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HALIFAX, NOVA SCOTIA, FRIDAY, FEBRUARY 13, 1880.

No. 7

### WESLEYAN.

FRIDAY, FEBRUARY 13, 1880.

A correspondent now residing at Oxford Mills, Ontario, who was, recently for a number of years, a resident of Moncton, N.B, has given us some information, in a private letter, dated Feb. 5th which at this juncture, may be of interest to our readers. He says:

I notice an attack on you in the Halifax Church Guardian of the 29th January on the fourth page headed the "Wesleyan and those Accessions." The Editor of the Guardian and Church Work is constantly giving accounts of accessions to "the Church." He says nothing about those that sc-Church." He says nothing about those that se-cede to Rome. I send you by to-day's mail the Toronto Globe of the 9th January a reliable paper showing how many are going to Rome annually. I also send you the Toronto Mail of 3rd October, 1879, in which you will see a list of persons gone over to Rome. The truth is we know little about the Secessions to Rome, and to "Dissent" as they call it. Thousands of the laity of the Low Church party are going over to the Methodists every year. If the Church of England is gaining so many as they tell about, why is it that they are less in number than the Methodists and Presbyterians. The only guide we have is the last Cen-us of 1871, for the Dominion of Canada. By reference to the Census you will see the Catholics were first, the Methodists second the Presbyterians third, and the Church of England fourth in number. From 1861 to 1871, the Roman Catholic church increaseight per cent, the Church land five per cent, the Presbyterians sixten per cent, and the Methodists, thirty-one per cent. • • I send you the Chicago Appeal by which you will see by a sermon preached by Rev. Dr. Neils how the Metho-dist have outgrown the Church of England, or Protestant Episcopal Church as it is called, in the United States. \* \* \* When the last Census was taken in the United States in 1871 the population was about 40,000.000 of souls, the Methodist numbered nearly 7,000,000, while the Protestant Episcopal Church numbered less than 1,000,000 it being about one fortieth part of the population, I would also call your attention to a sermon preached by the Rev. Dr. Cole in the Cathedral of Milwaukee in the State of Wisconsin a short time ago. The Dr. asks the question why is it that this Holy Catholic Church does not grow as other Churches do who are without prestige or history. \* \* \* The Toronto Mail gives the number of Methodist Ministers in the

world as follows: Itinerant Preachers Local Adherents

23,000,000 The Western Churchman says that of 3,300 Protestant Episcopal Ministers in the United States but 2000 are Rectors of Churches, while 515 are without occupation, nearly one sixth of

## PRESIDENT AND MRS. HAYES

The administration of President Hayes is, in several respects one of the most successful known in the history of the United States. When he was inaugurat. ed in Office the political tide was setting strong against the Republican party. He has succeeded in stopping that adverse current; and in re-uniting, and probably re-establishing his party. When he accepted the nomination of the Republicans for the Presidency, he indicated that he would not, a second time, be a candidate for that office. We are not aware that any one has suggested Hayes for a second term. Though Hayes does not put himself in nomination for that office, we there is, in the devotion of Mrs. Hayes and President Haves, to strict temperance example of the President, in remaining after the close of the public service, as Lord's Supper, and waiting until the close of that service, is worthy of a wide imi-

number of the Christian Union: The Ladies would generally vote for Mrs. Haves for a second term. It is safe to say that no lady in the present generation has produced a more favorable impression by the grace and sim-Pricity of her manners in presiding at the White se than has she. It is worth a journey to a lady at the very head of the best American society. Her portraits do her scant justice. Her face is wonderfully mobile; it constantly expresses her own genuine enjoyment in the enjoyment of her guests. Her laugh is contagious; and it would be impossible for a photograph or even a portrait to picture the life that sparkles in her face as for a picture to portray the sunshine that dances on the dimpled surface of a lake which ever and anon breaks out into a quiet rippled laughter. Her social victory is complete, and has been won after a hard battle. The story has been told before but it is worth re-telling. came to Washington determined not to offer wine o her guests; this was the determination of a ne, and she would not and could not abandon it. To give a State dinner without wine was declared to be impossible; all Washington society was opposed to her; I believe it even became a Cabinet question. For a year she was a target Washington to-day. The exclusion of wines and Senator Wilson, but I judge that public sentiment immersion and adopting infant baptism

more complete now than ever before. As you go in that church." We have before us the it at your disposal, either to use it, or cast bis ministerial labours in the church. to Capitol Hill along Pennsylv nia Avenue you come to a liquor shop with a sign extending out over the sidewalk. On it are the words: "The Last Chance." On the reverse side, seen as you come back from the Capitol, are the words; "The First Chance." Possibly a man who understands the appropriate signals can find a chance for a drink at the House or Senate restaurant; but nothing stronger than lager is drank publicly.

Burial scandals which have not been unknown in some parts of these Provinces in recent times, are still of occasional occurrence in the fatherland. Methodists in the old country are still subjected to much vexation by clerygmen of the ex-

A recent number of the London Metho-

A new phase was given to the much discussed Burnals Question by a good local brother in the North of England. Along with two of the circuit ministers he was attending the funeral of a man who had been a good Methodist. There was a very large concourse of people, chiefly Wesley-ans, and as they reached the church gates, one of the ministers, smarting under a sense of injustice and wrong, said, "Now, here Wesseyan Methodism ends. Under God, we have brought this man to Christ, met his spiritual wants, comforted him in sickness, stood by him until he has died, and now we have followed him here, but at these gates we relinquish our posts and give him into the hands of a clergyman who has done little or rothing, either for him or his home." "Don't distress yourself, replied the local brother, " if you have got the man's soul safe to heaven, you can afford to let the parson have the poor dust."

### IMMERSION IN A WELL.

The "Religious Herald" quotes, with high glee, Dean Stanley or immersion. Here is a sentence: "The scene of the transaction [immersion] was at some deep wayside spring or well, as for the Ethio-

Now a vast crowd were passing along that way from the feast in Jerusalem .-Did Philip strip the eunuch in the public highway and wallow him in the spring? Philip was a gentleman. So was the Eunuch. That's a sufficient answer.

Springs were scarce in that section, which is expressly called "desert."—
Would they have vitiated such drinking places?

As to the "well," they must have unhitched the traces from the chariot, and

Dean Stanley has traveled in Palestine, and written a volume on the country. He knew and says that the only water on that route was either a " wayside spring or a well," but that makes immersion impossible. - Rich. Adv.

## CORRESPONDENCE.

BERMUDA. MR. EDITOR,—We see by your issue of

the 2nd ult., that there are still men living in such blissful ignorance of what is going on around them, and in such a strong hope of a coming water millennium that they do not hesitate to assert that. Where one person is baptized by sprink. ling in the Methodist Episcopal Church in the United States, ten persons were baptized by immersion. At the rate at would, perhaps, if we were a citizen of which the ministers of the Methodist the Republic, run up our bann r for Episcopal Church in the United States, This we believe is the oldest school in the be only almost persuaded to be a Chris-HAYES for a second term. To our mind are adopting the mode of immersion for baptism, in 25 years sprinkling will not God and humanity. Not only has our is to be in regard to the kingdom of heasomething of the influence which such principles, and to strict religious duties, statements have upon those to whom they that which is highly commendable. The are unblushingly made; and we desire to say that we know them to be utterly false. They are either made through ignorance or with a design to deceive. The writer the custom of the Methodist Church is, lived ten years in communion with the and partaking of the Sacrament of the M. E. Church of the United States. Three of those years where spent in a New England city where there is a strong Baptist influence. The other seven were spent in the active work of the ministry in the We clip the following from a recent empire State in connection with one of the largest Conferences of the M. E. Church. He has attended some of the largest camp meeting where much water was a necessity. He has baptized many persons and seen many received into the church, and travelled from the golden gate of California, to the Eastport of Maine, visiting some of the principal cities in the nation. If the statement above had any truth in it, it might fairly be presumed that he would have seen something of the practice. What are the facts? Why during those ten years he never saw a person dipped or immersed if you please, in connection with the M. E. Church; and he was never asked to immerse but one, and that one was brought up a Baptist. Of course he declined and sent the applicant to those who profess a special calling in that direction. True there are ministers in the M. E. Church who occasionally immerse perfor the sort of arrows which it is so hard for any woman to bear unflinchingly. But she bore it sil; by her patient persistence and her tact carried the day and conquered Mrs. Grundy in her two field. She never has offered wine, Washington follows have been also bear under the day and conquered Mrs. Grundy in her two fields. She never has offered wine, Washington follows have been also bear under the truth if we change the terms rate at which the ministers of the Methofrom the Capitol dates from the days of dist Episcopal Church are ahandoning

cade ending with 1877. During that decade there were baptized in the M. E. deem best. Church 1,208,564 persons. Nearly half of these, viz., 535,220 were infants. All of these we know were baptized by sprinkling. During the first five years of this decade there were 252,145 children baptized, and during the last five years there were 203,075 children baptized. Showing an increase of 30 930, or an average annual increase of more than six thousand. Though the statistics do not inform us how the adults were baptized, experience in connection with the Church enables us to say unhesitatingly that a very large majority of them were sprinkled. Baptism by sprinkling or effusion is the rule of the church, and immersion the rare ex. ception. Some brother who is troubled connection with the M. E. Church immersing a score or two of persons who were brought up Baptists, but got converted among the Methodists; and at once he sees the whole church adopting the immersion theory. But he must remember that the very year that score of converts were immersed one hundred thousand persons were baptized into the M. E. Church by sprinkling. While in the U. States we saw two Baptist ministers stand before Methodist Conferences, renounce their errors on baptism and seek connection with the M. E. Church. It would be just as reasonable and logical for us to infer that because those brethren abandoned the Baptist theory of immersion and entered the Methodist Church, that all Baptist ministers in the U. States quoted above, to infer that because a few converts in the M. E. church are now and then immersed, that church will become an immersionist church. The whole history of the church proves t at it is going in the opposite direction, and that immersion will soon be a thing unknown in connection with it. THE ST GEORGE'S WESLET MISSON

SABBATH SCHOOL

fruit. Many of the present members of

trained in this Sabbath school. B. Morrow, and Rev. J. M. Pike, in St. George's. They came passengers in the S. S. Beta on her last trip from Halifax. They have both gone on to Jamaica. Bro. Pike purposes spending some time in Bermuda on his return. He looked well; and both he and Bro. Morrow took part in our prayer meeting on the evening of their arrival.

The weather continues warm. Little or nothing doing in St. George's. One of the hardest winters for the working class experienced here in many years.

I am, &c. St. George's, Bermuda, Feb 2, 1880. ---

LOWER NEWPORT,

FEBRUARY 6, 1880. MR. EDITOR.—Having, by the providence of God, been laid aside for more than twelve months; from my much loved work of preaching the Gospel, and other duties of the pastorate, and confined, for the most part, to the house; I have often felt a strong desire to be useful, in some humble way, and having kept a commonsons who have been brought up under place book for many years, I thought, Baptist principles; but the number of perhaps, I might contribute a scrap occa- canvassing were all, he might do pretty thod of paying their minister every Sabimmersions in connection with that sionally to the WESLEYAN, that might in- well, but as there is a time for all things, terest and profit some of its numerous ington follows her I ad; and I doubt whether any State capital, not excluding the capital of Makine, is a more thoroughly temperance city than Washing is a more thoroughly temperance city than Table 1. The state of the Methodal in the above quotation and say, "At the washing to the ministers of the Methodal in the little dodges to which some perin the above quotation and say, "At the of my reading. If you think favourable experience of his lay brethren, who know smaller ones find their way to the Parsonof this, and regard the inclosed scrap as suitable, and worthy of a place in your paying a little debt that may be overdue. and warm interest of the people for their

statistics of the M. E. Church for the de-

I remain, dear brother. Yours truly,

THE FOLLY, UNREASONABLENESS, AND CONSEQUENCES OF COMING SHORT OF SALVATION.

You are invited to a friend's house, to spend the evening at a social gathering. You go at the time appointed; your host gives you a right hearty welcome. Friend after friend arrives, all are welcomed; and by their looks, and manners, and greeting, seem to anticipate a most enjoyable time. The time for the plentiful rewith watery visions hears of a minister in past has come. You obey the welcome call. You, with the rest, are seated around is your friend; that to the full providins of the board you are welcome,—elcome as the Mayflower, to your full share, and there is enough and to spare for all. But if you just stop there, and neither touch nor taste of the abundance set before you, what honour do you do your host? What acter, and known hospitality? Why, surely, you might as well have stayed at home, for any benefit to your bodily appetite, or for any proper evidence of your good conduct, or good breeding you have shown. And it is just as dishonourable to Christ, only infinitely more so; and will follow suit and become Methodist ministers, as it is for the brethren, to whom reference is made in the extract won neither do him bonour by merely asyou neither do him honour by merely asserting that he is such a person; nor derive any saving benefit from the names he bears, the offices he sustains, nor the by your bald and nominal faith; and that is the conduct of the majority who profess to believe that Jesus is the Christ.

Many would be glad to take Christ as will return to my first question. their Saviour partially; to serve a turn,

tied them around the eunuch, and let him down. But if it was a "deep" well, (which it is likely) what then? We give that our excellent catechism, had not was, and let them retain such an idol, such and such bosom odist usage, to point out some better way, been neglected. The scholars have been sins. Likely the young ruler would have therein I may fail. well drilled in the doctrines of our holy ranked himself among the disciples of of the R. E. Church was present at the rank, or if he had given him credit for all much appreciated. The scholars not only | Christ. Because he would not in this mattion but surpassed themselves in the ex- ern; and who only proposed to cut the tie school has been noted for many years. On captivated affections, which should have the following evening the school had its centred in God alone, could not, and annual tea. About one hundred and fifty | would not, be a Saviour to him. He betook tea together and spent a very enjoy- lieved not that Jesus was the Christ; reable evening in the lecture-room of our ceived him not in his Scripture character, church. For eight years our good brother and for the great purpose for which he E. W. Wolf has been the superintendent came into the world; and therefore he of this school; and to his energy and tact | could not become the subject of a new much of its efficiency is due. We trust spiritual life, he was not born of God. the school may have the good fortune to To be only willing to accept Christ in have his services for the next eight years. | part, and to submit to him in part, is to colony; and it has done a good work for tian; and to live and die in such a state own church been benefitted, but other ven. The marriage supper of the Lamb, churches have reaped largely the good where the foolish virgins in the parable were, when the wise had entered with the Episcopal Church of this town were him, and the door was shut, "Knocking, we were glad to meet the brethren J. left out of his presence.

knocking, knocking,' but refused, and left out of his presence.

E. B.

> open for correspondence from your " ministerial brethren," I presume they are available to laymen as well, providing those who brought nothing consumed still it would not be wise to abandon the sys- had some doubts about it. But now the

> ministers putting on a look of distrust, a Secretary and Treasurer for the occasion. as they read this sentence; but, sir, I The people are then requested to come learned, many years ago, when sitting un- forward and place their donations on the der your ministry, that the best way to table. The audience the meanwhile being secure attention, is to say something regaled with the charms of music. After pointed at the beginning of a discourse. Having asked this formidable question, I lected to deliver into the hands of the will now undertake, in as few words as pastor, the purse thus obtained. possible, to vindicate the position I have tiken; and also to offer a few suggestions cepted or rejected by each individual minister as he thinks best.

any minister the ex ra labour of canvass. circuit, among the Methodists. Other deing his whole circuit for a newspaper, though it be a "church organ?" If the there comes a time also wherein he must dun, and, of all men in a community, as a readers, either with thoughts of myown, or rule, the minister is the most unfit for about two hundred dollars, chiefly money. all the little dodges to which some per- age, from time to time indicating, in a sons will resort, in order to get clear of very unobjectional manner the sympathy has grown stronger, and that the exclusion is in 25 years immersion will not be known well-conducted Conference organ, I place And, secondly, because it interferes with minister.

required to make him a successful canvasser and collector for the paper.

I would further express my opinion as to the utility of charging \$2.00 for said paper. I fully understand the argument used in this matter, viz. : That it will not pay to print it for less money. But, ar it is my opinion that were the paper issued for \$150 per annum, it would pay much better than it does at the present price. That is if this move were followed up by good energetic canvassers, who would be willing, also, to spend a good portion of their time in collecting.

We live in a day when newspapers are cheap, and it is my belief that if the church would keep pace with the world, it would be good policy to send its literature broadcast throughout the land, at the cheapest possible rate; and in order to a well-furnished table. You believe that do this, increase the circulation by lowerhe who is seated at the head of the table ing the price. Furthermore, is it altogether a matter of dollars and cents that we have to look at? Who will undertake to solve the problem as to loss or gain in this matter, at that great day when the books will be opened for the final settlement of all the affairs of the human family? Who, I ask, will undertake to tell benefit do you derive yourself? Is it any me, that there would appear a loss on the thing that you know his name, and char- pages of those books, in that day, by the reduction of the price of the WESLEYAN?

I have said increase the circulation by the reduction of price. I could point to many finger-posts all along the line of haman affairs, to prove this statement as being a correct one. Look, for instance, at the cables that now span the ocean. The charges for messages have been reduced, but the increase in business makes its profits still ample. Or, look, if you will, at the lobster trade, as it has been prosecuted all along our Atlantic coast during the last five years. It is not the large profit on the one tin that pays, but blessings he offers. You despise him, and the small profit on the large quantity of shut yourself out of the house of mercy, tins. I might go on and bring proof after

Would it not be well to abandon the held its sixtieth anniversary on the 29th to get deliverance from the present un- system of making our ministers the sole ult. The annual examination was very easiness of sin, and from the fear and lia- agents for the WESLEYAN? Does any satisfactory, and gave evidence of thought- bility of the wrath to come, if he would one ask me, after raising the question as

Were it a matter of business specula-Christianity. The Rev. J. Trotter, pastor | Christ, if Christ had not touched his tion, and had I the sole control of said ousiness, I would then begin to devise anniversary, and took part in the examithe virtue he credited himself with, or left, ways, and means whereby I should hope nation. He expressed himself as highly his fortune alone. Left him the possess to increase the trade. But, looking at it delighted with the exercises, indorsed the sion of his great riches. But because he in its true light, I say again, "herein I doctrine tanght in the text-books, and must come in, as the other disciples had fail." But as I lay down my pen, with gave a very interesting address, which was come in, by forsaking all, and following this thought still lingering in my breast, methinks I hear some good brother say, acquitted themselves well in the examinater submit to Christ as a prince to gove I have found a remedy for all the failures of the past; and will give the readers of cellency of their singing for which the that bound him to sin and Satan, that the WESLEYAN, at some not very distant) day, a scheme whereby the paper may hereafter be found in the home of every Methodist family in the Province.

> Thanking you, Sir, for space, I remain, yours truly, J. C. H. Loverpool, N.S., Feb. 3, '80.

BURLINGTON CIRCUIT-DONA. TIONS.

MR EDITOR, DEAR BROTHER:

This circuit has of late had some peculiar experiences of a very pleasing kind much to the comfort and satisfaction of the pastor and his family. Nearly every preaching place has annually what is called a donation, or more correctly a social gathering whose object is to help to raise the salary of the preacher. On this circuit they do not meet at the Parsonage, Mr. Editor,—Your columns being and provide a tea, as formerly. That plan did not work well; for generally those who brought the least, ate the most, and they offer nothing that would tend to more, so that the loss was greater than the lower the high moral tone of our valuable gain. The people on those occasions seemed church organ. I therefore take the liberty | to feel that it was more blessed to give than of asking the Conference, through you, if to receive. The preacher and his family tem of making the resident minister of a public hall or the school house, is the place circuit the sole agent for the Wesleyan? of convocation. A chairman is selected I imagine I see some of our venerable by vote from the audience, who appoints the gifts are all deposited, a friend 13 se-

There are social benefits, connected with and resulting from these gatherings, that of my own, which, of course, will be ac. have quite removed the objections we once entertained against donations of this kind. During the last five weeks five meetings I would ask, Is it fair to impose upon of this character have been held on this nominations also hold them, except the Presbyterians, they take the better me-

The proceeds of the donations thus far have added to the receipts of the circuit

Besides these public donations, many