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## LAST HOURS OF THE LATE REV JOHN WESLEY, FOUNDER OF THE METHODIST SOCIETIES IN EUROPE AND AMERICA

Any thing connected with the history of so extraordinary a man as Mr Wesley cannot but be read with interest both by his friends and enemies—if enemies he not be. But more particular interest is generally felt in the circumstances connected with the disappearance of so wonderful a phenomenon in the human world. The purity of his motives was frequently questioned during his life & the pernicious tendency of his doctrines has been strongly annunciated upon, both before and since his death. The accusations against his motives, Mr Wesley, by more than sixty years of unparalleled labours and the expenditure of nearly as many thousand pounds more than refuted while he lived, the objections against the doctrines which he taught so indefatigably and with so many prayers and tears are daily becoming fewer and feebler. The dying hours of Mr Wesley will afford an illustration of the motives by which he was actuated and of the tendency of the doctrines which he is acknowledged to have been the principal instrument in spreading so extensively in almost every part of Christendom. Dr Young well remarks—

*'A death bed is a detector of the heart—  
Here real and apparent are the same'*

If by the application of this touchstone Mr Wesley's motives be appreciated he cannot fail to command from all, what has already been awarded to him not only by his followers but by many who widely differ from him in some points of doctrine—the full and merited acknowledgment of his being 'a man of God, thoroughly furnished unto all good works'

We generally judge of the excellence or perniciousness of doctrines, from the effects which they have produced upon the lives and deaths of those who have been the principal propagators of them, as also upon the main body of their admirers. Hence, in combating infidelity, we appeal to the lives and deaths of its apostles and their disciples (so far as we have authenticated accounts of them,) such as Voltaire, Diderot, D'Alembert, Lord Herbert, Hobbes, Lord Shaftesbury, Woolston, Tindal, Chubb, Lord Bolingbroke, Hume, Gibbon, and a score of similar corruptors of mankind, who with scarcely an exception, exhibited in their lives examples of falsehood, perjury, debauchery and vice, and who man fested in their deaths the stupidity of the unaccountable brute the vacant wanderings of the drivelling idiot, or the boisterous and blood chilling ravings of an incarnate demon—and the fruits of infidelity, so luxuriantly produced in the lives of its admirers generally, are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, hatred, variance, wrath, strife, seditions, envyings, murders, drunkenness, revellings, perjury, robbery, rebellion, suicide, and such like.

On the other hand when we would demonstrate the incomparable excellence of the christian religion, we point to the holy lives and joyful deaths of its first heralds and disciples and the clouds of true & faithful witnesses, who have encompassed the cross of Christ at every period since the victorious Victim bled bearing unquestionable testimony in life and death that the "Gospel is the power of God unto salvation to every one that believeth." In this 'holy army,' who stand unchallenged witnesses of the truth and whom the truth had made free from all filthiness of flesh and spirit, we include not merely ministers of the sanctuary and the less instructed part of mankind, but the "learned divines," the patrons of science, lights of the literary world whose retulgent rays as far exceed the glimmering tapers of infidel literature as does the full blaze of the mid day Sun the borrowed brilliancy of the surrounding planets—such lights (and laymen too) as Boyle, Newton, Locke, Lord Chief Justice Hale, Pascal, Addison, Boerhaave, Beattie, Lord Littleton, Bacon, Haller, Sir William Jones, and many others.

If we test the doctrines which Mr Wesley taught with out the slightest inconsistency during the whole of his long ministerial life, the result appears to us to show most clearly that, in every thing appertaining to the salvation of mankind, they were the faith at first delivered to the saints.

It has been asserted that some of the doctrines taught by Mr Wesley, tend to depreciate the atonement of Christ, and to encourage men to trust in their own good works for salvation. This is certainly a very great mistake. We have seen nothing in any of his sayings which does not tend in the highest possible degree to abase the sinner and exalt the Saviour—nothing but what perfectly accords with the following lines found in Mr Wesley's very excellent collection of hymns—

*'This all my hope and all my plea,  
For me the Saviour died'*

In short, we have a practical comment and summary of Mr Wesley's doctrines presented in his sayings and experience during the last hours of his laborious and apostolic ministry which we here lay before the reader, extracted from the Rev Henry Moore's Life of Wesley, vol II pp 386-395, London Edition. The account includes the last two weeks of his mortal career. Mr Moore, after speaking of his increasing infirmities, and the intreaties of his friends to spare himself, proceeds thus

He would omit none of his religious duties or labours—Herein he would listen to no advice. His almost continual prayer was "Lord let me not live to be useless." At every place after giving to the society what he desired them to consider as his last advice, "To love as brethren fear God and honor the King," he invariably concluded with that verse

*Oh that without a ling ring groan  
I may the welcome word receive,  
My body with my charge lay down  
And cease at once to work and live'*

In this manner he went on till the usual time of his leaving London approached. Determined not to relax he sent his chaise and horses before him to Bristol and took place for himself and his friend in the Bath coach. But the vigorous mind could no longer support the body. Its usual, though by slow and almost imperceptible degrees, until

The weary wheels of life stood still at last

On Thursday the 17th of February, 1791 he preached at Lambeth. When he came home he seemed not to be well. And being asked, How he did? he said He believed he had caught cold.

Friday the 18th He read and wrote as usual and preached at Chelsea in the evening. But he was obliged to stop once or twice, and to inform the people his cold so affected his voice as to prevent his speaking without those necessary pauses.

Saturday the 19th He filled up most of his time with reading and writing, though his fever and weakness seemed evidently increasing. At dinner he desired a friend to read to him three or four chapters out of the book of Job. He rose (according to custom) early the next morning but utterly unfit for his Sabbath day's exercise. At seven o'clock he was obliged to lie down and slept between three and four hours. When he awoke he said "I have not had such a comfortable sleep this fortnight past." In the afternoon he lay down again and slept an hour or two. Afterwards two of his own Discourses on our Lord's Sermon on the Mount were read to him, and in the evening he came down to supper.

Monday the 21st He seemed much better and though his friend tried to dissuade him from it would keep an engagement made some time before to dine at Twickenham. When he returned home he seemed better. And on Tuesday went on with his usual work, and preached in the evening at the chapel in the City road.

On Wednesday he went to Leatherhead, and preached to a small company on "Seek ye the Lord while he may be found, and call ye upon him while he is near." Here ended the ministerial labours of this man of God. On Thursday he stopped at Mr Wolff's at Balaam. At this place he was cheerful and seemed nearly as well as usual, till Friday about breakfast time, when he grew very heavy. About eleven o'clock he returned home, and, having sat down in his room desired to be left alone, and not to be interrupted for half an hour by any one.

When the limited time was expired some mulled wine was given him. He drank a little and seemed sleepy, but in a few minutes threw it up, and said "I must lie down." He accordingly was put to bed and lay most of the day, having a quick pulse and a burning fever.

Saturday the 26th He continued much the same spoke but little and if roused to answer a question, or take a little refreshment (which was seldom more than a spoonful at a time,) he soon dozed again.

On Sunday morning he got up, took a cup of tea, and seemed much better. While sitting in his chair he looked

quite cheerful, and repeated the latter part of that verse in the Scripture Hymns on "Forsake me not when my strength faileth"

*Till glad I lay this body down,  
Thy servant, Lord, attend,  
And O' my life of mercy crown  
With a triumphant end'*

Soon after in a most emphatical manner he said "Our friend Lazarus sleepeth. Some who were then present, speaking rather too much to him he tried to exert himself, but was soon exhausted and obliged to lie down. After a while he looked up and said "Speak to me I cannot speak." On which one of the company said "Shall we pray with you sir?" He earnestly replied "Yes." And while they prayed his whole soul seemed engaged with God for an answer, and he added a hearty AMEN.

About half after two he said "There is no need for more than what I said at Bristol. My words then were,

*'I the chief of sinners am,  
But Jesus died for me''*

One said "Is this the present language of your heart, and do you now feel as you then did?" He replied, "Yes." When the same person repeated,

*'Bold I approach th' eternal throne,  
And claim the crown through Christ my own,'*

and added "Tis enough. He our precious Immanuel has purchased, has promised and he earnestly replied, "He is all." He is all" and then said, "I will go." Soon after to his niece Miss Wesley who sat by his bed side he said "Sally have you zeal for God now?" After this the fever was very high, and at times affected his head. But even then, though his head was subject to a temporary derangement, his heart seemed wholly engaged in his Master's work.

In the evening he got up again and while sitting in his chair he said, "How necessary is it for every one to be on the right foundation"

*I the chief of sinners am,  
But Jesus died for me'*

We must be justified by faith, and then go on to full sanctification."

He slept most of the following day and spoke but little yet that little testified how much his whole heart was taken up in the care of the churches the glory of God, and the things pertaining to that kingdom to which he was hastening. Once in a low, but very distinct voice he said "There is no way into the holiest but by the blood of Jesus."

He afterwards inquired what the words were or which he preached at Hampstead a short time before. He was told they were these "Ye know the grace of our Lord Jesus. Oh woe, that though he was rich, yet for our sakes he became poor that ye through his poverty might be rich." He replied, "That is the foundation, the only foundation. There is no other." He also repeated three or four times in the space of a few hours "We have boldness to enter into the holiest by the blood of Jesus."

Tuesday March 1st After a very restless night (though when asked whether he was in pain he generally answered "No" and never complained through his whole illness, except once when he felt a pain in his left breast when he drew his breath) he began singing

*All glory to God in the sky,  
And peace upon earth be restored'  
O Jesus, exalted on high  
Appear our omnipotent I ord'  
Who meekly in Bethlehem born,  
Didst stoop to redeem a lost race  
Once more to thy people return,  
And reign in thy kingdom of grace*

*O' wouldst thou again be made known,  
Again in the Spirit descend,  
And set up in each of thine own  
A kingdom that never shall end'  
Thou only art able to bless,  
And make the glad nations obey'*

\* At the Bristol Conference in the year 1783 Mr Wesley was taken very ill. Neither he nor his friends thought he would recover. From the nature of his complaint, he thought a spasm would probably seize his stomach and occasion sudden death. Under these views of his situation he said to Mr Bradford, "I have been reflecting on my past life. I have been wandering up and down between fifty and sixty years, endeavouring in my poor way to do a little good to my fellow creatures, and now, it is probable that there are but a few steps between me and death, and what have I to trust to for salvation? I can see nothing which I have done or suffered that will bear looking at. I have no other plea than this

*'I the chief of sinners am  
But Jesus died for me'*

The sentiment here expressed and his reference to it in his last sickness, plainly show how steadily he had persevered in the same views of the Gospel with which he set out to preach it.

And bid the dire enmity cease,

And bow the whole world to thy sway

Here his strength failed. But lying still awhile, he called for a pen and ink. They were brought to him. But those active fingers, which had been the blessed instruments of conveying spiritual consolation and useful instruction to thousands, could no longer perform their office. Some time after he said, "I want to write." But on the pen's being put into his hand, and the paper held before him, he said, "I cannot." One of the company answered, "Let me write for you, sir, tell me what you would say." "Nothing," replied he "but that God is with us." In the forenoon he said "I will get up." While they were bringing his clothes, he broke out in a manner which, considering his extreme weakness, astonished all present, in these words

I'll praise my Maker while I've breath,  
And when my voice is lost in death,  
Praise shall employ my nobler powers  
My days of praise shall ne'er be past,  
While life and thought, and being last,  
Or immortality endures

Happy the man, whose hopes rely  
On Israel's God. He made the sky,  
And earth and seas, and all their train  
His truth for ever stands secure  
He saves th' oppress'd he feeds the poor,  
And none shall find his promise vain

Another time, he was feebly endeavouring to speak, beginning, "Nature is—Nature is." One that was present, added, "Nearly exhausted but you are entering into a new nature and into the society of blessed spirits." He answered "Certainly," and clasped his hands together, saying, "Jesus." The rest could not be well heard, but his lips continued moving as in fervent prayer.

When he got into his chair, he appeared to change for death but regardless of his dying frame he said, with a weak voice, "Lord, thou givest strength to those that can speak, and to those that cannot. Speak, Lord, to all our hearts, and let them know that thou loosest the tongue." He then sung

To Father, Son, and Holy Ghost,  
Who sweetly all agree,—

Here his voice failed him, and after gasping for breath he said, "Now we have done—Let us all go." He was then laid on the bed from which he rose no more. After lying still, and sleeping a little, he desired those who were present to pray and praise. They knelt down, and the room seemed to be filled with the Divine presence. A little after he said "Let me be buried in nothing but what is woollen and let my corpse be carried in my coffin into the chapel." Then as if done with all below, he again begged they would pray and praise. Several friends that were in the house being called up, they all knelt down to prayer, at which time his fervour of spirit was visible to every one present. But in particular parts of the prayer, his whole soul seemed to be engaged in a manner which evidently showed how ardently he longed for the full accomplishment of their united desire. And when Mr Broadbent who did not long survive him was praying in a very expressive manner, that if God was about to take away their father to his eternal rest he would be pleased to continue and increase his blessing upon the doctrine and discipline, which he had long made his aged servant the means of propagating and establishing in the world, such a degree of fervour accompanied his good amen as was every way expressive of his soul's being engaged in the answer of the petitioners.

On rising from their knees, he took hold of all their hands, and with the utmost placidness saluted them, and said "Farewell, farewell."

A little after a person coming in, he strove to speak, but could not. Finding they could not understand him he paused a little and with all the remaining strength he had, cried out, "The best of all is God is with us." And then lifting up his dying arm in token of victory, and raising his feeble voice with a holy triumph not to be expressed he again repeated the heart reviving words, "The best of all is, God is with us."

Seeing some persons standing by his bed side, he asked, "Who are these?" And being informed who they were, Mr Rogers said, "Sir, we are come to rejoice with you, you are going to receive your crown." "It is the Lord's doing," he replied, "and marvellous in our eyes." On being told that his sister in law Mrs Wesley was come he said "He giveth his servants rest." He thanked her, as she pressed his hand, and affectionately endeavoured to kiss her. On wetting his lips, he said "We thank thee, O Lord for these and all thy mercies. Bless the Church and King, and grant us truth and peace, through Jesus Christ our Lord, for ever and ever."\*

At another time he said, "He causeth his servants to lie down in peace." Then pausing a little he cried "The clouds drop fatness." And soon after, "The Lord is with us, the God of Jacob is our refuge." He then called those present to prayer. And though he was greatly exhausted, he appeared still more fervent in spirit. These exertions were however too much for his feeble frame and most of the night following, though he often attempted to repeat the Psalm before mentioned, he could only utter

I'll praise— I'll praise—

On Wednesday morning the closing scene drew near. Mr Bradford, his faithful friend, prayed with him and the

\* This was his constant thanksgiving after meals.

last word he was heard to articulate was, "Farewell." A few minutes before ten, while several of his friends were kneeling around his bed, without a lingering groan, this man of God this beloved Pastor of thousands, entered into the joy of his Lord.

At the desire of many friends, his corpse was placed in the New Chapel, and remained there the day before his interment. His face during that time had the trace of a heavenly smile upon it, and a beauty which was admired by all that saw it. The crowds which came to see him, while he lay in his coffin, were so great, that his friends, apprehensive of a tumult if he was interred at the usual time, determined to bury him contrary to their first resolution, between five and six in the morning of which no notice was given till late the preceding evening, notwithstanding which, the intelligence had so far transpired, that some hundreds attended at that early hour. These, with many tears, saw his dear remains deposited in the vault which he had some years before prepared for himself, and for those itinerant preachers who should die in London. From those whom he loved in life he chose not to be divided in death.

The funeral service was read by the late Rev Mr Richardson, who had served him as a son in the gospel for nearly thirty years and who now lies with him in the same vault. When Mr Richardson came to that part of the service "For as much as it hath pleased Almighty God to take unto himself the soul of our dear brother," &c he substituted, with the most tender emphasis, the epithet "Father" instead of "Brother," which had so powerful an effect on the congregation, that from silent tears they seemed universally to burst out into loud weeping.

The inscription on the coffin was

JOHANNES WESLEY A M  
Olm Soc Coll Lin Oxon  
Ob 2 do die Martii 1791  
An 21 88\*

The following was the inscription on his tomb

To the Memory of  
THE VENERABLE JOHN WESLEY, A M  
Late Fellow of Lincoln College, Oxford  
Thus great light arose,  
(By the singular providence of God,)  
To enlighten these nations,  
And to revive, enforce and defend,  
The pure apostolical doctrines and practices of the  
primitive church

Which he continued to do by his writings and his labours  
For more than half a century  
And, to his inexhaustible joy,  
Not only beheld their influence extending,  
And their efficacy witnessed  
In the hearts and lives of many thousands  
As well in the Western World as in these kingdoms  
But also, far above all human power or expectation lived to see  
Provision made, by the singular grace of God,  
For their continuance and establishment,  
To the joy of future generations.  
Reader, if thou art constrained to bless the instrument,  
Give God the glory!

After having languished a few days he at length finished his course and his life together  
Gloriously triumphing over death  
March 2, An Dom 1791  
In the eighty eighth year of his age

\* John Wesley Master of Arts formerly Fellow of Lincoln College Oxford died on the 2d day of March, 1791 in the eighty eighth year of his age

## CHRISTIAN GUARDIAN.

YORK, SATURDAY, JULY 17, 1830

TEMPERANCE.—The following article is from the pen of a highly respectable Presbyterian Clergyman, who has just visited this place, and will please and profit every reader who admires the generous productions of literary talent and cherishes any of those kindly feelings of human sympathy which reckons small sacrifices a pleasure, when they may be instrumental in removing or averting impending evils from the persons characters and families of our fellow men. The facts mentioned are striking and encouraging to the friends of humanity, and the noble examples to which he alludes we fervently hope will be imitated by those who fill important stations in this Province. Whilst the Marquis of Downshire in Ireland (the native country we understand of our Rev Correspondent) and the Chancellor of the State of New York, and numerous other distinguished individuals, both in England and America, are throwing all the weight of their vast influence and examples into the scale of temperance, it is most earnestly to be desired that Canada may yet be honoured and blest with the needed aid of similar patronage from those who, placed in high and honorable situations, are designed to be ministers of God for good.

Those of our readers who wish to pursue this subject still further, after perusing the following communication, are respectfully referred to an article on another page, under the

head of "Why should I not join a Temperance Society" extracted from an address of a pastor of the congregational Church in Middleton, Conn

To the Editor of the Christian Guardian

Sir,—I am invited by the title of your paper, which I will hope to be as good as its name implies, to solicit a corner in your columns on a subject which I find somewhat agitated among you, although I be but a transient visitor in your good town and an entire stranger to all your local peculiarities. My apology is that sentiment of Terrence, which it is said excited a spontaneous burst of sympathy from the whole Roman theatre when pronounced in their hearing

*Homo sum, et talia humanum a me alienum puto*

The cause of humanity is a common interest of man, and even I, if I can aid it he e, may speak without presumption. I allude to the design of adopting some public measures for establishing what are called Temperance Societies, for diminishing or abolishing the common use of Ardent Spirits. Presuming, Sir, that you are a friend to these measures, and that they are encouraged by all the individuals of this place on whom office, rank or circumstances confer the means and the high responsibility of influencing the public mind and morals, my object is merely to present a few facts and reflections for encouragement. It has been my good fortune to witness the origin and progress of these measures in other places, and to mark the majestic and irresistible march of truth on this subject, both among your neighbours of the United States and in parts of the Mother Country and they have presented illustrations in the Philosophy of human nature, in what might be called the science of social and civil economy, as rare and captivating to the Amateur in these things, as the phenomena of Vesuvius were to the Elder Pliny when he sacrificed his life to his curiosity.

I believe, Sir, if there were Professors and Masters who taught the art of doing good as men teach music, and of moving and elevating nations and colonies by moral powers the history of Temperance Societies would be selected as a lesson for practice, enriched with the choicest combinations and finest effects in the whole compass of the Arts.

I had the honor last August of introducing for the first time into Ireland, so proverbial for its whiskey drinking, some of these measures of reform. A few in every rank of society were ripe for action in any way that might afford even a hope of diminishing this evil, which they deplored. The Most Noble the Marquis of Downshire was one who had been already moving to effect something of the kind among his tenantry, having been convinced of the peculiarly deleterious influence of this vice, in his laudible inter course with his tenantry, on agricultural and other public interests. His Lordship sent a special message through his estates to prepare the numerous roadside retailers of Ardent Spirits for the suppression of the traffic, that it might be done with as little sacrifice as possible. A society was established in Belfast, in the north, & by the exertions of a Mr Carr, an excellent minister of the Established Church, another in New Ross, in the south, under good auspices. This was in the course of the first few weeks after the first movements I learn from my correspondents that by the time of the completion of the first year, they hope to report *One hundred flourishing Temperance Societies in Ireland*. I have recently met with some emigrants from Ireland, in this country, who say they have been rescued from approaching, though unsuspected ruin, by those Societies. There were some persons there, as every where, who at first opposed these measures—and some who ridiculed them, but I have generally found that these (with a few exceptions persons actually slaves to the vice) were labouring under ignorance or false impressions of the objects and nature of temperance societies. The emigrants to whom I have alluded, mentioned to me the case of one dissenting Minister in Ireland, who actually preached against the measures, but has already become ashamed of his opposition and has actually adopted the practice of total abstinence.

Permit me, Sir, to state a few of the grounds on which I think the friends of humanity and order in this place, may assure themselves of great success in this cause.

The great end of Temperance Societies, as understood by their most enlightened advocates, although a mighty and magnificent result (being no less than the extermination of drunkenness with all its train of disease, crime, derangement, pauperism, domestic misery, and death from the whole land) is demonstrably attainable. Grant that the reclaiming of habitual sots would be a chimerical and hopeless scheme—yet the thing aimed at is practicable. The skillful Physician enquires into the causes and history of the disease he would cure. What is the history of the drunk

ard? How do men become drunkards? They are not born so. No, they are first moderate occasional drinkers—then habitual—then sots irrecoverably enslaved. In other words, if things go on as they have done without reform the next generation of drunkards is to be recruited from the ranks of the sober temperate men who now choose to drink a little in moderation. Yes many of those sober industrious and respectable individuals, who now abhor the thought are thus destined to go down in shame and misery to the drunkard's grave. Well, the remedy is simple—Let all temperate sober men adopt the principle and practice of entire abstinence and these ranks cannot be recruited—The present generation of drunkards will soon be gone—(they are a short lived race) and the monstrous evil will be banished from the land.

Is it not Sir, a lamentable thought that the good temperate part of the community should actually feed that fire of death that is consuming so large a portion of the comfort and happiness of our race?—and yet this is evidently the case—Who patronizes and supports the manufacture, imports and sale of the deceitful drug? Who creates the demand so as to increase the production of ardent spirits till it meets us in every corner of every street, tempting the weak, alluring the simple and wounding all? Not the tribe of drunkards, numerous as they are—no, they are poor distillers—poor tavern keepers, and poorer customers still—Leave the production and consumption of ardent spirit to drunkards alone and like all their other affairs, it will soon go to decay? What then? the good part of the community who think they wish well to society and would weep and labour and pay their money to relieve the miseries of the poor and the suffering—are yet actually combined in keeping up this stream of ruin to their fellow men from which more miseries flow than from all other sources together? Will they continue to do so after they reflect on this. No sir, you may safely reckon on the hearty support of every good man in the community as soon as he understands the subject. It is demonstrable that all temperate men will aid this object,—for altho even good men are sometimes prevented from doing many good things which they approve, by their interests or attachments in this case there is neither interest nor attachment to interfere—every man's interest will be promoted by the abolition of drunkenness—and in the case supposed of temperate men, there is no attachment to ardent spirits—consequently no sacrifice made—He to whom total abstinence is a sacrifice is already within the power of the enchanter, and is neither temperate in the proper sense of the word, nor secure from ruin—Hence, sir, it is obvious that all sober good and temperate men will promote this cause. It would be a new and unheard of case of inconsistency for a man to profess to be a friend to mankind, and when he could render his fellow men so mighty a benefit without costing him any thing, should refuse to do it.

I am sir, hoping and believing in the distinguished success of this good object in York, and sincerely rejoicing in the rising prospects and prosperity of this interesting place.

Your Obedt humble servant

JOSEPH PENNEY

The fourth number of the series on the Economy of the M E Church is postponed until next week.

'A friend to Truth and Religion' will find a place in our next as also 'Avaricious'.

Letters have been received at the Guardian Office from the following persons, during the week ending July 16th  
J Messmore, Wm Smith G J Ryerse D McMullen  
W W Whittier, C B Griffin J Aylwood, W Marsh

#### FOREIGN NEWS

From the New York Spectator

IMPORTANT FROM EUROPE.

The packet Ship Silas Richards, Capt Holdredge, arrived yesterday from Liverpool, whence she sailed on the 24th of May, and to which date, inclusive, the editors of the Commercial Advertiser have received files of papers.

The most important event which we have yet noticed is a change in the French Ministry. The London papers are filled with speculations on the event. The Courier of the evening of the 22d remarks

The arrival of another Express from Paris has brought the Moniteur, and other Papers of Thursday. They confirm the official changes which we announced yesterday, in particular, the appoint-

ment of M de Peyronnet to that of the interior or Home Department. Both are Ultra Royalists, and both are obnoxious to the liberals, especially to M de Peyronnet, who for a number of years, has been one of the most forcible speakers against that party in the Lower House.

**THE KING'S HEALTH**—Although the King's health continued to improve, no confident hopes were entertained of his recovery. We find that at the latest date two physicians were in attendance.

May 20—The King has passed a good night. His Majesty's symptoms continue to improve.

May 21—The King's symptoms continue favourable, but his Majesty has passed a bad night.

May 22—The King's symptoms remain the same. His Majesty has passed a better night.

(Signed)

HENRY HALFORD

MATTHEW JOHN TIERNEY

#### MISCELLANEOUS SUMMARY

The expected demise of the Crown has given rise in Upper Canada to the discussion of the question whether such a demise would dissolve the Provincial Parliament? The question there has been treated in connection with the Constitutional Act, where there is no specific authority but the will and pleasure of the governor, or the expiration of its natural course of four years. We believe that as regards Colonial precedents, the matter is entirely unsettled. In Jamaica and several of the West India Islands it has been held that the demise of the Crown did not dissolve the Parliament, in Lower and Upper Canada on the demise of George III both Parliaments were dissolved. We believe, however, that there exist English legal authorities wherein it is positively stated, that the consequences of the demise of the Crown in England, did not, in respect to the Parliaments, extend to the Colonies. Like most other questions, different views of it will be taken, and as prejudice or feeling, or imperfect examination may dictate, until it is determined by special statute, it will under different circumstances, be differently decided. We perceive that an Upper Canada paper takes it for granted that the bill which passed our Council and Assembly last Session to prevent a dissolution on the demise of the Crown, had become a law. This is an error, the bill having been reserved for the Royal sanction, and no other notice having yet been taken of it.—*Quebec Gazette*

**BOLIVAR**—The accounts from Colombia mention that Bolivar has resigned all pretensions to power and that he is now about to go to Europe, the Congress having voted him an annual salary of 30,000 dollars. The conduct of Bolivar, altho' approved in some measure, by this reward of the Congress, is not altogether free from suspicion. He has held and abdicated power several times, large portions of the territory have separated from his Government, and much disquiet and distrust of him has existed among those whom he governed. We are inclined to believe upon the whole that history will never place him in the rank of those great and good men with whom he has sometimes being compared. It appears still doubtful whether he will leave Colombia and has really determined upon abandoning all hopes of securing that distinction to which he must bid adieu for ever if he leaves the soil of his native country.—*ib*

**Robbery**—On Sunday last the 4th inst. while Mr Richard McGinnis and his Sister (both very old people) were at Church their house in St Antoine suburbs was broken into, & money in Bank notes, Crowns and halves, to the amount of £200 and upwards, carried away. The thief must have well known the situation of things in the House, for not a lock was broke but those necessary for reaching the money, and although there was a considerable quantity of plate in the cupboard, no part of it was taken.

Strong suspicions have fallen on the servant girl, and she has absconded, but as warrants are out for her apprehension, and we are able to describe her person, it is hoped that she and her accomplices,

(for she could hardly have done all the work without the assistance of some male thief,) may be secured.

Her name is Catharine McNaughton, about 22 years of age, native of Ireland, to which country she is now endeavouring to escape, remarkably scarred on the mouth, which is twisted or pursed up, as if burned or scalded. She had on when last seen, an imitation Leghorn Hat, with a very broad Pink Ribbon, fringed at each end.

Mr McGinnis has promised a third part of what ever may be recovered to whoever may find the thief.—*Montreal Courier*

**Suicide**—A Coroner's Inquest was held over the body of Mr Robert Thompson, of the firm of Robert Thompson, & Co wholesale merchants, Port Dalhousie, on Friday last, by Samuel Wood, Esq Coroner of the district of Niagara. Verdict of the jury—That the deceased destroyed himself while in a fit of temporary insanity, by taking opium. It appeared in evidence, that he had been subject to turns of a hypochondriacal nature, or unusual depression of spirits, for some time past, occasioned, perhaps, (as alleged by some,) by his not succeeding in business as well as he anticipated, and on the return of calmness and reason, would express a strong conviction of his utter incompetency and unfitness to conduct the affairs of the extensive establishment with which he had been intrusted. It was also testified, that the quantity of opium taken was such, that a person in attendance, after he became insensible, scraped from between his teeth sufficient to form a pill of the size of a musket ball, and that it was supposed he must have taken it at 10 or 11 o'clock in the forenoon, as he appeared very much agitated a short time previous, and locked himself within his private room about that time. His Clerk having occasion to ask him some question, attempted to enter the room, but finding it fastened, (a circumstance quite unexpected and unusual,) suspicion flashed a cross his mind, that all was not right.—The alarm was given—the door was forced, and behold! there lay the unhappy victim of a diseased mind, on the confines of eternity—past all possibility or hopes of recovery.—He revived a few minutes previous to his final exit, and seemed to have a full sense of his awful situation. He made a few brief statements relating to his business, and expired about 3, P M vehemently entreating of his Maker, pardon for this last rash and fearfully wicked act of his earthly career. His remains were removed to this village, on Sunday, attended by a respectable number of inhabitants from the place of his residence, from York, Niagara, St Catharines, and the adjacent country—where a funeral sermon was preached by the Rev Mr Clarke, strongly animadverting upon the folly and impropriety of resorting, under any circumstances whatever, to the awful and soul destroying expedient of fleeing from trouble, either real or imaginary, as in the case then under consideration, and earnestly recommending, as a far more certain, safe, and sure remedy against all the cares and perplexities of this life, to strive for the one thing needful, to "lay hold on eternal life," and heartily embrace the gospel of the Saviour and Redeemer of mankind.—*St Catharines Journal June 30*

**Important question proposed**—I go to a tea merchant and order a chest of tea, which I never intend to pay for. My man goes to the same shop and takes a chest of tea, being too moderate to trouble the porter to carry it. What is the consequence? I get imprisoned in the bench, he in Newgate. I take the benefit of the Act, he of the cat o' nine tails. If justice had weighed our actions, which would have kicked the beam?—*London paper*

Mr Fox

Dr Lushington said of this orator—His thoughts came so thick and fast, that they actually choked him. Such a multitude of images and expressions arose in his mind at the same time, that he hesitated in the choice, he boggled and stammered, until utterance entirely failed, in some of his most animated flights and then he would often stop and whistle, till he could arrange his ideas.

ILLUSTRATIONS OF SCRIPTURE

"And it came to pass as they came, when David was returned from the slaughter of the Philistine that the women came out of all the cities of Israel, singing and dancing to meet King Saul, with tabrets, with joy, and with instruments of music" (1 Sam xviii 6)

"All the large cities in Hindostan contain sets of musicians and dancing girls, under the care of their respective sharennas, who are always ready to attend for hire at weddings and other festivities, or to finish the evening entertainment of the Europeans and natives, and many of them accompany the Asiatic armies to the field. The singing men and singing women mentioned by the aged Barzilai, and the daughters of music that we read of in the sacred pages, as well as in the ancient poets, resembled these characters in Hindostan. The women of Israel came out to meet David and Saul, dancing to instruments of music, and complimenting Saul with having slain his thousands, and David his ten thousands. The choristers of Palestine resembled those in India, who now celebrate a prince, or general, in the same manner at a festival"

THE WEDDING GARMENT

Gen xiv 22—St Matt xxii 11 12

"It is not so much the custom in India to present dresses ready made to the visitors, as to offer the materials, especially to Europeans in Turkey, Persia, and Arabia, it is generally the reverse. We find in Chardin that the kings of Persia had great wardrobes, where there were always many hundred habits, sorted, ready for presents, and that the intendant of the wardrobe sent them to those persons for whom they were designed by the Sovereign more than forty dress makers were always employed in this service. In Turkey they do not attend so much to the richness as to the number of dresses, giving more or fewer, according to the dignity of the persons to whom they are presented, or the marks of favour the prince would confer on his guests thus in primeval times, Joseph gave to each of his brethren changes of raiment, but to his favourite Benjamin he gave three hundred pieces of silver, and five changes of raiment. Among the honourable distinctions conferred by a Persian monarch on Mordecai, he ordered him to be clothed in his own royal apparel the same honour was granted by the king of Babylon to Daniel, who, for his excellent wisdom, was commanded to be clothed in scarlet, and to have a chain of gold about his neck"

"Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee" (Isaiah, xlvii 13)

"A troublesome set of people in that part of Gujarat, were the soothsayers and astrologers, who have very great influence over the minds of millions, who, more or less, believe in unlimited predetermination. Such, no doubt, were the sorcerers mentioned by the prophet. 'Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee from the things which shall come upon thee.' They shall not deliver themselves, they shall wander every one to his quarter, none shall save thee." Such persons abound in all parts of India"

"Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord" (Ezek xxxiii 30)

"The Gate of Diamonds, or eastern portal at Dhoboy, has been particularly described, as also the custom of the inhabitants, to repair thither to enjoy the fresh air, and verdant shades without the walls. There they met their friends every morning, and talked over the news of the day, a subject the Indians of all denominations are fond of, the same remark, by Poccocke and Russell, illustrates this passage in Ezekiel 'the children of thy people

are talking concerning thee by the walls and at the doors"

HE BACKBITETH NOT WITH HIS TONGUE Psalm xv 3

The original is very emphatic, *lo ragal al leshe no He foots not upon (or with) his tongue* He is one who treats his neighbour with respect. He says nothing that might injure him in his character, person, or property. He forges no calumny. He is author of no slander. He insinuates nothing by which his neighbour may sustain any kind of damage.

The tongue, because of its frequent employment in slanderous conversation, is represented in the nervous original, as *licking about* the character of an absent person a very common vice, and as *destructive* as it is common but the man who expects to see God, abhors it, and *backbites not with his tongue*.

The words *backbite* and *backbiter*, come from the Anglo Saxon, *bac* or *bæc*, *the back*, and *bican to bite*—the meaning of which has not altered to the present time. But how it came to be used in the sense it is now, in our language, seems at first view unaccountable, but it is a metaphor taken from the conduct of a dangerous dog and it is intended to convey the treble sense of *enviousness*, *cowardice*, and *brutality*. He is a *coward* who would rob you of your good name,—he is a *coward*, that would speak of you in your absence, what he dared not to do in your presence,—and an *ill conditioned dog* only, would fly at and bite your back, when your face was turned from him. All those three ideas are included in the term, and all meet in the *detractor* and *calumniator*. His tongue is that of a *knave*, a *coward* and a *dog*. The Rabbins term the *backbiter* the man with the *three forked tongue*,—with it he wounds three persons at the same time—the man whom he *slanders*, the man who *receives the slander*, and *himself* who is the *slanderer*.

Of such a person the Roman poet has thus celebrated saying—

Absentem qui rodit amicum,  
Qui non defendit, alto culpante solutus  
Qui captat risus hominum, famanque dicacis,  
Fringere qui non visa potest commissa tacere  
Qui nequit, hic niger est. Horo tu, Romane, caveto  
Hor Sat lib 1 sat 4 ver 81

He who malignant tears an absent friend  
Or, when attacked by others, don't defend  
Who trivial bursts of laughter strives to raise,  
And courts of prating petulance, the praise,  
Of things he never saw, who tells his tale  
And friendship's secrets knows not to conceal  
This man is vile here, Roman, fix your mark,  
His soul is black, as his complexion's dark

Dr A Clarke

From the Philadelphia Recorder  
"BLESSED ARE THE POOR IN SPIRIT"

"How brightly burns our cheerful fire, and how snug and comfortable we, love," said I to my wife, as I turned over the leaves of a book in which I was about to read a loud, while she worked. "The storm is raging without, but it cannot come nigh us, thanks to a merciful Providence." I hope Margaret has a fine fire too, said my little boy who stood near me—William told me to day he could not stop to play now, as he feared his mother would soon die. I felt conscience stricken, for I had not seen the poor woman for more than a week, though I will do myself the justice to say, I had no idea she was so ill. I began to read, but the image of the poor dying Margaret so obtruded itself, that I scarcely understood a word in ten, and after going on this way about a quarter of an hour, I started up so suddenly as to alarm my wife, telling her that though the storm raged more furiously than ever, I must go and see Margaret, as perhaps I might never have another opportunity. I was soon wrapt in my warm cloak, and on my way to her humble abode. The scene within, as I opened the door, was desolate enough, forming a perfect contrast to one I had just felt there all was light and comfort, here all was dark and desolate. The feeble light of a small lamp,

appeared every moment, in danger of being extinguished, by the wind, which found its way into every crevice and corner of the comfortless apartment, while a few embers on the hearth scarce raised the temperature of the air within above that without. The dying inmate of this wretched abode was stretched on her lowly bed, in meek and saintly resignation, while her little boy stood near her, resting his little head on her pillow. She stretched her cold pale hand to me as I approached, saying, with a feeble quivering voice, "this is indeed very kind, sir, but I fear you expose your health by coming out such a knight as this." I assured her there was no danger of this, and seating myself by her side, "Your abode looks cheerless enough Margaret, I trust that all within is light and Joy—Oh! it is indeed sir, she answered, with much animation of countenance and manner, my Saviour is with me, and He is the light of lights. He is indeed "the bright and morning star," the Sun of righteousness, who illumines "the dark shadow of death." Just as you came in I was enjoying some sweet thoughts on his preciousness, and feel that I could not love him enough, or praise him enough for his goodness towards me who am the chief of sinners. Oh, sir! continued she, preach this Saviour, preach him to a sinful perishing world, for there is no help, no salvation in any other. How gladly would I bring all to the Lord Jesus, for no where besides is there safety and happiness.

Fearing she would exhaust herself, I begged her not to speak so much and so earnestly. But she answered, it does not exhaust me to speak of my Saviour, it is refreshing both to body and spirit. After a short pause in the conversation, I asked her why she had not some one to remain with her. Because I am not able to hire a nurse, and I do not think it would be right to call upon one unless I could pay her, besides my kind neighbors will not let me suffer, and the moments they can spare from their own families are quite enough to supply my wants. My little William too, is a dear thoughtful child, and never lets me want any thing that he can do for me. And indeed I often consider it a great mercy that I am permitted to be so much alone. The constant society of a fellow creature, however worthy, could not fail to interrupt communion with my God. Now I have most of the time no one to converse with but Him, and can I regret it?—"Times are sadly changed with you Margaret," said I, "you once had every worldly comfort, poverty on that account must be more distressing to you, I think." Poverty, Sir, I am richer, far richer than I ever was before. In those days to which you allude I was poor indeed, I was "without God and without hope in the world," and if God had continued to me these worldly comforts, I might have been poor and miserable for ever. No, sir, it is but just as it is. I feel it to be so from my inmost soul, and that I shall never cease to praise him, "that in faithfulness he has afflicted me." But this little boy, does it not pain a mother's heart to leave him alone in this desolate world. This, sir, is a point which touches my heart more nearly than any thing earthly, but I am not left even here without the richest comfort, what sweet promises has God left the widow and fatherless! and they are sure—I cannot doubt then fulfilment for a single moment. Blessed be his name that he has taught me to trust them. "O woman, great is thy faith" thought I, as I arose to take my leave of her, perhaps for the last time. The storm still howled abroad, but I scarcely heard or felt its fury, so intensely was I occupied with the feelings this visit had occasioned. This is religion indeed thought I. This holy calm, this heavenly joy, this triumph over death, are the fruits of a living faith in the promises of God in Christ Jesus. This obscure dying woman is infinitely richer than the most powerful monarch on earth, who has no interest in these promises. There is more of grandeur even in such a spectacle as this—a poor weak woman triumphing in the midst of mortal agonies, without any of the alleviations which friends and wealth can give, than in the most splendid pageant the world ever saw!

## MINISTERS' DEPARTMENT

## ENCOURAGEMENT TO MINISTERS

(John vi 13-22)

On the subject of the disciples' sailing off without Christ, and the storm that overtook them, it may be necessary to make a few observations, chiefly for the encouragement of the labourers in God's vineyard—it was the duty of the disciples to depart at the commandment of the Lord, though the storm was great, and the wind contrary. It was their duty to tug at the oar, expecting the appearing of their Lord and Master. So it is the duty of the ministers of Christ to embark, and sail even into the sea of persecution and temptation, in order to save souls. There may be darkness for a time—they must row. The waves may rise high—they must row on. The wind may be contrary—still they must tug at the oar. Jesus will appear, lay the storm, and calm the sea, and they shall have souls for their hire. The vessel will get to land, and speedily too. There are particular times in which the Lord pours out his spirit, and multitudes are *quichly* convinced and converted. "Alas," says one, "I see no fruit of my labour, no return of my prayers and tears." Take courage man, tug on, thou shalt not labour in vain, nor spend thy strength for nought. What he does thou knowest not now, but thou shalt know hereafter. Great grace, and great peace await thee. Take courage, and tug on!—*Dr A. Clarke*

## PARENTS' DEPARTMENT

## DUTY OF PARENTS TO CHILDREN

Never leave off, never intermit your labour of love, till you see the fruit of it. But in order to this, you will find the absolute need of being endued with power from on high—without which, I am persuaded, none ever had, or will have patience sufficient for the work. Otherwise the inconceivable dulness of some children, and the giddiness or perverseness of others, would induce them to give up the irksome task, and let them follow their own imagination.

And suppose after you have done this, after you have taught your children from their early infancy, in the plainest manner you could, omitting no opportunity, and persevering therein, you did not presently see any fruit of your labour, you must not conclude that there will be none. Possibly the "bread which you have cast upon the waters," may be "found after many days." The seed which has long remained in the ground, may, at length, spring up into a plentiful harvest. Especially if you do not restrain prayer before God, if you continue instant herein with all supplication. Mean time whatever the effect of this be upon others, your reward is with the Most High.

Many parents, on the other hand, presently see the fruit of the seed they have sown, and have the comfort of observing, that their children grow in grace in the same proportion as they grow in years. Yet they have not done all. They have still upon their hands another task, sometimes of no small difficulty. Their children are now old enough to go to school. But to what school is it advisable to send them?

Let it be remembered, that I do not speak to the wild, giddy, thoughtless world, but to those that fear God. I ask, then, for what end do you send your children to school? "Why, that they may be fit to live in the world." In which world do you mean? This, or the next? Perhaps you thought of this world only, and had forgot that there is a world to come. yea, and one that will last for ever! Pray take this into your account and send them to such masters as will keep it always before their eyes. Otherwise to send them to school, (permit me to speak plainly,) is little better than sending them to the devil. At all events, then, send your boys, if you have concern for their souls, not to any of the large public schools, (for they are nurseries of all manner of wickedness,) but a private school, kept by some pious man, who en-

deavours to instruct a small number of children in religion and learning together.

There is one circumstance more, wherein you will have great need of the wisdom from above. Your son or your daughter is now of age to marry, and desire your advice relative to it. Now you know what the world calls a *good match*, one whereby much money is gained. Undoubtedly it is so, if it be true, that money always brings happiness. But I doubt it is not true—money seldom brings happiness, either in this world or the world to come. Then let no man deceive you with vain words—riches and happiness seldom dwell together. Therefore, if you are wise, you will not seek riches for your children, by their marriage. See that your eye be single in this also—aim simply at the glory of God, and the real happiness of your children, both in time and eternity. It is a melancholy thing to see how Christian parents rejoice, in selling their son or their daughter to a wealthy heathen! And do you seriously call this, a *good match*? Thou fool, by parity or reason, thou mayest call *hell a good lodging*, and *the devil a good master*. Oh learn a better lesson from a better Master! "Seek ye first the kingdom of God and his righteousness," both for thyself and thy children, "and all other things shall be added unto you"—*Wesley*

*Scolding*—I never knew a scolding person that was able to govern a family. What makes people scold? Because they cannot govern themselves. How then can they govern others? Those who govern well are generally calm. They are prompt and resolute, but steady and mild.

## CHILDREN'S DEPARTMENT

From the Sabbath School Visitor

## ANECDOTES

'They that fear the Lord speak often one with another'

A little boy in a sabbath school was asked by a spectator if he loved his parents and teachers, brothers and sisters, &c. to which he replied very readily that he did. But when asked if he loved God, he hung down his head, and made no reply. Another little fellow in the same class looked up very earnestly, and said, "I guess he don't love God much—if he did he would say something about it."

A little girl was asked by a visiter in the school, what Christ had done for her, She replied, "He died for me." What do you mean to do for him? "I mean to love him."

Another little girl named *Mary*, being asked the reason of so many being called by the same name, could give no answer. She was then asked, of whom she supposed her mother thought when she named her *Mary*. "I suppose she thought of *Mary Magdalene*," was the reply. Why, what of *Mary Magdalene*? "She washed the Saviour's feet with her tears." And what else? "She was early at the sepulchre."

A very small girl being asked by a visiter in a sabbath school, if she loved her teacher, replied that she did. Do you love your parents? "I do," said the little girl, "but I love Christ more than all of them."

I send you the above, Mr Editor, not as an evidence of juvenile piety, but as an illustrative of juvenile simplicity, and the heavenly influence of sabbath school instruction.

SOPHIA

## RELIGIOUS INTELLIGENCE

To the Editors of the Christian Guardian

MESSRS EDITORS,

Agreeable to your request, I send you a short account of my late visit to Yellow head Island, to attend the Indian Quarterly or Camp meeting. I left York June 15th, in company with Mr William Ryerson the presiding Elder, Peter Jones, J Sawyer the River Credit chief, and two native exhorters from the same place, sent to labor a few weeks with the Indians at Mahjedusk and Penetanguishine. The first night we were hospitably entertained by

Mr Smith one of our brethren, who resides on that beautiful and flourishing part of Young Street called "the Quaker Settlement"—30 miles from York. The next morning we left our houses and proceeded to the Landing in a hired waggon, with our provisions and baggage. Near the Landing we met a small party of native Christians who had come to convey us to the place of meeting. Their bark canoe being quite small we had to procure another of a larger size, this delayed us till the afternoon, at length by the politeness of Mr E Beman, we were accommodated with an additional canoe, and our party embarked for Yellow-head Island, fifty miles distant. The Landing is on the West branch of Holland River 36 miles from York and 9 miles from Lake Simcoe. The river is navigable up to the Landing for small schooners. It is generally about 50 yards wide, and runs through an extensive low marsh, skirted by sunken swamps—it unites with the East branch, about the size of the West, 2½ miles from the lake.

In the evening we reached Snake Island in Lake Simcoe, 20 miles from the Landing. This is a beautiful and extremely fertile Island covered with a luxuriant growth of timber—Sugar Maple, Oak, Basswood, Elm, &c and contains about 500 acres. It is occupied by the Snake Tribe of Chippewas consisting of 70 persons. They are Christians, and the first fruits of our missions to the Indians in this part of the interior. We were comfortably lodged in the Mission house with our Brother Law, the School Teacher in charge of this mission station. Brother Law is an English emigrant, and the first Teacher employed amongst the Indians of Lake Simcoe. His School was first taught in a slab wigkwam. The society has erected a mission house and a commodious school house, which also serves for a Chapel. Mr Law's interpreter and principal assistant in the religious instruction of these people is a pious and intelligent Indian, Benjamin Crane, who removed from the River Credit for that purpose, two and a half years ago.

These Indians still live in bark wigkwams, but they have made considerable progress in the knowledge of agriculture and in habits of industry. By the assistance of the Missionary Society they have cleared of heavy timbered land a large field for corn and potatoes, which look uncommonly well. They would have planted several acres more which they had chopped and partly cleared for the purpose, but in the midst of their operations they were called away by the Indian agent to be numbered, and were detained 2 or 3 weeks. On their return they were again called upon to clear a public road from Lake Simcoe to Mahjedusk Bay. The consequence was, that they had to plant what land was sufficiently cleared, some was planted among the fallen timber, and the other ground was but imperfectly prepared—so that upon the whole the crop will be much less abundant than might be expected had not the people been thus interrupted in their labor. The same cause has produced similar effects, at Skoogog Lake, at Yellow head Island, and at Mahjedusk.

I was informed that the Snake tribe had been notified by the Indian Agent, that they must remove from their Island and settle with the Yellow head tribe at a new village that is being built at the North end of the Lake, and that this is a subject of great affliction to them. This circumstance of their proposed removal is much to be regretted. It has rather agitated and discouraged their minds in this incipient stage of their civilization, and moral and mental improvement, and in their first efforts to arise from the torpor and degradation of savage life, to the rank of civilized & Christian men. This spot is dear to them—as the scene of their first essays towards improvement, education and religion. In their insular situation they are sufficiently removed from the white population for every beneficial purpose, while they are near enough to them to supply them with many useful articles, the produce of Indian industry and ingenuity, this, while it stimulated and rewarded their industry, would be useful to the white people. Besides by their increasing industry and intelligence, they would be induced to improve the advantages of their fishery and supply the adjacent

country with fish. Their land is of the best quality, and with two small islands which they use for pasturage, is quite sufficient for the community.

The Snake tribe had left the island to attend the meeting previous to our arrival. The next day we had to paddle our canoes against a strong head wind, and did not reach our place of destination till late in the afternoon.

Lake Simcoe is of a triangular form, about 30 miles long and 20 broad in the widest place. The water is deep cold and perfectly transparent. It abounds with fine fish, particularly Salmon trout, Muscalunge, White fish, Bass, Herring &c. Several small fertile islands are scattered along the shores, particularly near the North end, where it contracts into a channel for about two miles, called the narrows, it then again expands into a shallow lake in which are situated Yellow head Island and many other small islands. It then forms the Severn River which, after running about sixty miles through a rocky barren wilderness, falls into Lake Huron. The navigation of this river is interrupted by several considerable falls, which are passed by portages. I cannot vouch for my accuracy in giving distances, as I had my information from Indians and from others who had never measured them, if indeed they ever have been measured by any one. Lake Simcoe is probably the most elevated of the Canadian lakes. The Indians say it may be connected with the Bay of Quinby by a canal uniting it with Buckhorn Lake, thence passing down Mud Lake, Sckooag Lake, Rice Lake and the River Trent. This may probably be undertaken in a few years, if the superior wealth and enterprise of the inhabitants of York do not prevent it, by uniting it to Lake Ontario at that place either by a canal or a rail road. Or may not that spirit of enterprise which has made a harbour at Cobourg, and added to the importance of that flourishing village by bringing the wealth of these interior lakes, to the Ontario at that place, by a canal from Rice Lake? As to the nature and extent of the difficulties that may be in the way of either enterprise, or which of them may be most practicable, I am not competent to say. John Sunday told me that he went by water from Lake Simcoe to the Bay of Quinby by carrying his canoe over one portage of nine miles near Lake Simcoe.

I saw but one house on the West side of the lake, but several plantations are scattered along the South and South East shores. Streams that rise twenty five miles from the Ontario at York, to reach that lake now flow through Lake Simcoe, Severn River, the whole extent of Lake Huron, the River St. Clair, Lake St. Clair, Detroit river, Lake Erie and the Niagara River.

As we approached Yellow head Island, the Indian tents and bark wigwags, spread out along the shore, forcibly reminded me of the Israelites' encampment after having passed out of the wilderness, and I involuntarily repeated, "How goodly are thy tents O Jacob, and thy tabernacles, O Israel!" As the valleys are they spread forth, as gardens by the river side.—The idea was more pleasing, associated as it was, with the wonderful change that had taken place in the moral condition of these people within a few years. We found nearly 500 Indians, from different tribes, waiting for us. They received us with much joy. They had been very apprehensive, that from the violence of the wind, we could not come at all, and they were therefore the more elated at the arrival of the 'Macahday weloonahyang' ministers, literally, "Black coat men."

We were cordially welcomed at the Mission house, by our brother Atwood, the missionary at this station. I am sorry to say that our pious and amiable sister Atwood, appears to be in a declining state of health. Her present appearance brought most painfully to my remembrance, a sainted female now in heaven, who fell in the mission service, and it made me feel a more lively interest in the welfare of this family, who have forsaken the comforts and social enjoyments of civilized society, to labour for the happiness and salvation of the Indians. From this pious family we received the kindest hospitality,

and such unwearied attention to our comfort, as rendered our situation very agreeable.

We were too much fatigued to attend the meeting until the following (Friday) morning, but public worship was conducted during the day, and a very animated prayer meeting in the evening, by brothers James Currie, the missionary from Majedusk, Benham, and John Sunday, from Grape Island.

The meeting was commenced by the Presiding Elder on Friday morning, and was continued daily till Monday. The usual order observed was, to blow the horn early in the morning for family prayer, which the Indians performed in their wigwags, about eight o'clock they were all called to public worship, after singing and prayer a sermon was preached by the assistance of an interpreter, followed by one or two animated addresses or exhortations from Indian speakers, an intermission of about an hour was then spent in prayer with and for those who were seeking religion. In this most of the congregation joined with much earnestness and many tears. At eleven o'clock another sermon was preached, succeeded by an intermission of two hours for dinner. In the afternoon, one and sometimes two sermons were preached and followed by exhortations from natives. The evenings were spent in prayer meetings by part of the people, others were employed in fishing for the next day's provisions. The meetings every day became increasingly devout and interesting. Several heathens were converted and obtained justification through faith in Jesus Christ, as did also a number of youth, having christian parents. The exact number of either could not be precisely ascertained.

Our wish was to give the Indians as much practical instruction as possible, to apply and enforce it by the pathetic and soul stirring addresses of the native Indian speakers, and to bring it into immediate exercise and operation by "prayer and supplications, with thanksgiving," to Him "who, of God is made unto us, wisdom, and righteousness, and sanctification, and redemption," to the Indian as well as to the white man. And it is a pleasing sight to behold these lately thoughtless, impatient and restless people, listen for hours, with such fixed attention, to the doctrines and the promises of the Gospel, and the mysteries of the kingdom of God. So great was the interest with which they listened, that I have known them to lift up their voices in prayer or in praise, as the subject of the speaker awakened their fears or excited their sympathies, or their gratitude. This was particularly the case when John Sunday spoke. Their appearance was a striking illustration of such passages of Scripture as these—"Who hunger and thirst after righteousness—as new born babes desire the sincere milk of the word"—"My soul thirsteth for God the living God, &c."

Saturday afternoon we examined the candidates for baptism, preparatory to their admission into the Christian Church by this ordinance the next morning. Their answers, relative to their faith and christian experience were in general, very satisfactory, and evinced an extent and evangelical simplicity of Christian knowledge that I did not expect, considering their very limited opportunities of obtaining information.

G. RYERSON

(To be concluded in our next)

## TEMPERANCE

### "WHY NOT JOIN A TEMPERANCE SOCIETY?"

This question has frequently been asked, and various answers have been given, among which the following are the more common. Why says one, should I pledge myself to entire abstinence, since I can use ardent spirit, and not only be safe but benefited by it? To this we may reasonably reply, benevolence often requires us to make personal sacrifices for the good of others. Paul could use flesh for food without defiling his own conscience and even with personal advantage. But he says "if meat make my brother to offend—that is to transgress—I will eat no flesh so long as the world standeth, lest I make my brother to offend. Destroy not him with thy meat, for whom Christ died. It is good neither to eat flesh, nor to drink wine nor any thing whereby thy brother stumbleth or is made weak." The principle on which he acted was evidently this, if any

indulgence of wine, even though lawful in itself is likely to lead a brother into transgression, I will wholly abstain. Now the chief cause of intemperance is the common use of ardent spirit. Brethren and children and neighbours are led to destruction by hundreds by the example of others, and the reasonings which are urged to justify those examples. Every man, therefore who makes the plea above named, not only discards the principle on which the Apostle acted, but he assumes a terrible responsibility.

After all, what is the amount of the sacrifice required? Make the worst of the case, and entire abstinence from the use of ardent spirit can cost a man nothing more than a temporary inconvenience. This is the most that can be said in any case, for the idea that a person's life may depend upon the customary or frequent use of ardent spirit is at this day too ridiculous to deserve a serious refutation. Some however, will insist upon it, that distilled liquors are indispensable to their health—necessary, to use their own language, to *nourish nature*. Thus the drunkard reasons. I ask then, how it happened that so many millions lived and enjoyed good health before the invention of ardent spirit? Was it reserved for modern times to discover a cause so necessary to the support of life when, in ages gone by men lived to a much greater age than they now do? *Nourish nature!* There is no more nourishment in ardent spirit than there is in lightning and every sober man who understands the subject will tell us so.

Men influenced by appetite, and the power of a ruinous habit, will try hard to persuade themselves, that their health and comfort, and even the preservation of their lives depend upon the use of this liquid poison. In these respects they reason precisely as the drunkard reasons—and if it is really the fact that they are reduced to this necessity they like the drunkard, are gone beyond the ordinary hope of recovery. It is high time for such persons to look seriously to their condition and to fear lest they be soon "held with the cords of their sin." It is possible that while they call themselves temperate and suspect not any one thinks otherwise they may have often betrayed the effects of the mephitic draught. It may be that the eye of an impartial observer has seen indications which cannot be mistaken. Many around him may inquire why he has so many objections to Temperance Societies? Why is he so much disturbed when efforts are made to arrest some portion of the thirty thousand who are annually sentenced to the grave by drunkenness? And why do we so often perceive his intellect clouded and his tongue so loquacious and irregular. And what is the cause of that blistered skin and those red dened eyes and that rising bloat which already begins to deform his visage? The answer is he pleads for the moderate use of intoxicating liquors. Drunkenness he says, I abhor as much as any man—don't think me an advocate of drunkenness—oh it is a dreadful evil—but then don't let us carry matters too far." But I would ask that man how far he would have them carried? you say that you will not advocate intemperance but that you wish it was suppressed. I ask then whether you would have us carry matters far enough to meet and remedy the evil? And if so what is the point to be aimed at but the entire removal of the cause of the mighty evil? I ask again what is the cause of drunkenness? and the true answer is, not as some would say the abuse but the use of ardent spirit. Banish the needless and pestiferous practice of using it and you accomplish the work.

But another says I can be temperate and can use my influence in favour of temperance and yet not belong to an Society. You say you can, the question is whether you will—and surely if we take facts for our guide we are warranted in saying you will not.—Show me the man who has been seriously and resolutely engaged for the suppression of intemperance who has been unwilling to belong to a Temperance Society. The question is worthy of being considered on which side of the main question the drunkards reckon those who are opposed to such Societies and who say so much in favour of using a little of a good creature, as they are pleased to call it?

But, says another 'I wish to have nothing to do with this business, let every one take care of himself.' Most alarming facts demonstrate that people take care of themselves at a sad rate. More than thirty thousand die every year by drunkenness, and among some hundreds of thousands now living, wretchedness exists in every possible variety. The tone of woe is heard throughout our country while beggared families, profligate children the poor houses the prisons and the galleys attest how men take care of themselves. Is it then in the heart of any benevolent man coolly to fold his arms and let every one take care of himself? Would Paul have done thus when he saw his brethren and friends led step by step into idolatry?

But, says another 'what have these Societies done to give them such strong claims upon us?' I answer, that if they had as yet done nothing the object they have in view gives them a claim to your patronage. Besides it is plain that something has been done else they would not be so much opposed and would not so often be the song of the drunkard. Within a short period they have reclaimed more than five hundred drunkards. This is more than they expected to do for nearly all commenced their operations under the persuasion that the drunkard must go on to perdition. In addition to this it may be stated that through the influence of these Societies the sale of ardent spirit has been diminished more than one half and the distillation of it has been prevented in a still greater proportion. More than this they have changed the fashion of the day, so that instead of offering the nauseous article to a sinner as a mark of honor

ality and civility, it is now considered disgraceful to do

While the new fashion prevails, social visits will not be, as they have very often been, a highway to intemperance

But, says another, all this stir about temperance, is a money making business and I will have nothing to do with it

Proceed then in this benevolent work Unite all your influence and direct it with steady untrusting aim against this one thing, the use of ardent spirit

WORDS OF ADVICE TO NEW SETTLERS IN THIS NEW COUNTRY

Act strictly on what may be called the American System, i.e. neither eat, drink, nor wear any thing that is not the produce of your own farms

As to food, your own beef and pork and mutton and veal and butter and cheese and potatoes and beans, &c &c render you as independent as King Geo IV

A true sign—A man who had established a tippling house, was about to erect his sign, and requested his neighbour's advice what inscription to put on it

PRICES CURRENT.

(CORRECTED WEEKLY)

Table with 3 columns: YORK, MONTREAL, N YORK. Rows include various commodities like ASHES, FLOUR, WHEAT, OATS, BARLEY, RYE, PEASE, INDIAN CORN, POTATOES, TURNIPS, ONIONS, PORK, MUTTON, VEAL, BUTTER, CHEESE, LARD, TALLOW, BEES WAX, CANDLES, TOBACCO, HAY, FIREWOOD.

CAUTION—The public are hereby cautioned against having any thing to do with any land belonging to the Estate of the late Jonathan Miller Esq of the Midland District

Witness our hands at York U.C. July 16th, 1830

WANTED—A School Teacher of respectable qualifications and good moral character to teach a Common School, at the Beach between the Burlington Bay Canal and Stoney Creek

PUBLIC NOTICE is hereby given, that a meeting will be held in the New Church at Farns Mills on Thursday at one o'clock P.M., the 5th of August next to form a Branch Bible Association

TO BE SOLD (without reserve) by Auction, on Tuesday 20th July and the following days until all is disposed of, at the Store of the late Mr John Monro King Street York, the ENTIRE STOCK IN TRADE

Comprising a very general assortment of Linen, Woolen, Cotton, and Silk Goods, Shoes of all kinds, Crockery, Hardware and Groceries with an elegant assortment of Hall and Shop Lamps

ALSO A quantity of Household Furniture, consisting of Beds and Bedding, Chairs, Tables, Carpets, Side Board, Fight day Clock, Books and Book Case, Pictures, Mirrors, Mantle Piece Ornaments &c &c &c

NOTICE. R. MULLEN, begs leave to inform the public, that he has received an extensive and general assortment of

which he offers for sale on reasonable terms, amongst which, are some of the latest chemical preparations from London and Paris

HAT STORE. THE Subscriber begs leave to inform his friends and the public, that in addition to his extensive stock of ready made HATS & BONNETS, he has received, direct from London, a large assortment of LONDON HATS

NEW GOODS. CHEAPER THAN EVER

J R ARMSTRONG, [North side King Street, east of the Episcopal Church] HAS JUST received a complete and WELL-SELECTED assortment of New Goods, adapted to the season, amongst which are blue, black, light and dark drab, olive, olive brown, brown Oxford mixed steel mixed, and grey Fine and Superfine BROAD CLOTHS

100 KEGS of RICHMOND TOBACCO for sale by S BURNHAM York, 27th May, 1830

CASH will be paid for SHEEP and DEER SKINS free from holes and stain, at the Parchment Manufactory, Dundas Street F W LONG York, 7th May 1830

JOHN AND CHRISTOPHER WEBB, Boot and Shoe Makers, Leather Sellers &c—Grateful for past favors return their thanks to those gentlemen of York and its vicinity who have patronised them since their commencement in business, desire to inform the public, that they have now a quantity of different kinds of

EXCELLENT LEATHER, Bought in New York, and that from their attention and desire to please, they hope still to merit the patronage and a portion of the custom of the Public York, Church Street Feby 13th, 1830

NOTICE TO TANNERS AND CURRIERS A Person of suitable qualifications to take charge of a small Tannery two miles and a half north of York, on that beautiful and flourishing street leading to all the northern settlements, will meet with good encouragement by applying (if by letter post paid) to

C W PAGE Saddler, King street, N B—None but those of a easy habits, and acquainted with both branches need apply. York, June 24th, 1830

WANTED a Person of suitable qualifications to take charge of a Free School about to be established in Bellville Apply to BILLA FLINT Junr Bellville, 27th April, 1830

TAKE NOTICE—All persons are hereby forbid to trust or harbour Margaret my wife on my account as she has left my bed and board without any just cause or complaint CALB R WHITTING Trafalgar 1st April, 1830

BUILDING LOTS for Sale on the front of Park Lots No 19 and 20, on Lot Street, and in the Field adjoining Mr Duns, on Lot and Peter Streets Enquire of Mr Crookshank or Mr Mercer York, 23rd February, 1830

FOUR DOLLARS REWARD. STRAYED from the Common at York about the First of May, a small RED COW, about four years old with very crooked horns and a slit in her ear Whoever will return the said Cow to the Subscriber will receive the above reward JAMES JOBBITT York, June 14th, 1830

PROSPECTUS

For publishing a weekly Religious Newspaper at Kingston, Upper Canada—to be exclusively devoted to the interests of the Established Church of England and the support illustration of her primitive and Apostolic Doctrine, Ministry and Worship—to be called

THE WARDER.

Whilst other denominations of Christians are engaged in the laudible undertaking of circulating periodicals and other useful vehicles of Religious Instruction according to their respective views, in unlimited numbers it has ever been a matter of regret that the Church of England should have slumbered upon the project we now (under the Divine Blessing) anticipate the success of, and which in a few words is expressed at the head of this Prospectus

Where can this information be more easily and satisfactorily obtained than through the pages of a well regulated Newspaper devoted to whatever concerns the spiritual welfare of the people and the interests of the Church, important and useful not only as the means for conveying general information in relation to matters which more particularly concern us as Churchmen, but as tending to produce a correct religious impression upon the people and best calculated to advance the great cause of Evangelical truth?

The columns of the Warder shall never be stained with any polemical feeling, or any subject likely to excite religious controversy or party prejudices—They will be open to the communications of the Protestant Clergy and Laity whose edification, with that of all our brethren, we most anxiously and fervently solicit

Upon the most moderate calculation that has been made on the subject of the subscriptions for this undertaking we find that the expense annually will not exceed £25 6d exclusive of postage

Kingston, May 1830

PROSPECTUS

For publishing a weekly Religious Newspaper at Kingston, Upper Canada to be called

THE CANDIAN WATCHMAN.

The present is a time when the moral condition of the world excites the inquisitor and awakens the sympathies of the pious and benevolent of every country and of every name

Among the various means for the accomplishment of good for diffusing useful and instructive intelligence religious newspapers are conspicuous

duties of the gospel that professors of religion may become intelligent and be influenced to activity in the cause they have espoused

It is believed that whatever is necessary for the ordinary circumstances of families can be embraced in the projected paper, by appropriating a portion of its columns to a summary of general intelligence, foreign and domestic, and a few literary and miscellaneous selections

CONDITIONS

The Canadian Watchman will be printed on a super royal sheet of good quality, with new type, and issued weekly at 12s 6d if paid within one month after receiving the first number

Persons to whom subscription papers may be sent are requested to return their lists to the subscriber, at Kingston by the first of August next in the course of which month it is expected to commence

Kingston, May, 1830

EZRA STERLING FLY

AMERICAN & FOREIGN AGENCY FOR CLAIMS, &c

Under the direction of GEORGE WASHINGTON EVERITT United States Land and General Agent Philadelphia State of Pennsylvania, U S of America

Mr Everitt having, in the year 1825 despatched a very worthy respectable and experienced business man, to make a tour throughout Europe, on business of importance, has opened and established a professional Gentleman in London

His charges will be moderate and proportioned to the nature of the case, and the trouble and expenses incurred thereon

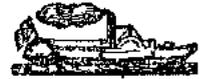
N B All communications addressed to (postage must be paid accompanied with a reasonable advance fee) GEORGE WASHINGTON EVERITT, will receive immediate and punctual attention

Editors in the Canadas will give the above three insertions and send one paper, accompanied with their accounts to the advertiser

FOR SALE—Two hundred acres of excellent Land in the township of East Guilford, Lot No 29 in the 7th Concession

York, June 12th, 1830

LAKE ONTARIO STEAM-BOAT



NIAGARA.

THE NIAGARA, Captain John Moser, commences its regular trips for the season on SATURDAY, May 1st, ending on TUESDAY November 2d

Leaves Niagara for Prescott every Saturday Morning at eight o'clock, touching at York (Cobourg and Port Hope wind and weather permitting) Kingston and Brockville, and will arrive the following day

Leaves Prescott for Niagara every Tuesday Evening after the arrival of the Montreal Stage touching at Brantford, Kingston (Cobourg and Port Hope wind and weather permitting,) and York, and will arrive at Niagara on Friday morning

RATES OF PASSAGE

Table with 2 columns: Route and Rate. Includes entries for Prescott and Niagara, Kingston and Niagara, and York and Niagara.

From Prescott to Montreal there is a daily line of POST COACHES (Sundays excepted) running in connection with the above Boat

The NIAGARA (341 tons burthen) is in the best sailing order—has very superior accommodations,—and her engine, by Ward, is on the low pressure principle

AGENTS at Kingston, Archibald McDonell, at Queenston Adam Brown at York, Newbigging & Murray and at Niagara, W D Miller

NEW LINE OF STAGES AND STEAMBOATS FROM YORK TO PRESCOTT

The public are respectfully informed that a line of Stages will run regularly between YORK and the CARRYING PLACE

twice a week, the remainder of the Season leaving York every MONDAY and THURSDAY morning at 4 o'clock passing through the beautiful Townships of Pickering, Whitby, Darlington and Clarke and the pleasantly situated Villages of Port Hope, Cobourg, & Colborne and arriving at the Carrying Place the same evening

Will leave the Carrying Place every TUESDAY and FRIDAY morning at 4 o'clock and arrive at YORK the same evening

The above arrangements are in connection with the Steam Boat SIB JAMES KEMPT so that passengers travelling this route will find a pleasant and speedy conveyance between York and Prescott, the road being very much repaired and the line fitted up with good Horses, new Carriages and careful drivers

All baggage at the risk of the owner N B Extras furnished at York, Cobourg, or the Carrying Place on reasonable terms

York, June 24th 1830

CHEAP CLOTHING STORE

Two doors East of the English Church North side of King Street York

WILLIAM LAWSON Merchant Tailor respectfully informs the Inhabitants of York and its vicinity that he has on hand a general assortment of Ready made CLOTHING, suitable for the season, Warranted well made

WILLIAM LAWSON respectfully solicits the attention of the Ladies of York and its vicinity to his very Elegant and extensive assortment of Ladies Shoes &c, direct from London being a very superior article and consisting of several hundred pairs of the following description viz

- Ladies Black Kid, Seal skin and Punnett Shoes Seal skin and Punnett Boots, Children's assorted Boots, & Shoes,

Also a handsome Stock of Leghorn and Straw Bonnets with a large quantity of Straw Hats all direct from London so that Ladies can have their Bonnets Hats &c made to order according to the newest London Fashions

To save is to gain

THOSE who want bargains in DRY GOODS, GROCERIES, Crockery, Iron ware &c &c are invited to call at

CHEAPSIDE,

King street, near Yonge street to examine the stock offered for sale, and make a trial of the Goods

York, Dec 26th, 1827