## The ©ratincial Atesilenam.

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|  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: |
| are only yomin |  | Ply extraordiary gits of nuternce, remark- | speces of horror. Among the fev who bave re- |  |
|  | ing 1) |  |  |  |
| dance upon the meanso of grae. The | in the utera | Brery Chritian earnestry seeking its bestow- |  |  |
| with liberaity and regularity to the cause of the | who ree |  |  |  |
| Seemer in their own communty. They show | per |  |  |  |
| perly acceredited claim upon their chario | made |  |  |  |
|  | - people |  | t | don |
| - |  |  |  |  |
| Treme satisaction in dold | Peter which |  |  |  |
| Receemer who has bought | dimmer then |  |  |  |
| r their Master. Ther |  | \%ace. |  |  |
| (ten about the busiess of their Fathe in | the way to obtain Divine pardo. | Sind |  |  |
|  |  | Churchis now prying? Are, the Chrisians |  |  |
| d |  |  |  |  |
| and deir Maker, and endeavor to ob- |  | offe |  |  |
| Sthat those who call themeteves Clurio- | 隹 | Churd another Penteost." "Even so, come |  |  |
| do |  |  | ong the stunted |  |
| blessed to so live that the most superficial observation |  |  |  |  |
| that |  |  |  |  |
| ed of him. <br> But surely there is no intimation in the Word |  |  |  |  |
| of God that there sloold be any such division |  |  |  |  |
| into clasees of those who compose the visible |  |  |  |  |
| Church. Thert is no ordinance by the Head of |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | Slands duris |
| ves |  |  |  |  |
| and that a telt should continue to run well, en- |  |  |  |  |
| lardshipg as go |  | thought so much on the subject, nor had any friend to help me." | Cayenne. |  |
| alled. |  |  |  |  |
| gave himsesf for 4 st that e might redeem us from | cala |  |  |  |
| puri) | an earlier period ot his ministry, that bond |  |  |  |
|  |  |  | heard a word troun his tamily. Thee led a |  |
| quity. |  |  |  |  |
| iniquily limg |  |  |  |  |
|  |  |  | they were privileged to go bare-foot on the | has wrou ght thit |
| d works-who do not m |  |  |  |  |
| him who has so graciously redeemed them. As |  |  |  |  |
| is present devotion to the cause of Christ | the most serious perils that overaved the Jew- |  | siona |  |
| $\begin{aligned} & \text { ent enjoy } \\ & n \text { to the } \end{aligned}$ |  |  |  |  |
| $0$ |  |  |  |  |
| Church there is only possible little work, then there is possible to such only little happiness |  |  |  |  |
| world, and little reni |  | you. Are |  |  |
| to come. But the Lord of all does not astly discriminate and decree. All may em- |  | . 0 ves, wiling and anxious. The world has | $\begin{aligned} & \text { receptacle, and looking at it sald himself, } \\ & \text { " To be or not to be;" existence or death. He } \end{aligned}$ |  |
| st capacity in |  | nothing to satisfy my immortal spirit. All my Cher for Saviour | had neither kitchen nor bearth, pot not plate, knife nor fork nor |  |
| who refuse to go and work ses thus divinely dire- | ${ }_{\text {arem }}^{\text {having }}$ leal |  |  | of the word to Christ. |
| eeted, miss the mazes of service, and inherit |  |  |  | Ixou-We have ofeen ealled |
| Verily it is good in God to aceept the co- |  |  |  | Soos in Ind |
|  |  |  | to | and the p |
| de | fied $t$ then |  |  |  |
| mpisment |  |  |  |  |
| ageneies. But he has chosen to take us into |  |  |  |  |
|  |  |  |  |  |
| ies of bonor and |  | my |  |  |
| honor and profit which underotb |  |  |  |  |
| ledging this consideration, le |  |  |  |  |
|  |  |  |  |  |
| of man-that memberstip in ine Church bur-1 |  |  |  |  |
|  |  |  |  | things which are depied, hath God |
| to the grandest of destinies- that those who |  |  |  |  |
| in |  |  | then their slep was diturree dy misquites, | ments, and, in this part of the conatry, |
|  |  | such golden |  | doubless His elect ones. This great wort |
|  |  |  |  |  |
|  |  |  |  | the grateet. |
|  |  |  |  | $\cdots$ About nine mon |
|  |  |  |  |  |
|  |  |  |  | that they wibed to become Cluitians, such |
| not |  |  |  | dr |
|  | unselisis conseration. Many protesed Chris- |  |  | They camo every Studay for praer, ad read |
|  | (tian disciples see the beauty ynd coasistency | bum | this |  |
|  | talents and time to be Lord, and offer many, | (the endusisasm caused by the ibiberation of euch |  | though persecuted, have beld fast their profes |
|  | but |  |  |  |
| , | ${ }_{\text {sell }}^{\text {subor }}$ | Sapoleon trootled the repubic in | depiet the torroro of thees bells, and their hu- |  |
|  | distinct conception of the great mant in their |  | man becatombs will write a fearful leaf in the | to |
| dividual ministers and during |  |  |  | faith. There is a flame of ingutiry kindled tha |
|  |  |  |  | onts |
| er, and whet | the Master's serice. There is only one pro- | - |  | ould |
| vital Divine gift wis | - cess by which tiis can be done. We must |  |  |  |
| ${ }^{\text {faciilieses can axail }}$ What |  |  | Pllpit pra | to beir native rillges for want of meass," |
|  | preenee of the Lorid Jesur-and amait in | - tern of years, or for lite, and omeme of the more |  |  |
|  |  |  |  |  |
| respond to many of these petitions, as he did to that of the mother of James and John, " Ye | and goabout th | was enough for men to beatively engaged in |  |  |
| know not what ye ask; are ye able to drink the | The itto of p |  | Ther |  |
| with the baptism, to | cial, ro God h | these | ${ }_{\text {int }}^{\text {int }}$ |  |
| vine disispine requisite to fulill the answer to |  | It is affrimed that in 1889 no lees than frit | peld of all bearts. B | , |
| your praer?", Are not many praers ofiered as if inspred by te expectaion that some im. | (tare, but all the more poteno on this account |  | must first take into his life of his people. If |  |
| 1 ld |  | about 25,000. These figures sem almost in- |  |  |
| nd of the wind dat Pentecost and of the toguesot flame? Have |  | cene creide but they are the |  |  |
| ens ${ }^{\text {a }}$ | man. The beart of Jesus drew his disciplese to | call it, has been going on more or less for the The islands chosen |  |  |
|  | him, but it touchect ite proaiga, the pubican, |  |  | her approch to ber native sties. Mestinks |
|  |  | (in Sould America, and hey are said to be the | $\begin{gathered} \text { enery } \\ \text { and } \\ \text { noter } \end{gathered}$ |  |
|  |  |  |  |  |
|  | all dead, and he sought, by beooming all things | berios ${ }^{\text {rees }}$ |  |  |
|  | to all men, that he might happily save some. |  |  |  |
|  |  |  |  | Crux.- This rast empire is feeliog deeply |
|  |  | , |  |  |
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Volume $x$

