An incident occurred at this service which may serve to show the strong attachment our Indians have to the ordinances of religion. One of our brethren was "sick of a fever," but his soul was truly alive to God, and he earnestly wished to join his brothers and sisters in the love-feast and Sacrament. He was unable to walk, but such was his solicitude to be among us that he procured the aid of his friends and was carried in his blanket by the four corners to the chapel, and there laid upon the floor. His soul was made abundantly happy, and the tears of joy ran down his cheeks while he partook of the emblems of Christ's sufferings and death. It was an affecting sight, and a powerful reason to those professors who allow a trifling sickness or inconvenience to keep them from the means of grace.

For some weeks past many of our Indians have been from home, on their usual hunting excursions. While thus at a distance they are very often exposed to great temptations, in addition to the loss of the public ministrations of the word, and other means of grace. But God has protected our dear brethren, and we have not heard of a single case of delinquency. On the contrary we hear of their strict observance of the Sabbath—regular family worship; and the holding of prayer-meetings when they meet together in the woods. They are religious, not only when the eye of the missionary is upon them, and when they are seen of their white neighbours, but wherever they may be, considering that the eye of God is upon them. In this, how strong a proof we have of the reality of the work of God, upon the hearts of these our red brethren.

A blessed work of God has recently begun among the Indians of the State of Michigan, and is still going on. A whole tribe (or rather the remnant of a tribe) has renounced idolatry, and about 50 adults have united with the Church, many of whom are in the enjoyment of religion.—I purpose to give some account of our labours among them in a future number of the Wesleyan.

Yours, very affectionately,
Wm. Scott.

Dec., 1841.

Obituary.

DEAD.—At Tadeaster, on Saturday night last, in the 75th year of his age, the Rev. JOSEPH ENTWISTLE, sen. This venerable man, who descends to the grave amidst the affectionate regrets of all who enjoyed the happiness of his acquaintance, had sustained the character of a christian minister, with exemplary consistency, for more than half a century, during which time he occupied some of the most important stations in the Wesleyan Connexion. He was also twice President of the Conference. As a teacher of God's holy truth, he possessed talents of a most respectable order; as a pastor and guide, he was eminent for diligence, affection, and fidelity; and as a pattern of the vital christianity which he zealously laboured to promote, both in public and in private, he will long be remembered, for "whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." By the grace of God, he was richly imbued with "meekness of wisdom,"—the "meekness and gentleness of Christ." When the Wesleyan Theological Institution was established in the year 1834, he was selected as its first House-Governor and Chaplain. A more suitable selection could not easily have been made. He was among the students as a father among his children, tempering the faithful maintenance of discipline with a reverend and attractive kindness which can never be forgotten. The infirmities of advancing years warned him to retire, in the year 1835, from more public life. He settled at Tadeaster, that he might dwell near his children and early friends, and that he might spend the remainder of his days in peace but not inactivity. He presented a beautiful spectacle of happy old age, and continued to run his godly race until he suddenly but triumphantly reached the goal, and gained the prize. For the last three weeks of his life, he suffered from a severe cough, the effect of a cold; but this did not seem to interfere seriously with his general health. He was still able to minister the word of God without any particular inconvience, and with even more than his wonted energy. On Sunday evening, October 31st, he preached at Tadeaster with uncommon power and unction; and on Monday evening conducted the Missionary prayer-meeting in the same place. He spent a considerable part of Tuesday at the house of his son, the Rev. Joseph Entwistle, jun., when he appeared to be much better, and was very cheerful. He mentioned, however, some strange sensations in his chest, which led him to suspect, as he expressed himself, that there was "some mischief at work there." He was urged to consult a medical friend whom he soon named; and he did so without delay. On Wednesday evening, he again preached at Tadeaster with remarkable power. His text was, Romans xii. 12; and he thought himself better for the exercise. On Thursday, in fulfilment of a promise of some standing, he visited Thurston, in company

with his daughter; and preached a most delightful sermon there the same night from Col. 12. Little did any one who heard him imagine that this would be his last sermon. He enjoyed his visit, and returned to Tadcaster in good spirits on Saturday afternoon, greatly benefited, to all appearance, by his journey. His son spent about half an hour with him, when he was as cheerful as usual, spoke of hearing him preach the next morning, and expressed a hope that he should himself be well able to take the pulpit in the evening. He made a hearty supper, prayed most sweetly with his daughter's family, and retired to his room at half-past nine o'clock. About ten o'clock, his son-in-law, Mr. Dalby, heard him open his door, and call aloud, "MARY!" In one minute Mr. and Mrs. Dalby were by his bed-side; for he had been able to get into his bed. He was coughing violently, and seemed unable to obtain relief. "My dear Father," said Mrs. Dalby, "can I do any thing for you?" "No, my dear," he feebly but calmly replied,—and spoke no more. In a few minutes his son Joseph and medical attendant were with him. He appeared to be labouring under a feeling of suffocation;—but he was unconscious of every thing around him; his eyes were closed; and in a very short space of time, his peaceful spirit passed away so gently that his surrounding friends could not mark the precise moment of his birth into better life. His was a sudden departure,—a "soft transition" to endless bliss. Two minutes before he called for his daughter, he was heard stirring the fire in his bed-room:—a few more minutes, and he was at rest. But he had set his house in order; and was not taken by surprise. To his "prepared mind" death was "not sudden." He had been much affected by the removal of his old friends, especially of the late Mr. Dawson. It is thought that he was called home by the same malady,—water in the chest. So pass our fathers away. But, to use the language of our revered friend's last text, we would "give thanks unto the Father" who so mercifully "made them meet," during their sojourn here, "to be partakers of the inheritance of the saints in light." We have received information that, on Friday next, at three o'clock in the afternoon, the honoured remains of the deceased are to be committed to the tomb at Tadcaster, there to rest "in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ.—*Watchman, Nov. 10.*

Poetry.

THE TWO ADVENTS.
A HYMN FOR CHRISTMAS DAY
From the Churchmen.

He came not with his heavenly crown, his sceptre clad with power;
His coming was in feebleness, the infant of an hour;
An humble manger cradled first the Virgin's holy birth,
And lowly heralds accompanied there the Lord of heaven and earth.

He came not in his robe of wrath, with arm outstretched in slay,
But on the darkling paths of earth to pour celestial day;
To guide in peace the wandering foot, the broken heart to bind,
And bear upon the painful cross the sins of human kind.

And thou hast borne them, Saviour meek; and therefore, unto thee,
In humbleness and gratitude, our hearts shall offered be;
And gratefully the foster bough that on thy altar lies,
Our souls, our bodies, all be thine, a living sacrifice;—

Yet once again thy sign shall be upon the heavens displayed,
And earth and its inhabitants be terribly afraid:—
For not in weakness clad thou com'st, our woes, our sins to bear,
But girt with all thy Father's might, his vengeance to declare.

The terrors of that awful day, O, who shall understand?
Or who abide, when thou in wrath shalt lift thy holy hand?
The earth shall quake, the sea shall roar, the sun in heaven grow pale,
But thou hast sworn, and wilt not change, thy faithful shall not fail.

Then grant us, Saviour, so to pass our time in trembling here,
That when upon the clouds of heaven thy glory shall appear,
Uplifting high our joyful heads, in triumph we may rise,
And enter with thine angel train, thy temple in the skies.

A CARD.

MR. JAMES CANE, Civil Engineer and Draftsman, having completed his Plan of the City and Liberties of Toronto, begs to announce that by the kind permission of his Worship the Mayor, the original drawing of the same will be exhibited for Public Inspection in the City Hall for a few days, commencing Friday 7th January, 1842. Office, No. 5, Upper George Street. Toronto, Dec. 29th, 1841. 9

NEW CUTLERY.

THE SUBSCRIBER respectfully informs his friends that he has just received direct from Sheffield, a large and well selected Stock of Fine and Common Cutlery of every description, German Silver, Plated and Britannia Metal Ware, with many other Goods, too numerous to mention, which he will sell, Wholesale & Retail, low for Cash or short approved Credit.

Country Store-keepers are invited to call and examine for themselves.

SAMUEL SHAW.

Toronto, Dec. 29, 1841. 8

C. & W. WALKER,
MERCHANT TAILORS,
181, KING STREET, TORONTO.

All kinds of ready-made clothing constantly on hand—Terms moderate.
Toronto, Oct. 6, 1841. 2

BOOKS FOR SALE.

THE following Books have been sent to the Junior Editor of "The Wesleyan," for sale, and may be had on application to him, Richmond Street, Toronto, viz:—

- The Wesleyan Methodist Magazine for 1838, half calf.
- Ditto ditto for 1839, half calf, abridged.
- Sutcliffe's Commentary on the Old and New Testaments, 2 vols. half calf.
- Ditto ditto ditto cloth.
- Benson's Commentary on the Old Testament, 4 vols. cloth.
- Centenary of Methodism, Russia, gilt.
- Sunday Service of the Methodists, 12mo, gilt; 32mo, sheep; and 32mo, calf.
- Centenary of Methodism, abridged, 18mo, very cheap, 20 per cent. discount to schools.
- Wesley's Notes on the New Testament, 1 vol. 8vo, half calf.
- Crowther's Sermons.
- Roberts' Oriental Scripture Illustrations.
- Ward's Miniature of Methodism.
- The Larger Minutes, containing the form of Wesleyan Discipline.
- Wesleyan Methodist Hymn Book.
- Memoirs of Mrs. Harvard, of Ceylon.
- Life of Henry Longden.
- Life of John Nelson.
- Class books: Orton on Eternity; Bogatzky's Golden Treasury; Wesley on Christian Perfection; Peck's Memoirs; Doddridge's Rise and Progress; Experience of Mrs. Rogers; Thoughts on the Conversion of others; Farrar's Dictionary of Scripture Proper Names; Life of Rev. W. Black, by Rev. M. Richey, A. M.; Mrs. Rowe's Devout Exercises; Entwisle's Essay on Prayer; Trevelyan's Lectures on the Evidences of Christianity; Holroyd's Tables for the reading of the Holy Scriptures; Rev. W. M. Harvard's special efforts for the souls of men justified, or Defence of Protracted Meetings; Portraits of Wesleyan Ministers; Sermon of Rev. R. Cooney, Wesleyan Minister; Funeral Sermon for the late Rev. John Barry, by Rev. R. L. Lusher; Pipe's Dialogues on Sanctification; Wesley's Collection of Forms of Prayer; Ford's Sermon on Consolation in trial.

TORONTO, Dec. 15, 1841. 7

THE SIGNS OF THE TIMES.

THERE is issued every fortnight, in the quarto form, by an Association of Christian Ministers, at Boston, a newspaper called the "Signs of the Times and Expositor of Prophecy," which, for more than a year and a half, has been assiduously engaged in disseminating evidence touching the SECOND ADVENT.

The labour is to prove that we are in the last days! and, having paid particular attention to it, from the beginning of the second volume, the Agent earnestly and respectfully commends it to all who honestly seek truth—are grateful for it when found—and who purpose, at any cost, steadily to cherish and defend it.

The "Signs of the Times" is not a "learned" paper, but neither is it offensively an unlearned one. As a help to the understanding of prophecy, it is bold, serio, argumentative and curious—well worth the purchase money—and where this is said, no trifle can provoke the imprudent risk of a reputation.

The price of subscription is 5s. per annum, (in advance) exclusive of U. S. postage.
A. J. WILLIAMSON, Agent,
Box 104, Post Office, Toronto.
Orders from a distance to be post paid.
December 1, 1841. 7

Ready Money the Spirit of Trade!!!
CLARKE & BOYD,
HATTERS AND FURRIERS.

RESPECTFULLY announce to their Patrons and the Public the receipt of a choice Stock of Winter Comforts, viz.

Cape, Gloves, Gauntlets, Mitts and Drivers, Waterproof and Fur Coats, Leggings, Capes and Sleigh Robes; together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutria, &c. &c. Ladies Furtrimming. Robes made to order. Naval and Military Lace, Mohair Banding, Cockades and Militia Ornaments. The highest price paid, in cash, for Shipping Furs.
Toronto, Oct. 6, 1841. 2

PAINTS, OILS, PUTTY, BRUSHES, &c. &c. &c.

THE Subscriber is receiving, direct from England, a great variety of Genuine Colours superior to any that have appeared in this market before; and such as he can, therefore, with the utmost confidence, recommend to his Customers;—among which are

- Lamp Black, Blue Black, Imperial Drop Black, Black Lead,
- Prussian Blue, Chinese Blue, Indigo, Blue Verditer,
- Saxon, Brunswick, Imperial, Chrome, and Emerald Greens,
- Green and Danusk Verditer,
- Orange, Middle, Lemon and Primrose Chrome,
- Spruce and Common Yellow, English and Dutch Pinks,
- Terra de Sienna, raw and burnt, Umber, raw and burnt,
- Venetian Red, Red Lead, Indian Red, Tuscan Red, Vermillion, Antwerp Crimson,
- Rose Lake, Violet Lake, Rose Pink, White Lead, dry, and ground in oil,
- Paris White, Whiting, Gluc, Putty, Sand Paper, &c. &c.
- Linseed Oil, raw and boiled,
- Copal Varnish, various qualities,
- Window Glass, from 9x7 to 40x26,
- Crate Glass for Pictures, Clocks, &c.
- Plate Glass for Coach Windows,
- Stock and Nailed Whiteners, superior.
- Ground Brushes, all sizes,
- Bristle Tools, do.
- Quilled do.
- Camel do.
- Fitch, Camel and Sable Pencils, &c.
- House, Sign and Ornamental Painting, Paper Hanging, &c., as usual.

To his Customers he returns his sincere thanks for former favours; and hopes by a proper application of the superior facilities now in his possession, to prosecute his business so as to continue to merit that liberal patronage with which they have so kindly favoured him hitherto.

ALEXANDER HAMILTON,
No. 5, Wellington Buildings,
King Street.

Toronto, Oct. 6, 1841. 2

LOOKING GLASSES, PICTURE FRAMES, &c. &c.

THE Subscriber offers low for Cash, a great variety of Mahogany, Mahogany and Gold, Walnut, Walnut and Gold; Framed Mantel and Pier Glasses, Cheval and Toilet Glasses, all sizes and patterns; Looking Glass Plates from 9 by 7 to 52 by 24. Looking Glasses re-framed according to the latest patterns; old Frames repaired and regilt; Pictures, Fancy Needlework, &c. framed on the shortest notice and on the most reasonable terms.

ALEXANDER HAMILTON,
King Street.

Toronto, October 6, 1841. 2

TORONTO AXE FACTORY,
HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgements to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMPION, BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store 122 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order.
SAMUEL SHAW.
Toronto, Oct. 6, 1841. 2

J. E. PELL,
LOOKING-GLASS MANUFACTURER,
Carver, Gilder, Picture Frame Maker,
Glasser, &c.
Corner of Yonge and Temperance Streets,
TORONTO.

Window Cornices and Room Bordering made to order. Ladies' Needlework neatly framed. A variety of splendid Patterns for Ladies' Needlework to be let out for short periods, on moderate terms.
Toronto, Dec. 15, 1841. 7

Cheap Cloak and Bonnet Warehouse,
SIGN OF THE GOLDEN BONNET.

PORTER & KING,
KING STREET, TORONTO.

THE public generally are most respectfully informed that a large and well assorted stock in the above line will always be found at the Golden Bonnet; comprising satin, Velvet, Silk and Poplin Bonnets, all of the latest fashions worn this season, and assorted of every shade, pattern and price. In the Fall Season of the year P. & K. offer for sale a large and beautiful Stock of Ladies' Cloaks, consisting of Plain and Figured Merino, Saxony, Camleteen and Orleans Cloth, well made and lined with the best materials, so as to render them quite suitable for the family use of Farmers and Mechanics, and in fact for all classes of society. All the above PORTER & KING offer to Purchasers for Cash, on so reasonable terms that they feel satisfied no House in the City can possibly undersell them.

Persons from the country will please recollect the Sign of the GOLDEN BONNET, King Street, Toronto.
October 20, 1841. 3

THOMAS J. PRESTON,
WOOLLEN DRAPER AND TAILOR,
No. 2, Wellington Buildings, King Street,
TORONTO.

T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Doeskins, &c. &c. Also a selection of SUPERIOR VESTINGS, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms.
Toronto, October 20, 1841. 3

FASHIONABLE
TAILORING ESTABLISHMENT,
128, King Street, Toronto,
& King St., Kingston, (opposite Bryce & Co.'s)
REDUCED PRICES.

G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c.

ALSO, A BEAUTIFUL ASSORTMENT OF
VELVET, FRENCH CHINE, SATIN,
AND MARSELLA VESTING.

Having bought for cash, at reduced prices, they are able to take off ten per cent. of their usual charges.

CLERGYMEN'S and BARRISTERS' ROBES made in the neatest style.
Toronto, Oct. 6, 1841. 2

LETTERS received, during the last fortnight:—A. WERDEN, Esq., rem.; Rev. J. DOUSE, subs.; Rev. R. HUTCHINSON; Rev. W. SCOTT.

The Wesleyan
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ADVERTISEMENTS will be limited to one page, and inserted at the usual rates.

TERMS:—Seven shillings and six pence, currency, per annum, payable yearly or half yearly, in advance.

AGENTS:—THE WESLEYAN MINISTERS, in Canada, in connexion with the British Conference; and Messrs. A. HAMILTON, Toronto, R. MOORE, Peterboro', and D. CARTER, Esq., P. M., Belleville.