## The Eracincial Ateslenam

Published under the direction of the Wesleyan Methodist Conference of Eastern British America

| XI | HALIFAX, N. S., WEDNESDAY, MAY 8, 1867. |  |  |  |  | Whole No |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| 马atigions Etistellam. <br> Scenes on Jordan's Strand. Them cane a livile child with sungy hair Mif fartesent to the briak of Death's dark river, Asel rith a sreet confdivg in the care Oo tim who it of life the Joy and Giver ; thet, 4 a ppon Lie mave's she leff our sight, We heard her say : "My Saviour makes them bright:" |  |  | my dear, brother, your business is, when you get a text, to say, "Now what is the road to | The priests did not wait till Lent, but last month the churches of Venice resounded with | it under revier, the more does it become firad without a rival in typogriphical inacturace. in its character, the more full and oxsect in ite Still more eurious was the fatet that the Pop proporione. Hadiong it does not wear it out. in the plenitude of hie ponsifical infalibibity |  |
|  |  |  |  | denunciations of Protestantiom, and bired ruf- |  |  |
|  |  | loquial to be eloquent. But he commanded my attention, and impressed his thought on $m y$ mind as no men had dons before |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | had some difficulty to avoid weeping myself. The preacher died while yet a young man. |  |  |  |  |
|  |  | He had not reeeired a public or liberal edicea. tion, but I suapeet he had a better dea of preach. ing than many in thane laterer and, as 10 |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | ide of and leave an impreasion |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | , When the mesting |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | who gave out the hymn came to me and said, "Do you mean to do yourself any more harm?" <br> "I do not know," was my reply. |  |  |  |  |
|  |  | "I do not know," was my reply. <br> "Are you a Christian $P$ " be asked. <br> I shook my head. | it |  |  |  |
|  |  | "It is time you were one," said he, <br> "You can seek the Lord while he may be |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | found. You can't save yourself; but you can let Christ save you." |  |  |  |  |
|  |  | years afterward, when my mind was deeply im- |  |  |  |  |
|  |  | ourselves, but we oan let Christ asave us. He isable and willing to save.-Christian Advocate. |  |  |  |  |
| Dan uri L Lhie: that weetber guilieese chid, |  |  |  |  |  |  |
|  |  | Following Christ-at Once <br> Toll wa something boout your converastion, said we to a new convert who came before the |  | Genteral Silistella |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| menemerd |  | sid we to a new eonvert qho came before the neesion for admivion to the Church. "I have only thio to oay," he replied : "I wa at churoh |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| Sedery wea P |  | that time have been trying to live a Christian.' Now here is an experiesce that we commend heartily to every seeker after salvation. It is as |  |  |  |  |
| utarl rematk of a very ceesibibie parithioner. |  | (e) |  |  |  |  |
| Tratarys isisea with more open-beart reai- |  |  |  |  |  | The |
| mmatious hoo our friendetip or thoved as a |  | victions or long periods of distrese. The man felt his duty, under the drawings of the Holy Spirit, and he did it. The, path of obedienc |  |  |  |  |
| putata atention. Eren the instration.sfom |  |  |  |  |  |  |
| Gupel come more A aceppitaly fro |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| mid |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | and their kindred and followed him. To-day those three obscure fishermen are doing a mightier work for God and humanity, than s |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| haded ye have known feartes denouncers of |  |  | dreigions sintiligente. |  |  |  |
| Hrong.doing to be ousted from their pupipita |  |  |  |  |  |  |
| ${ }_{\text {ump }}$ |  | Where were John's precious writings and his |  |  |  |  |
|  |  | turned on a simple $\dot{Y}$ es or No. It was " nowor never" with them. If they had gone back |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | to their nets, Satan would have had them in his net. We do not read that they sat down to |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | march oward an immorraliy of plory. |  |  |  |  |
| - |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | with poignant distress of mind, or it may not. This depends upon your temperament, and the degree of the Ho!y Spirit's convicting work. |  |  |  |  |
|  |  |  | in st. | memory, and mateerer increaese the cecirity nd |  |  |
|  |  | Do not wait for sorrow of heart-do not think of it. Wait for nothing and no one. Just be |  |  |  |  |
|  | Wras of a like inferior quatitr. Some of my |  | plice of per-reate, $\int$ Cieremen- |  |  |  |
|  |  | gin to serve Jesus in the first duty that comes |  | (of our ideent The illustration is ruat not only |  |  |
| did |  |  | Now, Ioking at thit tatement, the point that |  |  |  |
| 碞 |  |  |  |  |  |  |
|  |  |  |  |  |  | serted, or will soon desert the British Isles No nation that ever existed has ever been able to indulge the proapect of so brilliant a future. |
|  |  |  |  | lity | great bag thrown over your shoulder." | o indulge the prospect of ao brilliant a future The Parent Country may become small in com |
|  |  | We mould ondenene the mbole materer inione | Planed and gireed ppon, many pera inice, by | and dompartrentat and pigson-holeten all arrag. |  | parison with her bulky and powerful descendants, bat the name and influence of the little |
|  |  | and offers you the assurance of hope ; he cails you to eelf-denial, and offers you peace of con- |  |  |  | itlands of the sea are alike imperishable.Scottish American. |
|  |  |  |  |  |  |  |
|  |  | cience ; he calls you to labor, and offers you a lerious reward; he calls you to personal holi- |  | (tay |  | Old Ocean. |
|  |  |  |  |  |  |  |
|  |  | ness, and offers you the sinless rest of heaven. Quit-your darling eins, and follow him at once. -Evangelist. |  | in of litie poler |  | The shades of color observable in the oceat |
|  |  |  |  |  |  |  |
|  |  |  | of the Laity to them by degreês, but with the ul-timate design, when the proper time came of introducing them all.-Ch. Witness. | Mon |  |  |
|  |  |  |  | study voraciously, filling their minds most industriously with knowledge, but such a confusion of | trown and command, till I get poople to wear and uet them, and do jut trat $I$ please. Nomi, |  |
|  |  | Dr. South declares the test, the theme, the <br> language, and the application of a sermon should <br> be Christ. The following well illustrates hi |  |  |  |  |
|  |  |  | The news from Venice is of the highest interest and importance :- | ideas prevails threughout their intellectual store house, that their very wealth is only an embar | I have etopped to talk vith you for a fow mo. ments; don't jou see mbat a crowd have gather- | Wen the color bioig darketet werere the depth is |
|  | sinjere. After riaing, sad "soundiga to popith", |  |  | served, therefore, in cultivating the memory, is to reduce our knowledge to some system. Those | dresses, tight boots ; some on crutches, some coughing, some breathing short, all crowding to | about the meridian of Lodion, a |
|  |  | A soug man hat been preacoing in in thepre- | The small evangelical gathering here of two months ago has now grown, by God's favor, |  |  |  |
|  |  |  | monils ago has now grown, by God's favor, into a great public movement, and is fast be- |  |  |  |
|  |  |  | Messra, Turin and Gavazzi have been devotiog |  |  |  |
|  |  | "A poor eermon?" said the young man; it |  | ordered shapes and forms, and in due logical order and coherence. Hence the peculiar value of |  |  |
|  |  |  | tro hale in mbioh hay minieter on anterate |  |  |  |
|  |  | " Why, did you not thiok my explanation of text a very good oze?" <br> " O , yes," sidid the oid preacher, " very good |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  | soer mof'-Chicago Sunday School Teacher |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |


|  |  |  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  | Itreocem |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| ， |  |  | ， |  |  |  |
| W | dind |  |  | Fremer |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | 为 | dind |  |  | ＝ |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| mit moume muid |  |  |  | 何 |  |  |
|  |  |  |  |  |  |  |
| 6）${ }^{\text {atary }}$ |  |  |  |  |  |  |
|  |  | mond |  |  | demed |  |
|  |  |  |  | Big worte． | A |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| tor |  |  |  | ar |  |  |
|  | （3） |  |  |  |  |  |
|  |  |  |  |  |  |  |
| Stameme |  |  |  | 隹 | dis | Amen |
| in God．Her experience pas clear．Ste de－ |  |  | ert， | A | \％ |  |
|  | dita |  |  |  |  |  |
|  |  |  |  |  | 0 |  |
| 5ixtatm |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  | ， |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| Etadide Dootrine of | \％ |  |  | ， |  |  |
|  | 边 |  |  |  |  |  |
|  |  |  |  | morem |  | mome |
|  |  |  |  | ation | 0 |  |
|  |  |  |  |  |  |  |
| Some |  |  | cose |  |  | \％antramelat． |
|  |  |  |  |  |  | Ase |
|  |  |  | emin |  | ${ }^{\text {cos inme }}$ |  |
|  |  |  |  |  |  |  |
|  |  |  | miat som |  |  |  |
|  |  |  |  |  |  |  |
| ， |  |  | An |  |  | $=$ |
| der |  |  | jumic | cempen | The Controvernia |  |
|  |  | 边 | mem |  |  |  |
| deat | dasore |  |  |  |  |  |
|  |  |  |  | 退 |  |  |
| Eenairicamim | ＂in | Traseme |  |  |  | anman muxn ime |
|  |  |  |  |  |  |  |
|  |  |  | man |  |  |  |
|  |  |  |  |  |  |  |
| dion | and | momb |  | Mata | 边 |  |
|  |  |  |  |  |  |  |
| mean | Aot | Stion |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | and | \％ |  |  | and | 4 |
|  |  | mime |  | 隹 |  |  |
| actum | ， |  |  |  | Namem |  |
| Usemisic | din | mid | 为 | prase |  |  |
|  |  |  |  | 为 |  | and |
| 边 | 2m |  |  |  | \％ |  |
|  |  |  |  |  |  |  |
|  | and |  |  |  |  |  |
|  |  |  |  |  |  | Seil |
|  |  |  |  |  |  |  |
|  |  |  |  | mex |  |  |
| No Naturo of Chritian |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| ． |  |  |  |  | and |  |
| dend |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | and | mos | araro |  |  |
|  |  |  |  |  |  |  |




