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Published under the direction of the Conference of the Methonist Episcopal Chureh in Canada.- James Richardson Editor
VOL. IV. NO. 30
FORK, WEDNESDAY, JUNE 5, 1833.
WHOLE NO. 186.

## CDVistian cratolam  publisifedevery wedignce:

 Sra,-IV. WETHER He Lord manifests himself to
the children of mei is an important question, which I now come to consider. It is not, we may
oasily thuk, for the gratification of their curiosity easily thuk, or worthy of his wisdom, and what
but for purposes wort
these' arc, we shall soon learn, if we reduce di. divine manifestations to three general classes,
Extruordinary, Ordinary, and Mlixed onos; and
竍 may consider the design and anlected frons scripture.
i. To begin with menifestaions of the Extra I. To begin with minifestations of the Extra
ordinary kind they are such as are either merely lar occasions, and are by no means essential to 1st. Some of these are calculated to rouse the
thoughtless into consideration. - Of this kind was Lhe unanifestation some where favoured with,
thitle before our Lord's passion. "As he prayed, there came a voice from heeven, saying, I have
Goriniked my name, and will glorify it aga."."
The people that stood by and heard it, said, " The people, that stood by and heard it, said." "
thundered." They looked upon the extraodina ers said, an anging compaken to naim. natura!. "Oot Sosus said,
This voice came not because of me, but for you cakes" "Others are intendod ns a last warning to no
2d.
torious sinners. Of this nature was the terrifying torious sinners. O Nebucladrezzar had, in his second drean
sight Neble
of an Watclor and Holy One coming down from
heaven, aud crying alout, Cut down the tree. And that of crying mysterious, hat hown ; whice tree.
Betshazzar's deom on the wall, white he profane the sacred vessels in his night revcls.
3d. Some are desigued for the protection God's people," and the destruction or humiliatio
of their proud enomiss. As when the "Lor and down great stones from heaven" upon the araies
of the five kings, who fought agninst Israel: Or
when he manifested his presence in Nelochadnezzar's furnace, to quilench ine viojencee of the
flame, preserve the three confessors, and con vince, the reservin
leth over all.
4th. The design of others is to encourago the
children of God in dangerous enterprizes, or di rect them in important steps. of this kind wa
that to Joshua, before he began the conquest Canaan; and that to St. Paul, when the Lo
stood by him in the prison, and informed him must bear witness to him also at Rome.
5th. Some are calculated to aypoint some sons to uncommon services and trials, or to
prophetic and ministerial office. As to that which Noah was commissioned to build the ark,
Abraham to offer up Isace, Moses to deliver Is rael, Nathan to reprove David, Balaam to bte
Israel; and Jeremiah to preach to the Jews.6th. Others again are designed to answer pro
vidential ende for tho deliverace of the peopple on
God, as those of Gden or spinitual ends
 II. I'be' manifestations, essential either to the conversion of sinners, or edification of saints,
and which the word of God, and the experiences
of christians shew to be common to all believers, in all ages of the charch, are of the ordinary
kind, and their usc or design is :1st. To. make the word 'spirit and life, "quick
and powerful, eharper than any two.colged sword, piercing even to the dividing asunder soul aad spiword only but also in power, and in the Holy Ghost, and in much assurance.
2 d . To ense an naguished conscience, and impart the peace of God to a troubled mind: as in
the case of brokenhearted David, mourning Heze. Kiah, weeping Peter, and Paul agonizing in prayer.
3d. To reveal Christ to us, and in us, so as to make us savingly believe, and know, in whom we
-have believed, according to the experiences o
peter Lydia, Cornelius, and every living mem have belleved, according wa the experiences on
Peter, Lydia, Cornelius, and every living mem-
ber of Christ. 4th. To open a blessed intercourse, and kee
up a delightful communion with Christ ; as ap up a delightful communion with Christ; as ap
pears from the experiences of belicvers ilustrate
in the Canticles. in the Canticles.
5th. To silence the remains of self-righteous.
ness, and deepen the hamiliation of our souts: as ness, and deepen the hamination of grow in grace,
in the case of Jol. To make us gre
and in the knowledgo of our Lord Jesas Christ. and in the knowledgo of our Lord Jesus Christ
To bruise Satan under our feet, yea to truise he
serpeints head in our hearts, and seit the exceed serpent's head in our hearts, and beeil $n e$ exceed
ing great and precious promises given to us tha
we might be partakers of the divine naturc, and continuo immoveable, always abounding it the
work of faith, the paticnce of hope, and the la


6th. To prepare us for great trials, support us
under them, tund confort us after them. This
was our Lord's expericnce before his temptation,
after he had overcome the tempter, and when he ,
 deep mopraers is Sion.

 our Lord's experience before his temptation,
hé had avercome the tempter, and when he it was merely common, i. .e. to comfort them uader
contempt, and encourage them to do good and suffer evil ; but the sthaking of the place where stance. The same thing may be said of the de.
scent of the Holy Ghost ont the onie hudred anid
tweoty on the day of Pentectst, and some time after up.
on Cornelius and lis soldiers. That they should
be baption be baptized with the Holy Ghost and spipitual fire
was not extraordinary, since it is the cummon :lessing, which can allone make a man "a chris
ian, or confrim him in the faith; but that th
sound of a rushing wind shoutd be heard, and minous appearances seen resting upon them, and wooderfil works of God in other tongues, were
uncommon circumstances uttending their spiritual baptism.
Some m
.
Some manifestations are mixt, both as to thetr
design and circumstances, That the iuiquity of
Isaial should be pat away, aual St. Paul converted, were not uncommon things; they are the common
effrcts of ordinary manifestations: but that the Jews, and the apestle to open the eyes of the
Gentiles, were extraordiuary circumstaices, as also, a aying chacrub appearing to the ond, ind
light, brighter than tho suna, bliding the other.
IV. For waat of distinguishing properly IV. For wan of distinguishing properly be-
tween what is ordiany and extraurdinary, min mixt
manifestations, persons, who are not possessed of clear heads, or, what is worre, of boness hearts,
concludo, that nono but enthusiosts speak now of divine manifestations. If they hear it afirmed,
they must be convcried as woll as St. Paul, they pertly ask, Whether they are Jews, and whether
they must be siruck to the enrth by a voice from
 verted, ye cannot enter into the kingdom of hea.
ven." They obstinately, refuse to soe, that the
circumstances of ilie aposite's fuling to the pround
 be for the conversiou of the Jews, and comfort
of the chirisians. When the same prejudiced
persons are told, that tiey must be born of the
Spirit, and receive the Ioly Ghosst, as well as Cornelius and his servants, werlooking the ordi-
nary baptism of the Sivit, they pitch upon the extraordinary circumstance of the gift of tongues,
imparted tor a scinson, to romove the prejudices
of the Jews, nnd to draw the attention of the Gentiles; and think, with a sneer, and a a charge
of euthusiasm, to overturn the apostolice saynug.
" If any man hath not ile Spirit of God, lie is "If any man hath not the Spirit of God, he is
nono of his." Be not deceived, sir, by these
persons. Acknowledge, that, so sure sa you persons. Acknowledge, that, so sure Rs you
want the regenerating ksowlodge of Christ, you
want be manifostation of his Spirit, without which Though I contend only for the ordinary mani.
Testations of Clinist, $I$ am far from supposing, that an extraordinary or mixt manifestations have cea
sed. Such a concossion would savour too much
of the Spirit of indelity, which prevails in the Such a concession would savour too much
the Spirit of infelity, which provis. in the
chuch. They are more frequent than many im
gine. To instance in one particular how far gine. To instance in one particular how far
an from acquiescing with that infidel spirit: I ain
oo attached to that old book, the Ijible, as to sa atached to that ond book, he Bible, as to say
the footish prophets, fhat fotlow of Cheir rist, Wo o the foolish prophets, that follow, their own spiri
and have seen nothing; that say, The Lord says
and the Lord hath not sent them. I think the de sire of being styled reverend, or right reverend
and the prospect of a tuing or a mirie, are ver mproper motives for assuming the sacred charac
er. $A$ d 1 am sach an enthusiast as to believe our ithurch in me right for requiring that aln he
ministers should not only be calted, but cven.mo
ved by the Holy Glosi, to take the office of a - V. Having mentioned the design and use of o touch upon the abose of them. Their genuin endency is to humble to the dust. The latiguag
of those, who are favoured with them, is Wi, Wi
God indeed dwell tpon the earth! Lord what mod that thou art mindful of him, and tlit son
man
man the the man that thou visitest him ?. Now that I see thee
I abhor myself. I am not worlly of the least
thy mercies. I am dust and asthes.- But as ther is nothing. which the heart of matit casmot b
tempted to corropt and pervert, so os sonn as the power attending the manifestation is a litte ab
 hessed. All your encmies are scattered; y
need not be so watchfil in prayer, and so strict need not be so watchifl in prayer, and so strict in
self.denial; you shlyll never fall. If the believe
is not upon his gard, and quencles not these is not upon his gurd, wnd quenches not these
fifery darts with bis sheill, as fast as the encmy
throws them, ho is soon wounded, and pride kin$\frac{\text { dies again upon }}{\text { Ordiation. }}$





at of country like that of York state could sup
rt a million of inhabitants, nor could they ims wrought rivhthoousseness, and, who, through to to thithe the
armites of the aliens? Inow did the love of Chris ontrain the diseiplest to speak and act for
after the day of Pentecost ? Nothing could ex
coed their foriuwdes and diligence. Nevertheless if the temptaiton to pride is yielded to, the com
fotter is grieved, and carnal security, indolonco
of spirit, and indulgence of the fest, insensibl of spirit, and indulgence of the fesb, insensisy
prevait. The deluded professor, hounh shonn of
his, strength, like Samison, fancies himself the
same. Soul, says he, thou hast goods laid up for same. Soul, says he, thou hast goods laid up fo
many ycars, cen for ever; though the Lord na
nifest himself to thee no more, be neither uneasy nor afruid; he changes net. Soinetimes the"de
lusion grows to that $\operatorname{sigight,~that~the~farther~he~}$
goes from the kinglon of God, the stroager he imagines hise faith. He eren spenals contermptu-
onsly of that kingdom. He calls righteousness, peace, and joy in the Holy Ghost, a frame, a
sensible feeling, a low dispensation, beyond
which he has binppily wot. He thanks God he
 he can, feed upon the emply husks of no
opinions, as if they were power and life.
Tho end of this dreadful mistako is ge elapse into gross sin ; witness the falls of Davidy
nd Soloumn; or what is not nuch bettor and Solouun, or what is not much better, a set
ling in a form, without the power of godiness, a
Litediceanis of ofld, and too nuny now, who have
 romen Chirist, titlt he makes his albode with usw, an
we walk in the light, as he is in tha light. manifestation of the Spirit last year will no mor
upport a soul this year, than air breathed yester
day, will nurist the flame of life today.. Th
sua which warmed us last week, must shine arai Chis week. Old light is dead light. A notion o
old warnth is a very cold notion. We must hav fresh fcod daily, and though we need not a new
Christ, we need, perpeta, lyy, new displays of hin
eternal love and power. The Lord taughtus thi mportant lesson, by making tise mana he gav
Israel in tho wilderness to disappear every day nd causing that which was not gathered fresh,
reed worms and stink Nevertheless; as mesterious food kept sweet in the golden pot in
the ark, so does the heaventy power in Cirist,
 sidering this, seek he living among tie dead, fan cying that a living Savioli is to the found in dea atter the flesh, and are peri,aps, led captive b,
the devil hat bis will. But when their souls awalk
ont of this dawerous dreot ont of this dangerous dream, they will be sens
ble of their mistake, and frankly aclinowledgo,
" (God is not the (rod of the dead, but of the hiv. ing;" and that "if after they have escaped th
pollation of the world, thruygh he knowledge
he Lord and Saviour Jesus Christ; they a the Lord and Saviour Jesus Christ; they are aga is worse with them than the beginning,"
Leaving these lukewarm, formal, Laodice professors to the mercy of God, I subseribe my self,

## AN ESSAY ON FOPULAR IGNOLANCE.

 Messss. EDrwors :-It appears to me thatof the most effecual and aceeptable servic
that could be rendered society, at this stage that could be rendered gociety, at this stage of
its existence, would bo a well written essay on the evt of popular ignorance, and the best method
of curity it.
That here is mich ignorance in the world no That there is much ignorance in the world easily proped, bomt deepply to oio lamentied.
Dut, lest $\mathbf{I}$ should be misunderstood, $\mathbf{i}$ will the outset define my terms. By, popular igno.
rance 1 mean that deplorable want of ideas, o. formation and of knowledge, on general an aricular subjects, which is common to al mad
kind on their entrance into lifo; , that hereditary Curse which is entailed upon all the children of nd which can be remioved only by the painfiu rocess of a tedious and expensive education.
When 1 look back upon the history of ountry a few centuries only, I behold a people
thinly scattered over an almost immeasurable xtent of terifiory, as destitute of the arts an
conveniencies of civilized life as the beasts tha erish. Of the use of the plough, the anvil, the
furnace and the loom, they knew nothing, and and cultivation of grain, of vegetables, of fruits
af the owers, they, were alnosis as igmorant. Of the ten thousand ingenious discoveries is maal
ufactures, and in tho artis and sciencese they were

 unto this day.
To be sure, it is not so with us: we are civili-
zed, we are educated, we are a learned and in. telligent people; some imong us, nt'least, are
educated, sume are learned, and some few are vastly intelligent, that is to say in comparisori of
then?. But this holld good only of a few; and lack of knowledge. In what condition are our
cildren born? Do they know their right hand from their lef? Do they know the hand that
feeds them? The bleating lamblin knows the voice of its dam, but the tender nurseling knows
not the voice of its mother. The busy bee knows not to voice of its mother. The busy bee knows
how to coistruct its cell, and select its food before
it is two years oid bat it is two years old, but man, kuows not how
build a houso until wenty-ono years have passe
The deplorable ignorance pecaliar to our fat
Ien race in their infincy, is thus described by the Ien race in their infiticy, is thus described by the
graphic pen of the late Mr. Fletcler: "With re-
ference to the knowled port of animal life," says that able writer, "it is
undeniable that brutes bave greatly the advantage of mankind. Fowls rad fisthes, immediately, and
with amazing with aimazing sagacity singlo oout their proper
nourishment, und among a thousand useless and
noxious things but infants put indifferently into noxious things; but infants put indifferently into
their mouths all that comes 10 their hand, whether it be food or poison, a coral or a knife;
and what is more astonishing still, grown up per-
sons scarce ever attain to the knowledge of the quantity or quality of the meat aud drink which
are suitable to the ir constitutions. All disorder. ed dogs fix at once upon the salutary vegetalle
that can (in some cases)' refieve their distress; but many physicians, even after several years
siduy and practice, hurt and destroy their patients by improper medicinct. Untaught sididers weave
their webs, and uninstructed bees. make their must serve a cedious apprenticestip to Jearn his
own business; and with all the help of masters, artist." and patterns, seldom proves on ingenious I am afraid that I have chosen an ungrateful
theme, both to myself and others. It is motify. ing in the extreme to be accused of ignorance haps the hardest words in our language are "I do
not lanow"-r"I an not learned." Evcy body des.
pises ignorance in others, while at the same time ie takes every method inaginatio to hide it in
iimself and to appear more knowing than his fimself and to appear more knowing than
fellows. $\begin{aligned} & \text { We ride ourseves. offen } \\ & \text { so much and thereby induce curselves to believe }\end{aligned}$ that the days of ignorance are gone by, . Yet,
notwithstanding ill llis, it is to be feared that the evil of which icomplain is more extensive han
we are willig to believe. If I mistake not
have met with this evil genius in every place where I have as yet been. I have heard parents
utter litter complains against him more than utter Litter complainls against him more han
once. I have known them to pyy large sums to
the public schooltunaster, the private teacher, and ho pobite sethootnaster, the private toacher, aa
he lecturer, olanish him from heir houses.
ave, notwithstanding this, heard him delivering dinestic economy, with such an nir of wisdom,
hat ho that ho persuaded them to believe that the acquii
sition of learning was an expensive matuer, and again I have known him, by his familiarities with clild iren, and by accommodating himself to thei
humors, so far to ingratiate himself into their yood feelings and views as to persuade them to
believe that study was a great hardship, and tha the schoolmaster was a tyrant, the school roon utile better than a prison, and that it was of
use to learn so much!. And even now I believ ee has a great ascendancy over many people
in our land I certainy, for ooe, have great
complaints to lay to lis clarge. When to think on any subject, he deprives me of ideas from the hearing of a discoursc, or reading of book, he hinders me from disposing of them in
proper manner; or if I aim so happy as to proper manner; or if I am so happy as to an.
range them in my own mind, I fnd such an inst
perable difficulty in in expresging them, for want suitable words, that I vuterly despair of makin hem known to any one clse, and thus $I$ suffer
them toprorish like the embry of a flower which is basted before its bluom. When $I$ attempt to
wrice le cripples ny fingers, and whan I atempt
to spear he parayzes my tongue, canses me to to commit innumerabte errors, and cane thebeys mee tirings
himself into nolice and me into disgrace

I attempt to spell a word with which I am not fa. miliar, he causes me to misplace the letters, ta
use those that aro redundant, or lcave out hose which are neccssard. In the business of pronum.
ciation and definition he has given me such wiation and definition he has has given men menum.
crouble,
trouble, ind ine derivation of words still more. And as to the business of syntax, and the whole. science of grammar, and its kindred scicnces, ho I once knew a youth, make an altempt to climb
hall. he hill of science, and ultimately to enter the cmple of fime, but for the want of the rudiments
of a good common education, and through the of. the wrong track, host himself in a mist, became
entangled In the briars and thorns of an old forsaken path, and eventually retraced his. stejs to
the point where he began. After this he borrow. the point where he began. After this he borrow.
ed the key of knowledge of a friend, opened the
door that leads to the right path. entercd and boloor that leends to the right path. entercd and bo.
an to ascend, let chancing to look down upon ie multitude below, and going too near the edge I keew another man who was determined to f . gure in the languages, and was so enamored with
tine idea of loeing a learned man, and gave him. self up to such intense study, in that particular Ter dulies of his station, lost sight of the morio usettrl parts of knowledgo, flourished awhile in
the regions of Greek and Hebrow, forgot the or. hograply of his mother tongne, lost sight of all
hose litie matters which render a man an agree ho companion, and becamo at last, as it wa
thought sone, epregiously conceited; and
ough he passed for a " deadly high.learned man" "among the simple diearted multitude, it was
vident that he helonged to that class who won ered at bis great attainments, rather than to that
 An overtawing vessel mast scater its contenta
round it, and so must he Cliristian's lieart, whea illed with divine consolations, of necessity streng tself enjoys. Having found the foregoing words
full of rich and heavenly comfort, the writer can oo withold her feeble testimony to the truth of ng thas they may cheer and bless some weary pil.
rim,' she " casts her bread upon the waters, bo: eving, that as the word of God, shie will fiad it
fler many days.". What a striking prool e in this chapter, of the divine origin of the Gos
el of Jesus Christ he spirit could bave supported Paul under so ma y difficutties? Could philosophy have sustained eavens, and name its planets; that could grasp eason upon the digniyo of man, would find itsel
s a freting. feeble chitd, when coll a a fretting. feeble chitd, when called to endur
he sorrows of life without religion. Cou'd the sorrows of he without religion. Courd any
earshy power uphold him? No. Miserablo
comlorters are ye all,", would De the langute of comlorters are ye all," would be the languaye of
is heart. But turn to the history of St. Paul; and mark the sublimity of his language. What
caim and holy confidence is breatlied theornghout this chapter, and as he pursues his heavenly themo his heart warms with increasing fervour until tri-
umphant he concludes with the most elevated $0 x$ rcises of faith and bope. Can you point me to vanquishing all his spiritual foes, and "rejoicing
in tribulation" as he did, without the religion of in cribulation" as he did, without the religion of
Jesus Christ? No, you cannot: there are many
things which haopen to distress a Cltistan, bit whicre is tho child of God who has not found in
the darkest hours light springing up about his path Truly may the weary traveller say, "Wo
are troubled on every side," for it needs be that we must feel sorrow, the very circumstarices of
our being produce this? 'but then we have an al mighty friend to go to, therefore not distressed,
"wo arc perplexed,"" "without are fightings, and
. wishin are fears ;" our foes oppose, but still we
have an Advocate with the Fadhor, Jesus Christ "persecuted", by the world, somet in despair : est friends, our, own household," but having an
hotd on heaven, "not forsaken." "Cast down"
with the fearful weight of iniquit " with the fearful weight of iniquity, "Chich down see
pressing those we love down to destruct pressing those we love down to destruction, with
the troubles and losses of life, but yct, amidst it all, 4 not destroyed:" as sorrowfil, yet alway.
rejocing: the Christian only realizes. the mean: jocing : the Christiaa only realizes. the mean-
ng of these precious worids, and he only can ho excluims, "For our light affliction, which is
 Now, that if our earthly house of this tabernacio were dissolved, wo have a bailding not mado
with hands eternali in the heavens." There are
sufjects which language fails ${ }^{\text {o }}$ portray, and hiefly is this barrenness found when describing hings connected's heart, hopese reaching to eterni-
of the CCristian's olimpses of the glory that shall be revealed, arim aspiratione afler holiness, and views of the the believer, attogether beyond the power of
words to delineate; and nothing but the unshackled spirit, the expanding intellect, the purified
vision, and loosened tongue of the redeemed can ston, and loosened tongue of the redeemed, can
ither coniprehend or describe scenes so grand, and so earaptiuring. Heaven has a language pehere we continurally and rapidly progress in all
knowledge, and holiness and happiness, until we ttain-stop my peiz-be still my busy thoughts-
tain tind 1 say? in Heaven? there tis no point stop at there, for ever progressing, we shall
wo end of learning at tho Redeomer's foll

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| is spread its baneful influence over our land， | Une |  |
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| thought upon the soul which thinks， ond the grave，and will exist while Gro | dom | ged．the me |
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| of Shorah－＂No drunkerd \＆liall enter into |  |  |
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| $\qquad$ | party by hio confesision of tha eervant boy, and |  | Jibw OODDS <br> Wholesale and lietatl Store: <br>  <br> an excellent essortment of Cloths, Blankets, Flannels, |  |
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|  | the catastrophe linppened. This pitiable case may prove an awful warning to the inconsiderate and maschievous of both sexes. |  |  |  |
|  |  |  | For all kinds or Dyestufis, Drugs, Chemicals, P'alent Medicines, Paints, Oits, Sc. E. LESLLIE \& SoNs, |  |
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|  |  |  |  | SALE OF TWO NCRES, :-Near the Don Bridge.TGAKE NOTICE,-That the smali trict of |
|  |  |  | FIRE ASSURANCE COMPANY |  |
|  |  | Biluc viriat, Oilot Vitiol, Copperas, \&tc. site <br>  |  | TRTME NOTCEE, That the s.anil trict of |
|  |  |  | Thus Company eatahisised is Agocery <br>  |  |
|  |  | $\left\lvert\, \begin{array}{rr} \text { York, May 18, } \quad \text { No. } 87 \text { King Street. } \\ & 183-t \text {. } \end{array}\right.$ |  |  |
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|  | $\left\{\begin{array}{l}\text { one hondred and forty two periodical journals. In } \\ \text { America, with a population of forty millions, up- }\end{array}\right.$ |  | SCHOOL BOOKS, \&c. |  |
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|  |  |  | Mater | East half of Lot No. 1, in the.5th con. of Kaladar; 100 acres. East half of Lot No. 16 , in the 7th con. of Kennebeck, |
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|  |  |  | Books, and Writing, Printing, and Wrapying Papper. York Paper Mill, Nov. 16, 1832. \& SKINNER |  |
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|  | arl, |  | JUST RECRIVED from Monteal, and for |  |
|  |  | $\begin{aligned} & \text { NEW GOODS, CREAP GOODS, } \\ & \text { AT A. E. TAYLOROR WHODS: } \end{aligned}$ | Sole \& Upper Leather <br> Harness Leather \& Calf-Skins | Amem |
|  |  | RETAIL STORE, <br> No. 181, Soulh side of King-st.' 'a few doors East |  |  |
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|  |  | $\begin{aligned} & \text { which they will dispose of on as advantageous terms as } \\ & \text { can Ue procured fom any Establishnent in Drition Amé } \\ & \text { rica. } \\ & \text { Tris montation consists of } \end{aligned}$ |  |  |
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|  |  | Files, Slaws, Eigo Tolis) Paints and Cordaye |  |  |
|  | THECHRISTAAM LABIRARY. |  | Nomele | of superior workmansbip, and all such Castings in yene. mal as are made in common Copola Farnaces; also has on hand a variety of Plough Patterns both night and jeft |
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|  |  | Suited to the trade of this country- which he is nowopeniog at his old stand in King-Street, and will dis- |  |  |
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|  |  |  |  | Bramivell ;-Mymm- Eooks of different sizes; Jo.Watts on the mind; Clarke's Ancient israelitesSermons; Clarke's Sermons, \&ce. \&c. \&cc. |
|  | Will |  |  |  |
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