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# The Wesleyan.

PUBLISHED UNDER THE DIRECTION OF A COMMITTEE OF WESLEYAN MINISTERS, IN CONNEXION WITH THE BRITISH CONFERENCE.

"WISDOM IS THE PRINCIPAL THING; THEREFORE GET WISDOM"

VOL. II.

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No. 8.

## Theology.

### LOVE TO GOD THE SOURCE AND SUPPORT OF TRUE OBEDIENCE.

To dispose our minds thoroughly for those religious performances to which we are called, we should above all things possess our hearts with such a conviction and remembrance of God's love to us, as will naturally tend to excite us to return all possible degree of love to him. Love is a most vigorous affection of the soul, a principle of action that works and exerts itself after an omnipotent manner, as if it resembled that miraculous faith which could remove mountains. It is an affection that bears up against all difficulties, that breaks through all opposition, that spares no cost, that begrudgeth nothing either of time or labour, and that engageth all the faculties of the soul in such generous undertakings as dull and selfish natures are hardly capable even of understanding. In short, it is such a commanding passion, as brings a man into captivity with his own consent, and makes him pleasantly and cheerfully a vassal. And as this affection is more and more purified, so it increaseth in its vigour, and when it is a divine love, placed upon God, and upon the Son of God, it is a most active and delightful principle of obedience to his will in all things. It is that which inspired the Apostles, and other such saints of Christ, (especially in the beginning of Christianity,) to do and to suffer all that was possible for Christ's name, with that resolution, cheerfulness, and zeal, which has made them so renowned throughout all ages. "The love of Christ constraineth us," saith St. Paul (2 Cor. v. 14). And to omit other instances, I cannot but remember the ardent zeal of that famous imitator of St. Paul, Ignatius, Bishop of Antioch, who declared, that all the kingdoms of the world would do him no good without martyrdom; and that he had much rather die for Christ, and to be with Christ, than be monarch of the whole earth; and the true cause of this his flaming zeal was, the great sense he had of Christ's wonderful love in dying for the world.

I have briefly observed these things to show that love is a most powerful affection, when it is sincere and earnest. Of all the affections of the soul, it is that which will not be concealed or lie idle. There is a vehemence in the nature of it which will break forth, and discover the desires and delights that are within. And therefore, to fit and temper our minds duly for those performances which God looked for, as a genuine return on our part for his abundant love to us all, and as necessary means in order to the final and everlasting fruition of himself, we must raise our affections to this high and noble pitch, to love the Lord our God with all our heart, and with all our soul, and with all our mind. Our Saviour there calls it the first and great commandment, not only because it is of prime obligation, but moreover, because it is the main genuine spring whence all acts of obedience to God do naturally flow.

Indeed, Solomon tells us that the "fear" of the Lord is the beginning of wisdom; and doubtless the consideration of God's power and justice is a very necessary thing to keep people in awe; nay, the only thing that is a check upon those who would not stick to commit iniquity with greediness, were it not for fear of God's judgments in this world, and of hell torments in the next. But though there is (and ought to be) in the best and most holy people, a fear of God, and a dread of his displeasure,—a fear that is well pleasing to God, and very useful to themselves,—yet in those truly pious hearts it is attended and mixed with a very ardent love; and so it is an ingenuous fear, a filial reverence, like that regard which dutiful and affectionate children have for their dear parents; at the same time that they are afraid of their displeasure,

sure, they obey with cheerfulness and love. It is love,—that most generous affection of the soul,—which makes this fear such a good and kindly principle of action, and the warmer our love is, the more extensive, hearty, and acceptable will our obedience be.—*Dr. E. Pelling.*

(For the Wesleyan.)

### THE HEAVENLY MANSIONS.

"In my Father's house are many mansions."

The above beautiful sentence forms a part of our Lord's valedictory address, delivered to his disciples a short time prior to his final passion. He had previously apprized them of his approaching departure; and now, finding that their faith failed, that their hopes were fled, and that their hearts were filled with sorrow, he proceeds, with all the sympathy and affection of an elder brother, to administer to their consolation. "Let not your heart be troubled,"—indulge not excessive sorrow; "ye believe in God," as your sovereign, protector and guide; "believe also in me," as the promised Messiah, as the Saviour of the world; I care for you. "In my Father's house are many mansions," and though I go away, I go to prepare a place for you," &c. Their consolation is not drawn from any thing earthly, but from heaven itself. They are not pointed to the "fading spring in the desert of earth; but to that opened above, the everlasting spring and fountain, in the paradise of God. They are not directed to the temporary lodging in the wilderness, but to their eternal residence in the heavenly Canaan. "In my Father's house are many mansions."

In this passage there is, a evident allusion to the temple at Jerusalem, in which were several mansions or apartments, appropriated to the use of the priests and Levites; and by keeping in view this allusion, we have a beautiful illustration of the heavenly state, and, at the same time, a striking confirmation of the delightful and unbroken harmony of holy Scripture.

It is observable that whatever, as the Scriptures furnish of the heavenly state, they are all drawn from the most magnificent and instructive figures. Heaven is here, as we have just intimated, compared to a number of mansions or apartments in the Jewish temple; and though the comparison fails, as does every other, to set forth such an object in all its glory and grandeur, yet it leads us to observe respecting these mansions,—FIRST, THEIR SACRED CHARACTER. The temple at Jerusalem was appropriated to the most solemn and sacred purposes; to the services of the Lord Jehovah exclusively. The building itself was stupendous and magnificent, its ornaments were beautiful and grand, but it was pre-eminently distinguished by special marks of the Divine presence, and by those sacred offices in which the anointed priests and Levites alone were commanded to engage. How striking the illustration of that glorious and heavenly temple, where God especially resides and displays himself; where his creatures, the seraphim that surround his throne, and angels, as ministering spirits, stand to do his pleasure;—that temple where He is "worshipped day and night," where his "chosen generation," his "royal priesthood," his "holy nation," his "peculiar people," shall for ever "show forth the praises of him who hath called them out of darkness into his marvellous light;" where they shall incessantly sing—"unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever, amen." (Rev. i. 5, 6.) Heaven is a holy place; the mansions are sacred; and none can enter there but those who are anointed by the Holy Ghost, sanctified and set apart for God's service. Reader, art thou such? Art thou prepared for the noble and sacred employment of the heavenly state? Oh, secure and maintain "a sweetness

for that happy place," that thou mayest "in heaven," receive "a happy lot with all the sanctified."

Secondly, THE INACCESSIBLE MANSIONS OF THESE MANSIONS. "In my Father's house are many mansions." The apartments in the earthly temple were very numerous, yet limited, but the number of the heavenly mansions is beyond conception and calculation. There are "many" sufficient for all—one for each—enough for the countless hosts of angels, intelligences who worship there, and for the multitudes of the saints of the most High. How great the number of those who already inhabit mansions in the upper temple! St. John, in his apocalyptic vision, "beheld, and, a great multitude, which he could not number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, of the Lamb, white robes, and palms in their hands." (Rev. vii. 9.) And how many have entered since! How has the vast family of heaven been daily increasing! How many of the true Israel of our God are now crossing the swelling flood of Jordan, and entering the promised rest of the eternal Canaan!

"Part of his host have crossed the flood, And part are crossing now."

How many spirits of departing saints are now flying to the paradise of God! Pious a poetic hyperbole.

"Ten thousand to their endless home This solemn trumpet fly."

"And yet there is room!" Yes, there is room in heaven for the thousands of the spiritual Israel who are still in the wilderness; and there is room for the untold millions who may yet come out of spiritual Egypt into the promised land. "Satan tempteth followers of the Lamb, Faithful worshippers of the Lord Jehovah go forward, 'yet there is room' in my mansions are there! And yet, perishing sinners! why will ye die? Christ hath died for you. Why will ye die the second death? There is room in heaven for you. Oh, make haste to Christ, seek for mercy, so shall you

"Make your own election sure And when you fall on earth, secure A mansion in the sky."

Thirdly, THE GREAT VARIETY OF THE HEAVENLY MANSIONS. The apartments in the temple at Jerusalem were different in size and situation. So the original, recorded "many" denoted not only that there is much room in heaven, but also that there are different degrees of glory and happiness there. The measure of our happiness in heaven will all depend on the measure of our holiness and devotedness on earth. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3). "For as one star differeth from another star in glory, so also is the resurrection of the dead;"—as is it with the saints in glory. They will all shine as stars; but those who by constant diligence, in well-doing, attain, on earth, a higher measure of purity than others, shall shine brighter than others in heaven. They shall appear as more glorious stars. How reasonable to suppose that those who excel as receivers and dispensers of divine light and moral influence in the hemisphere of man, will form the brightest luminaries in the regions of the mortal bliss! True religion brightens the intellect, refines the soul, elevates the affections, enlarges the capacities, in proportion as we possess it; and prepares us for corresponding degrees of glory in the world to come. Now is the time to lay up a "weight of glory." Reader, let this thought stimulate thee to higher attainments in Christian holiness, and to renewed acts of Christian usefulness, that thou mayest "rise high in the climax of bliss."

Lastly, THE PERMANENCY OF THESE MANSIONS. The temple, to which allusion is made, was a firm and durable building, and

was designated a temple in contradistinction to tents or tabernacles, but was never to be destroyed. The heavenly temple is distinguished for its permanency—its durability, in opposition to things earthly, which are temporary, passing away. In harmony with this are all the scriptural representations of the heavenly state. Is it a city? It is "a city which hath foundations" which can never be moved, "whose builder and maker is God." Is it an inheritance? It is "an inheritance incorruptible, and undefiled, and that fadeth not away." Is it a kingdom? "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Or, according to the phraseology of the passage under consideration, is it a "house"? It is "a house not made with hands, eternal as the heavens." "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." Thus the tabernacle in the tabernacle of the Most High, and continue to dwell in the same, shall take up their eternal residence in that permanent temple, the church triumphant in heaven.

It stands securely high, Indubitably sure Our glorious mansion in the sky Shall evermore endure.

May God accompany with his blessing these thoughts on his word. Amen.

R. H.

December, 1841.

### THE KINGDOM OF CHRIST.

Scriptural views of Christ's kingdom are very natural to the mind of man, and have, therefore, in all ages, been very common. The empire of the Saviour is an authority in the world, it is supported, not by might or power, but by the Divine Spirit. It is not evident to the senses of the natural man; it must be spiritually discerned. Even a man be born again he cannot even see the kingdom of God. The Jews had no other conception of the Messiah's kingdom than that of his reigning in great power and majesty visibly upon earth. The Apostles were of the same mind before the Spirit was poured out upon them, and looked for the visible reign of the Saviour, residing and ruling upon the earth, and expected that they themselves should be exalted with him here below, and that the saints should enjoy pre-eminence, and exercise lordship over the nations. Many were the intimations they received that Christ's kingdom was not of this world. But they understood them not till they were taught from above.

The same earthliness of mind revived the same doctrines amongst the Millenniumists, who dreamt of an earthly paradise during a thousand years, in which their re-animated bodies should enjoy, in innocence, all earthly satisfaction and delights, instead of the glories of heaven. But while these were dreaming of an empire still future, the Papists seized on the present enjoyment of it, and reigned as kings and priests over the earth, not with the Saviour, but in direct opposition to his saints and his cause. Since the Reformation, the notion of the saints, snatching the ungodly, and taking possession of the earth, has always had its advocates from the Anabaptists downwards, and, above all, in times of convulsion, as when Venner, with his equal, but determined band, proclaimed the fifth monarchy, filled the whole of London with alarm, and fought with a courage which has never been surpassed, and scarcely ever equalled, except by some fanatic warriors among the early Moslems.

But our Saviour's kingdom is to be established by no other sword but the sword of the Spirit. It comes not with outward observation, but with inward power. Christ's sceptre is a sceptre of righteousness, of truth, and persuasion; and not a rod of force and coercion, except towards his enemies. His enemies must indeed perish, but they

shall perish like the hosts of Midian, by each other's hands. As the time draws near when our Saviour is coming to destroy Babylon, we are forewarned, that many will cry, *Lo here, and lo there*, expecting a bodily appearance and a local display of power. We know how the prediction of the coming of the Saviour to judge Jerusalem was accomplished; and therefore we know in what his coming will consist, to judge Babylon. The same imagery is employed in describing both, and both will have a similar fulfilment.

Many are the wild and incoherent dreams respecting events still future. This is to be attributed in part to the long and culpable neglect of the prophetic writings. The blind, when their eyes are first opened, seem as it were trees walking. This is partly owing to their betaking themselves to the Scriptures in the same spirit in which men had recourse of old to the soothsayers and astrologers, not to learn what the will of God is with respect to themselves, but to indulge a vain and irreligious curiosity concerning things to come.

The personal reign of Christ upon earth rests upon no evidence. The mistake consists in understanding in many portions literally, of a work that must be universally allowed to be figurative; and much more might have been said for the personal appearance of Christ at the destruction of Jerusalem, than at the destruction of Babylon. There are fewer texts in favour of the latter, than of the former; and the example of the former proves that we are to understand these texts figuratively and typically, of the great advent of our Saviour, when, having completed his work of mediation and intercession in the presence of the Father, and filled up the number of the elect, he shall come to pass sentence on the angels who kept not their first estate, and upon men who obeyed not the Gospel.

But the dream of Christ's personal reign on earth proceeds upon a complete ignorance of what Christ's kingdom consists in, and of what his offices are. The kingdom of Christ is within us, not without us; and it is within us that he reigns, visible to the eye of faith, and not of sense. He begins to reign within us when we submit to him; and he reigns completely in each individual as soon as every thought is brought under subjection to his law. When the Bible becomes the rule of life, and the Holy Spirit the guide of life, then is the reign of Christ universal, and the glory of the Millennium begun. The Millennium, therefore, consists in the universal diffusion of the Divine Spirit. But the Divine Spirit is given so abundantly, because Christ is exalted at the right hand of God to give gifts to men; and, above all, the gift of his Spirit purchased by his blood. The right hand of God is, therefore, the place where the Saviour remains during the Millennium, pouring out his Spirit upon all flesh, and realizing to the utmost the prediction of the latter days. The right hand of God is the place from which Christ, as the prophet and teacher of his people, sends forth his Spirit to teach them, and to make his word effectual to their souls. At the right hand of God, Christ, as priest in the heavenly temple, presents for ever his sacrifice, and forever intercedes for his people. At the right hand of God, Christ sits as a King, not of this earth alone, but of all worlds; and from the seat of universal sovereignty over all creation, administers and orders the affairs of the infinite inheritance he has obtained. Therefore he must sit at the right hand of God till his enemies are made his footstool. Now, the last enemy that is to be subdued is death, and death shall be swallowed up in victory only then, when, at the appearing of Christ to judge the world, both it, and Hades shall be cast into the lake of fire.—*J. Douglas, Esq.*

#### ECCLESIASTICAL MATTERS — OPINIONS OF BRITISH REFORMERS AND DIVINES.

“Of the right use of the sacraments it is taught 1 Cor. xi, Mark xvi, Luke xxiv, and Matt. xxvii. Those who teach people to know the church by these signs—the traditions of men and the succession of bishops—teach wrong. Those two false opinions have given unto the succession of bishops, power to interpret the Scriptures and power to make such laws in the church as it pleased them. There is no man that has power [perfectly and infallibly] to interpret the Scriptures. God, for the preservation of his church, gives unto certain persons the gift and knowledge to open the Scripture, but that gift is not a power bound to any

order or succession of bishops, or title or dignity.”—*British Reformers, Hooper, p. 71.*

“Remember, Christian reader, that the gift of interpretation of Scripture is the light of the Holy Ghost, given unto the humble and penitent person that seeks it only to honour God with, and not unto that person who claims it by title or place, because he is a bishop, or followed by succession Peter or Paul.”—*Ibid. p. 73.*

“If this consideration does not deceive me, we have no other help in the midst of these distractions and delusions, but all of us to be united in that common term, which, as it does constitute the church, so it is the medium of the communion of saints, and that is the creed of the Apostles; and in all other things in an honest endeavour to find out what truths we can, and a charitable and mutual permission to others that disagree from us and our opinions. I am sure this may satisfy us for it will secure us, but I know not any thing else that will; and no man can be reasonably persuaded or satisfied in any thing else, unless he throws himself upon chance, or absolute predestination, or his own confidence, in every one of which it is too one at least but he may miscarry.”—*Jr. Taylor, Lab. of Prophesying, second edition.*

“To urge any thing upon the church, indeed, requiring thereunto that religious assent of Christian belief wherewith the words of the holy prophets are received, to urge any thing as part of that supernatural and celestial revealed truth which God hath taught, and not to show it in Scripture; thus did the ancient fathers evermore think unlawful, impious, and execrable.”—*Hooker.*

“But now you will ask me whom I call a prelate? A prelate is that man, whatever he is, that has a flock to be TAUGHT by him, whosever has any spiritual charge in the faithful congregation, and whosever he is that has a cure of souls.”—*Latimer: Sermon of the plough.*

“The Popes more particularly were such a succession of men, that, as their own historians have described them, nothing in any history can be produced that is like them. The characters they give them are so monstrous, that nothing under the authority of unquestioned writers, and the evidence of the facts themselves, could make them credible.”—*Burnet on the Articles, Art. 25.*

#### THE OFFICE AND DESIGN OF CHRISTIAN CHURCHES.

Churches are made radiating points, for the more effectual diffusion of the light of truth and holiness throughout the earth. They are reservoirs of spiritual influence, from which streams are on every hand to flow abroad, carrying with them agencies more energetic and salutary than individual example or effort is sufficient to exert.

By churches, chiefly, must the knowledge and the life of Christianity be perpetuated amongst mankind. They are its living memorials, reared on high by an Almighty hand, to attest the reality and certainty of those events, of which we individually are incompetent thus to witness. Wherever they exist, there is the silent but impressive spectacle of the effect of those great transactions on which our faith is founded, not on a single mind, but on many, actuated by the like convictions, and acknowledging the same supreme authority, as claimed and exercised by an ever-present but invisible ruler. They are, in the highest sense, “the epistles of Christ,” patent and solemnly authentic, “known and read of all men.”

Churches are the proper seat of that empire and administration which shall never end. They are the rudiments of that kingdom which shall be eternally subject to the reign of the Redeemer. Every one of them is as his supreme court. There his laws are promulgated, recognized, enforced. Each is as a garrison and stronghold amidst the territories of his foe. There are the symbols of his conquest,—rescued souls,—spirits emancipated from their bondage, and rejoicing in his might. And from thence shall his victories be published, his clemency proclaimed, his summons issued forth, his destined glories blazoned;—until his triumphant banner, now seen gleaming from afar, shall wave ere long in majesty over a subject world.

Churches are emblems and initial modifications of the general congregation of the faithful, in the mansions on high. They are designed to meet us for heaven, by introducing us into the participation of that paternal spirit, and the performance of those

solemn social acts, which are there to be made perfect and everlasting. We might have been disciplined by those secret processes for the other joys of immortality. Contemplation, prayer, and the various results of personal experience would have made us ready for the individual delights of the celestial city. But it is by the cultivation and nourishment of the same elementary sympathies on earth, which must then flow forth for ever, that we are trained for the festivities and the endearments of “the marriage-supper of the Lamb.”—*Dr. R. & McAll.*

#### THE LAST DAY.

O, happy day! when “the shout of the archangel and the trump of God” shall proclaim that Christ is here; when the multitude of his redeemed shall spring, at the first summons, from the dust of their long slumber, and arise to meet him; when the descending host of angels shall mingle with the throng of patriarchs and prophets, and the saints of every age,—and the bridal of the Lamb be celebrated in an hymeneal, wherein the rapture of the universe shall flow in one deep and majestic chorus, sweet as the murmurs of Siloam, and awful as the sound of many waters!

Thrice blessed morning! when the sun shall rise no more upon scenes blasted by rebellion, and invaded by sorrow; when his beam shall fall no more, languid and joyless, on the glooms of sickness and the couch of agony; when no eye shall again behold it with reluctance and a shivering horror, as it spreads over features of hopeless desolation, or lights up the chamber of death! Welcome, unutterably welcome, the hour of final emancipation from the thralldom of corruption and the defilement of sin! the period when temptation shall cease to assail and remorse to embitter; when to be happy shall no longer be to be in danger,—and to desire the happiness of others, expose us no longer to the baseness of ingratitude or the anguish of desertion; when confidence shall be sure of its requital, and sympathy of corresponding tenderness; when the emotions of every breast shall be hallowed and exalted by the pervading spirit of love; and every sentiment, subordinated to the power of truth, shall confess the control of an all-perfect and unerring reason; when jealousy and discord shall die away and be forgotten,—the strife of opinion and the rivalry of interest disappear together,—the imperfections of the church vanish with the hostility and unbelief of the world,—and the frailties which now enfeeble us, filling us with agitation or dishonour, be at length escaped for ever. Knowledge shall be without ignorance or error; trust, without suspicion or restraint; love, without unfaithfulness or decline; obedience, without uneasiness or failure; joy, without satiety or end. Each perfected and happy spirit, resting in the consciousness of the divine approval, and replenished by overflowing communications of almighty power,—while the springs of a hidden life arise unceasingly within, and the sense of undecaying blessedness is every hour renewed,—shall exult, also, with a generous delight in the equal perfection and felicity of all by whom it is surrounded. Light, purity, and bliss shall be the single conditions of their common existence. Every shadow shall have fled, every impediment be surmounted, every apprehension dispelled, and every danger past. No hindrance shall remain to the most free and joyous communion, both with God and each other. Their satisfaction shall be absolute; their cup shall run over.

Let the prospect, brethren, be often and devoutly reviewed. Cherish, with profoundest reverence, the belief of those promises by which it is made sure. Ask yourselves frequently by what efforts you may hasten the period, when all shall be realized; and what preparation you have yet attained for its enjoyment. Remember, it is the last crisis of your history,—the epoch either of your consummate exaltation or your everlasting shame. Its hour is unalterably fixed; its issues unspeakably momentous; and its arrival becoming every moment nearer.

God is coming to judgment; and we must stand before him. He is coming with vengeance,—“even God with a recompense,”—and we, yes, we, must abide the day of his appearing! He is coming in triumph;—and it is the triumph both of wrath and of mercy:—where then shall we be found?—*Dr. R. & McAll.*

#### Biblical Literature.

##### ON THE LITERARY QUALIFICATIONS OF AN INTERPRETER.

1. HE who desires to understand and interpret the books of the New Testament, must, first of all, acquire some historical knowledge of the author of each book; of the state of things existing when it was written, of the body or collection of the New Testament books; of the particular history of its ancient versions, editions, and parts in which it was written; and other things of this nature. To this must be added a knowledge of the principles of criticism, in respect to the text of the New Testament.

2. Of the second kind of knowledge, preparatory to the understanding and interpretation of the New Testament.

(1.) The interpreter must understand the language in which the books are written. As the diction is not pure classic Greek, but the Hebrew idiom here and there intermixed with classic Greek, and as vestiges of the Chaldee, Syriac, Rabbinic, and Latin languages occur; it follows, of course, that the interpreter should not only be acquainted with pure Greek, but with its various dialects, especially the Alexandrine. Above all, he ought to be well versed in the Hebrew, Chaldee, Syriac, Rabbinic, and Latin idioms.

(2.) The interpreter must possess a knowledge of the things respecting which the books treat. These are partly historical, and partly doctrinal. The explanation of them must be sought, primarily, from the books themselves; and secondarily, from those writings of more recent authors, which may be subsidiary to the attainment of this knowledge.

3. As to the historical matter of these books. It is of great importance to the interpreter to be well versed in sacred geography, chronology, civil history, and archæology; i. e. to understand those things which respect the situation and climate of the countries, where the events referred to happened; as well as those which serve to define the times when they happened; and also the history of the nation among whom they took place, and of other nations mentioned in this history, with their condition, manners, and customs.

(1.) Geographical knowledge. The geography of Palestine and the neighbouring countries should be well understood, as also their natural productions. To this must be added a knowledge of many countries in Asia, and of some in Europe; also the Roman empire, as it then existed, divided into provinces.

(2.) Chronology. The interpreter should have not only a knowledge of technical chronology, but of the Roman mode of reckoning *ad urbe condita*, and of the Greek Olympiads, (on which subjects he may study authors well deserving of credit;) but in respect to historical chronology, he should know in what order of time the events related in the Old Testament happened; when and where the first Roman emperors, the various kings and princes that sprung from the house of Herod the Great, the Roman consuls at the beginning of the empire of the Cæsars, the Jewish high priests (and the number of them) in our Saviour's time, and the Roman magistrates, especially in the provinces of Syria and Judea, succeeded each other.

(3.) History, civil and political. In regard to the history of events among the nations mentioned in the sacred books, and also their forms of government, it is important for the interpreter to make himself acquainted, first, with the ancient history of the Jews. In studying this, he is not to confine himself merely to the Old Testament; he must also consult the traditory accounts, which were extant in the time of Christ and the apostles. Secondly, he must study the history of the Jews under the Herods, and that of these princes. Thirdly, the condition and circumstances of the Jews in Palestine, while under the dominion of the Romans; and also of the Jews living in other countries. Finally, the history of the Roman emperors at that period, and of the Roman prefects over the Asiatic provinces.

(4.) Manners and customs. In regard to these, a knowledge of Hebrew antiquities in general is necessary. A considerable knowledge of the Greek and Roman antiquities. A knowledge of the ecclesiastical rites and customs of the primitive churches; both those which they received from the

Hebrews, and others which were introduced by Christians themselves.

4. *Doctrinal contents of the sacred books.* That part of the New Testament which is directly concerned with faith and practice, will be rightly understood, when the interpreter rightly understands what each particular writer has inculcated. As there are many passages which relate to the Jews, and as the writers of the New Testament and their first readers were of Jewish extraction, it will be important.

(1.) To know the sentiments of the Jews of that period, in regard to religion; especially of those who used the Hebrew, Greek dialect, and of the three great sects among which the Jews were divided, viz. the Pharisees, Sadducees, and Essenes.

(2.) *The precepts of the Christian religion.* What was adopted from the Jewish religion, what rejected, and what was added anew to Christianity, must be understood in order to explain the New Testament properly. But knowledge of this nature, that is certain, can be drawn only from the sacred writings themselves.

(3.) *The doctrines of heretical sects.* It is important to know the opinions of early heretics, because, it is probable some passages of the New Testament have a special reference to them.

5. In enumerating the qualifications of an interpreter, we must not omit a knowledge of grammar, rhetoric, and philosophy.

(1.) *Grammar.* Not only a general knowledge of its principles is necessary, but also a special technical knowledge of both etymology and syntax. The interpreter must be acquainted with the various forms of words, and understand how the significations are connected with the forms; he must understand the manner in which words are connected in a sentence; the use of the particles; and also of the grammatical figures, as they are called, such as ellipsis and pleonasm.

(2.) *Rhetoric.* A knowledge of this is necessary, not so much to judge of rhetorical figures as to find out the meaning of them, or the sentiment which they are designed to convey.

3. *A knowledge of philosophy.* Not that of some particular school or sect merely, but that which pertains to the cultivation of the mental powers, and to nice psychological discrimination. Such a knowledge is requisite, in order to form clear conceptions in the mind, and accurately to define our ideas; to discern what is similar in different things, and what is distinct; to judge of the connexion of thought and argument; and finally, to qualify one perspicuously to represent the opinions of an author to others. Great caution, however, is necessary here, lest the interpreter intrude upon his author his own particular philosophy.—*Elements of Biblical Criticism and Interpretation.*

Biography.

MEMOIR OF MRS. BYWATER, OF TEMPLE-NEWSAM, NEAR LEEDS: BY MR. WILLIAM DAWSON.

From the Wesleyan Methodist Magazine.

As I consider the Wesleyan Magazine as a kind of register of the life and death of many exemplary members of our Christian society, I have taken the liberty of sending for its pages a brief account of the late Mrs. Bywater, of Temple-Newsam, near Leeds. She was truly one of the "excellent of the earth," and fully answered St. Paul's character of Demetrius, as she had "a good report of all men, and of the truth itself." Of this, every one who knew her could bear record; and we know that their record would be true.

She was born at Minkis, near Borough-bridge, 1766. Her maiden name was Houseman. When she was young, she came to Leeds, to live with a pious aunt, who regularly attended the Methodist ministry. She also resided a few years in some respectable families in Leeds, and afterwards went to London, where she had the privilege of sitting under the ministry of the late Messrs. Griffith and Benson. It was under the ministry of Mr. Griffith that she was convinced that she was a guilty, unpardoned, hell-deserving sinner. This conviction naturally produced a serious inquiry,—"What must I do to be saved?" She therefore sought the Lord with her whole heart; and such a seeker cannot seek in vain. The Lord has solemnly declared to every truly awakened sinner, "Then shall ye call upon me, and ye shall go and pray

unto me, and I will hearken unto you; and ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. xxix. 12, 13.) Mrs. Bywater realized the truth of this—she used the means, and went to the place where the Lord has promised to "meet his people and bless them," and, under the ministry of the late Mr. Benson, faith came by hearing, and she was enabled to believe on the Lord Jesus Christ for personal and present salvation. The text upon which Mr. Benson discoursed, and the sermon that he preached from it, were such as exactly met her character and cure. The text was that "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." She was delightfully convinced that this "faithful saying" was "worthy of all acceptation," because it was spoken by the mouth of a faithful God, but also, and especially, it was just such a saying as a guilty sinner stood in need of. She therefore gave it all the acceptation which a whole heart could give, and claimed the Lord Jesus Christ as her only and all-sufficient Saviour. She saw that he came into the world to "save sinners," that he lived and died to "save sinners," that he rose again from the dead, and ascended into heaven, and is now seated on the throne of grace, and all because his great pleasure is, to "save sinners." She therefore believed the "faithful saying" with all her heart, and gladly accepted and embraced this all-sufficient Saviour, and found him "able to save to the uttermost all that come to God through him." As she fully accepted Christ, the Lord as fully accepted her; her sins were pardoned, the Spirit of adoption bore witness to her acceptance, and she could look up and see the glory of God in the face of Jesus Christ, and behold him reconciled unto her, not imputing her trespasses. Her full heart now cried, "Abba, Father, my Lord and my God!" and the kingdom was set up in her soul, which is "righteousness and peace and joy in the Holy Ghost." Supreme love to the Lord Jesus Christ became the vital principle and ruling passion of her heart, governing every faculty, and circulating through every feeling; a love, which grew with increasing years, and gave an animation of its own character to the very tones of her voice and lineaments of her countenance. By this vital principle she was prompted to fix the gaze of admiration upon the person and offices, the character and work, of the Lord Jesus Christ; her heart, also, glowed with ardent gratitude. She saw, she felt, something of the unspeakable obligations under which she was placed to the Lord Jesus. She saw the sins he had pardoned; she saw, too, that she was surrounded by a multitude of tender mercies; she saw the "wrath to come," from which the Lord had saved her; and, looking upward, she saw the throne, the crown, the kingdom, and Jesus waiting to bestow this eternal weight of glory. And then, what added strength to this flame of gratitude was a deep and lively apprehension that all this prevention of evil, all this provision of good to be enjoyed through time and eternity, flowed from the love of God, and the blood of the Redeemer; and, with these views, living through her soul, she exclaimed, "Unto him that loved me, and washed me from my sins in his own blood, and made me a King and Priest unto God; unto him be glory and dominion for ever and ever. Amen!" Her love, therefore, rested in the Lord with complacency and delight. She deeply experienced the rest of faith and love, because her faith and love were centred and settled in Christ. In the infinite fulness of Christ, she saw an all-sufficiency in which her soul might rest and expatiate. Thus did she see that there was no evil but Christ could remove it; no want, but he could supply it; no blessing that an intelligent and immortal soul could enjoy, but out of his riches in glory, his fulness of love, he could impart it. She was enabled, therefore, always to say, "Whom have I in heaven but thee! and there is none upon earth that I desire besides thee." Nor was this love idle. Supreme and ardent as it was, it did not express itself as though she loved in word only. It sweetly prompted her to a universal and persevering obedience to the laws of Christ. Nothing would sooner raise a holy indignation in her soul than to hear any one insinuate that Christ was a hard Master. She knew the contrary. She knew that all his laws were, like himself, "holy, just, and good;" and

that "in keeping of them there is great reward." And we may mention, as another effect of this holy principle, her love for the Ministers of Christ. She "esteemed them very highly for their work's sake." Insinuations and reflections, which had a tendency to lower their character, and so to hinder their usefulness, touched, as it were, the very nerve of her soul. She knew that such things constituted a heaven which at least embittered, and sometimes poisoned, what ought to be "the unleavened bread of sincerity and truth." She received those who were sent to her in the order of Providence as "the messengers of the churches, and the glory of Christ," and "hungering and thirsting after righteousness," she "desired the sincere milk of the word, that she might grow thereby," being careful to receive it in a right spirit, even the spirit of meekness, "the engrailed word, that was able to save her soul." Indeed, all the ordinances of God were her "banquet-houses." She readily could say, with truth, "Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth." Though living upwards of a mile from the church, as long as she was able to attend, it was seldom that her accustomed seat was vacant. Nothing, indeed, but absolute necessity could prevent her attendance. The public worship of God—the peculiar opportunities of spiritual refreshment which the society to which she belonged abundantly supplied,—she conscientiously observed as duties, and greatly enjoyed as privileges. Nor did she regard the sacrament of the Lord's supper as an ordinary duty, to be treated in an ordinary manner. She believed that it could not be validly neglected without great guilt and loss, and that it could not be properly attended without great gain. With his dying voice, she knew her Lord had committed this solemn service to the affection and fidelity of his church. She heard the command, "Do this in remembrance of me," and it was her joy to obey at every opportunity. Her love and zeal were eminently conspicuous in her earnest desire for, and supreme delight in, the salvation of souls. She watched for souls; she wept for souls, she agonized in prayer for souls. In her humble sphere she laboured for souls. She could not behold the sins of others without feeling and compassion. The oaths of the bold blasphemer made her shudder to the very centre of her heart. She groaned in spirit when she saw the Sabbath-breaker sinning against his own soul, and turning blessings into curses. But she was most affected by the declensions and backslidings of professors. She wept for them in secret places, because they had not only sinned themselves, but made others to sin; and if an opportunity were presented, she could not keep silence, but would solemnly warn them, and that with tears that spoke her sincerity, to "remember whence they had fallen, and to repent, and do their first works." In some cases she had the peculiar pleasure of plucking these "brands from the burning." In more than one instance it pleased the Lord to use her as an instrument "To turn them to a pardoning God, And quench the brands in Jesus' blood." In the year 1797, following, as she believed, the leadings of divine Providence, she engaged in the service of that venerable saint, the late Mrs. Deane, of Whitkirk. Her fellow-servant was also a deeply-pious young woman, and they both enjoyed peculiar privileges while dwelling under that favoured roof. Mrs. Deane was so infirm that, though the church was not far distant, it was very difficult to get her there; and, as her hearing was far from good, she could not hear much of the service; and though she could join in the prayers, yet the sermon was lost to her. The servants were induced to propose to her to have preaching on Sunday evenings in the front kitchen, and to this she readily consented, attending as long as she was able, and finding the service very profitable. In the year 1807 she died in the Lord. A short and interesting account of her was inserted in the Wesleyan Magazine, for 1808. In the year that Mrs. Deane died, our late sister entered into the marriage state with her present bereaved husband, who was then head-farmer to the Vicarage of Irwin; and since, successively, to the late Marchioness of Hertford, and to Lady W. Gordon. Thirty years then passed rapidly

along, without any particular incident; though every year was crowned by the "lovingkindness of the Lord." This, both herself and her husband gladly acknowledged. Her constant cry was, "What shall I render unto the Lord for all his benefits towards me?" Thank-offerings always constituted an important portion of the morning and evening sacrifice. The fire appeared, indeed, to be ever burning on the altar, and it was as if the incense of praise and thanksgiving filled the house with "an odour of a sweet smell." The writer of this memorial can truly say, that he never bowed his knee under that roof, but he could say,

"Lo! that is here let us adore,  
And own how dreadful is this place!"

Thus did Mrs. Bywater journey on in the pilgrimage of life with little variation, and with scarcely any interruption from sickness, till the spring of 1837, when she had already arrived at a good old age, and was full of years. She then found that the silver cord began to be loosed, and felt that the descent to "the house appointed for all living" became steeper, and her own movement towards it could not be mistaken. She said to the writer in the month of March, that she believed her constitution was breaking up, as she experienced increasing debility, and though she had no particular pain, yet her appetite failed, and she was no longer the strong woman she had been. The water did not see her again for about two months, and he then found her wholly confined to her chamber, and partially to her bed. Speaking of her religious experience, she said, that she had not those overflowsings of joy which some had possessed, but that she had "peace, constant, solid peace." She was reminded that that was the legacy which Christ himself bequeathed to his disciples. "Peace I leave with you, my peace I give unto you," not as the world giveth, give I unto you." Her heart seemed to glow at hearing the name and words of her blessed Lord, and she replied by "blessing his name." The writer saw her again in a few weeks, and found her somewhat revived. Reminding him of their former conversation, she said, very impressively, as well as very pleasantly, "I have possession of my legacy yet." On Tuesday, July 11th, he went purposely to see his old and valued friend once more. She was evidently sinking fast "in age and feebleness extreme"; but her soul was delightfully animated. She took a rapid review of "all the way by which the Lord had led her for many years in the wilderness;" and the pleasure of the recollection was almost more than her debilitated frame could bear. A person in the room observing that, "after she had served the Lord for so many years, he would not forsake her now," she instantly replied, "Say nothing of my poor services. I have nothing to say but what Mr. Wesley said on his death-bed:

"The chief of sinners am,  
But Jesus died for me!"

Another verse, by the same Christian poet, was then repeated to her:

"When from the dust of death I rose  
To claim my mansion in the skies,  
Even then this shall be all my plea,  
Jesus hath lived, hath died for me."

She quickly answered, with gasping breath, "Yes; that, that, is all my plea,—'Jesus hath lived, hath died for me.'"

Some verses of a hymn were then given out; and, among them,

"O what are all my sufferings here,  
If Lord, thou count me sweet  
With that seraphic heart I appear,  
And worship at thy feet!"

She joined in the delightful employment with all her soul, and with her little remaining strength; and when the friend who gave out the hymn paused, thinking she was too weak for such an exercise, she herself, with all the emphasis of which she was capable, gave out the verse,—

"Then let us lawfully contend,  
And fight our passage through;  
Bear in our faithful minds the cross,  
And keep the prize in view."

It was a blessed service to all who were present. Though they were standing at the door-ports of "the house appointed for all living," yet they felt that it was as "the house of God," and "the gate of heaven."

She now sank very fast, continuing, however, in the same quiet state; till, on Saturday, July 25th, 1837, being in her seventy-first year, she entered into the rest that remaineth for the people of God. Her end was indeed peace, according to the



word of the Lord in reference to the perfect and the upright.

Her remains were followed to the grave by a large number of sincere mourners, who thus testified the esteem in which they held her who had been removed from them.

This was further expressed by the choir of singers belonging to the church, who attended; and, before the mourners had retired, sang, "Happy soul, thy days are ended," &c.

All who stood about the grave seemed as though they were saying in their heart, "Let me die the death of the righteous, and let my last end be like his."

THE WESLEYAN.

WEDNESDAY, DECEMBER 29, 1841.

The return of the season, at which the Advent of our adorable Redeemer is commemorated, is fraught with the most sacred and salutary suggestions. Amid all the perplexities and changes of life and of society, it behoves us to remember our exalted origin and destiny, our circumstances and duties, and to cultivate and exercise piety to God. Formed for religion, by the very constitution which God has given us, man cannot be truly happy, or useful, or safe, but in the worship and service of his Maker. He may gratify his physical appetites with the things of this life; his eye may be charmed with the beauty and grandeur of Nature; his ear may be delighted with sweet and harmonious sounds; a thousand earthly blessings may crown each passing day and hour; but if the light, the harmony, the holiness and happiness of true religion be absent, the mind, which is emphatically the man, is vacant, gloomy and unsatisfied. Seeking happiness in the world and neglecting our Author and our future destiny is spending our money for that which is not bread, and our labour for that which satisfieth not. The design of Christianity is the holiness and happiness of man and the honour of his Creator; it is—as the angels announced it to the shepherds—"glory to God in the highest, on earth peace, good-will toward men;" and as nothing less than the incarnation, death and intercession of the Son of God could achieve this design, how grateful should we be for the Divine condescension and goodness! Redeeming love should be the theme of our meditations, the ground of our confidence and hope, the motive of our obedience, and the source of our consolation, every day of our lives; but the return of the Christmas festival should remind us, with new emphasis and force, that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life." And, while we meditate on subjects so elevated and sacred, it behoves us to "believe with a heart unto righteousness" and to present our "bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." Redeeming love implies man's sinfulness and guilt, and, therefore, calls for repentance and deep humiliation; it proves and illustrates God's wisdom, goodness, truth and power, and demands our heartfelt confidence, thankfulness, and filial love; it proclaims God's purity, and, therefore, imperatively requires our strenuous efforts to be holy and useful; it brings life and immortality to light, and bids believers live and rejoice, as the heirs of an inheritance that is "incorruptible, undefiled, and that fadeth not away."

Falling, as does the present number of our Journal, between Christmas and New-Year's Day, we must be permitted to advert to the latter as well as to the former. We are on the eve of 1842, and are reminded

of the rapid flight of time. Swiftly has the present year fled past; months and days, in quick succession, have come and gone, leaving their impress, for good or evil, on our hearts and lives, bearing their report to heaven, and adding at once to our responsibility and our future retribution. At such a season as this, "tis greatly wise to talk with our past hours;" to examine our hearts and our past expenditure of time; to reflect upon the position and duties, provisionally assigned us; in dependence upon superior aid, to form purposes and plans of future piety and diligence; and "to commit the keeping of our souls unto God, in well doing, as unto a faithful Creator." If the festival of Christmas be fitted to suggest duties, the New Year and its eve are adapted to supply motives. Pausing for none, Time hurries us onward to our final account. The days of some are already in Autumn's "yellow leaf," and the fall cannot be very distant. Others are rejoicing in vernal bloom and vigour, but they should rejoice with trembling. "We all do fade as a leaf." The blighting blast may suddenly sweep over the fairest flowers, and turn the loveliest scenery into desolation and death. "In the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening, it is cut down and withereth." And how swiftly do morning, afternoon, and evening succeed each other! Surely a just appreciation of the brevity and uncertainty of life should powerfully stimulate us to christian vigilance and exertion. Life once gone, and its opportunities and advantages are gone also! Eternity arrived, and endless and unchanging retribution commences its awful or its joyous course! Justly, then, may we affirm—

"No room for mirth or trifling here!"—  
"Nothing is worth a thought beneath,  
But how we may escape the death,  
That never, never dies;  
How make our own election sure,  
And, when we fall on earth, secure  
A mansion in the skies."

In connexion with these remarks, we may be permitted to remind our readers of the important duty of remembering the poor. At this season, many, perhaps, are suffering from cold and hunger, while into the lap of others plenty is poured. That plenty was given to be distributed, not hoarded or selfishly consumed. "The poor we have with us always," and we should always relieve them. Benevolence is at once a duty and a delight—the benevolence of a renewed heart, an enlarged understanding, and a liberal hand. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

An invitation "to commence the New Year by uniting in a general concert for prayer for the outpouring of the Holy Spirit, on Saturday, the 1st of January," dated "Liverpool," and subsigned "James H. Stewart," has been lately published. It adverts to a similar invitation given a year ago, glances at the religious condition of the world, and suggests the best mode of conducting the services of the Concert.

We have received the 11th and 12th numbers of the Canada Gazette, which has been obligingly sent us. It is "published by authority," at Kingston—Messrs. S. DEXTERSHIRE and G. DEXSBARATS, Printers. The typographical execution is neat.

A letter from the Rev. Geo. Scott appears in the London Watchman of Nov. 24, announcing "the Inquisition re-established by the Agents of the Atlantic Royal Mail Steamers." It seems these Agents have decided on purchasing the Ministers of the

Gospel to hold Divine service on board of those Boats, except such as belong to the Established Churches of England and Scotland. No ministers from the United States—not even Protestant Episcopal, bishops or presbyters,—are permitted to officiate. This is Popery, bigotry, and petty tyranny, with a vengeance. We hope that public opinion and conduct will put down this despicable modern imitation of Dionysius.

"Man, vain man,  
Dressed in a little brief authority,  
Plays such fantastic tricks, before high heaven,  
As makes ev' angel weep."

Capt. McKellar, of the Caledonia, has sacrificed his interests to his conscience by resigning his situation. We shall, probably, return to this subject in our next.

The London Watchman of Nov. 10th brings us the melancholy intelligence of the death of the Rev. Josiah ESTWICK, sen. His name and excellence are known to thousands. Some particulars in our next.

The poetic selections from the Imperial Magazine, kindly sent us for insertion, have been received too late for the present number.

We are indebted to the kindness of an esteemed clerical friend for the selections entitled—"Ecclesiastical matters—Opinions of British Reformers and Divines."

We have received "Occasional Paper," No. 6, and design to give some extracts from it in our next. We formerly remarked at some length upon the design and operations of the "French Canadian Missionary Society," by whom this paper is issued; and we shall be, at all times, most happy to forward, according to our power, the interests of so excellent an institution.

The Rev. R. W. Sibthorp, Clergyman of the Church of England, in the Isle of Wight, some time ago became a Puseyite and has recently embraced Popery. Such is the natural and necessary tendency of Puseyism. The progress of error is downhill, and it appears Mr. S. has reached the bottom.

We learn from the Watchman that the Rev. Michael Solomon Alexander has been consecrated a Bishop of the United Church of England and Ireland in Jerusalem, by the Archbishop of Canterbury, assisted by the Bishops of London, Rochester, and New Zealand. The high-toned "Successionists" are mightily displeas'd at this, as there are episcopal succession and authority in Jerusalem already. Sinners may perish, but the forms and opinions of "Successionism" must not be infringed: Thus men "strain at a gnat and swallow a camel."

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, Selley, and Sunday.—some of whom will attend each appointment:—

Table listing missionary meetings with columns for location, day, and date. Locations include Kingston, Belleville, Aldersville, Rice Lake, Peterboro, Whitby, Pickering, Toronto City, Milliken's, Woodstock, Whitchurch, Hamilton, Bradford, Oxford, Adelaide, St. Clair, Sandwich, Amherstburg, Colchester, London, and Guelph.

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 19th, 1841.

Civil Intelligence.

FURTHER EXTRACTS OF LATE NEWS BY THE ACADIA.

ACCOUCHMENT OF HER MAJESTY THE QUEEN OF ENGLAND.—BIRTH OF A PRINCE.—The nation's hopes and expectations are realized: Her Majesty shortly before eleven o'clock on Tuesday morning, the 9th inst., was safely delivered of a son.

Her Majesty was taken unwell at about seven o'clock, and immediately afterwards information was sent to the Home-office and instructions given to summon the immediate attendance of the Archbishop of Canterbury, the Bishop of London, Sir Robert Peel, the Lord Chancellor, the Duke of Wellington, Sir James Graham, and other great officers of state, who lost no time in repairing to the palace. The cabinet ministers were attired in the Windsor uniform.

It was not supposed that Her Majesty's accouchment was so near at hand; but on the first symptoms manifesting themselves every preparation and every arrangement for so important and interesting an event—an event to which millions of Her Majesty's loyal subjects had been looking with the greatest anxiety—were made, and not a moment was lost in sending notice to the sovereign's mother and the other branches of the royal family.

The Duchess of Kent arrived at Buckingham Palace exactly at nine o'clock, and immediately repaired to the room of Her Majesty, who was at that time attended by Sir James Clark, Dr. Locom, and Mr. Blagden. Prince Albert was not in attendance, and manifested the most intense interest in the important event, which it was now evident was about to take place.

In the room adjoining, the great officers of state and cabinet ministers were assembled, and immediately on the birth of the Prince the royal infant was carried by the nurse (Mrs. Lilly) and shown to them, when a declaration was signed by those present as to the birth of an heir to the British throne.

Sir Robert Peel, the Earl of Aberdeen, Sir James Graham, and the other cabinet ministers, left the palace shortly after eleven o'clock, when instructions were immediately given at the council office to summon a privy council, to be held without delay.

At the council the Archbishop of Canterbury was requested to prepare a form of prayer and thanksgiving (to be used in all churches and chapels) to Almighty God, for the safe delivery of Her Majesty, and the birth of an heir to the British throne.

On Tuesday night many of the tradesmen of the metropolis testified their loyalty towards Her Majesty, and their joy upon the truly auspicious event of the birth of a prince, by illuminating their houses. Although the time for preparing the lamps, erecting the apparatus, &c., was short, some of the illuminations were tasteful, if not magnificent. The bells of the various metropolitan churches rung merry peals as soon as the important event was known, and continued ringing the whole of that day and the next. The Park and Tower guns were fired, and the news was received throughout the country with the utmost joyousness.

Prince Albert's surname, and, of course, that of the sovereign and heir apparent is, we believe, BUZZIC.

The late Rev. Dr. Nott, of Winchester, has left to the Society for Propagating the Gospel in Foreign Parts £6,000, to be expended in building churches in Upper and Lower Canada.

Two government commissions have been announced, to the labours of which much public importance is attached. The one regards finance and commerce; the other, the administration of justice in equity suits. The first is to have Lord Granville Somerset at its head, assisted by Mr. Gladstone, Vice-President of the Board of Trade, Mr. Bingham Baring, Mr. Milnes Gaskell, and Mr. Fringle, the latter gentleman belonging to the Treasury department. The second commission is formed as follows:—Lord Langdale, Master of the Rolls, being at the head, assisted by Mr. Vice-Chancellor Wigram, and Mr. Pemberton, the eminent chancery barrister.

The exchequer bills fraud continues to be a source of great uneasiness among bankers, and other men of large business in money. Nothing has yet been made clear upon the subject.

A committee appointed by the Master-General of the Ordnance, and presided over by Col. Peel, Sir Robert's brother, is busily engaged in inquiring into the origin of the disastrous fire at the Tower of London. It is believed that the fire was not accidental.

The accounts from the manufacturing districts continue to be extremely unfavourable. Failures are frequent, prices low, and the condition of the operatives is becoming more and more deplorable.

The government, it is said, have the question of emigration, as a partial remedy for the prevailing distress, under consideration, and the subject is undergoing discussion in the metropolitan papers. The Morning Chronicle approves the suggestion, but the Globe postpones it to the repeal of the corn laws.

The yield of wheat is expected to be much better than was calculated upon at the close of the harvest, but still it is evident that the produce is decidedly deficient, both in quality and quantity. It will probably prove about one-sixth below an average.

The overland mail from India and China reached London on the night of the 4th, after the departure of the last steamer, and the Levant mail arrived on the 17th.

The hutcheries and disturbances in Spain are almost at an end. There is now little doubt that an European congress will immediately take the affairs of that country in hand. In the mean time, Espartero has suspended the allowance guaranteed by Spain to Queen Christina.

CHINA.—The intelligence from China, which in our last came down to the 20th of June, extends up to the 21st of August. The truce, singularly enough, continued unbroken from the 27th of May till that date.

The bulk of the Canton ransom money had been despatched by Her Majesty's ships Calliope and Conway—the former carrying two and a half millions of dollars to Calcutta, where she arrived in safety on the 5th of August; the latter being entrusted with two millions direct for England.

The Sesostris, with the plenipotentiary and admiral on board, arrived off Macao on the 9th of August, and anchored about four miles from the town. Notwithstanding a delay of two days at Singapore, where she took in 150 tons of miserable coal, she accomplished her voyage in 23 days—being the most rapid on record. At six o'clock the following morning, the Nemesis was alongside, with Captains Elliot and Nias, and Mr. Johnston, to welcome the plenipotentiary. The same day, about two o'clock, the admiral sailed in the Sesostris for Hong Kong, for the purpose of inspecting the condition of the fleet preparatory to an immediate start for the north. He again returned to Macao on the 12th, and went back to Hong Kong on the following day to hasten preparations, accompanied by Sir H. Gough. On the 13th, Major Malcolm was despatched in the Nemesis to Canton, with the announcement of the arrival of the new plenipotentiary, and a copy of the demands of the British government, to be forwarded immediately to the Emperor. So soon as the arrival of the secretary was made known to the Kwang-choo-foo (the Mayor of Canton) this high functionary intimated his wish to receive the despatch in person.

On the 12th Sir H. Pottinger issued a notification, informing the British merchants generally of his intentions, and warning them to keep themselves out of the way of danger. It is a plain, straightforward, manly document. The truce with which Capt. Elliot so unnecessarily tied our hands on the 27th of May, has, singularly enough, been maintained with a show at least of a little good faith on the part of the Chinese, and as long as this lasts, Sir H. Pottinger very properly states that he will hold himself bound by the terms granted by his predecessor; but we hear no nonsense about "great respect for the Chinese, or scrupulous good faith of illustrious individuals;" the authorities are told at once that the slightest infraction of the truce will lead to a renewal of active hostilities within the province, and that it is accordingly to be borne in mind that such an event is not only highly probable, "from the well understood perfidy and bad faith of the principal officers themselves, but also because they are compelled at any moment, by orders from the imperial cabinet, to set aside and disavow their own acts." This is speaking intelligently and to the point; and accordingly the change of feelings produced amongst

the officers of the expedition seems to have been instantaneous and almost magical.

On the 21st the fleet, consisting of nine ships-of-war, four armed steamers, and twenty-two transports, sailed northward for Amoy. The Admiral continues urgent for more river steamers; and the Medusa and Ariadne, of exactly the same armament, with the Nemesis, that is, traversing 32-pounders, left Bombay on the 29th ultimo. A strong force of seven ships-of-war and one steamer, with troops and transports, remains for service at Hong Kong and in Canton river, so that while our principal consideration is directed to points farther north, the people in the southern province will have no want of attention should their conduct require castigation—a contingency more than probable. The land force mustered in all nearly three thousand men. The fleet of transports amounted to forty.

Chusan will not be occupied till the sickness prevalent there in September and October shall have passed over. The expedition to the Yellow Sea will take place as early in spring as the state of the weather will permit.

The British have again been victorious in a conflict with some refractory tribes in Affghanistan. Several Chiefs in different parts of India have placed their dominions under the protection of England.

Government is about to strengthen the fortifications of Gibraltar.

The lords commissioners of the admiralty have directed that in the case of any soldiers who may be temperance men, being embarked on board her Majesty's ships, or troop-ships, or in transport or freight ships, such non-commissioned officers or privates shall be allowed double rations of sugar, cocoa, and tea, for each ration of spirits stopped.

According to a statement just completed, it appears that the balance of Cash and securities placed to the credit of the various accounts in Chancery amounts to the extraordinary sum of £42,000,000 and upwards. Liverpool, Nov. 1, 1811.

GREAT CONSERVATIVE TRIUMPH AT LIVERPOOL.—The Conservatives achieved one of the greatest victories ever gained by their party in this town. The municipal election took place to-day, and out of sixteen wards they carried thirteen by large majorities, the Reformers gaining only three, which will give the former a large majority in the town council, and consequently the civic chair will be filled for the first time for six years by a Conservative.

Chaplains to the Lord-Lieutenant of Ireland.—The following is a list of the names of the Chaplains of His Excellency the Lord-Lieutenant;—First Chaplain, the Very Rev. Doctor Vignoles; Chaplains, the Provost; Deans Clogher, Ardagh, and Lisimore; Archdeacons Dublin, Emily, Leighlin, Derry, and Clogher; Rev. Doctors Elrington, O'Brien, Wall, and Singer; Reverends Robert Daly, William Cleaver, W. A. Butler, Spencer Knox, J. Brownlow, Luke Fowler, Thomas Drew, Archibald Douglas, Beresford Johnstone, Hugh Usher Tighe, Horace Newinan, Samuel O'Sullivan, J. Lefanu, Hamilton Verschoyle, H. O'Brien, William Higgin, George Truelock, F. Chamley, Thomas Carpendale, J. Connell, and Fieldon Morrison.

Letters from Amsterdam mention a very large sale at Rotterdam of Java tea, of which about 3000 chests were sold for about the same price as the China leaf. Formerly very small quantities of this article were sold at a time, and, as was supposed, more as a matter of curiosity than for actual use. Now, some of the judges of tea in Holland have been heard to remark that they consider the Java tea equal to, if not better than that of China, with the advantage that it will be found impossible to mix inferior with superior sorts.

Sir Gordon Bremer, and Captain Elliot of Chinese nationality, have arrived at Falmouth in the Great Liverpool.

Lieutenant Col. George Macdonald, half-pay 16th Regiment, a veteran officer of 35 years full pay service, has accepted the appointment of Governor of Sierra Leone.

The New Zealand Company have declared a dividend of ten per cent. The surplus of assets exceeding the liabilities of the company is said to be £138,943 13s. 7d.

On Wednesday week the directors of the E. I. Company gave a grand dinner at the London Tavern to Lord Ellenborough, the newly appointed governor general. All the ministers, especially the Duke of Wellington and Sir R. Peel, were loudly cheered, both

on their arrival and when they left, by the crowd outside the tavern.

The Duke of Northumberland has recently given the liberal donation of £2000 to the Metropolitan Churches Fund. It is the second donation that the Noble Duke has made to that fund.

A recent discovery of jewels in the Exchequer-office has been the subject of much conversation in the metropolis. The treasure found is said to be of considerable value, and according to all appearances it has been hid for 150 years—plainly for more than a century. The most probable surmise is, that the jewels were pledged to the regent either of Charles II, or James II.

The Rev. A. Mayall, D.D., has been appointed to the professorship of Hebrew and Rabbinical Literature, in King's College, London, vacant by the resignation of Professor Alexander, the bishop of the united church of England and Ireland in Jerusalem.

Admiral Sir Robert Stopford has received from the Emperors of Austria and Russia, and also from the King of Prussia military orders and honours next in rank to the highest grades that are ever given to subjects, with the exception of such eminent persons as the Duke of Wellington.

Orders have been received at Portsmouth Dock yard to get twelve ships ready for sea immediately, four of them to be of fifty guns each.

There is no *Brevet*, but Prince Albert has, by her Majesty's commands, written to the Horse Guards and to the Admiralty, requesting a list of officers who from meritorious services are entitled to promotion, with a view of bestowing on them some mark of royal favour in commemoration of the birth of the heir of the throne.

CHINA.—As we anticipated, the present British Ministry, mindful of the Duke of Wellington's maxim, that Great Britain may not wage a little war, are augmenting materially the forces already destined to act in China. According to accounts from Portsmouth, of the 13th ult., Major General Lord Saltoun, C. B., K. C. H., whose services in the Peninsula and at Waterloo were eminent, is appointed to second Sir Hugh Gough in the expedition. His Lordship takes out with him the 98th Regiment and detachments of other regiments in addition, to the amount of 2,000 men. The 87th Regiment, from Mauritius, and the 50th Regiment, from Calcutta, will also proceed on this service, and a company of artillery embarks immediately from England, to augment his Lordship's reinforcement. All the men of war destined for these distant operations were to lend their aid in conveying men and stores—namely, the Belleisle, Apollo, Resistance, and Sapphure, troopers; the Malabar, 72, L'Aigle, 50, Isis, 50, Belvidera, 42, Pique, 36, North Star, 26, Spartan, 26, Hazard, 18, and Heroine, 16.

The North Star, also destined for China, was ordered to take on board, in addition to her armament, two shell guns. She was also to be supplied with an additional number of rockets and other ordnance stores. She was to proceed to Singapore.—N. Y. Cour. and Enquirer, December 11th.

Sir Charles Bagot, Governor General of Canada, it is expected will arrive in this city in the course of the ensuing week. He was to sail from England in the *Illustrous*, 74 gun ship, Capt. Freskine, for the port of N. Y., on or about the 15th November. Capt. Bagot, of the Royal Navy, accompanies him as private secretary. His family will join him in the spring.—16.

UNITED STATES.—The following epitome of the census of the United States, prepared from the official tables laid before Congress, is taken from the New York Journal of Commerce:

Table with 2 columns: Category and Count. Includes FREE WHITE PERSONS (Males 7,240,266; Females 6,990,842; Total 14,159,108), FREE COLOURED PERSONS (Males 196,467; Females 199,778; Total 396,245), SLAVES (Males 1,346,408; Females 1,240,806; Total 2,587,213), and Total aggregate 17,082,568.

A BOAT OVER NIAGARA FALLS.—The Buffalo Commercial Advertiser states that

a boat containing three men, went over the Falls of Niagara on the night of Monday, the 24th ultimo. They had started from Schlosser, at O'Oriskany, intending to cross over to Hudson's tavern, two miles above Chippawa. Shortly after they left the shore, they from the river were heard at Field's tavern, near by, but excited no attention, as similar noises are very common in that quarter, from boatmen passing to and fro. No suspicion of the accident was had until Thursday, when inquiry being made, and on Friday, actual evidence of the fate of the boat and of devoted crew, was presented in the form of a found in the eddy below the Falls. It is supposed that the boat was struck by a whirl, and being heavily loaded, the wretched men on board being swept by the rapids, were sent down the American rapids and over the terrible precipice below. The names of two were John D. Kelley and John York, and the other was a stranger, who had merely taken a passage for Canada. Part of one of the mangled bodies is said to have been found.

ST. JOHN, NEW BRUNSWICK.—The New Brunswick Herald, of the 24th inst., states that a most unholocaustic attempt had recently been made to destroy this city by fire. The town had been applied to Trinity Church, the Mechanics Institute and other buildings, but, owing to timely alarm and exertions, the buildings were saved. The late awful fire, in this place, was, it appears, the work of an incendiary. The Brunswick Herald says:—there is indeed in our community an organized gang of abandoned miscreants, to whom the destruction of a whole city, and the ruin and distress of the tens of thousands of inhabitants are as nothing, when weighed against their diabolical thirst for plunder and the lust of enriching themselves by the miseries of their fellow-creatures."

CANADA EAST.—Odelltown.—On the morning of Wednesday last, shortly after four o'clock, intelligence was conveyed to Captain Sweeney, of the Montreal Cavalry, stationed at Odelltown, that the barn of Mr. Gibbons and Mr. Van Vleet, near the line, were on fire. Captain Sweeney lost no time in repairing, with a detachment of his troops, to the spot; but such was the rapidity of the flames that he arrived too late to be able to extinguish them. He was, however, able to collect sufficient information to lead to the discovery, though not the apprehension of the perpetrators of the diabolical act. On returning to his barracks, Capt. Sweeney discovered, that Mr. Odell's barn had also been set on fire; and immediately apprised the owner and his family of the calamity. But notwithstanding every exertion to allay the fury of the flames, the whole buildings, with their contents, were completely destroyed. Among the latter were a number of horses, waggons, and a quantity of hay.—Montreal Gazette.

TORONTO.—The premises of Messrs. Jas. Good & Co. in Yonge-st., occupied as a foundry, with some of the adjacent buildings, were destroyed by fire on the evening of Monday the 20th inst. Effective aid was given by the Fire Companies and by the Mayor and city authorities.

PREVENTION OF FIRES.—We think the caution and suggestion of the following article of so much general utility as to lay it before our readers:—

To the Editor of the Toronto Herald.

Sir:—Many persons use fire boards for the purpose of closing up their chimneys, during the winter, sometimes to chimney into which stove pipes enter, or into which flues from another part of the house, where fires are used, or into which stove-pipes run; in either of these cases the practice is equally dangerous. Fire will communicate with collections of soot more or less in every chimney, and burning fragments often fall down, and if, by the carelessness of servants or others, pieces of paper or other inflammable material be left in the fire-place, or if the burning soot falls near the fire-board, a conflagration is the result.

The remedy I would recommend for this evil is to have all fire-boards lined with iron or tin, which may be done at a trifling expense, and indeed I think it is a matter deserving the notice of the City Magistrate, for however careless an individual may be of his own property he has no right to jeopardize the property, and lives of his neighbours, by a foolish contempt of danger.

I am, Sir, yours, P. W. G. G. G.

Religious and Missionary Intelligence.

COLONIAL BISHOPRIC.—We are happy to state that the plan determined upon by the archbishops and bishops for the establishment of new colonial bishoprics, will soon be carried into effect to a considerable extent. The Bishop elect of New Zealand, whose bishopric stands first on the list, will be consecrated in the course of a few days, and will take his departure for his distant diocese in the ensuing month, accompanied by several clergymen whom he has selected to assist him in his important work. Arrangements are also in progress for the immediate establishment of two bishoprics for the countries of the Mediterranean, one, as originally proposed, to have his principal residence at Valletta, in Malta, the other for Palestine, to reside chiefly at Jerusalem. With regard to another of the proposed new bishoprics, namely, British Guiana, it is understood that advantage will be taken of the vacancy occasioned in the see of Barbadoes, by the resignation of Bishop Coleridge, to provide for it either wholly or in part out of the revenues of that see, of which it at present forms a part. No announcement has yet been made from authority respecting the persons who are to be appointed to any of these new sees, except in the case of New Zealand, of which the Rev. G. A. Selwyn is now the bishop elect.—Ecclesiastical Gazette.

SHEFFIELD.—The Evangelical Churchmen of Sheffield have purchased the next presentation to the vicarage of that place for about £2,000, to prevent the installation of a Puseyite vicar.—Cheltenham Gazette.

ANTI-PÆDOBAPTISM RENOUNCED.—The Rev. Joseph Redmayne, who has ministered for several years in an ancient Baptist chapel in the neighbourhood of Wotton, Cumberland, has recently renounced Anti-Pædobaptism, having taken his three unbaptized children to the Rev. Mr. Walton, of Blennerhassett, and, stating his deliberate change of sentiment, requested for them Christian baptism, which was readily administered. Having held possession of the trust deeds of the place where he preached, he has resigned them to the custody of the Baptist minister of Carlisle, as he, by the above act, withdraws from the Baptist denomination.—Watchman.

THE SCOTTISH CHURCH QUESTION.—We are extremely happy to have it in our power to intimate that the Cabinet and the Church of Scotland are coming to a right understanding on the subject which has so long agitated and distracted that Church and kingdom, and we are happy to believe, that in the exercise of that moderation which is a Christian grace, the question will be satisfactorily adjusted at the meeting of Parliament in February next. We see the Lord Advocate, on the occasion of his re-election for Bute, announced the fact in terms the most unqualified. And while we have reason to think that this announcement is characterized by a degree of the license which is a frequent accompaniment of election orations, we know that Ministers see the necessity of a settlement of the question and are disposed, not to say prepared, to found their measure upon the spiritual independence of the Church—that independence to be secured by statute, in terms satisfactory to the Commission of the General Assembly. In short, in this, as in all other important interests, we believe the country will soon perceive and feel the difference of having a Government in reality—not pretending to but actually exercising its high functions.—Record.

SCOTTISH EPISCOPAL COLLEGE AT PERTH.—In our last number, we gave an extract from the Correspondence of the Dundee Warder, stating that "Puseyism, in its rankest form, is the theology to be taught in the intended University." It appears, however, that the Rev. A. Lendrum has addressed a letter to the editor of the same paper contradicting the above statement. He says, "the proposal" to found a college "has nothing to do with the party dissensions in the Establishment, any more than it has with the crises of party politics. It is supported by men of all parties and of every shade of sentiment. . . . It is more than probable that several distinguished men will be brought from the English Universities to carry out the system of education that will be adopted; but that they will be Puseyites, any further than the sentiments of Pusey are in accordance with the doctrines of the Church of England, is an assertion without the slightest foundation."

ADVANCE OF EPISCOPACY IN SCOTLAND.—During the last few years, episcopacy has made rapid advances in Scotland. The proposed college at Perth will, no doubt, to a certain extent, affect the interests of the Scottish universities, as well as serve to promote those of episcopacy.—Glasgow Courier.

FRANCE.—CALAIS.—The Anniversary of the Calais Branch Wesleyan Missionary Society took place here on Sunday and Monday, the 10th and 11th inst. The Rev. M. Young, of London, preached the preparatory sermons. On the Monday evening, the Missionary Meeting took place; Mr. J. Taylor in the chair. The meeting was addressed by two Ministers of the Church of England, the Rev. Mr. Lyon, and the Rev. Mr. Young, whose heart-stirring address produced an extraordinary feeling on the crowded and attentive audience. The collections amounted to the sum of £187s. 2d., upwards of 77 more than the collections of last year. On no former occasion has there been equal interest excited among the Wesleyans at Calais; and the neat little chapel, (which has been newly painted,) being crowded with most attentive hearers, was indeed an imposing spectacle to the friends here, accustomed to "the day of small things." The amount raised by the Calais Branch, for the past year, is £177s. 2d. On the day following the meeting, a respectable gentleman presented to the chapel six handsome metal plates, which he had lent for the purpose of making the collections. A missionary feeling has been awakened here, which, it is hoped, will continue to spread and grow. The state of the congregations, societies, and schools, on this station, is, at present, encouraging.—Watchman.

WESLEYAN ENERGY.—An English correspondent of the Christian Watchman, who has shown an invidious spirit towards the Wesleyans, makes the following remarks on their missionary energy. What an example are they for the imitation of American Methodists. According to this writer the deficit of the Wesleyan treasury is more than \$130,000. Ours is but \$50,000. They, with starvation stalking through the land, do not stop to retrench, but trusting in the God of Israel, go to work and vanquish their embarrassments, while we call home God's heralds in despair, and call upon the people in vain. Why is it thus? There are two reasons; first, we are not as liberal as our poorer brethren of England. The disparity between us in this respect is amazing; second, we have not their system in our missionary plans. Their system is the secret of their success. We have never had a uniform one, and we never shall succeed till we have one. The board at New York have announced one; it was modelled by an Englishman on the English plan. Shall we adopt it? We repeat, shall we adopt it? Some societies will, but alas, we fear that our characteristic irregularity will defeat the design. We love Methodism, and have always been sanguine of its capabilities, but we confess our despair of the success of this noble project, unless a stronger disposition to sacrifice established and local arrangements, exists through the church generally, than we have found where we have exerted our humble influence for this improvement. Men of God, up and to the work. Wait not for each other. But enough, here's the quotation:—"The deficit of the Wesleyans amounts to £6,000 more than would content us as our whole income! They have just been holding their annual meeting at Leeds, the centre and metropolis of our fast decaying woollen manufactures. The secretaries reported the local receipts for the year at considerably more than the year before, and the anniversary collections on the spot amounted to £450. Not content with this, they set to work to see what could be done with a view to reducing the society's debt. One individual presented £1000 for this purpose, and the rest pledged themselves to make it £3000 by May next. Manchester, Sheffield, Birmingham, and other large towns will, in spite of the depression of trade, follow this spirited example, and the whole debt will thus be wiped off. Truly, the Wesleyans are a wonderful people."—Zion's Herald.

SUNDAY SCHOOLS.—We learn from the Philadelphia Repository, the following facts respecting Sunday schools:

The first Sunday school was formed by Robert Rakes, in Gloucester, England, some time in the year 1781 or 82.

The plan of gratuitous instruction was adopted by Mr. Wesley, among his own people, in the year 1785.

The first Sunday school in this country was established by Bishop Ashbury, among the Methodists in the south. This was in the year 1786.

They were introduced into Philadelphia in 1791 and into New York probably in 1816.

The gratuitous system is said to have been first adopted in America by Robert May, in 1811. He formed a school upon his plan in the Northern Liberties, Pittsburgh, however, claims to have had such a school in 1809.

Regular Sunday schools were introduced into New England, it is thought, some time about the year 1816.

Mr. Rakes paid his teachers a shilling a day. Other teachers received thirty-three cents, and some as high as two dollars a day.

It is now sixty years since the first school was opened, and who can calculate the amount of good that has been accomplished! But the system is yet in its infancy. It is destined, under God, to create an entire revolution in the moral world.—Ib.

THE FOREIGN EVANGELICAL SOCIETY.—The Committee have sent out with the Rev. Mr. Scott the sum of \$450, to be appropriated, in part, to the support of two city missionaries in Stockholm, and in part to sustain the mission among the Laplanders.—Ib.

ST. JOHN, NEW BRUNSWICK.—The New Methodist Chapel in Carleton was opened for Divine Worship, Sunday last. The services were conducted by the Rev. Messrs. Temple, Bamford and Wood, and are stated to have been extremely appropriate to the occasion, and were listened to with the utmost attention by large congregations. The building, which was erected under the superintendence of Mr. Wm. Heatheav, from a Plan gratuitously furnished by Mr. John Cunningham, Architect, has a very neat appearance; it is 60 feet long, 45 feet wide and 27 feet posts; and is very creditable to all concerned. On Monday evening a sale of the Pews took place, when the preference of those disposed of realized £309.—St. John N. B. Courier.

WESTERN CANADA—TORONTO.—The new Wesleyan Chapel, in Lot-street, in this city, was opened for divine service on Sunday, the 19th inst. The morning service, commencing at eleven o'clock, was conducted by the Rev. M. Richey, A. M., the theme of whose discourse was our Lord's transfiguration. The Rev. J. G. Manly conducted the afternoon service, founding his remarks on the Psalmist's joyous and grateful acknowledgment—"The lines are fallen unto me in pleasant places; yea I have a goodly heritage"—and showing the applicability of these words to temporal, national, and religious privileges and blessings. The Rev. J. Stinson, Chairman of the District, officiated in the evening, and drew the attention of the congregation to the important declaration—"Where two or three are gathered together in my name, there am I in the midst of them"—appropriately exhibiting the objects of Divine worship and some of the inducements and encouragements to the observance of its institutions. The Chapel, which is built of brick—40 feet long and 36 feet wide—and is a neat and comfortable edifice, was filled with large and attentive audiences. The Choir of George-street Chapel kindly and effectively rendered their services in the morning and afternoon. The collections amounted to upwards of £16, currency.—The whole of the pews have been subsequently taken; and, in fact, the applications have exceeded the amount of accommodation from those in George-street and Yorkville, the extensive population by which it is surrounded, and the zeal and activity of the trustees and friends on whom the management of its interests in a good degree depends, we have reason to hope and believe that, by the Divine blessing, it will prove an eminent means of spiritual benefit to the vicinity in which it is erected.

HAMILTON—DEDICATION OF THE NEW BRITISH WESLEYAN CHAPEL.—On Sunday the 5th inst. the beautiful Brick Chapel recently erected in this Town for the use of the Wesleyan Methodist Congregation, in connexion with the British Conference, was solemnly dedicated to the worship of Almighty God. The morning service was conducted by the Rev. Joseph Stinson, Chairman of the District, who preached from James iv., 8. The rich effusions of evangelical sentiment—and the earnest and deeply affecting appeals to the heart with which this admirable and very appropriate discourse was replete—were evidently duly appreciated—powerfully felt; and will doubtless long be remembered by the attentive and highly respectable congregation who had the privilege of listening to them. The Rev. Gentleman delivered another excellent discourse to a still larger audience in the afternoon with the same happy effect, from 1st Cor. iii. 16. In the evening the Rev. Matthew Richey, M. A., preached from Col. i. 14, 15. The spacious edifice was now found to be "too strait" for the multitude of persons who were desirous of hearing "the word of life"—every pew was thronged, both the aisles and altar were completely crowded, so that numbers were obliged to stand during the whole of the service, yet the inconvenience seemed to have been scarcely felt, so great was the interest which the all-absorbing subject of the discourse excited. It was certainly one of the Rev. Gentleman's happiest efforts. The foundation of the Socinian error was swept entirely away by the flood of argumentative eloquence with which it was assailed, whilst the doctrine of "atonement" in all its efficacy and universality, was established upon a scriptural and therefore immovable basis. We trust that the "bread cast upon the waters will be found after many days." The singing on the occasion was very superior and contributed much in raising a truly devotional feeling—and in promoting a spirit of grateful adoration. The collections made at the close of the service amounted we believe to nearly £20, and we are informed that the noble sum of £600 towards the erection of the building has been generously contributed by the people of Hamilton alone. The building is plain and substantial, every way becoming the house of God, and yet chaste and elegant both in its exterior and interior appearance. It is certainly a great ornament to the town, and does great credit to all concerned, especially to the taste of the excellent architect, our esteemed townsmen, Mr. Hutchinson, Clarke.—Hamilton Gazette.

Of the same services, the Branford Courier, with other remarks, says—

The services, which we had the pleasure of attending, were conducted by the Rev. Messrs. Stinson and Richey, in the presence of large and respectable congregations. These gentlemen in the exercise of their well-known and highly appreciated pulpit talents, riveted their hearers while delivering the appropriate discourses prepared for the occasion. The building was filled to overflowing in the evening, and after the thrilling eloquence of Mr. Richey and the captivating voice of melody from the choir, which poured its well-tuned praise to God upon the ear, a collection, which must have been very large in addition to the sums gathered in the morning and afternoon, was taken up. The noble edifice, which has been erected under great disadvantages from the absence of Rev. E. Evans the present pastor of the society, does honour to the heads and hearts of its managers and contributors. It is a substantial brick building and for commodiousness and respectability of appearance ranks among the best places of public worship in the province.

Miscellany.

POPERY AND SPAIN.—Concluded.—All this exasperated the priesthood to frenzy. They appealed to their "Lord God the Pope," and "the man of sin, the son of perdition," answers. On the 2d of March, of the present year, an "Allocution" was read, in a consistory, at Rome, which was afterwards sent to Spain, to be read in all the churches. The pontiff raises, he says, his "apostolic voice." Alas, it is not so loud and terrible as it used to be. But he raises his "apostolic voice," and renews "the injuries done to the Church," by the sanguinary government of Spain, since 1808. He "calls heaven and earth to witness, against whatever has been done in that coun-



try to the detriment of the rights of the church. His "apostolical" dignity had been violated in the person of his Nuncio; who had, in fact, been banished, for acts of direct interference with the civil authority. He complains of the suppression of an ecclesiastical court, through which appeals used to be forwarded to Rome, and of the deprivation of his venerable brethren, the bishops, "torn from seats;" when, by the bye, they had employed themselves only in stirring up sedition. He complains of the suppression of the monasteries; of "the decrees, and other acts, by which the immunity of the Church has been audaciously invaded." By which he means, that the priests were made amenable to the civil and criminal laws, like other citizens; though heretofore they committed offences with impunity, claiming to be subject only to the ecclesiastical courts. People guilty of crimes could no longer find a refuge from justice by entering a mass house. But the worst is to come. "The temples of the God of Hosts," he says, "the images of the saints, the furniture, the ornaments, and even the most sacred instruments of the ineffable sacrifice," have been "employed in profane uses." Now, had as all this is, we suppose it could not well have been prevented in a time of civil war. The soldiers would bivouac in the mass houses, when they got a chance to rest, after a battle, or a long march; the silver images and instruments would be apt to accompany them, in their next march, either as objects of devotion, or as the means of buying bread and brandy; and while their hands were in, whatever other furniture they might find, which could be appropriated in any way, to the relief of their pressing necessities, would be apt to disappear; especially as the war, and the sufferings it brought with it, had been instigated by the priests.

Indeed, it is evident that the liberal party had lost much of their reverence for the "images," and all the other "furniture" and appliances of Romish superstition; for his holiness declares, that Protestant books had been allowed, by the connivance of the magistrates, to be introduced "into Catholic Spain." Nor books alone. He rebukes the government for not having prohibited "the preachers of heretical depravity, who corrupt the faith of the incautious." That is, teach them the religion of the Bible.

After a recapitulation of his grievances, the sovereign pontiff proceeds to the exercise of his authority; and the closing sentences of the "Allocution" deserve the special attention of all Protestants, as exhibiting the claims and pretensions of the Pope of Rome to civil, as well as to spiritual authority, in Spain. Hear him. "In consequence," he says, "and by the tender love, and paternal solicitude, which we profess to all the churches, by the will of God, and his particular injunction, as well as by our apostolical authority:—we reprobate every one of those acts, which, in such circumstances, belong to the right of the Church, and have been consummated by the government of Madrid, and the inferior magistrates. By the same apostolical authority we break and annul the decrees, and whatever has been done in pursuance of them, declaring it to be without effect as to the past, and for the future.

"As for the authors of those deeds, they who glory in the name of children of the Catholic Church, we invite them, and exhort them in the Lord, to open their eyes on the wounds inflicted on this, their mother and benefactress; but that, above all, they remember the censures and spiritual penalties, which the apostolic constitutions and decrees of the ecumenical councils denounce, ipso facto, on the invaders of the rights of the Church, and that each of them have put on his soul, oppressed with invisible bonds, (St. Gregory of Nice,) and that they bear in mind, that judgment goes hardest against those who command. (Book of Wisdom.) If they consider, seriously, that there is a strong presumption in the judgment itself, against any one of them that should come to die far from the communion and prayers of the community, and from religious intercourse." (Tertullian.)

After pronouncing his benedictions upon the archbishops, bishops, clergy, and people, that, either in Spain, or banished therefrom, have resisted the government, and laboured or who are labouring, to sustain the authority of the Church, his holiness thus piously closes his manifesto:

"Do you, venerable brethren, (the bishops,) continue, as without doubt you do, to unite with us in addressing to God, through Jesus Christ, prayers and supplications, for

that people,"—surprising! why this is downright Protestantism. But wait a little; here comes the popery,—"invoking the clement intercession of the virgin without spot, mother of God, and protectress of Spain. Pray also to the saints who have lived in that country, that, as at other times, by their intercession, their virtues, their knowledge, and blood shed in testimony of the faith, they come to the help of their country." (And restore the inquisition.) "May these most pious prayers obtain favour from the Lord, mercy, and opportune succors for that nation; putting far from it the calamities and dangers which oppress it."

Now we earnestly entreat our readers to examine well the extracts we have given from this famous "Allocution," or bull, of the Pope. Much of it is, to us, matter of laughter and derision; but look attentively at the first paragraph, mark the words—

"By the will of God, and his particular injunction, as well as by our apostolical authority—we reprobate every one of these acts." The acts of the Spanish legislature.

And, "By the same apostolical authority we break and annul the decrees, and whatever has been done in pursuance of them." Is this civil, or spiritual jurisdiction? Is there any other authority, or power, or can there be any other where ecclesiastical supremacy goes thus far? We see, then, what the disclaimer of the Romanists in our country amounts to. They do not acknowledge any other authority in the Pope but spiritual authority, which is admitted to be supreme. But does not his spiritual authority, as attempted to be exercised openly in Spain, utterly "break and annul, and reprobate," to use his own words, the civil authority of the kingdom? And those who resist this assumption of his holiness are reprobated too, ipso facto, (from the fact itself, without any formal excommunication.) They fall under "the censures, and spiritual penalties, which apostolical institutions and ecumenical councils denounce against all invaders of the rights of the Church." They are to die "far from the communion and prayers of the community and religious intercourse." Remember, the question is not, whether the Pope might not, with propriety, complain, or remonstrate, if he thought the Church in Spain aggrieved by the acts of the Spanish government. But even these complaints, or remonstrances, should have been made by the Spanish priesthood, as citizens, in their own right. It is not even necessary to inquire, whether the acts of the Spanish government were just, or unjust; well-advised, or ill-advised. The simple question is, had the Pope any right to "break, annul, and reprobate" them, and to declare every thing done, in pursuance of them, of no effect, by virtue of his "apostolical authority?" It is true, he says he does it "by the will of God, and his particular injunction;" but he exhibits no proof of it, but his own declaration; and it would require miracles to attest the claim. When he exhibits such credentials, we shall submit, without further reasoning or dispute; but, until then, we contend, that the pretensions of the Pope, as exhibited in his "Allocution," are as unwarrantable as they are impudent, arrogant, and presumptuous.

The reader will, now, we think, be prepared to justify us, in the declaration heretofore made, that ROMANISM IS ALWAYS AND EVERYWHERE THE SAME. The same exclusive, intolerant, persecuting system, in the nineteenth, as in the fifteenth and sixteenth centuries. That the Roman pontiff, if he had the same power now, would exercise it with as much cruelty as at any other time, since he assumed to be the universal bishop, and claimed for the Roman Church that she is the mother and mistress of all Churches. The fact is, that Romanism can never be any other than it is. It cannot be mended. All reform is precluded, by the claim to infallibility. To alter, is to admit the existence of error. There are some things in their creed they would gladly alter, for they are much in their way. But the Pope and the councils have decreed, and their decree is irrevocable. The whole system is a mass of corruption, and rottenness, and God will, in his good time, destroy it—utterly destroy it—by the breath of his mouth, and by the brightness of his coming. Amen—even so—come Lord Jesus.—*Christian Advocate & Journal.*

WESLEY AND BONAPARTE.—The following appeared some time ago in the British Critic—and of the leading journals of England:—"It is not easy to imagine any thing more comprehensive than the policy, or more perfect than the organization of the Wesleyan economy. Its discipline and constitution form a stupendous monument of the genius of its author. They show him to have been born to leave an indelible impress of himself on after generations. In this respect Napoleon Bonaparte is not worthy to be compared to him—the name of Napoleon is indeed imperishable—but it is written on the annals of Europe, not on her institutions. His gigantic footsteps were on the ocean's sand; and the waters have closed upon them, and have swept away their traces even as it were the toych architecture of chaldæus. The name of John Wesley lives in the system which he founded. It is written there, in characters which are daily expanding, and becoming deeper as that system spreads. He was a mighty religious legislator. The foundations of his polity are broad and deep, and the spirit of eternal discord must become potent indeed, before it can read his superstructure to pieces."

TELLSTROM, THE SWEDISH MISSIONARY TO LAPLAND.—This is a most interesting sketch of a young Swede. The character is a fine one, and the portraiture worthy of it. It is from the pen of the Rev. George Scott, Missionary of Stockholm, who has just taken his leave of us; himself one of the excellent of the earth. In an appendix is a brief history of his own exertions in Sweden. The proceeds of the book go to the mission.—Taylor, New York; King, Boston.—*Zion's Herald.*

A REMARKABLE INSTANCE OF CANINE SAGACITY.—We have heard of many strange anecdotes illustrative of the wonderful reasoning power which the dog undoubtedly possesses to a surprising degree.—But we think the following, given us by the young gentleman who was engaged in the occurrence, exceeds, or at least is not inferior to any we have ever heard. It seems that on Monday last, a dog belonging to this gentleman accidentally fell into a well; and he, for the moment gave him up as lost. But as a sort of desperate effort to save the dog, he directed a boy to let a rope he had down into the well, in the hope that possibly it might catch around his leg or neck. No sooner, however, did the rope come within reach, than the dog seized it with his teeth, and the parties above finding it had secured him, began to draw up; when about half way up he lost his hold and fell back. Again the rope was let down, and again the dog seized it, and he was drawn nearly to the mouth of the well, when his bite gave way, and the third time he fell into the water. Once more the rope was let down, and this time the dog took so thorough a hold that he was brought triumphantly up, and when set down in safety, shook the water from his hair, and wagged his tail, apparently as proud of the exploit, as the other parties were gratified with it. The circumstance is a curious and interesting one.—*Rich. Star.*

THE DUKE OF WELLINGTON'S BED-ROOM AT WALMER CASTLE.—Stepping across a long passage, (says a visitor to Walmer, last week,) we entered a lightsome apartment, before which a great portion of the naval commerce of the world passes. There, in a secluded corner, stood a small camp iron bedstead, without curtains, on which was a hard horse-hair mattress and plain white coverlet. A plain oak chair and table were ranged at a convenient distance, on which were placed writing materials, and not far off was a good official-looking mahogany chair, with a stuffed red leather bottom, on which lay some financial reports of the Lords and Commons. On a small wooden slab, within reach of the bed, lay a well-thumbed Spanish Grammar, in which his Grace's name was written in his own hand just thirty years ago. Over this was a small Bible and Book of Common Prayer. There was no sofa, no easy arm chair, no carpet, no splendid dressing-case, or wash-stand, but delf and wood of British oak. "There," exclaimed the ancient Abigail, "is the bed of his Grace. When here he retires early, and is up at the dawn, but a great portion of his day is spent in reading and writing in this room."

GREAT BRITAIN, AS SHE IS.—By an American writer.—This mother of nations claims to have been in existence more than a thousand years. Her vast dominions cover nearly three millions square miles.—She possesses portions of both continents, and a multitude

of the islands of the ocean.—The number of her subjects is over two hundred millions. Almost one third of all the inhabitants of the earth owe to her sway, and are controlled by her policy. The greatness of her wealth it is impossible to compute. Twenty three thousand ships enter her ports during the year, which are laden with four and a half million tons of the wealth of distant climes. Twenty thousand carry forth, during the same time, three and a half million tons of her stores.—Nearly one hundred and fifty thousand vessels enter and clear from her ports in a year, which are engaged in her coasting trade. The stores of wealth hoarded in her bosom are not known.—Neither have we an estimate of the numbers of her soul. Her nobles and learned men are among the great men of the earth. She has long been a chief depository of the only principles of truth and virtue known among men. In a time of universal peace she commissions for her Navy nearly three hundred vessels, which could form a battery of four thousand six hundred and ninety six guns. At the same time she employs an army of ninety nine regiments of foot soldiers—twenty four regiments of dragoons, besides fourteen other different regiments. What her strength would be, in the hour of trouble, has never yet been fully shown. If any empire has ever existed on earth which could claim a pre-eminence over this, no records of it have come down to us.

THE WESLEYAN.—We have this week received in addition to our exchange list *The Wesleyan*, lately transferred from Montreal to Toronto. The first four numbers of this very handsome paper are now before us; and we have much pleasure in awarding it our most cordial commendation. We like the spirit in which its articles are conceived. There is an absence of that acrimonious controversionism which too frequently distinguishes religious journals, that ought to recommend the "Wesleyan" to Christians of all denominations. We believe it is the organ of the British Wesleyan Methodists, as the "Christian Guardian" is of the lately seceded Canadian Wesleyans, better known as the Ryerson Methodists. The "Wesleyan" is for the present published only once a fortnight, at the very low price of 7s. 6d. per annum.—*Woodstock Herald.*

We acknowledge with much pleasure the receipt of the second number of the *Wesleyan*, new series, which was formerly published at Montreal, but now published in Toronto; it has been much improved.—*Western Herald.*

"The Wesleyan" is published under the direction of a committee of Wesleyan ministers, at Toronto, in Upper Canada, in connection with the British Conference. It is a super-royal quarto size, well printed, and on good paper. For the kind notice of our "Sunday School Advocate" we are much obliged.—*Christian Advocate & Journal.*

Poetry.

THE NATIVITY.

From Spenser's Minor Poems.

The midnight of the Jewen's plains  
A more than mortal silence reigns;  
The starry hosts, in squadrons bright,  
Glow in the firmament of night,  
And shepherd's watch their sleeping flock,  
Beneath that arch of frozen gold,  
When lo! a stream of glorious light  
Burst in appalling splendour there,  
And shew'd, in their astonish'd sight,  
A scruple without of air,  
Radiant in beams ineffable  
The herald-angel stood manifest,  
And thus in liquid sweetness said  
The accents of the heavenly guest—  
"Fear not! to you and all mankind  
Good tidings of great joy I bring;  
Is David's city yet shut? And  
A new-born Saviour, Christ, and King;  
A Man-god in his humble bed,  
And, while the virgin mother keeps  
Her vigil round that holy bed,  
E'en there the world's Redeemer sleeps."  
He spoke; attending ceptans  
Cooftin the music from above;  
And countless thousands swell the hymn  
Of triumph and redeeming love!  
O! who but they, whose gifted eyes  
Were bless'd with this heavenly vision,  
May speak the angel's harmonies  
(Of golden harp and cherub lips)  
The hierarchy of heaven again  
Pour'd jubilate that exulting words,  
As of creature's breath;  
And thus the lady (leaving rest,  
"Glory to God, good-will to man,  
And peace to all on earth."  
Glow'd appear the glimmering throng  
Glittering in their joyous song:  
While hallicants all the city,  
And hail the "Day-spring from on high,"  
And Truth and Mercy, and Justice,  
The centre of all celestial glory,  
Shew'd round the heavenly part,  
And dying odours, earth and skies,  
With their odours on the air,  
As in the vision of light, the glory was  
seen.



THE FIRST VISIT TO THE GRAVE OF MY WIFE.

Night, January 6th.

Deep on thy grave lies the frozen snow,

All cold and spotless white;

And thou art laid in thy couch below,

For a long cold winter's night.

The snow shall melt, the frost be gone,

The winter will wear away,

And spring her best verdure again put on,

Triumphant with all flowers gay.

I'll come again, when the grass is green,

And waves gently o'er thy breast;

As evening falls in a shy serenade,

And visit thy house of rest.

But not for ever beneath the sod

The precious dust shall lie;

For thou didst trust in thy Saviour God,

And he gave thee "the victory."

A day shall dawn when thee shall rise

From thy slumber, as frank and fair

As cherub and seraph above the skies,

Or the blessed angels are.

O, when that morn on the world shall break,

May I, through mercy forgiven,

Thou meet thee again, for the Saviour's sake,

In the soulless rest of heaven!

M.

In Montreal, on the 10th inst., the Lady of the Rev. J. Borland, of a daughter.

MARKETS.

Toronto—Flour, best, per barrel, 25s. 6d. 27s. 6d.;

Wheat, per bushel, 6s. 6d. 7s. 6d.;

Barley, 5s. 6d. 6s. 6d.;

Oats, 4s. 6d. 5s. 6d.;

Perk, per 100 lbs., 12s. 6d. 13s. 6d.;

Butter, per 100 lbs., 12s. 6d. 13s. 6d.;

Eggs, per 100, 12s. 6d. 13s. 6d.;

Maple sugar, per 100 lbs., 12s. 6d. 13s. 6d.;

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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 Britanica Metal Ware, with many other kinds, 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.

C. & W. WALKER, MERCHANT TAILORS, 81, KING STREET, TORONTO.

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

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.

Wesley's Sermons, 3 vols. 12mo, half calf. 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 school.

Wesley's Notes on the New Testament, 1 vol. 8vo, half calf.

Powell on Apostolical Succession. 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; Entwistle's Essay on Prayer; Trevin'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.

THE SIGNS OF THE TIMES.

THERE is issued every fortnight, in the quarto form, by an Association of Christian Ministers, at Boston, a new paper called the "Signs of the Times and Expounder 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 offensive to an unlearned one. As a help to the understanding of prophecy, it is bold, serious, 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, exclusive of U. S. postage.

A. J. WILLIAMSON, Agent, 104, Post Office, Toronto.

Orders from a distance to be sent post paid. Toronto, Dec. 1, 1841.

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.

Caps, Gloves, Gaiters, Mats and Drivers, Waterproof and Fur Coats, Leggings, Capes and Slough Robes; together with a suitable Stock of Skins, consisting of Bear, Buffalo, Wolf, Raccoon, Fisher, Seal, Otter, Martin, Mink, Astrachan, Russia-Lamb, Neutra, &c. &c. Ladies' Fur trimming, Robes made to order. Naval and Military Lace, Mount Banding, Cockades and Militia Ornaments.

The highest price paid, in cash, for Shipping Furs.

Toronto, Oct. 6, 1841.

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 Damask 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, Glue, Putty, Sand Paper, &c. &c.

Linseed Oil, raw and boiled, Copal Varnish, various qualities, Window Glass, from 9x7 to 10x26, Crate Glass for Pictures, Clocks, &c. Plate Glass for Coach Windows, Stock and Naked Whiteners, superior, Ground Brushes, all sizes, Bristle Tools, do. Quilled do. Camel do. Pitch, 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.

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.

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 CHAMBERLAIN BROTHERS & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders sent to the Factory, or to his Store 189 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.

J. E. PELL,

LOOKING-GLASS MANUFACTURER, Carver, Gilder, Picture Frame Maker, Glazier, &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.

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, Camlet 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.

THOMAS J. PRESTON, WOODLLEN 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.

FASHIONABLE TAILORING ESTABLISHMENT, 128, King Street, Toronto.

J. 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.

IF Clergymen's and Barristers' ROBES made in the neatest style.

Toronto, Oct. 6, 1841.

LETTERS received, during the last fortnight:—Rev. J. BORLAND (2); Rev. W. STERR (deduct 1s. 3d.); Rev. E. BUTTERELL, subs.; Rev. J. RAINE; Hon. J. MACAULAY, rem.; Mr. JAMES HUGH, rem.; Rev. R. COONEY; Rev. W. STEVENSON, rem.; Rev. W. SCOTT, sub.; Rev. J. BROCK; Rev. E. S. INGALLS (thank you).

You may keep these from Russtown. Mr. R.'s were sent you by mistake. Where, in Nova Scotia, does Mr. C. reside?

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