

SUNDAY SCHOOL LESSON.

AUGUST 10, 1879.

THE FRUIT OF THE SPIRIT.—Gal. v. 22 to vi. 10.

EXPOSITION.

Gal. v. 22.—The similitude between trees and men is very frequent in Scripture; the important point of the similitude is the external manifestation of the inner life. The inner life of a true Christian is the work of the Spirit, of which godly tempers and acts are the outgrowth...

Gal. vi. 1.—overtaken in a fault; one who falls unexpectedly before a sudden temptation, or one who is caught in the act of transgression, Rom. xiv. 1, xv. 1; Heb. xii. 13; James v. 19. Ye which are spiritual, such as are described in verse 16, 18, 25. Considering thyself; notice the change from the plural to the singular number, thereby applying the exhortation to the conscience of each man.

Gal. vi. 7.—Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. I. A DECEPTION EXPOSED.—"Be not deceived." Men are deceived when they think that they may do wicked things because they are pleasant; because other people do them; because some people do not think they are wrong, and it is only the Bible which says they are so.

II. A GREAT LAW STATED.—"Whosoever a man soweth, that shall he also reap." Husbandmen, depending on this law, have had their seed time and harvest from the beginning. It is God's law, who giveth "to every seed his own body." God does not leave Himself without law when He deals with the doings of men. He appoints to every action its own result.

III. THE INFERENCE.—Seriously reflect. The field is the sphere of society in which we live. The sowing time is the period of our life. The seed are our thoughts, words, actions. Decide who is to be master. The flesh, the old, depraved, sinful nature within us; or the Spirit who gives us a new life, sheds abroad God's love in our hearts and sanctifies our nature. Anticipate the harvest, for the harvest will just be what the sowing has been.

IV. A CLUSTER OF GOOD FRUIT.—verse 22, 23. What a pleasant thing it is to see an apple tree laden with fruit, every branch sustaining a crop! How the children of Israel rejoiced to see their brethren returning to them bearing the heavy clusters of the grapes of Eshcol! So the Apostle teaches us that the "fruits of the Spirit" grow in clusters. Count up those mentioned in verse 22, 23. Yet this great fruitfulness is what every one may have who lives in the Spirit, John xv. 5, 8; Philip. i. 11. Some of these fruits yield the greatest sweetness to the man who grows them: such are love, joy and peace; yet they are very pleasant in the eyes of those that see them, though they may have no share.

III. A Specimen Fruit; Loving Fidelity.—ch. vi. 1-5. The family and school, as well as the church and the world, furnish frequent instances of those who "are overtaken in a fault," or are even caught

in doing what is wrong. How are such persons to be treated. be they men or boys? Too often they are made to eat of the fruit of trees which our Heavenly Father has not planted. "Hatred, variance, wrath, strife," ch. verse 20. The fruit of the Spirit is very different; fidelity there must be, but love with it, the motive, not to pain, but to restore the soul.

SECTION VI.—QUESTION 11. Q. What other information does the Scripture give us respecting the law of God? A. The other information which the Scripture gives us respecting the law of God is, that these Ten Commandments are further explained and enforced, and the principle they contain applied to various duties and cases both in the Old and New Testament.

LETTER FROM U. STATES.

INFLUENCE OF THE BIBLE ON ART.

When we look into the history of Fine Arts we see that the Bible has exerted a marked influence on their development. The masters of the three great arts have made the Bible their thought book, and from its pages have drawn the ideas that they have thrown upon canvas, into marble or into the notes of song.

The great painters of modern times have turned to the Scripture for those subjects that were most to immortalize their fame. The finest paintings of Leonardo, De Vinci, Michael Angelo, Raphael, Titian, Correggio, Murillo, Rubens and Rembrandt are biblical subjects. In this matter we give voice not to our own opinions, but to the judgment of competent art critics. That which is acknowledged to be the masterpiece of Leonardo was 'The Last Supper.' Raphael's best were, 'Argony in the Garden,' 'Peter Delivered from Prison,' and 'Marriage of the Virgin.' Angelo's best paintings were: 'The Deluge,' 'Conversion of St. Paul,' and 'The Last Judgment.' Titian's most celebrated works were: 'Visit of Mary to Elizabeth,' 'Christ with the Tribute Money,' 'The Resurrection,' 'Presentation of the Virgin,' 'Entombment of Christ,' and 'Christ Crowned with Thorns.' The masterpiece of Correggio was the 'Ascension of Christ.' Murillo's greatest paintings were: 'Abraham Receiving the Angels,' 'Return of the Prodigal Son,' 'The Healing of the Cripple,' 'Moses Striking the Rock,' and 'The Immaculate Conception.' Rubens' best were: 'Descent from the Cross,' 'Elevation of the Cross,' and 'Fall of the Damned.' The masterpiece of Rembrandt, which was sold to the Agent of the British National Gallery for \$25,000, was 'The Woman Taken in Adultery.' He also painted 'Moses Destroying the Tables of the Law,' 'The Sacrifice of Abraham,' 'Christ in the Garden with Mary Magdalene,' and the 'Adoration of the Magi.' All of these Scripture subjects.

But let us pass to sculpture. The most distinguished workers in the chisel art have recognized the fact that the Bible has expressed the noblest sentiments, the highest aspirations, and delineated the brightest characters in history. The masterpiece of Michael Angelo was his statue of 'Moses,' the great prophet and teacher of Israel. The best works of Ghisberti were, 'Sacrifice of Isaac,' 'St. Matthew,' and 'St. Stephen.' The favourite representations in marble by Donatelli were: 'St. Mark,' 'St. Peter,' 'Nativity of Christ,' and 'Ascension of Christ.' And the two most famous sculptors of more recent times have immortalized their names with Scripture subjects. The masterpiece of Canova were his statue of 'St. John,' and 'Reclining Magdalene.' And the best of Thorwaldsen's works, the ones that have been most generally applauded and least criticised are: 'Christ Bearing the Cross,' 'Preaching of St. John,' 'Christ and the Twelve Apostles.'

But let us pass for a moment to the subject of music. Although there has always been music in the world, its voice in the old centuries seems like a broken utterance, a mere jargon of sounds. This noble art attained not its grandest sublimity till it broke forth from the lips of Handel, Haydn, Mozart, and Beethoven, into those grand oratorios: 'Creation,' 'Samson,' 'Elijah,' 'Messiah,' 'The Mt. of Olives,' 'Deborah,' 'Esther,' 'Joseph and his Brethren,' 'Belshazzar,' 'Joshua,' 'Jephtha,' 'Solomon,' and 'Israel in Egypt.' Nearly all of the best classical music is on Bible themes, recalling incidents in sacred history—and often awakening the noblest sentiments in the human heart.

Now, why is it that orators, essayists, poets, have drawn from this volume thoughts, expressions, images and metaphors? Why is it that painters, sculptors and musicians have come here for their ideas and their themes? Are not these facts an acknowledgement that here are to be found the loftiest sentiments, the noblest aspirations, the most beautiful figures, the most striking comparisons, and the grandest thoughts that have ever been brought to the attention of man. Here is the mine of literary gold. This is the great thought-book for the centuries that have passed and for the ages that are to come.—Edw. Thompson.

OUR MINISTERS.

How strange the ways of providence! Yet, stranger oft seems Conference; Pastoral ties it snaps asunder. Nor seems to think it was a blunder. Our pastor dear, was growing dearer, As June, the third was drawing nearer, But iron rules of the connexion, Ruthlessly checked the warm affection. With blinding tears adieus were uttered, We say not all that silence muttered. Not long deprived of pastoral care, A stranger came our love to share, We welcomed him as best we could, Feelings of hope and fear subdued, Our tears were dried, but not the smart, Recent adieus disturbed the heart, But soon we found the pastor new, Was one among the precious few, Who could supply the place and more, Of him whom we had loved before. And after Sabbath day was past, All sorrow from the heart was cast; His manner, tone, and sermon sweet, With eloquence and truth replete, Drove doubt and fear and wrath away; Some hesitated not to say, We're glad the other did not stay. May Methodist ne'er decay; But faithful pastors come and go Long as there is a church below. Still may it be by all confessed, We always love the last the best.

ALPHA.

Burlington, July, 1879.

OUR LONDON LETTER.

(From our regular correspondent.)

Mr. Victor Drummond, Secretary of the British Legation at Washington, in his report dated at the close of the year 1878, on the commerce of the United States, calls attention to the rapid progress of the dairy interest. Speaking from estimates made early in 1878, he gives the number of milch cows in the United States as 11,300,000, and the value of the cows (averaging \$28.29 each) and of the land especially devoted to their support is reckoned at \$300,000,000, or \$270,833,333. The annual production of cheese is estimated at more than 1,000,000,000 lb, their combined value being more than \$300,000,000, or \$282,000,000. This production had increased 33 per cent. over that of the preceding year, and since the introduction of the American factory system in the manufacture of these articles they have become important items of export, the foreign sale amounting in the preceding season, to \$13,000,000 for butter, and \$14,000,000 for cheese. The introduction and wide spread distribution of Jersey cattle have done this. The old system of setting milk for the raising of cream in shallow pans is now practically denounced in the U. States, and the deep-canned system has gained the approval of the leading dairymen of the country. Under the Cooley system the milk is strained into cans 20 inches deep and 8 inches in diameter, each covered with a small inverted pan, and cans are packed in a closed box which is then filled with cold water, a constant cold stream passing through the box or ice used to keep the water cool, and the pans keeping the water out of the milk on the principle of the diving bell. It is found that all the cream rises within 12 hours, and, owing to the temperature of the water being below 50 degrees, the skimmed milk is perfectly sweet and useful for cheese making and other purposes. In churning, the cream is now put into an oblong box, which is arranged to vibrate longitudinally, the cream being dashed against one end then against the other, and the swash of the cream keeping the walls of the churn always washed down, so that the entire contents are subjected to a uniform agitation. Dashers, cleats, and beaters are done away with. Mr. Drummond adds a few words on Durand's cow-milking machine, which had overcome almost all the difficulties in the earlier inventions, but when he made this report it could not be said that the problem was yet solved. It is observed that the rapid growth of the dairy interest in the East will probably be surpassed in some of the adapted States of the West. In the single product of cheese, the State of Illinois advanced her yield sevenfold between 1870 and 1874. Consul-General Archibald of New York, in his report dated February, 1879, quotes the following statistics from a recent speech: "Of butter the make is 1,500,000,000 lbs., and of cheese 350,000,000 lbs., and the export of cheese this year will be 25,000,000 lbs., and of butter at least 130,000,000 lbs. Here is a value to the country of \$350,000,000, and only the entire corn crop is in excess of it in value, while cotton and wheat, hay, and oats, and potatoes, are all dethroned as kings and princes in favor of butter and cheese. No part of the Old World approximates in the raising of cows to the New, where there are 29 cows to every 100 persons; and hence the increase this year in the production and the exports. It is proper, however, to say that not a pound of the cheese exported last year went to France, on account of a prohibitory tariff."

A THING OF BEAUTY IS A JOY FOR EVER.—And such is a rich flowing head of hair. Reader, if you have this great gift of nature and it is not fading out use the Bearine; it is the only safe and reliable dressing you can get. Every druggist sells it.

VIEW OF THE TEMPERANCE ISSUE BY AN OUTSIDER.

To the Editor of the Wesleyan—

SACKVILLE, July 10, 1879.

Temperance advocates are very frequently accused of making exaggerated statements with regard to the evils of the liquor traffic. Sometimes liquor sellers, in a penitential moment, condemn their own business in terms that the public would not tolerate from temperance men. Sometimes editors and public men who take no interest whatever in temperance, who in fact ridicule or oppose it, break out on rare occasions, into very strong language, respecting this traffic, as witness the recent utterances of Mr. Frank Pixley, Editor of the Argonaut, a San Francisco journal.

THE ARGONAUT ON TEMPERANCE.

"A very good man—and as a rule we don't like good men—took us to task last week for not having noticed the great temperance movement now going on in San Francisco. The fact is we did not know of it, but we ought to, because there is always a great temperance movement on foot, only it never moves. * * * This gentleman says that every night Platt's Hall is thronged with a mass of earnest men and women pushing on this great reform, and that the press is too cowardly or too indifferent to give it more than a passing notice. Of course we know that the commercial journals, and all of them, are cowards when a reform touches the till. There is not a daily journal in this city that dares to advocate the cause of temperance for fear it should lose the advertising patronage of the makers, dealers in, and drinkers of alcoholic liquors. Six hundred millions worth of liquor is manufactured and drunk annually in the United States, that is fifteen dollars a year to every man, woman and child. As an interest it is more powerful than the general government. In opposition to it churches and societies are but feather weights; there is no political party that has the courage to be a temperance party; The House of Lords and the House of Commons, the Queen and Parliament of England dare not array the Government against the licensed victuallers. To speak practically of our own affairs, corner groceries, saloons, whiskey jobbers, importers of malt liquors are a power in this city that—when associated—no ambitious politician, and no party dare antagonize."

INTEMPERANCE.

No intelligent person pretends to doubt that intemperance is the greatest evil of the age, that it is the one great sin that underlies nearly all the others. It is the devil's own pet vice with which he afflicts the world: it is the whip of scorpions with which he lashes the human race. Poverty, crime and murders would be almost banished from the world, it were not for this devilish drug, that poisons and destroys the human family. It begets idiots in the mother's womb, and predestines men and women to become maniacs. The course is universal. * * * To-day every one in California knows that our prisons and jails, our brothels, our halls of crime, our asylums, deaf, dumb and insane, and our hospitals are filled with people because of this traffic in alcoholic drink. One who pays taxes knows that sixteenths of the burdens of society come from the same source. We know, and the sandlot agitators (labouring men) know, their wives and children know that it is the primal underlying cause of their poverty and destitution. The greatest part of life's burdens and miseries, domestic griefs and dissensions, poverty, distress and crime are directly traceable to indulgence in drinks that intoxicate or befuddle the brain. And yet no civilized nation is strong enough to legislate to prevent this evil, and of those who read this article a majority will dissent from the proposition that there ought to be any legislation to even restrain the use of intoxicating beverages. The best men in the community and the most intelligent, will argue in favor of leaving the thing to regulate itself; will oppose any prohibitive or restrictive laws upon the subject; while it is an admitted proposition that dissipation kills more than are destroyed by accident or disease; that it is more to be dreaded than war or epidemics, and that its presence in San Francisco is more destructive to life and more injurious to property and more prejudicial to the health, comfort and morals of the people, than all causes combined.

WHAT IS BEING DONE ABOUT IT.

Yet no one notices it except a sort of goody-goody, half-witted sort of people, who do not drink themselves, and who think they are accomplishing results by sitting down upon the banks of this stream to drain it with a dipper, or to clutch at the hair of some drowning wretch who is floating by, to rescue him. The great bulk of the community have become callous and utterly indifferent to this condition of things. The mass of the unthinking mob have adopted the motto of the Nevada gambler,

"they don't care as it don't hurt them, more than a casual fling into prayer that great lev trolled by it money—either or sides with and sells mos who would su sure to reach to take thing him, sets up grocery, whey done. The an invested duction is six hopeful. To those who tra road, the ow is sold, to th ters, drayme of it—all th the victims v al power, a power, which now going of the least dis single mosqu elephants. (To be

WHAT

Subjective is an entire No energy, withheld. I bows in pray mental of h one burns at vant by the reveals in hol spiritual visi common dis all the impu tion from th he has in co resulting ac to him. It or the foot, ing in obed central will, is the bran great vine fruitage. I glow of the the brightn the world.

All this is ing; and it the Christia of his God genuine C no place for tian, as a C —can have is that not is religion is that reli devout; if Incead, a even his ea for the gi surely, coug ing with st

Nor is th on less eva tive relat we find th as a Chr needed by kingdom. commission not alone meetings, ly and for and the ch sons, hous homes, and that are civilization we suppose maids of rest to the devil? V they not c as truly as

Everyth may do a Lord, an duty that be has rel whatsoev

The I "worldlin allies" of that those that has a fully selc that it fa pedomets toring th owned p gists.—R