

The Wesleyan

241

Longworth 1 Eay

Rev. H. PICKARD, D.D., Publisher.
Rev. DUNCAN D. CURRIE, Editor.

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

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL. XXXI.

HALIFAX, NOVA SCOTIA, FRIDAY, AUGUST 1, 1879.

No. 31

NUTRITIOUS Condiment for Horses and Cattle !!

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the Condiment to be everything that is claimed for
it; and can recommend it with confidence to
others.

You are quite at liberty to publish the foregoing
Yours very truly,
J. K. GOULD, Major,
Staff Paymaster to H. M. Forces.

Geo. FRASER, Esq.,
Agent North British Co's
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PERFECTING HOLINESS.

Behold the grand life-work of the
Christian. On his success therein de-
pends not merely his happiness, but his
usefulness, his power to win souls. At
his birth into the kingdom of God, the
precious gift of holiness is bestowed
upon him with the command, "Go on
unto perfection," and his diligent obedi-
ence to that command is ever after
the measure of God's favor. Yes, every
child of God, every one who has His
love shed abroad in the heart is holy,
and Christian living through all its
stages, even the earliest, is holy living.
Religion is holiness; to profess religion
is to profess holiness.

Nevertheless, in those who are holy
there are seeds of sin remaining, Paul
proves this when he tells those very
Corinthians whom he calls sanctified
and holy brethren in Christ, that they
are yet carnal, meaning, of course, car-
nal in part. Moreover, universal ex-
perience goes to show the same thing,
namely, that a man may be holy with-
out being perfectly holy, may love God
truly and yet not love Him with all his
heart. How, then, is this remnant of
sin to be driven out; in other words,
how are we to pass from holiness on to
perfect holiness?

Our guides, Scripture and experience,
reveal, as equally essential to the pro-
cess, consecration, faith, and daily disci-
pline.

The depths of sin in the heart are, in
most cases, comparatively unexplored
at conversion, although sufficient
change is always made to give the high-
er nature a preponderance of power.
As knowledge of the heart increases, a
prompt surrender of the newly discov-
ered evil is plainly demanded. And
God cleanses it each time from its in-
hering impurities just so far as it is con-
sciously surrendered. If it had been all
given up, but beyond question, it can
be intelligently given up no further
than it is known. Hence arises a de-
mand for the subsequent work of fur-
ther purification. The full extent of
our closely cleaving depravity is not
revealed to us in a day; doubtless it
would overwhelm us were it thus to
burst upon us at a single blow. We
are left to ascertain how wide and deep
it is, more gradually. Daily contact
with the world, amid its varied trials
and provocations, the sharp testing of
unaccustomed and difficult circumstan-
ces, surprises sprung upon us by a skil-
ful and watchful tempter, in these and
other ways light is let in, little by little,
as we can bear it, till the nooks and
crannies of the soul are flooded with
revealing brightness. "If we walk in
the light," Jesus' blood "cleanseth us
from all sin." It could not unless we
were walking, moving forward, neither
could it be applied if darkness to any
extent still remained. It is the fruit-
ful branch that is cleansed "that it may
bring forth more fruit."

By daily discipline as a means of this
grace is meant that prayerfulness,
watchfulness, and self-denial which
make up the body of the Christian life,
and which should both precede and fol-
low every consecration. These are the
things God employs to show us our
hearts and thus convict us of our need
to be more fully purified. By use of
these in faith, a change comes over our
habits, and fresh channels are dug in
which the purified fountains of our
souls flow forth.

Perfect holiness can be described in
no better terms than those which
Fletcher so wisely uses when he calls it,
"the cluster and maturity of the
graces." It is indeed the ripened fruit
of large experience, which looks back
over many a month of sunshine and
shower and changing season that have
brought it to maturity. It is the man-
hood, strong and tall, between which
and the infancy of weakness lies, of ne-
cessity, much growth. It is love with
all its train, meekness, patience, hu-
mility and the rest, developed to such
perfection as admits of no defects in
their workings, no touch of their op-
posites, no change except in point of
strength. It is something that comes
not with observation, but steals gently
over us, unheralded in its advent
through the power of the Holy Ghost.

This perfect manhood, this ripeness
and fulness and lusciousness of Chris-
tian life, how very rarely do we see it
reached, though most certainly the
privileges of all.

We do not covet it with that eager-
ness which so rich a prize should elicit;
we do not press toward it with that
panting zeal which hesitates not to

sacrifice whatever stands in the way.
Nevertheless, in spite of mistakes, in
spite of failures, in spite of counterfeit
attainments, there still remains the
beautiful prize of Perfect Holiness
which the Master presents, both by
precept and example, to incite our aspi-
rations. Let the Church fix her eye
upon it in all its fulness, and let her
press toward it in the daily, diligent
use of all the means of grace. Then
will it be recognized as the glorious sum
and crown of all religious experience,
the one coveted boon of every loving
heart, the "central idea of Christi-
anity."

THEOLOGY AND LIFE.

It is not uncommon for us to hear it
said that what men need is not doctrine,
but life; not believing, but living, is the
important thing. Preach, say many to
the ministry, not dogma, but duties; do
not give us dry theology, but set before
us glowing motives to holy living. So
much have these ideas been insisted on
that in some quarters theology has be-
come a term of contempt.

We believe that this is all wrong.
We are sure that there can be no right
living unless there be right believing.
It is true that there are not a few per-
sons in this inconsistent world who live
better lives than their professed creeds
would lead us to expect. But that does
not invalidate the truth of our assertion.
A right creed, taking men in general
into view, is a condition precedent to a
right life; though by creed let us be un-
derstood as here indicating simply the
great essentials of belief.

Now we go a step farther. We be-
lieve that the best, the most thoroughly
practical preaching will flow from a
thorough theological knowledge on the
part of the preacher. There can be
nothing more practical, taking hold of
the life of men in many ways, than the
presentation of the great doctrines, i.e.,
the truths, i.e., the facts of our most
holy faith. The prime essential in one
of those great steamships which in a
marvelous way bridge the ocean, is
what the shipbuilder calls the "skin."
It is a series of iron plates which forms
the outer covering of the vessel, and
without which she would have neither
buoyancy nor capacity. This skin has
some measure of rigidity in itself; but
it could not stand the strain of the cargo,
and of the working of the engines, and
of the shocks of wind and wave, were it
not held in shape and strengthened by
numerous and firm ribs and braces.
These do not appear, but without them
the vessel would be useless.

Like these ribs and braces is theology
to preaching. It serves as practical a
purpose, it is as completely essential.
As well despise the hidden ribs which
make the mighty steamer possible, as
to despise theology. Without it preach-
ing becomes a series of mere exhorta-
tions, which in no long time lose their
small hold over the conscience and life.
—N. W. Christian Advocate.

UNCONSCIOUS FAREWELLS.

Every hour there are partings,
though to be only for a little season,
which prove to be forever. Life is
very critical. Any word may be our
last. Any farewell, even amid glee and
merriment, may be forever. If this
truth were burned into our con-
viction and real power in our lives,
would it not give a new meaning to all
our human relationships? Would it not
oftentimes put a rein upon our rash and
impetuous speech? Would we carry in
our hearts the miserable suspicions and
jealousies that now so often embitter
the fountains of our loves? Would we
be so impatient of the faults of others?
Would we allow trivial misunderstand-
ings to build up strong walls between us
and those who ought to stand very close
to us?

"If thou dost bid thy friend farewell,
But for one night though that farewell I
may be,
Press thou his hand in thine;
How canst thou tell how far from thee
Fate or caprice may lead his steps ere that
to-morrow comes?
Men have been known lightly to turn the
corner of a street,
And days have grown to months,
And months to lagging years, ere they
have
Looked in loving eyes again. * * *
Yea, find thou always time to say some
earnest word
Between the idle talk, lest with the hence-
forth,
Night and day, regret should walk."

We all want to have beautiful end-
ings to our lives. We want to leave
sweet memories behind in the hearts of
those who know and love us. We can
only make sure of this by living always
so that any day would make a tender
and beautiful "last day;" that any
hand-grasp would be a fitting farewell;
that any hour's intercourse with friend
or neighbor would leave a fragrant
memory. For after any heart-throb
God may write "Finis."—S. S. Times.

THE BLESSING OF LABOR.

I believe that for most men more than
eight hours' work per day is required
for the maintenance of physical, men-
tal, and moral health. I think that for
most men, including operatives, me-
chanics, farmers, and clergymen, more
than eight hours labor per day is ne-
cessary in order to keep down and utilize
the forces of the animal nature and pas-
sions. I believe that if improvements
in machinery should discharge men
from the necessity of labouring more
than six hours a day, society would rot
in measureless and fatal animalism. I
have worked more than ten hours per
day during most of my life, and be-
lieve it is best for us all to be com-
pelled to work. It would be well, I
think, if we could make it impossible
for an idler to live on the face of the
earth. Religious teachers are not with-
out responsibility for having taught
that the necessity of labor is a curse.
The world owes most of its growth
hitherto to men who tried to do all the
work they could. Its debt is small to
the men who wished to do as little as
possible.—Atlantic.

BE CAREFUL IN A CRISIS.

We have all heard of Mr. Lincoln's
aphorism, "Don't swap horses while
crossing the stream," and it has served
to remind many a man of the prudence
and caution necessary in critical mo-
ments. On another occasion Mr. Lin-
coln is said to have more solemnly en-
forced the same lesson. During the
war some Western gentlemen called at
the White House and harangued him
in an excited manner about the omis-
sions and commissions of the adminis-
tration. He heard them with his usual
patience, and finally said: "Gentlemen,
suppose all the property you were
worth was in gold, and you had put it
in the hands of Blondin to carry across
Niagara falls on a tight-rope, would you
shake the rope while he was passing
over it, or keep shouting to him,
'Blondin, stoop a little more,' 'Go a
little faster?' No, I am sure you would
not. You would hold your breath as
well as your tongue, and keep your
hands off until he was safely over.
Now, the government is in the same
situation, and is carrying across a
stormy ocean an immense weight; un-
told treasures are in its hands; it is
doing the best it can; don't badger it;
keep silence, and it will get you safely
over."

GAMBLING.

The leading merchants in Chicago
have determined to discharge any
clerk who gambles in "pools," believ-
ing that no person can long follow the
practice without becoming a gambler
and a swindler. Mr. Henry W. King
said, as reported in the "Telegraph,"
that he considered the business done
in these pool-rooms the worst kind of
gambling; worse, if possible, than Sun-
day theatres, and he could scarcely con-
ceive of anything more immoral than
that. He would like, he said, "to see
the moral sentiment of the community
arise and crush out three things: the
sale of liquor to miners, the Sunday
theatres, and those dens of infamy
which are supported by the young and
old alike, and which in their influences,
are undermining social and moral in-
tegrity. If this hydra-headed monster
of vice, which has flourished in our
midst, gradually encroaching and draw-
ing good and bad alike into the vortex
within reach of its rapacious arms, is
not crushed now, when the final strug-
gle does come (for outraged decency
and morality will force the issue in
time), it will be when the defaulter,
languishing in prison, calls for ven-
geance; it will be when the poverty of
ruined families calls for justice; it will
be when the broken-hearted mother
stands before this community, a dis-
graced and lost son on the one hand,

her condemning finger pointing to the
pool-rooms on the other, as she says:
'These were the portals which the law
opened to young and old; these were
the gateways which led my son to sor-
row, sin, and hell.' These gambling
pool-rooms are contrary to law. There
never was a plainer duty than for the
Mayor instantly to clear them out.—
The Advocate.

GLIMPSES.

A little child, writes George Mac-
Donald, stood gazing at the red, and
gold and green of the sunset sky. And
he said he wished he could be a painter
that he might help God paint the sky.
It was a strange and beautiful aspira-
tion, and one he could never realize.
God asks no help in painting his clouds
and sunsets. And yet he gives to us the
opportunity of putting touches of beau-
ty into the immortal lives of others,
which shall shine there when infinite
ages have swept by. The brightest
clouds in the glowing west fade while
you gaze; but work done in human
souls will appear in unfading hues,
brightening and brightening forever.

Thus, the glimpses we get through
the little dim windows in the walls of
our earthly life should give a new mean-
ing to our existence here and to all our
multiplied relationships. With immor-
tality glowing before us, our brief years
on earth should be marked by intense
earnestness, reverence, love and faith-
fulness. Soon we shall break out of our
narrow circle, and traverse the bound-
less fields that we see now only in the
far-away and momentary glimpse. But
it will be a glorious thing if we can get
into our hearts, even here, something
of the personal consciousness of our im-
mortality with its limitless possessions
and possibilities.—Sunday School
Times.

CONTEMPORARY OPINIONS.

(From the London Watchman.)

The following resolution, recently adopt-
ed by the Irish Conference, will be read
with grateful satisfaction by true Metho-
dists in all parts of the world: "That,
considering the important place which
the class-meeting occupies in the history
of Methodism, and its great value as an
edifying means of grace, we desire to ex-
press our deep conviction that this insti-
tution should be maintained in unimpaired
influence, and if possible rendered more
generally useful." Not a few on this side
of the channel were becoming anxious
about the position which the Irish Con-
ference would ultimately take with regard to
our time-honoured means of grace. Some
were uneasy lest some of our Irish friends
should do harm in their endeavours to do
good, and undermine the class-meeting
while thinking that they were upholding
it. The danger, however, has passed
away, and all doubt is at an end, for the
foregoing resolution was unanimously
adopted. We are heartily glad of it, for
long study of the question has convinced
us that the class-meeting is the keystone
in the Methodist arch of usefulness, and
whoever loosens it, immediately perils
and ultimately terminates the usefulness
of Methodism.

Those who would make the Lord's Supper
the condition of membership, have
nothing in the New Testament to support
them. No church has ever said, except it
be some of the Unitarians: "If you take
the Lord's Supper with us you shall be a
member of our Church." The New Testa-
ment nowhere puts forward such a con-
dition. In the New Testament the Sacra-
ment of the Lord's Supper is nowhere the
condition of church membership, but
everywhere the privilege of Christians.
In apostolic times no man would be ad-
mitted to the Lord's Supper unless the
apostles were satisfied that he was a fit
man. They judged of his fitness, and their
being satisfied was the condition of his
membership. Substitute the church for
the apostles and the argument is complete.
The New Testament has nowhere fixed
the details of church membership, but it
has left the church to apply general prin-
ciples unlettered as to details, and in its
own way. To say that the class-meeting is
a human condition of church membership
is to say nothing to the detriment of the
class-meeting condition, for all conditions
of church membership are human. In the
Church of England and among the Inde-
pendents the Lord's Supper is not the con-
dition of church membership; it is the
privilege. Confirmation and the satisfac-
tion of the clergymen, and the majority of
votes which make a man a member of an
independent church are conditions of
church membership as purely human as
any class-meeting.

The only question is, What are the best
human arrangements for the condition of

church membership? and the New Testa-
ment has left every church to settle these
arrangements for itself. In the Providence
of God we have chosen the class-meeting,
and we mean to abide by it. The class-
meeting is not an invention; it is a
growth, and therefore not to be set aside
by any theorists. To ascertain whether a
man is seeking to be a Christian there is
no better machinery in the world than the
class-meeting. It is a perfectly Scriptural
application of the New Testament prin-
ciples of Christian fellowship and conduct.
The communion roll is not to be compared
to it, no matter how it may be purged.
It has been at once the centre and instru-
ment of our religious life and discipline. The
Methodism of our time has been built up
by the class meeting, and not by the new-
fangled notions which some would impose
upon us.

If the past history of Methodism teaches
us anything it teaches us this: The class-
meeting is the essential life of Methodism,
and the Conference which first gives up
the class-meeting will be first organized
to originate a merely popular, spiri-
tually decaying and worldly church.
A mere increase of wealth, influence,
and numbers forms no righteous object of
ambition to any Christian Church; least
of all to Methodism. There is something
better than numbers—godly and faithful
men; something better than wealth—the
riches of faith; and something more pow-
erful than the influence of numbers an
faithless life. Methodism must remain
spiritual at any cost; nor must she for a
moment risk her spirituality by slacken-
ing the conditions which have been both
the cause and effect of her spiritual life.

WOMEN OF THE BIBLE.

(From the National Repository.)

Whatever may be said in praise of the
cool purpose and steady nerve of Jael in
killing her country's foe, the cruelty of the
deed must debar her from a place among
the truest heroines. There is a courage
that is like that of the wild beast—
pursuing, lying in wait for, and tearing
to pieces the enemy. As evidencing power,
this must always appeal more or less
to man. Only until the new dispensation
of bearing persecutions and loving enemies
is fully believed in, can we cease to ap-
plaud the well-planned blow at the oppres-
sor. Ridiculous as are the futile strug-
gles of pious rebellion, there are few
hearts so tender as not to rejoice—momen-
tarily, at least—when the giant is whed-
led into a trap, or is caught unawares in
his own pitfalls. Little pity is wasted on
Haman or Holocernes. Two examples of
the highest physical courage meeting with
a happy result, both intensely interesting,
yet widely different, are presented in the
lives of Esther and Judith.

Dr. Tyn says:—"The book of Esther
is a microcosm with specimens of all the
varieties of facts which make up the great
world abroad, completely displayed. It
is a succession of tableaux, in which every
phrase of human society is successively
displayed; and then he proceeds to apply
his theory of divine Providence, over-
throwing wickedness, leaving "virtue
reigning, and the heavenly kingdom su-
preme."

PHYSICAL FUTURE OF THE AMERI- CAN PEOPLE.

(From the Atlantic Magazine.)

During the last two decades the well-to-
do classes of America have been visibly
growing stronger, tuller, healthier. We
weigh more than our fathers; the women
in all our great centres of population are
yearly becoming more plump and more
beautiful; and in the leading brain-work-
ing occupations our men are also acquir-
ing robustness, amplitude, and quantity of
being. It could not, in fact, be different;
for we have better food, better homes,
more suitable clothing, less anxiety,
greater ease, and more variety of health-
ful activity than even the best situated of
our immediate ancestors. While all brain
work is healthful and conducive to long-
evity, the different orders of mental activi-
ty differ very widely in the degree of their
health-giving power. The law is invari-
able, that the exercise of the higher facul-
ties is more salutary and more energizing
than the exercise of the lower. The high-
er we rise in the atmosphere of thought,
the more we escape the strifes, the com-
petitions, worryings, and exhausting disap-
pointments—in short, all the infinite fric-
tions that inevitably attend the struggle for
bread that all must have, and the more we
are stimulated and sustained by those
lofty truths for which so few aspire. The
search for truth is more healthful, as well
as more noble, than the search for gold,
and the best of all antidotes and means of
relief for nervous disease is found in phi-
losophy. Thus it is in part that Germany
which in scientific and philosophic discov-
ery does the thinking for all nations, and
which has added more to the world's stock
of purely original ideas than in any coun-
try, Greece alone excepted, is less nervous
than any other nation; thus it is, also, that
America, which in the same department
has but fed on the crumbs that fall from
Germany's table, has developed in variety
and number of functional nervous disease
more than all other nations combined.