THE WESLEYAN, FRIDAY, AUGUST 1, 1879.

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 -the fruits of the Spirit, John xv. 2; Ephes. v. 9. The graces here mentioned bear a close resemblance to the garments of the new man, which formed the subject of our last Lesson, Col. iii. 12 ; James iii. 17. Verse 23.-Against such there is no Such fruit-bearing Christians are law. lawless, becanse, without law, from inward principle, they do all that the law requires, 1 Tim. i. 9. Verse 24,-they that are Christ's, who have given themselves to Him, 2 Cor. v. 15. Have crucified ; in the act of believing on the crucified Saviour, they crucified the flesh and must not permit it to come down from that cross to which their self-depial fastened it, Rom.

vi. 8. xiii, 14; Gal. ii. 20. 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 exhoitation to the conscience of each man. Verse 2,-the law of Christ; the law of love one to another, John xiii. 14, xv. 12 James ii. 8; 1 John iv. 21. Verse 3,-The argument appears to be that no one should assume the character of censor, because no one is free from the liability to failure, or independent of the help and sympathy of others. Forgetfulness of this is self-deception. Verse 4 .- but let every man prove his own work. The argument of this verse is thus paraphrased by Elliott : "If any one wishes to find matter for boasting, let it be truly search ed for in his own actions, and not derived from a contrast of his own fancied virtues with the faults of others," 2 Cor. xii. 5; Prov. xiv. 15; 2 Cor. i. 12. Verse 12, -every man shall bear his own burden. The connection of thought is, that a man who best knows himself will find small think that they may do wicked things bereason for asserting superiority over another; he will find that he has his own burden of sin, failure and infirmity to bear. The reference is primarily to present experienco, though the words will have their most solemn fulfilment in the as the righteous Governor of men, is to great day of account, Rom. ii. 16. Verse 6, - communicate ... in all good things. There is one sphere, however, in which a man may consider another's needs and his own plenty, and act accordingly-the sharing of temporal blessings, especially as between pastors and people, 1 Cor. ix.

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 restore the soul. The Holy Spirit, "who fills and flows through every faithful soul," produces this fruit by suggesting thoughts to the mind, awakening the conscience, and strengthening the will in the direction of our first duty is to look within ; that each of us has a burden of personal infirmity New Testament. to sin, quite heavy enough to make us bend with humility, and prevent us exulting over or insulting any fellow wayfarer who may have fallen beneath his load. The sweet juice of such fruit is helpful sympathy. In what way does the Apostle teach us our individual responsibility to yield this fruit ? (The change from "ye" to "thou.") Think of this at home, in the playground, or school. The Holy Spirit will come to your help if you ask Him, and you will bring forth this fruit of the Spirit. IV. Another Specimen: Generosity,-ver. 6, 9, 10. The reference in these verses is

primarily to the use of money. But there are many other things beside money, and young people have generally possession of these good things long before they have much money of their own. A boy who has had advantages of education must generously share his knowledge with one less privileged. A quick, clever lad, re-membering Who has made him quick and clever, must-lend a helping hand to the dull and slow boy. Influence is a very precious treasure, and a God-fearing youth will share his knowledge and love f the right with any friend or school-felow who has shown himself poor in the love of goodness or in doing what he knows he ought to do. Opportunity of thus doing good will occur many times in a day and in many different ways. But one who lives and walks in the Spirit will bring forth also this fruit of the Spirit. LIGHT ON THE GOLDEN TEXT.

GALATIONS VI. 7 .- "; Be not deceived ; God is not mocked ; for whatsoever a man souch, that shall he also reap.'

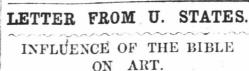
I. A DECEPTION EXPOSED .- "Be not deceived." Men are deceived when they cause they are pleasant; because other people do them ; because some people do not think they are wrong, and it is only the Bible which says they are so. "God is not mocked." To pay no heed to Him make sport of Him. But God cannot be mocked with impunity. King Canute shook his sceptre at the incoming tide, will overtake the children of disobedience. II. A GREAT LAW STATED .- " Whatsoever a man soweth, that shall he also

(7, 8) show the spiritual relation of such reap." Husbandmen, depending on this law, have had their seed time and harvest

in doing what is wrong. How are such life of a child will show itself in the life persons to be treated. be they men or of the man. A sowing of sorrow brings a sure harvest of sorrow. There may be a long time between, but it will come. A sowing of right will bring a harvest of joy. Will you try to think of this as the words and deeds, and tempers of the day pass ?

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 forbearance and love. He teaches us to God is, that these Ten Commandments remember our own liability to fail; to are further explained and enforced, and obey the laws of Jesus, John xv. 12; that the principle they contain applied to various duties and cases both in the Old and



When we look into the history of Fine Arts we see that the Bible has ex erted 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, Titjan, Corregio 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 acknowled to be the masterpiece of Leonardo was 'The Last Supper.' Raphael's best were, 'Agony in the Garden,' ' Feter 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,' ' Present tation of the Virgin,' ' Entombmen of-Christ,' and 'Christ Crowned with Thorns.' The master-piece 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

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 Methodism 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. ALFHA

Burlington, July, 1879.

OUR LONDON LETTER.

(From our regular correspondent.)

ed States, calls attention to the rapid progress of the dairy interest. Speakhe 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 deof the preceding year, and since the introdution 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 but the tide rolled on, and the king must | Cross,' 'Elevation of the Cross,' and this. The old system of setting milk either run or be drowned. God's wrath | 'Fall of the Damned.' The master for the raising of cream in shallow pans piece of Rembrandt, which was sold to is now practically denounced in the U. the Agent of the British National Gal- States, and the deep-canned system has ed-no ambitious politician, and no lerv for \$25,000, was 'The Woman gained the approval of the leading party dare antagonize. Taken in Adultery.' He also painted dairyman of the country. Under the 'Moses Destroying the Tables of 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 a closed box which is then filled with cold water, a constant cold stream passthe 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, the swash of the cream keeping the walls of the churn always washed down, cent times have immortalized their so that the entire contents are subject. ed 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 dairying 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 bis report dated February, 1879, quotes the following statistics from a recent speech: "Of butter the make is 1,500,000,000 the most intelligent, will argue in favor lbs., and of cheese 350,000,000 lbs., of leaving the thing to regulate itself; and the export of cheese this year will oppose any prohibitive or restricwill 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 kills more than are destroyed by accionly 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 but. ter and cheese. No part of the Old World approximates in the raising of health, comfort and morals of the peocows 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

VIEW OF THE TEMPERANCE 18. SUE 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, con. demn 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 jour. nal. A. D. W.

THE ARGONAUT ON TEMPERANCE.

"A very good man-and as a rule we dont 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 temper. ance movement on foot, only it never moves. * * * * This gentleman says that every night Platt's Hall is throng-Mr. Victor Drummond, Secretary of ed with a mass of earnest men and the British Legation at Washington, in women pushing on this great reform. his report dated at the close of the and that the press is too cowardly or year 1878, on the commerce of the Unit- too indifferent to give it more than a passing notice. Of course we know that the commercial journals, and all ing from estimates made early in 1878. 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 tempeance for fear it should lose the advertising patronage voted to their support is reckoned at of the makers, dealers in, and drinkers \$300,000,000, or £270,833,333. The of alcoholic liquors. Six hundred milannual production of cheese is estimat- lions worth of liquor is manufactured ed at more than 1,000,000,000 lb, their and drank annually in the United combined value being more than \$300. | States, that is fifteen dollars a year to 000,000, or £62,000,000. This produc- every man, woman and child. As an tion had increased 33 per cent, over that 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 jobbors, importers of malt liquors are a power in this city that--when associat-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 ing through the box or ice used to keep he afflicts the world: it is the whip of the water cool, and the pans keeping | scorpions with which he lashes the human race. Poverty, crime and murders would be almost banished from the world, it 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 curse 18 universal. * * * * To-day every one in California knows, that our prisons and jails, our brothels, our hells 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 dissenisons, 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 tive laws upon the subject; while it is an admitted proposition that dissipation dent 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 andmore prejudicial to the ple, 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 indif ferent to this condition of things. Th mass of the unthinking mob have adopt⁶

ed the motto of the Nevada gambler

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proportion to the acts of temporal benevolence. The subject is resumed in verse 10,-let us do good unto all men. This injunction is of wider significance than that in verse 5; the "good" implies what is morally and essentially "good" (spuitual blessings), as well as that which is beneficent and merciful. The household of faith; the brotherhood of believing people, Gal. iii. 26; Ephes. ii. 18, 19. The reason why they are selected as special objects of benevolonce, may be found in the fact that they were cut off by their Christianity from many forms of worldly gain, and that they were great sufferers in mind, body and estate, by the persecutions to which their faith exposed them,

11, 14; Rom. xv. 27. The following verses

generosity ; spiritual blessings have some

LESSON.

1. The Secret of Fruitfulness .- What word in verse 22 suggests a similitude between men and trees? (Fruit.) This similitude occurs very frequently in Scripture, Ps. i. 3 ; Prov. xi. 30 ; Isaiah lxi. 3 ; Matt. vii. 17, 17. Now the foliage and fruitfulness of the tree indicate its inward nature, and this inner life again is dependent upon the life which the plant drinks up from the soil. Thus the righteous man

is "like a tree planted by the rivers of waters" (Ps. i. 3), whilst a man whose life is neither beautiful nor useful is like a dry tree, Isaiah lvi. 3. True Christians are born of the Holy Spirit, John iii. 5; 6. He dwells within the hearts of true disciples, John xiv. 17; 1 Cor. xiv. 25; Rom. v. 3-5. The power of the Holy Spirit thus dwelling in the soul. is made manifest in the features of their character and the actions of their daily conduct.

II. 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. But the other fruits are free to every one's hands and every one's tastes. Every one is glad amidst human bitterness and strife, to meet a man of long suffering and gentleness; in the midst of misery and suspicion, a man of a good and trustful spirit. The keeper of the vineyard said of the barren fig-tree,-"cut it down;" but the fruit-bearing tree is spared the axe. "Against such there is no low." Strive by the grace of the Spirit to be a man whom men " will not willingly let die."

be-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 has passed. The sowing is but a prepara- that have passed and for the age overtaken in a fault," or are even caught tion for the reaping. The doings and the are to come.—Edw. Thompson.

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. 2 Cor. verse 10.

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 abread God's love in our hearts and sanctifies our nature. Antipate the harvest, for the harvest will just be what the sowing has been. What does the next verse say about this? Do not these words remind you of the solemn words of Jesus in the parable of the sheep and goats? Matt. xxv. 31-33, 47. "Sow to the Spirit" by obeying His teaching in the Word of God, and following His blessed impulses on the conscience and the heart.

SOWING AND REAPING. GAL. vi. 7.—" For whatsoever a man

soweth, that shall he also reap.' I. About Sowing .- You all know something about sowing seed. You have seen the gardener or the farmer preparing the ground. It is ploughed or dug up, then the seeds are carefully scattered upon the earth, and covered with it, and the man goes away, leaving it to grow, and expecting in due time to reach the harvest. Does he know what he will reap? Yes, for the harvest will be of the same kind as the seed. No man is so foolish as to expect any other. He first considers what he would wish to reap, and then he chooses and sows the proper seed. If he sows without thinking of the harvest, he may get a crop he does not want. So whether it be wheat or grass, or any other seed, he looks forward to the reaping. for he knows that "whatsoever he soweth, that" only shall he reap."

II. Another sowing .- There is another kind of sowing and of reaping. "Whatsoever," means a great deal more than seed which is cast into the earth. Everything we do will bring back to us something of its own kind. Good done, will bring good in its turn and time. Evil done, whether of words or ways, will bring its harvest of evil, great or small. God has so ordered all things that this must be so, as surely as the seed brings only its own kind. We are always sowing. day by day, hour by hour, all life through. The reaping is often forgotten, but it must surely come. Have we thought of this to-day ? in the words said ? the things done ? the things left undone ? What would be thought of a farmer who went on sowing day after day, careless of what kind of seed he sowed? whether weeds or good grain, poisonous or wholesome seed ? Let us, then,

III. Careful of our Sowing .- What is done or said to-day, is not ended when it

'The Sacrifice of Abraham.' Law.' 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 master-piece of Michael Angelo was his statue of 'Moses.' the great prophet and teacher of Israel, The best works of Ghiberti 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 renames with Scripture subjects. The master.pieces of Canova were his statue of 'St. John,' and 'Recumbent 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,' 'Jeptha,' 'Solomon,' and 'Israel in Nearly all of the best classi-Egypt.' cal 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 account of a prohibitory tariff." 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

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 that have passed and for the ages that dressing you can get. Every druggist sells it.