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YORK, WEDNESDAY, JULX 10, 1833.

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| :---: | :---: | :---: |
| Uraham's bosom? All, who go to heaven, and fro | , and set aparit by the laying on of holy hand. For |  |
| the power of Satan unto God. This turning some- |  |  |
| eegins | . |  |
| ${ }^{\text {che }}$ Lersuthentic account |  |  |
| Doddrize; and the |  |  |
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| saved, all ye ends of the earth. Our looking to |  |  |
| him for salvation would be to as litte purpose, |  |  |
| Was he not to manifest himself to us, as our look. |  |  |
| ing towards the east for light, if the sin were not |  |  |
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| which the aposile was favoured. "At Corinth | reconciliation, |  |
| the Lord encour |  |  |
| night by a vision. |  |  |
| hod |  |  |
| ma | nant, to pease, and to favor: on earth, to the pri. |  |
| wean him more from earth, Christ favoured hin |  |  |
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| exated above measurue, through the abundance |  |  |
| of the revelations, a messenger of Satan was |  |  |
| suf | are saved or lost ; for, eaith the same divine teack. |  |
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| the Lord |  |  |
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|  | When :ee lie down, and whon we rise up, when |  |
| behold, be prayeth." In like manner Philip was |  |  |
| directed to go |  |  |
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| that three men goight bim, "Arise, sgid the Lord, and go with them; doubting nothing, for I | care of souls ; that lipon the faithrimess of our nstrutions upo the purity of our examer |  |
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|  |  | Ho |
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| We equally learn from.them; 1 st. That the Lord |  |  |
| Jesus revealed himself as muelt afier his nscen. |  |  |
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|  | Christ, were "of all men most miserable." And |  |
| As for the revelations of Christ to St |  |  |
| they were som m |  |  |
|  |  |  |
| chiefly an account of them. "I w | labouress with the Lord, and our sufficiency is of |  |
| on the Lord's day, | in, yet sitll, and even lhe more on this account, |  |
| belind me a great voice, as of |  |  |
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| voice, that spake with me, and I saw one like |  |  |
| down to the fool, and girt with a golden girde. |  |  |
| His head and hair |  | preach, any other Gos, iel, let hien be accursed," |
| $a$ |  |  |
| 为 brass burning in a furnace, his voie as the sound |  |  |
| at of many waters, and his countenance ns the sun |  |  |
| at his feet as dead; and he laid his hands opon |  |  |
| me, saying, fear not, I am the fir |  |  |
| I am be, that liveth and was dead, |  |  |
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| $\mathrm{rdx} \mid \text { d }$ | come, -the precicus biood of the incarnate son of |  |
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| nd feast them with his gracious pr |  |  |
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| , that of St . John in Patmos, not only |  |  |
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| for which contend |  | - ${ }_{\text {and }}$ wit will be found an important subsidiary to |
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|  | flock of our care an |  |
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| or |  | individual in their application to the hearer. There |
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| in praticular. Secondly, | "And first; our preaching, to be at all effecturl, | (than for each paricular man. The disposition in |
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| I wanted to demonstrate. |  |  |
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| ence |  |  |
|  |  | personat interest: He has the offer of all its pri- |
|  |  | . He has the refusal, so to speak, of aill |
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Whole voc 191.
 dition-individual, yet universal-universal, yet
individual-of its, great salvation. To ham who
this makes the Christian religion a matter of per.thus makes the Christian religion a matter of per--
sonal obligation, it
sonal inecomes, above allohers, a persona
the guide of his feeet, hing its commandments as
lamp unto his eyes. Transformed consolations. a
the the renewing of his mind, and "crealed anew in
Christ Jessus unto bood works;" he contesses
with David, that "the law of the Lord is perfect, convertitig the sonl"-1liat "the tord is perfect,
Lord is sure, and maketh wise the simple of tho
"that "the statutes of the Lord are right, and rejoice the "Nor must we forget, my reverend brethren, it
is my last suggestion on this subject- Hat our in.
sructions, to be ffectual structions, to be effectual, must be affectionatc. -
"'Abo alt hese things,", says Paul, when to
"Ad bee had been enumerating the virtues and graces of
tbe new man, "Put on charity, which is the bond
of perfectness." And it is b bel of perfectness." And it is a beautiful numplifica-
tion of the Apostless sentiment, which the Church,
in the Collect for Quinquagesitua Surhe in the Collect for Quinquagesima Staiday, adopts,
when she eveseches God to send his Holy Ghost,
"and puourinto our hearls that most excellent gift of charity, which is the very bond of peeace, and
of all virtues." So we, my reverend and beloved brethren, when we have put forll our best powers,
and exerted our whate influence, in efforts for tho
salvation of the people ofour care, must bind them salvation of the people ofour care, must. bind them
all together, and tind them upon theerir suuls, with
 tone of denunciation, whel some: ines threatens
inoma ine pulpit to draw down fire from heaven on
the offending people. Far from our instractions the offending people, Far from our instructions
be that strain of menace, of angry and butter in.
vective, of unsparing, and apparenly unfeeling
condemation, which contininaly anticipates and Ioves to dwell upou the terrors of the jndgment.
God forbid that a jot or title of the message of our Master should ever be kept back by ns. Gol for.
bid, that the, 'indignation and wrath, tribulation and anguish, whose exquisite tortares heart can-
not conceive of, and territy with nut exhaust,
shonld fail of their due influctuct in urrasting the ateantion and thatarming the apperelensions of of the
careless or the haridened sinner. Dut persuasion,
 peliscle about the domestic hearth;" The Gus.
wrath and wo. Nof of does dad tidings,' and nortere of with, but rather assists our plainness and sincerity. Jesus
Clarist fearlessly spoke the truth. but sionke it ever
in love. Me spared not the Pharisces in their hy, in love. He spared not the Pharisces in the r hy,
pocrisy and matignity; and yet he delighted far
more, as he was anoined to do, ti" "preach tho
 vering of sightheranco to lo blind, to set at liberty them
hat are bruised, and to preach the acceptable year hat are bruised, and to preach the acceptable year
of the Lord." We shall pre vail but iitlle, my re. cerend brethren, with our people, it we do not con.
Oince them of our love.
Oidelity, our zeal,
nur assiduity, our self. devolion, are ofprimary ne. cessisy to assure them of it, But very essen ial,
and very influential wilh them, will be found enn.
derness and affectionateness of manier-proving othen that while, we hate their sins, we love
heir suls, ;hat our earnest reproofs are 'in sor-
ow, vot in' anger ;' that, like St. Paul, 'genile Among them, even as a nurse cherisieth her chit.
Iren, we may win their hearts to God ; approve.
ing ourselves so antectionatety desirous of them,
hat we wre willing to inpart io them oot the GosiFinally my unto userend brethren, and indispensx. bly escolialian to our rencecess in edifing the Church
of God, in addition to all sur effiris and exertions, or rather, as, urder God, the source and sering of
all, we must cutivate in ourselves personal holi. ness and persunal priety. © Be ye clean that bear
the vessest of the Lewd, is a sentance of revela.
tion to which reason readily resionds. In vaia. will he seek the reformation of ollers, who him-
self neglectst he precepts which. he enjoins on
chem. Plysician, heal thyself,' will be in tho 'Plysician, heal thyself,' will be in tho
the heart, it is ont on the lips, of all who hear
him. And whie that which be says, is forgot.
en or disregarded, that which he does, by the ten or disregarded, that which he does, by the
perverse inclination of our corrapt niture, will bo
repeated and perpectuated in the -miserable copiesof a most miserable example. Nor, without per.
sonal pety-a heart which, 'the love of God shad
abroad' in it, kindles into a quick flams with tho love of man-can our service, , ss the scrvants of
Christ be delightul to ourseives, acceptable to ood; or efficacious with man. Without it, that
service, which, righty underiken, is periec free-
dom, must be grinding druddery. Withous it, wo ofer unto the Lord our God ten monstrous hiorror,
even of the bealhen tenples, a victim without a
hearit. Without it, unmoved ourselves, there res's

 teal pumping; there is no gusting from the spring.
Our Saviour; spealing tw the woman of Samaria,
of the happiness which of the happincess which his religion would bring
into the bosoms of those who cordially embraced
it eleranty it, elegantly and expressively represents it, by a,
well of water in the breast, springing ap into ever.:
lasting life: When this is in in min iter it lasting ile: When this is in a minister, it will
spring out as well as spring $u p ;$ und it will be felt to be living water, trom the pieazure and refresh.
ment which it conveys, almosit to minds bitherto.
anaccustomed to such communications.,

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| adopted the Temperance cause, have become far more reapectable, and the owners are becoming rich fo this |  |  |  |  |
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| Heligions Inteng |  |  |  | your Alissionaries in this Province, and also to the differ-ont religious denominations that have applied to His Mia-jesty's government for aid in building Churches ond Cla- |
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|  | Sel |  | Welnesany, July 10, 1833. |  |
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