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No. 5

To loyal hearts, and waiting homes; And we will raise a joyous song, For our beloved Princess comes.

Once more to shed her radiance mild Around our path, a brilliant star, Our gracious Queen's own royal child,

Again she cometh from afar. Our darkened sky once more will gleam With pure soft light, o'er land and sea; And in the cheering, genial beam, We'll bask again exultingly.

Sad, tender meeting hath it been, To hearts linked by the tenderest ties; To the bereaved and widowed Queen, How fraught with chastened memories! Together they have sought the place Where lies encombed, Albert the Good. Tears have bedewed each royal face

To mark where once sweet Alice stood. As joy is ever mixed with grief, Flowers strewn with thorns along our way: So light, with shadow in relief,

Dawned on Prince Arthur's bridal day. But, far from home, she could not hear Nor those resounding notes of cheer,— Her soldier-brother's wedding bell.

Yet, where the voice of duty calls, should England's sons and daughters be; Therefore she leaves ancestral halls To come to us across the sea:-

That deep, dark sea !- Atlantic's wave Most precious freight again doth bear;— May heaven from lurking danger save, nd waft her to the one most dear

Our meeting will have less of form, Have more of feeling, less of show; Our greeting more subdued, yet warm, More heartfelt than one year ago. Deep bayings from the cannon's throat

Again will echo on our shore The gladsome cheer, with music's note, Will rise and mingle with the roar. The incense of a people's heart Again will rise, will grateful swell; It grieved us so with her to part
How can we say a last "Farewell?"

January 24th, 1880. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season. Not broken by the sudden blast, Nor on the bare soil roughly cast By torrent rushing by; Not bending down with sickly head, Surrounded by the drooping dead, Slain by the Sun on migh :

But safely gathered where no blight Of heat by day, or front by night, Can ever reach it more. Up borne by loving, tender lands. Far from all storm-behold it stands On beaven's own game floor!

Who would not be that sheaf of corn? Though in the lowly furrow born, And nursed by wind and rain. Since every shock of scenning ill Is tempered by the Sovereign Will, To form the golden grain.

Aye! though it grew on earth below, It ripened with each morning glow, And felt the Aying cloud: From out its depth on quiving wing The lark ar set recar, and ang His carol long and lou i.

When ev'ry we alland a nigster slept, The evening's oreezes woke and crept Across the standing grain; While whispers, silv'ty, sweet, and clear, tation in saying, that God was coming Tell softly on the list ner's ear. And charmed away his pain.

Wiso would not live the good man's life, With all its toils, and tour and strife, And have his hidden peace? Who would not die the good man's death, And know that with his latest breath, His sighs for ever cease?

WHEN A REVIVAL OF RELIG.

ION IS NEEDED. When there is a want of brotherly love and Christian confidence among professors of religion, then a revival is needed. Then there is a loud call for God to revive his work. When Christians have sunk into a low and backslidden state, they neither have, nor ought to have, nor is there reason to have, the same love and confidence and breaks them down, and makes toward each other, as when they are them sorrowful and tender-hearted, all alive and active, and living holy so that they can weep day and night, lives. The love of benevolence may be and instead of scolding and reproachthe same, but not the love of complaing them, they pray earnestly for them. cency. God loves all men with the feel the love of complacency toward any but those who live holy. Christians do not and cannot love each other with the

A WELCOME TO THE PRINCESS LOUISE sthey do towards sinners. Merely know- followed by a revival. If Christians are Welcome! twice welcome!! thrice welcome!!! ing that they belong to the church, or made to feel that they have no hope seeing them occasionally at the com- but in God, and if they have sufficient munion table, will not produce Chris- feeling left to care for the honour of tian love unless they see the image of God, and the salvation of the souls of

lousies, and evil speakings among pro- and spew out as many devils as there fessors of religion, then there is great are stones in the pavement, if it only need of a revival. These things show drives Christians to God in prayer, they that Christians have got far from God, cannot hinder a revival. Let Satan get and it is time to think earnestly of a up a row, and sound his horn as loud revival. Religion cannot prosper with as he pleases; if Christians will only be

is sunk down into a low and backslid- enemy, almost as suddenly as a clap of incidents. den state, when you see Christians con- thunder, and scattered them, taking the | " o form to the world in dress, equipage, ringleaders as trophies, and broken up parties, seeking worldly amusements, their party in an instant. reading novels, and other books, such as the world read. It shows that they Christians have a spirit of prayer for a are far from God, and that there is revival. That is, when they pray as if great need of a revival of religion.

falling into gross and scandalous sins, in prayer for a revival, not even when hand and replied, "Oh! no brother; then it is time for the church to awake they are warm in prayer. Their minds if you had a thousand tongues, go and When such things are taking place as praying for something else—the salva. home and wrote: give the enemies of religion an occasion tion of the heathen and the like—and for reproach, it is time for the church not for a revival among themselves. to ask of God, "What will become of thy great name?"

seek for a revival of religion.

EXPECTED. When the providence of God indicates that a revival is at hand. The scinetimes so plain as to amount to a revolution of his will. There is a conspicing of events to open the way, a preparation of circumstances to favour a revival, so that those who are looking out can see that a revival is at hand, just as plainly as if it had been revealed from heaven. Cases have occurred in this country, where the providential manifestations were so plain, that those who were careful observers, felt no hesito pour out his Spirit, and grant a revival of religion. There are various ways for God to indicate his will to a people; sometimes by giving them peculiar means, sometimes by peculiar and alarming events, sometimes by remarkably favouring the employment of means, by the weather, health, &c.

When the wickedness of the wicked grieves, and humbles and distresses Christians. Sometimes Christians do not seem to mind any thing about the wickedness around them. Or if they talk about it, it is in a cold, and callous, and unfeeling way, as if they despaired of a reformation; they are disposed to scold at sinners-not to feel the compassion of the Son of God for them .- But sometimes the conduct of the wicked drives Christians to prayer,

the impenitent, there will certainly be When there are dissensions, and jea- a revival. Let hell boil over if it will, can put an end to them like a revival. God's naked arm in a revival of religion. When there is a worldly spirit in the I have known instances where a revival

A revival may be expected when their hearts were set upon a revival. When the church finds its members Sometimes Christians are not engaged But when they feel the want of a revival they pray for it; they feel for their When the wicked triumph over the own families and neighborhoods; they church, and revile them, it is time to pray for them as if they could not be denied. What constitutes a spirit of and his brother John's conversion. It When sinners are careless and stu- prayer? Is it many prayers and warm originally contained eight verses, and pid, and sinking into hell unconcerned, words? No. Prayer is the state of was entitled "For the Anniversary of it is time the church should bestir the heart. The spirit of prayer is a One's Conversion." It was first pubthemselves. It is as much the duty of state of continual desire and anxiety of lished in the year 1735. In the great the church to awake as it is for the mind for the salvation of sinners. It fire in Chicago, Grace Methodist Episfiremen to awake when a fire breaks is something that weighs them down. copal church, with many others, was out in the night in a great city. The It is the same, so far as the philosophy burned. The pastor, Rev. M. M. Parkchurch ought to put out the fires of of mind is concerned, as when a man is hurst, after toiling all night among the hell which are laying hold of the wick- anxious for some worldly interest. A sufferers pointing them to the many ed. Sleep! Should the firemen sleep, Christian who has this spirit of prayer mansions on high, and the temple not and let the whole city burn down, what feels anxious for souls. It is the sub-made with hands, where no fire shall would be thought of such firemen? ject of his thoughts all the time, and consume, met hundreds of his homeless And yet their guilt would not compare makes him look and act as if he had a people the next day on the ruins of their with the guilt of Christians who sleep load on his mind. He thinks of it by late beautiful house of worship, and all while same is around them are sinking | day, and dreams of it by night. This sang together: studid into the fires of hell .- C. G. is properly praying without ceasing. His prayers seem to flow from his neart liquid as water-"O Lord, revive thy WHEN A REVIVAL OF RELIGION MAY BE | Work." Sometimes this feeling is very deep; persons have been bowed down. so that they could neither stand nor sit. I can name men in this state, of firm Dritish had possession of Long Island, nerves, who s, and high in character, indications of God's providence are who have been absolutely crashed with grief for the state of sinners. They sinners, till they were as helpless as people sang with earnestness,sinners. The feeling if not always so great as this, but such things are much more common than is supposed. In the great revival in 1820, they were common. This is by no means enthusiasm. It is just what Paul felt when he save, " My little children, of whom I travail in birth." I heard of a person in this state, who prayed for sinners, and finally got into such a state of mind that she could not live without prayer. She could not rest day or night, unless there was somebody praying. Then she would be at case; but if they ceased, she would shriek in agony till there was praying again. And this continued for two days, until she prevailed in prayer, and her soul was relieved. This travail of soul is that deep agony which persons feel when they lay hold on God for such a blessing, and will not let him go till they receive it. I do not mean

ALL IN THE BIBLE. "What is the use of taking a relig- of sin. ious paper?-it's matter is all in the Then you may expect a revival. Some- Bible." So argued a good old Metholove of benevolence, but he does not times the wicked will get up an oppo- dist lady last summer. True, all the sition to religion. And when this drives doctrinal lessons of a good religious Christians to their knees in prayer to paper are in the Bible. If they were God, with strong crying and tears, you not, the paper would be mischievous. love of complacency, only in proportion may be certain there is going to be a But what is the use of bees?—their to their holiness. If Christian love is revival. The prevalence of wickedness honey was all in the flowers. What is the love of the image of Christ in his is no evidence at all that there is not the use of a farmer?—the elements of People, then it never can be exercised going to be a revival. That is often the wheat and corn were all in the air God's time to work. When the enemy or ground. What is the use of the ently exists. A person must reflect the cometh in like a flood, the Spirit of the loom, the seamstress, or the tailor? image of Christ and show the spirit of Lord lifts up a standard against him. the cotton or wool of the dress was all Christ, before other Christians can love Often the first indication of a revival, in the ball or on the sheep's back. him with the love of complacency. It is the devil's getting up something new There is use in the bees and farmers. is in vain to call on Christians to love in opposition. It will invariably have in millers and weavers and tailors, to one another with the love of compla- one of two effects. It will either drive convert the pollen and the elements of When Charles II. attempted to bribe cency, as Christians, when they are Christians to God, or it will drive them the ground into honey and bread that him through Lord Danby, he replied Sunk down in stupidity. They see nothing in each other to produce this love. Policy or other that will only make ton or wool into well-fitting garments. Without being unjust to his country by Many converted souls can say, like the religious near the religio It is next to impossible that they should things worse. Frequently the most out This is just what the religious news- betraying its interests." He refused enemies of Luther, "By their songs we feel otherwise toward each other, than rageous wickedness of the ungodly is paper does for the Bible.

to be understood that it is essential to

a spirit of prayer, that the distress

should be so great as this. But this

deep, continual, earnest desire for the

salvation of sinners, is what constitutes

the spirit of prayer for a revival .- C.

OUR NEW HYMNAL.

Incidents respecting the origin and power of some of our hymns in the New

In praise meetings, in regular church services, in Sunday schools and in other meetings, fresh interest is often given to an old hymn and a deeper impressiveness added to a new one by some incident connected with its origin or use, before giving it out for singing. I have arranged a few such incidents such things in the church, and nothing humbled and pray, they shall soon see connected with hymns found in the new Methodist Hymnal, to develop if possible a deeper appreciation of these grand church. It is manifest that the church has broken in upon the ranks of the hymns in all who read or hear these

> FOR A THOUSAND TONGUES TO Jireh'sing."—Charles Wesley.

Charles Wesley, when speaking to Peter Bohler of the sense of pardon sealed on his conscience, said: "I suppose I had better keep silent about it." The good Moravian skook him by the and cry to God for a revival of religion. are upon something else; they are use them all for Jesus;" and he went

> "O for a thousand tongues to sing, My great Redeemer's praise; The glories of my God and King, The triumphs of his grace.'

The day on which the hymn was written was the first anniversary of his

My great Redeemer's praise." -Charles Wesley.

During the Revolution, while the a body of troops went to church on a Salibath morning, and demanded of the congregation that they should sing have had an actual travail of soul for "God save the King;" and in reply the

> " Come, thon Almighty King, Help us Thy name to sing. Help us to praise: Father all-glorious. Come and reign over us,

Ancient of Days.' "OLD HUNDRED." A remarkable incident is that of a Scottish youth, who learned with a pious mother to sing the old psalms that were as household words to them in the kirk and by the fireside. When he grew up he wandered away from his native lence to itinerate as a missionary in country, was taken captive by the Turks. and made a slave in one of the Barbary states. But he never forgot the songs of Zion, although he sung them in a strange land and to heathen ears. One night he was solacing himself in this one evening reduced to the very varge manner, when the attention of some of starvation; he had spent the precedsailors on board of an English man-of- ing night in a swamp and had to be no war directed to the familier tune of food for thirty-six hours, when he reach-"Old Hundred," as it came floating ed a plantation. He entered the house over the moon-lit waves. At once they and asked for food and lodging. The surmised the truth, that one of their mistress of the house, a widow, with countryman was languishing away his several daughters, and several negro life as a captive. Quickly arming them- children playing about, recognized his selves, they manned a boat, and lost no calling and insultingly refused his retime in effecting his release. The grand quest. He obtained, however, permisold tune has caused the release of many | sion to warm himself a few minutes bea soul from the more terrible captivity fore the fire. As he sat thus, he felt

"THE SPACIOUS FIRMAMENT ON HIGH." though from its appearance in the of the celestial city to which he felt he Spectator very many have supposed him to be. The hymn is also erroneously credited to him in very many hymn- his favorite hymns, books. Andrew Marvell is the author. "Peace, my soul! thou needs: not sear; And who is Andrew Marvell? A lawyer who would never try a case oppos ed to his conscience. He was called "the man who dared to be honest in the worst of times." He occupied a mean lodging in the Strand-

There lived he jocound, And his thoughts were roses all.

a gift from his majesty of one thousand are conquered."—W. F. Crajts

pounds, and then borrowed a guinea from a friend. "His heart was not buried in the rubbish of this world." Andrew Marvell died in 1678. What a pleasure to look through the murky atmosphere of to-day and see such a giant! There is as great a demand for such men now as ever.

"THOUGH TROUBLES ASSAIL, AND DANGERS AFFRIGHT."--Newton.

A boy ran home after hearing a sermon on "Jehovah Jireh" (the Lord will provide), and said to his parents, who were in great want, "Cheer up, father and mother! the Lord will be sure to provide." And, often, after that, when they were in trouble, he would say, "Come, let us sing a verse of 'Jehovah

" Though troubles assail and dangers affright.

Though friends should all fail and focs all betide, Yet one thing secures us, whatever betide

The Scripture assures the Lord will pro-Once when there was no food left, he told his parents not to forget "Jehovah Jireh." He went out, and came back in a few moments holding up a

er! I was sure he would provide.' "GOD MOVES IN A MYSTERIOUS WAY."

shilling he had found on the pavement,

saying, "Here's 'Jehovah Jireh,' moth-

- William Cowper. The original title of this grand old hymn,-" Light Shining out of Darkness," had reference to its remarkable origin. When under the influence of the fits of mental derangement to which he was subject, he most unhappily but firmly believed that the divine will was that he should drown himself in a particular part of the river Ouse, some two or three miles from his residence at Olney. He one evening called for a post-chaise from one of the hotels in the town, and ordered the driver to take him to that spot, which he readily undertook to do, as he well knew it. On this occasion, however, several hours were consumed in seeking it, and uncer-O for a trousand tongues to sing, by in vain. The man was at length reluctantly compelled to admit that he "COME, THOU ALMIGHTY KING." had entirely lost his road. The sare was thus broken. Cowper escaped the temptation. He returned to his home, and immediately sat down and wrote this hymn, which has ministered comfort to thousands, and will probably yet afford consolation to thousands of others even for general ons to come .--WHEN ISRAEL OF THE LORD BELOVED."

- Walter Scott. This poem first appeared in "Ivanhoe." Rebecca, a Jewess, har been falsely accused of witchcraft and condemned to die. She is in prison awaiting her execution, when she is represent ed by the author as singing thes. Deauti-

"PEACE TROUBLED SOUL, THOU NEEDEST

NOT FEAR.' Rev. James Haxley, about the year 1806, was sent by a Methodist Confer-Louisiana, then chiefly inhabited by French Catholics. Jimmy, as he was familiarly called, had small experition of comfort without payment; all he seldom possessed any money. He was the demands of hunger and sleep, and looked forward to another night in the swamp. Feeling this might prove his Addison is not the author of the hymn, last night on earth, he thought sweetly was travelling; his heart swelled with gladness, and he cheerfully sang one of

The Great Provider still is near."

He sang the whole hymn; and when he looked around him, the mother, daughters, negroes, were all in tears. "Here, Sally," said the mother, "get the preacher a good supper. Peter, put up his horse; he shall stay a week if he pleases." Thus, in many instances, truth goes through the ear to the heart in the chariot of song, when its other