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REV. DR. NEILL, of Minneapolis, in
a sermon, said, recently:—

Some years ago, in the city of Saint
Paul, I sat by the side of a dying
saint, a graduate of Brown University,
a Baptist minister of the Gospel, who
remembered how his mother held him
in her arms on the day of the battle
of Bunker Hill, and, frantic with grief
at the roar of the cannon, cried out,—
"My child! your father is there!"—
who in early manhood was called for
to preach at the funeral of Samuel Hop-
kins, of Newport, Rhode Island, the
great theologian, who denounced those
New England traders who used to
bring slaves from the coast of Africa
and sell them as chattels to the people
of that quiet town, and who also had
been at a later period imprisoned for
conscience sake in the State of Connecti-
cut. How great the changes seem in
the life of any one in this country who
has reached the age of four-score years!
Slavery driven slowly and surely out of
the land, and imprisonment for con-
science sake rendered almost impossi-
ble. Then how encouraging the pro-
gress of the Church of Christ. Look
at the condition of religion in 1776,
and then in 1876:

A. D. 1776.		
Ministers.	Churches	
Methodist.....	24	
Baptist.....	722	872
Congregational.....	576	700
Presbyterian.....	177	419
Episcopal.....	150	200

A. D. 1876.		
Methodist.....	20,453	40,000
Baptist.....	13,779	22,929
Congregational.....	3,333	3,509
Presbyterian.....	4,744	5,777
Episcopal.....	3,216	4,000

Then the census table shows that
church membership has relatively out-
run the increase of population. In the
year 1800 there was only one commu-
nicant to every fifteen of the popula-
tion, in 1830 it was one to ten, and in
1860 it was one to six.

CAVEATS IN PRAYER.

It is reported of Senators Calhoun
and Randolph, who were bitter and re-
lentless enemies, that at one time Ran-
dolph, lying at the point of death, was
persuaded to send for Mr. Calhoun to
make peace with him preparatory to
making his own peace with his Maker.
The interview took place, and friendship
was supposed to be restored; but as
Calhoun was leaving, Randolph called
him back, and in death-whispers said,
"Calhoun, if I get well all this goes for
nothing."

Whether this incident ever occurred
or not we do not know, but the policy
indicated in it is only too prevalent with
the prayer-offering multitudes to-day.

We heard once of two slaves on a
plantation; one, sick and sinful, desired
the other, a Christian, to pray for him,
and as he prayed for God to restore him
to health, he responded in loud accents;
but when the interceding man touched
the matter of his heart, and suggested
to the Lord in a very delicate way that
it would be better to afflict him than to
suffer his soul to be lost, the impatient
shouted, "Stop dat hintin' of de Lord,
because de Lord will follow your advice,
sure!" Certain disciples were asking
royal favors, when Jesus said, "Are ye
able to drink of the cup that I shall
drink of, and to be baptized with the
baptism that I am baptized with?" and
they said "We are able;" but if they
had known that that cup and baptism
meant Gethsemane, and the mob with
their staves and lanterns, they would
no doubt have put in a caveat and said,
"We are able if it is not too bitter, or
if the baptism be not of fire." Or sup-
pose that your prayers be to the end
that there should be a deeper work of
grace in your hearts?—Are you sure
you are ready for the answer to that
petition? It may require affliction in
your family. Some branch may have
to be pruned off the family stock. It
may require another grave to be added
to the list of your bitter memories. It
may cost the loss of your earthly goods
in order that, stripped of all else, you
may have no hindrance to your growth
in the divine life. Or the answer may
require you to go through the valley of
the shadow of death to the very portals
of the other life ere you can bring back
health from the tree of life.

A son had heard his father for years
praying, "Let thy kingdom come," and
he had seen so little cash going in that
direction that he became skeptical, and

came to believe that this was a grand
flourish by which his father got in from
his long explorations in the regions of
his dreary daily devotions. He said to
his father one day, impatiently, "Father,
give me the keys to the safe, I think it
is about time to help the kingdom of
God to come by the expenditure of a
little cash, or dry up on the subject al-
together." It is a fine and beautiful
thing in prayer to say, "Lord, make
us more useful." It is like greasing
the squeaking wheels when they drive
heavily on the axles. But unless you
have made up your mind to back it up
with your money, when the Lord wants
it, you had better touch lightly there,
It will not do to weary Heaven with
the prayer and run away from the cross
it imposes. Two men were in what is
known in the South as a dug-out, which
is a log scooped out in the center, and,
having no "scag," is easily upturned.
A little storm swept over the lake, and
one became alarmed, and began to pray,
"Lord, if you will take us out I will give
you every thing." While naming a
number of effects which he proposed to
sacrifice, his companion said, "Where
will you get those things?" He replied,
with his hands over his lips, "You keep
still about that until I get to the shore,
and I will take to the bushes."

It won't do to pray to be use-ful in
the Church, and shut both heart and
hand against the pleading of charity.
It won't do to pray to be Christ-like,
and run away from the necessities of the
poor. Is it not more to the honor of
God and of prayer, his blessed instrumen-
tality, to consider first whether you
really desire to become more useful, and
are willing to make the necessary sacri-
fices to this end before offering the
prayer? Let us have prayers without
caveats.

DEFINITENESS IN PRAYER.

If there is some favor which we great-
ly wish to obtain from a friend, we
never have any difficulty in finding the
right words in which to express our-
selves. We know exactly what we want;
and this very definiteness of desire sug-
gests to us the language which we
should use. Indeed, in thinking of an
object, we have already clothed our
thoughts in words. Obscurity of lan-
guage, then, is always the result of
obscurity of thought. If we have an
object clearly and distinctly before our
mind, we can always express ourselves
clearly.

If we have a confession to make to
any one for some wrong which we have
done to him, we have no difficulty, if
we are sincere, in finding the right
words. In the very determination to
ask his pardon, we have already, and
all unconsciously to ourselves, embodied
the requests in very nearly the language
which we should use when we came to
speak.

And if we desire to express our gra-
titude to any one for a kindness which
we have received, we have no trouble
as to what we shall say. When we de-
termine to thank him, we employ the
very words which are necessary to con-
vey our feelings. We can form a con-
ception only in language.

And when we make the request which
we desire of any one, we then cease our
asking. We do not keep on urging
them to give us still other favors. We
stop right there.

Now let us approach God in the same
manner. Let us think beforehand just
what we want to obtain from him. And
then this definiteness of desire will
supply us with the proper language.
Prayer is the offering up of our desires
to God. The best preparation for
prayer, then, is a little honest thought
beforehand, as to just what we want.
When we do ask for things which we
really do not desire, merely because it
is generally thought to be the proper
thing, we are not praying at all. Let
us always remember that "it is not the
arithmetic of our prayers, how many
they are; nor the rhetoric of our prayers,
how eloquent they may be; nor the ge-
ometry of our prayers, how long they
may be; nor the music of our prayers,
how sweet our voice may be; nor the
logic of our prayers, how argumentative
they may be; nor the method of our
prayers, how orderly they may be; nor
even the divinity of our prayers, how
good the doctrine may be, which God
cares for." If then, we will but think,
before we begin to pray, just what we
really wish to obtain, we shall have no
difficulty in finding the right words.
This would render our prayers briefer;
but it would increase their fervency.—
J. R. Mitchell.

OUR SUFFICIENCY IS OF GOD

There are two thoughts involved in
this passage. First, every Christian,
or Christian minister, has a sufficiency
for his work. Second, that "sufficiency
is of God." If this be so, every man
of God may enter upon the duty as-
signed him, counting upon certain suc-
cess. In other words, a revival is with-
in his reach—a revival resulting from
his own instrumentality, and propor-
tioned in magnitude, and correspond-
ing in genuineness, to the sufficiency
which he receives of God. He need
not call in any extra help, nor seek to
supplement his own competency by any
doubtful expedients; his natural capa-
bilities, augmented and empowered by
this divine "sufficiency," will compass
and secure the desired end.

The only contingency in the matter
springs from the possibility of the non-
attainment of the divine "sufficiency."
This is of God a free gift, but it is not
bestowed unconditionally as reason and
oratory are. Its reception hinges upon
our will power. It is conditioned upon
seeking. He that seeketh findeth, and
he that asketh receiveth. While God
has not made his dispensations to de-
pend upon merit or compensation, he
has established supplication and obedi-
ence as the condition and medium of
his grace worth asking for, and denied
it to such as refuse to ask. Hence the
cause of insufficiency and unsuccessful-
ness is traceable to ourselves. If any
minister called of God, or any church
entitled to the name Christian, fails to
have a revival this year, the responsi-
bility is upon him or them. God
tenders you a "sufficiency"—that is, ample
power to win, to conquer, to save.
Hence, if I am not substituting caprice
for truth, and fancy for fact in this in-
stance, a most marvellous prospect
spreads out, and gleams up before the
church at this hour. There may be,
and there necessarily would be, as
many revivals as there are ministers or
churches in the world. The simple
conditions being met, failure would be
out of the question.

But the critical theologian will say
that I am too sanguine and positive.
He will gravely remind the writer that
success is conditioned upon the faith
of the people, at least in some localities.
He will administer the anodyne which
has been made a thousand times, to
soothe the conscience of inefficiency.
Christ could not do many mighty
works, we will be told, in one place,
because of the unbelief of the people. Be
it so. But you are not confined to any
one place, nor to any one class of per-
sons. Even in the same station, you
have all the varieties of religious dis-
position and susceptibility that can be
found in different neighborhoods. My
position is this: A man who is filled
with the efficiency which is of God, has
a revival within him, and it must de-
velop. There is about him the swing
of victory.

But the distrusting and self-excusing
will put in another caveat. They will
say, I am not consciously lacking in
grace. Indeed, I may modestly say
that the great grace of full redemption
has been vouchsafed to me. But I lack
the natural qualities of success. My
mind acts sluggishly; my voice is not
musical and pleasing. I have non-
of the charms of oratory, or fascinations
of personal magnetism. My nature is
not emotional. Granted. But this
does not invalidate my proposition.
The truth affirmed is, not that we have
some grace, but a "sufficiency." That
is, the supply is equal to the demand.
In other words, every Christian has a
divine competency for his work.

Now what is this "sufficiency?" As
to its origin, there can be no doubt. It
is declared to be "of God," and, there-
fore, spiritual and divine. It is not
education, or natural talent, for those
attributes are not usually reckoned
among the proceeds of redemption.
They are to be used and considered nec-
essary as subsidiary instruments, but
they are not chief, nor even a part, of
the qualification here spoken of. The
sufficiency here mentioned is wholly a
gracious endowment. In measure it
conveys the idea of plenitude, or enough
to satisfy and reach the end proposed.
According to the original *ikanoles* and
its cognates, it signifies adequateness
—competency. It consists of two parts,
distinct, but closely related, if not in-
separable, viz., sanctification and the
endowment of power by the Holy Ghost.
The work is begun of God in sanctifi-
cation, not partial but entire sanctifica-

tion, according to the prayer: "The
very God of peace sanctify you wholly."
When this work is wrought, the subject
is both set apart to sacred uses and
made subjectively pure and holy. To
this is to be added the endowment of
power by the Holy Ghost. As it is
written: "But ye shall receive power
after that the Holy Ghost is come upon
you, and you shall be witnesses unto
Me both in Judea, and in Samaria, and
unto the uttermost parts of the earth"
(Acts 1: 8).

We are largely endowed with power
in regeneration, and still more fully
baptized in entire sanctification; but
there seems to be clearly promised a
supplementary endowment of power
from the abiding Comforter, which is
subsequent to, crowning of, entire
sanctification. It is the anointing
which God gives to the purified for the
mission and office work of life. For
this the Holy Ghost descended upon
Jesus in his immaculate purity. For
this he came upon the Apostles and
other Christians on the day of Pente-
cost. For this he came upon all the
great lights and reformers of subse-
quent ages. And as this plenitude of
divine forces—this fullness of Holy
Ghost energy and power, this sacred
and dedicatory anointing from on high
—is for all, therefore, every Christian,
and especially every minister, should
tarry in his Jerusalem of privilege, and
wait before God until the endowment
comes upon him and he is filled with
the Holy Ghost.—Zion's Herald.

CATALOGUING SIN.

The devil has a catalogue, and he
should have the benefit of it. Things
right and things wrong should be care-
fully and decidedly catalogued, and placed
where they properly belong. A thing
cannot be right and wrong at the same
time, nor can it be neither right nor
wrong. It must be either one or the
other. Then put it down that way.

Great injury comes to the lives and
characters of men by their—partially,
at least—allowing that a thing is not
much wrong, and probably not much
right. They grant that this or that
which is offered them is somewhat mix-
ed that neither they nor any one else
can exactly tell how it is; and hence
they can afford to indulge in it pretty
much as they please, and it will not
make any difference. But after all,
this vague discrimination, or lack of
discrimination, is the devil's catch-style,
where it turns men and women round
and starts them toward ruin.

The Christian must be clear and
sharp in his discrimination between
right and wrong. Water and oil will
not mix. The oil gets on top. Sin
and holiness will not mix. There again
the oily, deceitful stuff gets the ascen-
dancy. There is no use trying to live
two lives at once. "Ye cannot serve
two masters."

Well, what is to be done? Catalogue
sin. When you see the thing belongs
to a system of sinful amusement, world-
liness, carnality, wickedness, put it
down in the devil's catalogue, and be
done with it. Sin can easily enough
be detected. It exists in monstrous
systems. You can tell to which one
of the evil thing proposed belongs. Of
course it mixes in things pleasing and
things good, to be sure; but no matter
catalogue it "for the devil." The loaf
may look beautiful. The flour was
splendid and the yeast royal. It has
the appearance of a fitness to a king's
banquet. But see! it has poison in it.
It was put in it on purpose. Nay, the
rich loaf was prepared only to conceal
the poison. The deadly thing is its
chief character. So all common sense
would label it. Do sin the same way,
no matter in what kind of loaf pre-
pared. Cut the work short.

FAITH AND KNOWLEDGE.

We must mark the difference between
minds wishing to "add to their faith
knowledge," and minds wishing to draw
all faith to the bar of knowledge, the
difference between wishing to found
faith on philosophy. We must analyze
our faith as far as we can. No national
man can resist that. And we must
systematize all our knowledge. We
must keep our faith orderly by rational
methods while we give unto faith the
things that are faith's. Philosophy was
bore a pagan, but she may become
a Christian, and should be surnamed
"Mary." She may be proud to sit at
Jesus' feet. Luke x. 39.—J. Duncan.

If you do not recognize the claims of
God to your body, soul, spirit, time, tal-
ents, influence, wealth, to all you have
and are, you cannot be his disciple.

Sometimes God puts such wonderful
sweetness into the doing of, or the re-
fraining from, some little thing for his
sake, that we wonder what makes us
so happy about it, and be conscious that
it is not exactly one's mere natural feel-
ing; is not a precious experience of
great reward?—H. R. Haverjal.

The grand difficulty is so to feel the
reality of both worlds as to give each
its due place in our thoughts and feel-
ings—to keep our mind's eye and our
heart's eye fixed on the land of promise
without looking away from the road
along which we are to travel toward it.

It is bad, either for a man or a
Church, to live, or try to live, upon
past memories. They are often decep-
tive, and are at best misleading, filling
the mind with foolish comparisons, and
setting the present against the past in
a perpetual warfare. We need hearts
for the work of to-day.—United Press.

I make bold to say that as much
(esthetic) delight may emanate from
the pulpit on an arrested audience be-
neath it as ever emanated from the
boards of a theater—ay, and with as to-
tal a disjunction of mind too from the
essence or the habit of religion. A re-
ligion of taste is a very different thing
from a religion of conscience.

Dr. Arnot tells of a machine in the
Bank of England into which gold sov-
eigns are thrown in bulk, that it may
be seen if they are full weight. "As
they pass through, the machinery, by
unerring laws, throws all that are light
to one side, and all that are full weight
to another." In the day of final testing,
every work and every worker will be
weighed, and stamped, and assigned a
place according to God's unvarying
standard. "Be not deceived; God is
not mocked; for whatsoever a man sow-
eth that shall he also reap."

A Christian life does not need any
thing that has sin in it. It cannot take
it. No life that aims at true nobleness
can have the monster in it. If you are
a follower of Christ he will give you
pleasant things, good things—joy and
treasures, and pleasures in abundance.
You have no need for the husks; you
have the pure grain. Then make your
perception of the lines between right
and wrong sharp. The lines are there,
whether they are seen or not. "Go to
those who fail to see them—Where do
these things men love and indulge be-
long? Catalogue the devices of Satan,
and give him his due. Let him have
it, but rather flee to the path beside
which are the waters of life, and the
end of which is eternal life. Be very
sharp and crusty with the devil. Do
not court him nor let him make love to
you. He is a monster, no matter how
finely dressed. His arrows are poison-
ous to eternal death, no matter how
they may be feathered.

We learn from the Report of the Min-
ister of Education of Ontario, that in the
year 1878 there were 4990 public schools
in that Province. In 1850 this number
would not be very materially increased.
The teachers employed in teaching these
schools amounted in number to 8473, of
which 3413 were females, and 5060 males.
The religious persuasion of these teach-
ers are as follows: Methodists, 2952;
Presbyterians, 2042; Episcopalians, 949;
Roman Catholics, 759; Baptists, 337;
Congregationalists, 167; Protestants, 85;
Lutherans, 29; Christians and Disciples,
49; Quakers, 17; Plymouth Brethren, 2;
Unitarians, 5; other persuasions, 49.

A country parson, hearing that his
bishop was about to honor him with a
visit, sent for the house-maid, a raw
country girl, and carefully instructed her
as to how she should address the great
man. "You must always say 'my lord'
and 'your lordship' to the Bishop; Mary,
now, don't forget." The poor girl's mind
was completely upset by the prospect of
the coming visit, but she promised faith-
fully to obey her master's injunctions. In
due course of time Bishop Wilberforce
arrived, and after having been cordially
received by his host, betook him to the
study to write a few letters before dinner.
At length he rang the bell and Mary ap-
peared. "Who takes those letters to the
post?" asked Wilberforce. The poor
country girl was so overcome by the fact
of being for the first time in her life in
the presence of a real live bishop, that she
faltered and hesitated, and at length, in-
stead of saying, "The boy, my lord,"
stammered out, "The lord, my boy!"