# CHRISTRAN CUARTDAN. 

PUBLISHED UNDER THE DIRECTION OF THE CONFERENCE OF TIL WESLEYANMETHODIST CHURCH IN CANADA.
Vol: $\mathbf{x}-$ No. 14.]
 hial organs might as well be supposed to exist without produc
ing pain, as sin wwithout sorrow. All tie irregular nopetites o sense, all the malignant and irascible passions, destroy the
peace of the sool, and create hostite elements in society, fata lo its peace. Nor can sia bo commilued willout inducing pine
nistments, varied in degree, and frequently mitigated by mercy,
but yet widy but yet widely diffused, weighyy," mad terrible. Thers is ofie
"a lightion down of the arm" of Ged "a lighting down of the arm" of God in judgnent, whici
proves to all, that "he is wiss in heart, and miglay in strength
and that none ever hardened tiomself and prospered" In this state of things, where is the care fur baman wretch
edness ? What system but ling can make even a plausible pretence to give llappiness to the world 9 . Many experiment up happy and peaceful societies; but all have failed. Arts
science, legislation, are held up, it is true, as having a natura tendency to mitigate the evils of society; and to increase the
sum of yocial happiness. But ancient Babylon, Ezyp, Greece,
Rome, and modetn China, are not destitute of these ; and yei Rome, and modern China, are not destituse of these i and ye it may be doubted whether a thousand of their inhabitants
taken promiscouusty, were not teven less happy thin an equa
number of Hotientuls, or any other totally uocivilized people In modern times, nod in Christian nations, we inded see these
external advantages connected with a milder, and, generall spearing, a happier state of society; but then we see theo more or less, in all nations, accompany Christianity. If arts
of sciences, if legistation, could restrain or cure its wich if sciences, if legistation, could restrain or cure the vices o
the heart of nanj; they would in thenselves promote his hap piness ; but siuce we see them not only disconnecled in fact
but having no relation at all to man's internal moral state, and respecting his external condition only, the remedy for the m
series of the world cannot lie in thent ; and Curistianity is tha remedy provided by the benevolence of God, only, because it
is sanctifying. Its wisdom, then, is iflusirated by this, illat as hating viee is the true source of human misery, it eflects
our happiness by the destruction of our vices. . Pardon of sin is one of its great blessings ; and yet, wilh atl its value, bu
one. It is indeed, one of is frrit nad earliest ; it stands at the head of its gifis to man; but it is placed there only to head and
lead up a long and joyful train of priaciples and cmotions which all four from satcetyy Christianity would not have, been
"wisdon," had it not provided or man's liappiness ; and
could conly provide for it by effecting lus regeneration. ILa it surrourded limm with the most favuruabte external condition, disc itself, he breath of a poiluted heart would have wither ed its bloom, and darkened, its glory : it the whole earth ha
beetn at peace, a torn and ditracted beart, a guilty and fore
boding conscience, could have known no peace. Dut the true remedy is provided. "The kiadness of Go toward than thas appeared," not "in word," Dut "in ppower."
Ours is not a religion of ordinances, but a religion of the heart it is not even a pathative, but a cure. It tracks the streaia
human misery to its source in our fillen nature, and purifies
the fuuntain itself. Its sanative influence tollows the mora disease limough every vein it has envenomed, neutralizes the Then the heart is at rest ; then vital union, the only truig source of peace to the soul of mas., between God nad man
restored; the charities and kind affection, "the fruits of th
Siprit,". spring forth from the renowed soil, "then man fives t Spirit," spring forth from the renowed soil; "then man five
hitlp and bless his fellows; and, in that principle of unive
benevolence which it impluants in alt who are brought unde infuence, provision is made for difiusing happiness throughou
the world. This may be counteracted; it must have time an opportunity to develope itself; but the efficient remedy for the
vice and misery of all nationslies there. The principle whic
ver
 ay largely operating in charities which respect the wants of thi
body, and the liggler charities whish respect the intereest on
the immartal mind Li is this which founds schools, upholds th pnblic exercise of the ministry at home; which ranstates th
Holy Scriptures into the tongues of the whole enrth, and spread then before all pations; which organizes the societies th sengers of the Churches to proclaim, in the seats of pagan
darkuess, the religion of lightit and mercy; and it will carry the message of God's mercy to a fallen world far as the habitations
of man'are extended, and peace and joy attend its sleps.: In every pate it preaches "it "cumflurl's them that moarn." "lt
the broken. hearted ";
the publication of " "the acceplable year of the Lord; "it "peace on earth, and good will to men."- Richard Watson.
The Moral Advancement of Man by tho Gospel.
Through the senses and imagination paganisin has ever nitn ed at bringing senses and spirit of manination panganisim has ever aitn
las ever been charyed with thar its darkines he inind under the dominion of the most disquieting supers
tions. But " he mysteries of godiness"':at once huabbee a exalt; and while 'they inspire fear, elevate, strenghen a
sanctify: Abralam feels that he is but dust and ashes in sanctify: Abralam feels that he is but dust and ashes in th
presence of Jehorah; and yet emboldened " 10 speak un quak," nid present his requests. Moses "e exceedingly ears a
quakes ". and yet. puis up, the boldest prayer that ever escaper hutnan lips: "Lord, Tbeseech thee show me thy glory.". Joll
falls at the feet of his glorifed Suviour as "one dead;": bu right land upon him, and says unto him, "Fear not, I a am th
First and the Last."- 15 .

## Having thus in a few words showed you what is duty unde your several relations, I shall now at hast speak, in a word o 俍

 Tonclusion.Toucling neighbourbood, there are these things to be con idered and practised, if ifou will be found in tho practical par 1. Thou musi be of a good and sound conversation in thy
wa family; place and station, showing' to all the power th the Gosjel, 'and 'ibe things, of another 'world lathe in thy
heart, " Tlat ye may be blameless and harmless, as the sons o God, without rebuke in the midst of a crooked and, perver 2. As persons must bo of good behaviourr at home, that w harity to neighbours, have need about them.
 raiment, and help to those that have need; to be giving to th
poor as thou seest then so by thee, and according to to
capacity to send unto them. capacity to send unto them.
3. Thou must be always humble and mook anong them;


If we were ever envious, whas of the farmer-the intelli barns ; whe wwis free from debt-whose family were growing
bind up prosperously around him, upon whom Got saniled and bes
sed. Wo have seen zuch a farimer; and in truth, wo know of no man so happy, and no business so permauently profitable
none that makes the owner so independent: An iadependen farmer has his house to live in; it is his own, he has earned it by the latour of his lands. He has i his granaries filled with the productions of his farm,' his barns wilh the stock reared
and the hay raised upon his farm. :His cellars are filled with the necessaries and luxuries of life. "Almost every thing may raise his own pork, fatten and kill his ourn sheep, eat his own poultry, and his own eggs-live upon his own home made
bread-weave his own cloth-raise his own wool- knit his own
stockings through the a stockings through the ayency of his wife and dacess comfortably
his own buter and cheese-in slovit itve and drest
without going off bis own homestead. This is no fiction, and tom thenity
cout in o
ought to be he mast be intelifigent--in possession of the mean tates to ge-especially that hind of knowledge whic God bas given him; to be happy himself and contribute to the
peace und comfort of those around him. In justice to himself he will employ his eveningis in' the acquisition of knowledge.
He will be a reader of useful books and a supporter of the public press, which brigg to his door the newspaper whic
gives lhim the histury of the world. Such a farmer as this


Taient and I IDvstry. -More is to be expected from enius. Thete may be a harlequin in mind as well as in body nd I always consider him to have been of this character, who
boasted itat ho could hroiv off a hondred verses while stand ing on one leg; it is not to such a source as this we are
indebled for good poeery. i Demoshenes : elaborated esentence ter sentence, and Newton rose to the heavens by the step
of geometry, and said at the close of his career that it was
gety in the habit of patient thinking he was conscious of differ ng from oiher men: It is generally thought that men ar ulgarizing of genius to sutribule it to any thing but direct in spiration from Heaven; they overlook the steady and perse vering devolion of mind to one subject. There are higher
and lower walks in scloolarship, but the lighlest is a walk of
and at the magniunde of the object in its finished state ; such a
ate "Pricipi". of Newton, aud the pramids of. Egyt
without reflecting on the gradual, continuous, I had almost said creepiaig. progress," by which they grew into objects of "the
greatest magnificenco in the literury und physical world, In the one case, indeed, we may fancy the chisel which wrough
each sucessive stone, but in the other we cannot trace the process by which the philosopher was raised from one landing
place to another, till he soared to his towering elevation; seems as if the work was produced at the biding of a magician
But Newton has lefl as a legacy the assurance, that he did no of the reach of many, but: by dint of a lomely, virtue within

Repostio in Hope. - The tranquilliy of a mind, 'gradually reposing in the dearest hopes of a better worid, It in in oon easy that repose is founded on the right views of. Christian hopes, looking beyond the grave; the mist of doubt and perplexities
dissipated in the meridian splendour of the Gospel truth; the storms of life softening into silence; the delirium of pleasure
and the dreams of dissipation fled; and the freed mind resigne to the dictates of reason, ; and the wounds of conscience cured
by the anlm of eternal love; the heart, lacerated by the lose of hose once so dear to us, patiently waiting in full expectation hushed into pace, the evils of lifo sunk into resignation it
the divine will; the fervent desires of the renovated heart ap proaching to the verge of never.ending e enjoyments, and the
whole soul reposing on the bosom of a Sviour's bove.

Wuat Grics mas Dowe--It has pitied the ruin of ouz
world; benevolently contrived for its restoration, and sent angets to proclaint. peace on earth and good.will to men. I
has sent a mighty Redeemer; inspired him with love for the perishitug; and excited him to seek and to save that whic warning cry; and piovided a refuge: It has restored sound ness of mind to the frantic; soothed the ragings of despair
and given the to the dying. It has hushed the stormy sea of passion, restored peace to fa milies and neighbourhoods heart. It hus reclained the"profigate; cured the ticious he porats of heavent. It has mitigated the woes of life, and anspired the soul with confidence and ortitudo under inevitabl a carment of tholinesis for the spiritually vile.: Under its smilei
Eden blooms again; man rises from his degradation; renewa
 brings salvation.-Presbyterian..
Wiat Glorx wiii D Do. - It will perfect what grace begins. t will in! roduce them to Gud, and open up for them an un
clouded view of Him ""whom haviag not'seen they loved." will wipe all tears from their eyes; discard all sorrow from I will unfold to them wonderful glories, wonderful lights.. I Will make them supremefy happy, overlastingly happy:
do for them more than an angel's tongue can tell! Ib.
 Exicxpore Paxcinio in rin Universiris.-" Vice Chan
cellor and Gentlemen; Whereas His Majesty is informed, tha the practice of: reading: sermong, is, generally : taken up. by even before bimself; His Majesty : hath commanded me to
signify to you his jleasure, that the gaid practice, which took laid aside both in Latin and English, by memory, without book, as being a way of preaching which his majesty judgeth most agreabbe
to the laws of foreign chirches..-and to tho nature of that premiges may be duly regarded and observed, his further plea prere is, that the names of all such ecclesiastical persons aa
suall continue the present supine and slothful way of; preathing, be, from time to time, signified to me by the Vico. Chan
cellor for the said time being, on pain of His Majestys dia
Movsouth. London, October $\theta, 1674$.
Tus Wrow's Mire.-Whatever ye trould that men should do unto you, do ye even so to them.-A most touching illus.
ration of this Scripture precept was related to us lately. $A$ oor widow, with a family of children to support, earned a scan rious little fancy articles.: Some friends advised her to rent farger assort that was vacant, closo by, and open in that wit rembling, she at last rented the slore, and, by the aid of arket day she sel out her table is before, and with what she very well, and to be tolerably ensy in mind. Just at this perio pport for her children, set out a table on the opposite corine get the custom of the market people As soon as the monedately took in her table, and to a rriend who asked he ut a table; I will not divide the custom, for I know: how hard it is tu support a family of chill
ingle table."--Ballimore Visite


## Clytigtian ernaviaat

WEDNESDAY, FEBRUARY G. 1833 .
Last Thursday's Oficial Gazextre contains a Proclamation fom Ilis Excellency the Lieutenant Guveraor calling the Legislature
together on the 27h inst: Tor the "actual despatch of public busiTho news by the expected steom pncket from yet been receivel. O
than that of last weel.

His Excelenexcy Sin Gronge Autuivn has made a very able reply to an Address presented to him at Sandwich. . Wis Excel-
lency placee the relations and datiea between thiz Provinco and the



 Tire Legislature of Nova Scorti, way, opened on the







 Province...
A Gamat Risn of ties Ilvosoy River at Absany took
place on he ghth ult. The water rose nineteen feet in twenty four


 mated an not far from lialf a million of dollars.

 Mr. Crakize. Manarin, of no particular profereion, butt lie son
the Credit Rector, by the hands of $n$ Capt. Rothert Cotros. M

 no far forget what is due to himself os a than, and to the lawe of hi
Grod nid conityy as to propee tho crime of delberate noRDER,
 Herald on the Recrony Quesriov, for whicli we are indebbed to
Jost Thursdoy's Colowisr, (wlich is to be pultighed hercafter on Wednesdays) alio the remartis of the CoLonisi on the Ctergy Ro.
serve Question, and the procedings of a Scoteh Preabyterisn meet serve Question, and ibe proceediggs of a Scoteh Promg
ing on tle subject, conducted by two Gurs.
 "History," says Dionysius of Inolicarnnssus, "is philosenpty tench.
ing by exampies." It lias been remarked by Cicero, "Nescire quid ignorant of what transpired before one was born is to be a wwaya 4
child-and another ancient wiser remark, hhat "he who ig squainted
with the listory of pait oges, tives twice." We have, lierefore, fre-


 which terminated in the eitabitishment of the present British Conslitu-
tion and the blessings to England nnd the world which have rofnlted



















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 Tuen Noviscortas, from wlich we copy the following ablo










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| opinions of the brititish sc canadian Press. <br>  | 2. 3. That hie act and aricles of Union betwent the ancient seciured to the miemiers. of both Churches a conmutity $\cdot$ of | USTMPUBLISEED-Remarks and Suggestions, <br>  | N O. T. I C. E.-THE Undersignod, having nuthority to |
|  |  |  |  |
| The Rectozies. $A$ Some time ago, it transpired, by one of hose avenues through which. tho: movements of back-stair | we look upon the establisliment of the 57 Rectories, as an actof gross injustice, not the less so that such injustice has been |  |  |
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|  | 4. That looking back upou the condact of our ancesiors in |  |  |
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|  |  | Darrie, Darrie, $2 d$ Deer. 1838. $\qquad$ 75-8 |  |
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|  |  |  <br> Toronto, 8th Jan., 1839. |  |
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|  |  | Toronto, 8th Jan., 1839. $\quad \therefore$ ARMSTRONG \& IFFATY, |  |
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