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VOL. XXXII.

HALIFAX, NOVA SCOTIA, FRIDAY, JANUARY 23, 1880.

Published under the direction of the General Conference of the Methodist Church of Canada.

### A REVIVAL OF RELIGION IS NOT A MIRACLE.

Rev. H. PICKARD, D.D., Publisher.

Bey, DUNCAN D. CURRIE, Editor,

A miracle has been generally defined to be, a Divine interference, setting of the simplest means. The luxuries aside, or suspending, the laws of nature. It is not a miracle in this sense. All the laws of matter and mind remain in force. They are neither suspended nor set aside in a revival.

It is not a miracle according to another definition of the term miraclesomething above the powers of nature. There is nothing in religion beyond the ordinary powers of nature. It consists holds true in moral government; and entirely in the right exercise of the powers of nature. It is just that, and nothing else. When mankind becomes taxmment to be connected with great religious, they are not enabled to put forth exertions which they were enabled before to put forth. They only exert the powers they had before in a different way, and use them for the glory of

It is not a miracle, or dependent on a miracle, in any sense. It is a purely philosophical result of the right use of the constituted means—as much so as any other effect produced by the application of means. There may be a miracle among its antecedent causes, or there may not. The apostles employed miracles simply as a means by which they arrested attention to their message, and established its divine authority. But the miracle was not the revi-The miracle was one thing: the revival that followed it, was quite another thing. The revivals in the apostles' days were connected with miracles, but they were not miracles.

I said that a revival is the result of the right use of the appropriate means. The means which God has enjoined for the production of a revival, doubtless have a natural tendency to produce a revival. Otherwise God would not have enjoined them. But means will not produce a revival, we all know, without the blessing of God. No more will grain, when it is sowed, produce a crop? They are nothing but the con- of sin. stituted manner of the operations of Christians will have their faith re-

nected with the cause.

ing more absurd. Suppose a man were to go and preach this doctrine among farmers, about them a crop only when it pleases Him, and that for them to plough, and plant, and labour, as if they expected to raise a crop, is very wrong, and taking the work out of the hands of God, that it interferes with his sovereignty, and is going on in their own strength, and that there is no connexion between the means and the result on which they can depend. And now, suppose the farmers should believe such doctrine. Why, they would starve the world to

death. Just such results would follow the church's being persuaded that promoting religion is somehow so mysteriously a subject of Divine sovereignty, that there is no natural connexion between the means and the end. What are the results? Why, generation after generation have gone to hell! No doubt more than five thousand millions have gone down to hell, while the church has been dreaming and waiting for God to save them without the use of means. It has been the devil's most successful nexion is as clear in religion as it is

when the farmer sows his grain. tice, and of everlasting remembrance: tainly obtained by the use of the appro- ty of holiness .- C. G. Finney.

principle in the Divine administration. Hence, all the necessaries of life are obtained with great certainty by the use are more difficult to obtain; the means to procure them are more intricate, and less certain in their results: while things absolutely hurtful and poisonous, such as alcohol and the like, are otten obtained only by torturing nature, and making use of a kind of infernal sorcery to procure the deathdealing abomination. This principle as spiritual blessings are of surpassing importance, we should expect their atcertainty with the use of appropriate means; and such we find to be the fact in And I fully believe, that could race be known, it would be found that, when the appointed means have been ighted used, spiritual blessings have than remporal ones.—C. G. Finney.

## WHAT A REVIVAL IS.

If presupposes that the church is sunk down in a backslidden state, and a revival consists in the return of the church from her backslidings, and in the conversion of sinners.

of sin on the part of the church. Backslidden professors cannot wake up and begin right away in the service of God, without deep searchings of heart. The fountains of sin need to be broken up. In a true revival, Christians are always see their sins in such a light, that often they find it impossible to maintain of abandoning all hope.

crop without the blessing of God. It to repentance. A revival is nothing with sufficient clearness in the Bible; is impossible for us to say that there is el-e than a new beginning of obedience and from preaching they could learn all not as direct an influence or agency to God. Just as in the case of a con- that is necessary to know. But beare the laws of nature according to a getting down into the dust before minds, and pours in a blaze of convinc-

God. In the Bible, the word of God newed. While they are in their backis compared to grain, and preaching is slidden state they are blind to the state compared to the sowing the seed, and of sinners. Their hearts are as hard the results to the springing up and as marble. The truths of the Bible growth of the crop. And the result is only appear as a dream. They admit just as philosophical in the one case as it to be all true; their conscience and in the other, and is as naturally con- their judgment assent to it; but their faith does not see it standing out in I wish this idea to be impressed on bold relief, in all the burning realities all your minds, for there has long been of eternity. But when they enter into an idea prevalent, that promoting reli- a revival, they no longer see men as gion has something very peculiar in it, trees walking, but they see things in not to be judged by the ordinary rules that strong light which will renew the of cause and effect; in short, that there love of God in their hearts. This will is no connexion of the means with lead them to labour zealously to bring the result, and no tendency in the others to him. They will feel grieved means to roduce the effect. No doc- that others do not love God, when they trine is more dangerous than this to love him so much. And they will set the prosperity of the church, and noth- themselves feelingly to persuade their neighbours to give him their hearts. So their love to men will be renewed. They will be filled with a tender and their sowing grain. Let him tell them burning love for souls. They will have that God is a sovereign, and will give a longing desire for the salvation of the whole world. Tuey will be in an agony for individuals whom they want to have saved—their, friends, relations, enemies. They will not only be urging them to give their hearts to God, but they will carry them to God in the arms of faith, and with strong crying and tears beseech God to have mercy on them, and save their souls from end-

A revival breaks the power of the world and of sin over Christians. It brings them to such such vantage ground that they get a fresh impulse towards heaven; they have a new foretaste of heaven, and new desires after union to God; and the charm of the world is broken, and the power of sin

FORWARD A REVIVAL OF RELIGION.

Ordinarily, there are three agents employed in the work of conversion, and one instrument. The agents are God, some person who brings the truth to bear on the mind, and the sinner himself. The instrument is the truth. There are always two agents, God and the sinner, employed and active in every case of genuine conversion.

The agency of God is two-fold: by his Providence and by his Spirit.

By his providential government, he so arranges events as to bring the sinner's mind and the truth in contact. He brings the sinner where the truth reaches his ears or his eyes. It is often interesting to trace the manuer in which God arranges events so as to bring this about, and how he sometimes makes every thing seem to favour a revival. The state of the weather, and of the becarobtained with greater uniformity public health, and other circumstances, concur to make everything just right to favour the application of truth with the greatest possible efficacy. How he sometimes sends a minister along just at the time he is wanted. How he brings out a particular truth just at the particular time when the individual it is fitted to reach is in the way to hear.

God's special agency by his Holy A revival always includes conviction | Spirit. Having direct access to the mind, and knowing infinitely well the whole history and state of each individual sinner, he employs that truth which is best adapted to his particular case, and then sets it home with divine power. He gives it such vividness, brought under such convictions, they strength. and power, that the sinner quails, and throws down his weapons of rebellion, and turns to the Lord. Una hope of their acceptance with God. der his influence, the truth burns and It does not always go to that extent: cuts its way like fire. He makes the but there are always in a genuine revival | truth stand out in such Aspects, that it deep convictions of sin, and often cases crustes the pronuct an down with the weight of a mountain. If men were Backslidden Christians will be brought | disposed to obey God, the truth is given and obey God, and are saved.

The agency of men is commonly emin the bands of God. Truth is the instrument. The preacher is a moral agent mere passive instrument: he is volun-

sinners. men. Men act on their fellow men, youthful organization not only by language, but by their

ears all day long. are often led to conviction by barely - New Eng. Methodist. seeing the countenance of Christians.

An individual once went into a manthere was a revival. The people who labored there all knew him by sight, and knew who he was. A young girl who was at work saw him, and whisper- specimen of the celebrated coin so freed some foolish remark to her companion, and laughed. The person stopped When the churches are thus awaken- and looked at her with a feeling of grief. ed and reformed, the reformation and She stopped, her thread broke, and she salvation of sinners wil! follow, going was so much agitated that she could not through the same stages of convict on, join it. She looked out at the window repentance, and reformation. Their to compose herself, and then tried hearts will be broken down and again; and again and again she strove It has been the devil's most successful changed. Very often the most abantor recover her self-command. At length the great age of the coin. The edges were, doned profligates are among the sub- she sat down, overcome with her feel. jects. Harlots, and drunkards, and in- ings. The person then approached and There is one fact, under the govern- fide s, and all sorts of abandoned char- spoke with her; she soon manifested a ment of God, worthy of universal no- acters, are awakened and converted. deep sense of sin. The feeling spread The worst parts of human society are through the establishment like fire, and which is, that the most useful and imsoftened and reclaimed, and made to in a few hours almost every person emwhich is, that the most useful and imsoftened and reclaimed, and made to in a few hours almost every person emMorris of LaGrange. Kentucky, an emit ply came like an air of triumph: "Preach much so, that the owners, though matist.

priate means. This is evidently a THF AGENCIES EMPLOYED IN CARRYING worldly men, were astounded, and re- FACTS IN FAVOR OF THE ITINER. quested to have the works stop and have a prayer meeting; for they said, days, the owners and nearly every person employed in the establ sument were individual, his solemn countenance, his compassionate feeling, rebuked the levity of the young woman, and brought her under conviction of sin; and this whole revival followed, probably in a great measure, from so small an inc dent.

If Christians have deep feeling on the subject of religion themselves, they will produce deep feeling wherever they go. And if they are cold, or light and trifling, they inevitably destroy all deep

feeling, even in awakened sinners. I knew a case, once, of an individual who was very anxious, but one day I was grieved to find that her conviction seemed to be all gone. I asked her what she had been doing. She told me she had been spending the afternoon at such a place, among some professors of religion, not thinking that it would dissipate her convictions to spend an afternoon with professors of religion. But they were trifling and vain, and thus her convictions were lost. And no their folly, destroyed a soul, for her convictions did not return.

The church is required to use the means for the conversion of sinners. the means for their own conversion The church uses the means. What sinners do is to submit to the truth, or to think they are using means for their own conversion. The whole drift of a revival, and everything about it, is designed to present the truth to your mind, for your obedience or resistance. C. G. Finney.

# TORAL PERIOD?

from God, to produce a crop of grain, verted sinner, the first step is a deep cause they are wholly disinclined to lengthening of a pastoral term will destream with destroy may as there is to produce a revival. What repentance, a breaking down of heart, obey it, God clears it up before their troy the itinerant system, and threaten abuse, but which is a golden opportunity the distinctive features of Methodism. which it is supposed that grain yields a God, with deep humility, and forsaking ing light upon their souls, which they The question is briefly one of means cannot withstand, and they yield to it, of the best method of reaching an end -bringing the world to Christ. Like the root in growing around the stone, ploved. Men are not mere instruments like all living things in adapting themselves to their environment, the Methodist Church has been one of the most in the work: he acts; he is not a pliant organizations in adapting her methods to the changing exigencies of tary in promoting the conversion of her work. The local ministry, the classmeeting, the ordination of bishops by The agency of the sinner himself. Mr. Wesley, the establishment of Sun-The conversion of a sinner consists in day Schools before Robert Raikes, the obeying the truth. It is therefore im- use of unconsecrated ground for preachpossible it should take place without ing, and the camp-meeting-all were his agency, for it consists in his acting innovatious supposed to threaten the thing is more gentle and direct in moveright. He is influenced to this by the established order, but simply showing ment. all wheels and ways run more agency of God and by the agency of the common sense and vitality of its

The pastoral term has already been not only by language, but by their The pastoral term has already been looks, their tears, their daily deport-lengthened to six times its original the silver lining of the cloud in spite of ment. See that impenitent man there limit; and a large number of exceptions | themselves: who has a pious wife. Her very looks, are now made to even our three years' her tenderness, her solemn compassion term. How the next General Co., ferate dignity, softened and moulded into ence, then, by no change of doctrine the image of Christ, are a sermon to nor of any fundamental question of him all-the time. He has to turn his church polity, but simply by a farther mind away, because it is a reproach to extension of our varying pastoral term him. He feels a sermon ringing in his | can destroy the fundamental principles of Methodism, we fail to see We do Mankind are accustomed to read the not believe that a change in the present countenance of their neighbours. Sin- rule is wise. But we shall not stigmatize ners often read the state of a Christhe brother who argues for the change tian's mind in his eyes. If his eyes are as a traitor within the fold. The ques full of levity, or worldly anxiety and tion must be settled by arguments, and contrivance sinners read it; and they not by appeals to prejudice and fear.

B. Wilson Higgs, Esq, Charlottetown, ufactory to see the machinery. His has a specimen of a Roman penny, or mind was solemn, as he had been where Denarius, 1796 years old, which was struck under the reign of the Empress Domitian In sixe it is slightly larger than an English sixpence and contains s lver to the value of about fifteen cents. This is a quently mentioned in the Scriptures. It was the "wages of the husbandman" mentioned in the parable of the laborers; the benefaction of the good Samaritan; and the tribute money brought to Jesus in answer to his demand when he wished to confute the Sadducees. The image and superscription on the specimen shown us "The liquor dealer has just come into were scarcely worn at all, notwithstanding | church, and he gives us a lift sometimes. however, a little worn and the coin was lude to the whiskey business or the temsomewhat irregular in shape. A perfect- perance question." The young minister ly round specimen has, we are informed, getting trightened ato see the moral ver yet been found. This relic was pre- ground thus steadily narrowing before senter to Mr Higgs in complement to his bim, inquired: "Whom or what shall I position in Freemasonry, by Dr Rob preach against then? which is, that the most useful and the ply came like an art of withings are most easily and cer- appear as lovely specimens of the beau- ployed there was under conviction; so nent freemason, and well-known numis against the Mormons; they haven't got a

Mr Beccher and Mr Spurgeon ary perit was a great deal more important to haps, the two most fertile preachers live have these people converted than to ing. And yet we think the general judge ave the works go on. And in a few ment is that both these men have bein too voluble to catch the ear of the ages. Had either of them been more intense and hopefully converted. The eye of this profound, had he brooded over his message ike St. John, and then given the world in a single volume what he has scattered through countless newspapers, books and pamphlets, that volume might have realized the possibilities of its author, and rivalled in immortality and useful ess the The Pilgrim's Progress or Imitation of Christ.

Mr. Brooks is verging on fifty years, and has only given us ten lectures and a d zen sermons as his life work thus far. And yet his influence with posteri y is upon a solider basis to-lay than that of Beecher or Spurgeon. Fred. Robertson .. the most masterly preacher of the present generation-has not left us so much in velume as an ordinary preacher is called to write in a three years' pastorate. While Wesley and his co-workers preached thousands of times, they did not try the mental jugglery of playing the same tune before the same audience, with a , thousand variations, and oas sing it off for a thousand different tunes. They frankly assumed that they had only one message to deliver, and the printed sermons of even Wesley's long and laborious life would not suffice for a modern Methodist pasdoubt those professors of religion, by torate. Wesley knew that he had not men of brilliant talents and great culture to carry on the work God had entrusted to his charge. So be grounded them in the fundamental realities of the divine life, Sinners cannot properly be said to use and gave them the benefit of frequent changes in delivering their message of salvation. It is well known, as, that our church, up to the last few years, has been deficient in the general culture to resist it. It is a mistake of sinners, and thorough preparation which she has offered her candidates compared with the other denominations. Why is it, then, that the preaching of thes unlearned ministers has been so effective as to push the denomination to the very front of American churches within a century, and to secure from almost every other denomination flattering calls f r ables SHALL WE LENGTHEN THE PAS- ministers? If we, young men, are modest, we shall long hesitate before we plunge into the more complex and rapid It is absurd to say that a further civilization of our times, without that evement for him who it. J. W. Bashford.

> FERPETUAL SUNSHINE. Nothing makes a home so happy as the perpetual sonshine of a contented disposition there. None of the little troubles of life accest progress or pleasure in that home; there is always a rainbow to bridge the rift. The sky is always blue, and the wind blows from the south-west, where that disposition works its will; all things move in accordant music and measure where the happy nature's voice gives the dominent key. A person with the temperament which creates this fortunate disposition or gives it play, is not only a blessing to himself or herself, but to all society as well: everysmoothly, for the treatment of such indididuals, and their own habit of always looking on the sunny side obliges people

What such happy people are to those about them, it requires personal experience of them to know in the full extent, for words would completely fail to tell; they are the consolers of trouble, the spurs to en leaveur, the sympathizers in joy, the beguilers of tedium. With their own bnoyancy they bear every one's burdens, with their sunshine they banish every one's shadow, their own inner and almost inexhaustable happiness overflows on all within reach, and they know how to turn Pandemonium into Paradise .- Harper's

A ruined city of very ancient date has been discovered in Southern Italy, near Manfredonia. Its location is in a marsh, beneath which it was buried by an ear hquake, soon after having been nearly destroyed by the Goths. Among the objects of interest brought to 1 ght in the puried city is a magnifice it temple of Diana, adorned with a patico over sixty feet long and an immense necropolis. Valuable relies, which have been disinterred in the course of the excavations already made, have been placed in the Museum of

As the minister was ascending the pulpit steps one of the elders button-holed him to whisper an additi nal caution :-I wish you would be particular not to al-