

# The Wesleyan

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No. 31

## NUTRITIOUS Condiment for Horses and Cattle !!

Important to every man who keeps a Horse, Cow,  
Ox, Pig, Sheep, or Poultry.

THE NORTH BRITISH  
CATTLE FOOD COMPANY



London, Glasgow,  
Dublin, Montreal.

Gold Prize Medal Awarded, London Exhibi-  
tion, 1862, Honorable Mention, Halifax,  
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### Halifax, N.S.

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and Cattle in existence. The Nutritious Condi-  
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Crowned Heads of Europe.

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It will coax the most impaired appetite.  
It renders coarse provender rich and palatable.  
It ensures perfect digestion, and makes pure  
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It puts Horses and Cattle in good firm flesh.  
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It gives horses a fine soft skin and smooth coat.  
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OXEN fatten quicker and work better for its  
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PIGS fatten in half the usual time, and the  
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Halifax, N. S., 9th June, 1879.

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quarts of milk daily, she is now yielding fourteen  
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cream for butter, and other purposes. I do believe  
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  
Nutritious Condiment,  
Halifax.

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help in getting up the same, at lowest  
wholesale rates, and whatever is not sold  
can be returned.

### 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 diseases  
more than all other nations combined.

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.—“Whatsoever 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 Eschcol! So the Apostle teaches us that the “fruits of the Spirit” grow in clusters.

V. A SPECIMEN OF GOOD 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.

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.

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.”

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.”

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.

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.

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.

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, if it were not for this devilish drug, that poisons and destroys the human family.

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 Bearing; 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.

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.”

INTEMPERANCE.

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.

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.

“they don't care as it don't ha... more than a... occasionally flin... into prayer... that great lev... trolled by it... money—eithe... or sides wit... and sells mos... who would su... sure to reach... 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 o... the least di... single mosqu... elephants.”

Subjective is an entire... No energy, I... 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 Ch... no place for... tion, as a C... of Christ a... can have is... is that not... is religion... is that reli... devout; if... Incead, a... even his ca... for the gi... surely, cou... ing with st... Nor is th... on less eva... relative... we find tha... as a Chri... needed by... kingdom. A... commission... not alone... meetings... ly and for... and the ch... sons, house... homes, and... that are es... civilization... we suppose... maids of r... rest to the... devil? V... they not c... as truly as... Everyth... may do a... Lord, an... duty that... be has rel... whatsoever... The I... “worldlin... allies” of... that these... in your p... It is no... writer, “... gion may... in combin... and trivo... The sig... the statu... a careful... illian H... best prop... that has... that its e... fully sel... that it fa... promotes... toward p... gists.—R...



THE WESLEYAN.

FRIDAY, AUGUST 1, 1879.

PASSING ANOTHER MILESTONE.

About four hundred Methodist ministers have changed their places of residence, within the last few weeks, in this Dominion, in accordance with the economy of our church. Although each year brings many changes, there are, nevertheless, not very many removals, for each minister, even in the course of a life-time. Those who receive an appointment to more than ten or a dozen circuits, during their ministry, are a small minority of the whole number. For each of us there is only the one journey of life. At every Annual Conference we pass a milestone on the way. The removal of a minister to a new circuit, and even an annual re-appointment, is to the thoughtful ambassador of Christ an event which awakens the most serious reflections, which leads one into the closest communion with himself, and which involves the most solemn renewal of his covenant engagements with the great Captain whose soldier he is.

There is, inevitably, at such a time, in one's still and quiet hours, a looking back upon the past. What has been the general character of one's ministry? What has been its predominant aim? Has Christ been exalted before and above every other one? Has that ministry been faithful and bold in the utterance of living truths? Has one fearlessly, like his Master, said things that the people ought to hear, but, perhaps, did not like to hear? Has he aroused some that were asleep in sin, and has he stirred up antagonisms, as every faithful minister will, while sinners abound in the land? Has he given sufficient prominence to the great doctrines of repentance toward God, and faith in our Lord Jesus Christ?

There will be a looking toward the future. How, hereafter, shall one try to shape his ministry? Wherein, henceforth, can he do better than in the past? Is one giving each year a higher tone to his preaching? Is there a clear conviction of how excellent a treasure is committed to the ministry? Do we, as the years wear away, learn how more fully to present the truth as it deserves to be presented, and as our people need it should be presented?

The first Sabbath of a minister on his new charge is one of peculiar interest. As he looks upon his new congregation for the first time, his imagination will be strangely stirred. It will be likely to occur to him, that his new circuit may be the last circuit on which he will be permitted to labor; and that, therefore, he now becomes connected with a people who will witness the close of his ministry, and, perhaps, carry his remains to the grave. Or, at least, if his people shall not bury their pastor, he certainly will perform that sad office for a greater or a lesser number of them. He is to minister to them in sorrow and tears, in bereavement and death. He is to be to them as no other person in the community can be. He is to touch chords that will thrill here, and that will vibrate in eternity. By his life and ministry, the destinies of many, upon whom he, as the new pastor, is permitted to look, may be fixed forever.

The true preacher remembers that he must seek the conversion of souls. He must teach the people. His sermons should abound with good thought. He must be evermore a diligent and plodding student. He should try to train his people. He should aim to build them up in Christian manhood. It is not enough that they abound in faith and hope. They should grow in that charity which is suggested everywhere in the old Scriptures, and which has its clearer illustrations and enforcement in the teachings of Christ, and in the writings of the apostles. Well may we be solicitous to build up ourselves and our people in that charity which thinketh no evil, and which ever runs abroad in the direction of loving God with all the heart, and of loving our neighbours as ourselves.

Is there not room for greater excellence in ministerial work? We ought never to be satisfied with ourselves. We should keep the eye fixed upon the ideal beyond. If we reach to-day, the ideal we saw yesterday, it has moved on. There should always be an ideal in advance. We should never play at preaching, though sometimes we may seem to be in playful moods. We should never take blank cartridges into the pulpit. It is better, rather, that every word should be a bullet, and every sentence a volley. Then, if we are baptized for the dead, as every one of us may be, we shall not assail the strongholds of sin in vain.

THE NEW MINISTER.

Many of the congregations of our Israel have recently been subjected to the severance of the tie that has, for one, or two, or three, years, existed between them and their minister. Although that relation-

ship has been dissolved, there has been the forming of another connection. The new minister has found a home among the people, and has been heard in the pulpit. Some eager eyes have looked upon him; some attentive ears have noticed the qualities of his voice; some critical minds have, more or less discriminately, criticised his general manner.

There are some important things that it is well a congregation should remember in connection with the advent of their new pastor. He is only a man. The treasure of the gospel ministry has not been committed to angels. We have it in earthen vessels. Your minister has been subjected to a course of ministerial training. He has had more or less of experience. He is a thoughtful man. He recognizes his responsibilities. He knows that he has a great work to do. He will study, in summer and in winter, in freshness and in weariness, in good report and in evil report, to be an efficient workman, to win souls, and to build up the house of the Lord. As he is a true man, he will not be a mere machine. He will be an independent preacher. Let not the occupant of the pew, then, be surprised if his minister has a way of his own, and perhaps a somewhat novel way, of doing the work that has been assigned to him.

Your minister will not appear at his best at first. No really strong man ever does. He will draw a long bow. William the Conqueror carried a bow that no man in Normandy or in England, except himself, could bend. Your pastor will handle his own bow better than any other person can. He is planning for a campaign that will include much time, and will involve great labor, and in which he hopes to win precious trophies for Christ. He is, by the grace of God, your appointed guide. Every skilful captain keeps a reserve force for special seasons. Your minister has reserve power which, under favourable circumstances, will appear by and by. Accept his way of doing things as, probably, under existing circumstances, the best available. Accompany him in earnest co-operation into the field of effort. And having learned to labour with him, learn also to wait.

It is important to keep well in mind how much your minister depends upon you. Moses was, beyond all controversy, one of the grandest chieftains that the world has ever known. But Moses needed something more than that he should live near to God in prayer, and that he should have the consciousness of God's friendly presence with him. He needed the prayers of his best friends. At the memorable battle of Rephidim, all went well when Aaron and Hur stayed up the hands of Moses; but when the unsupported hands of Moses, in heaviness, had hung down, the battle went in favour of the enemy.

The Christian minister needs now, as much as Moses did, the help of his co-workers in the church. The conflict continues. The enemy is still in the field. The fate of ransomed souls trembles in the balance. Let our praying people, in all our congregations, stay up the minister's hands, with their warm sympathy, their hearty co-operation, and their earnest prayers. Then let minister and people put on the whole armour of God, and grasp the sword, and fight the good fight of faith, and we shall rejoice together in the victories that will follow.

THE CAMP-MEETING.

This is the season for camp-meetings. For many years camp-meetings were held with the hope that good would thereby be secured, and, to a great extent, as an experiment. They have been weighed in the balances, and they have stood the test. They are now, in many parts of the country, recognized as an established institution.

For several years a camp-meeting has been held, each summer season, in Berwick, Nova Scotia. The meeting this year is to commence on Monday, August 25th, and is to close on Saturday, August 30th. It will be noticed, therefore, that there is to be no service on the camp-ground on the Sabbath day. Those who have had large experience in such assemblages are divided in opinion, as to the advisability of holding the grove services on the Sabbath. Strong arguments may be urged in favour of both sides of this debatable question.

Twenty years ago (July, 1859), and nineteen years ago (July, 1860), we took part in camp-meeting work, in the beautiful grove of John Bennett, Esq., near Woodstock, N. B. The Sabbath days on those occasions were, in a variety of ways, emphatically, the great days of the feast. Never, probably, on any other occasion, were so many persons brought together in one assembly, in the rural portions of the Province, as were present on those camp-meeting Sundays.

Preceding those Sabbaths, during several days, praying persons had been taking part in religious services, in the early morning, and in the late morning, in the afternoon, and in the evening. There was a general looking forward to the Sabbath,

and an expectancy that then the power of God would be displayed in great measure in the salvation of souls. Every thing seemed to combine to make those occasions days of power. The continued intercession of the praying people, the sanctified excitement, the holy enthusiasm, the open ears, the searching eyes, the immense crowds, all combined to call up the reserve power of the preachers, and to clothe their message with a majesty, and a might, that, under other circumstances, would not appear. We remember well how William W. Perkins preached about The Necessity of Repentance, and Hezekiah McKeown about The Flood and its Lessons, and Robert Alder Temple about The Madness of a Life of Sin, with what seemed at that hour, to us, like apostolic fervour and Whitfieldian earnestness, and how, under the mighty power of the divine message, many in the vast audiences were swayed. It seems to us that at those camp-meetings the Sabbath day, with its associations, was needed that such inspiration and unction might be apparent.

If what has just been said may be urged as an argument in favour of holding camp-meeting services on the Sabbath-day, we are well aware that there are strong reasons why such services should not so be held. We need not now discuss the question. It is well that the Berwick programme for the present year, at least, should be carried out.

The holding of a camp-meeting involves hard work on the part of the Committee of Arrangements, and on the part of the more prominent workers therein. But it is a kind of work that will yield a good return. We suppose that there will be, as far as possible, a general attendance of all the official members of our church, who reside in that garden of the Province, and especially in that fruitful Berwick, which we have sometimes heard called the loveliest spot of all that garden. No garden spots, however, no fields, no forests, even in the Annapolis Valley, can yield such harvests as should be gathered in the last week of the present month in our tented grove at Berwick.

It will be necessary, as it seems to us, that from the very beginning, and unto the close of the services, there shall be a large attendance of our ministers. We do not reach success even in a camp-meeting, by guess work, nor by chance. Our plans should be well laid, our forces should be properly marshalled, our work should be well done; and in the name of our God we should set up our banners. And then we shall not spend our strength for naught.

A NEW INDUSTRY.

A company was formed in Moncton, N. B., about a year ago, for the purpose of developing and manufacturing The Peters Combination Lock. The company is known as The Peters Combination Lock Company. The stock was mostly subscribed by residents of Moncton, and is all paid up. The success which has attended the operations of the company, and the advantages within its reach of manufacturing, in connection with their locks, various kinds of rolled brass goods, has led the Company to extend its operations. The Company is now being enlarged. Its capital is being largely increased. A sufficient amount of new shares have been taken within the last few days, at par, in Moncton, to control the location of the works. It is probable that the Company will commence the erection of its workshops, in Moncton, at an early day. There is at present no establishment in the Dominion manufacturing rolled brass goods, and the various kinds of brass goods, which this company intends to turn out of its establishment. The location of such an industry as this in Moncton, can not fail to be a great addition to the business advantages of that growing town, and its surrounding country.

RELIEF AND EXTENSION FUND.

A full meeting of The Relief and Extension Fund Committee was held at Toronto, on the 23rd ultimo. About forty persons, ministers, and laymen, were present, representing the several Annual Conferences. The Committee unanimously resolved to carry out the proposed scheme of raising a Special Fund of at least \$150,000.

Some two hundred and fifty ministers have already subscribed to this Fund. And the aggregate amount of their subscriptions reaches about \$70,000. Fifty per cent of the balance shall be appropriated toward the extension of our missions in the North West Territory, and in other destitute portions of the Dominion, and in the Island of Newfoundland. The remaining fifty per cent shall be divided among the Conferences in proportion to the amounts they may contribute. And this amount, so divided, shall be appropriated by those Conferences for local purposes, such as the Supernumerary and Parsonage Aid Funds.

PERSONALS.—Rev. S. F. Huestis has returned from his Western trip.

Rev. E. R. Brunyate is enjoying a short vacation at Athol.

TRANSFER COMMITTEE.—The Toronto *Guardian* of July 16th, says: "The N. B. and P. E. I. Conference unanimously adopted the following resolution concerning the change in the constitution of the Transfer Committee. This gives a majority of the Annual Conferences against the change: 'Whereas, the General Conference of the Methodist Church of Canada, in its session in September, 1878, did pass a resolution by which the Committee for the Transfer of Ministers and Preachers is so changed in its composition as to infringe upon the rights and privileges of this Conference, we, therefore, record our disapproval of the action of the General Conference.'

The *Guardian* is not quite accurate upon this point. The resolution adopted by the New Brunswick and Prince Edward Island Conference, relating to the Transfer Committee reads as follows: "Whereas, a majority of the Annual Conferences have voted disapproval of the Constitution of the Transfer Committee, as adopted by the last General Conference; and whereas, in consequence of this adverse vote, the new Constitution of said Committee may not come into effect; therefore resolved, that the Conference elect a representative to that Committee, in addition to the President, in order to be prepared for the possible surrendering of the Committee under its former Constitution."

A MEETING of the Eastern section of the Hymn Book Committee, will be held in the school-room of the Brunswick Street Church, Halifax, TUESDAY, August 5th, at 9 o'clock, a. m.

A meeting of the Special Committee of the Nova Scotia Conference—on "Relief and Extension of Missions," will be held in the Brunswick Street School Room, Halifax, on Wednesday, August 6th, at 10 a. m.

S. F. HUESTIS, President of N. S. Conference.

BRUNSWICK STREET SCHOOL.—The annual picnic of the Brunswick Street Methodist Sabbath School came off on Wednesday last, under the general direction of the Superintendent, William B. McNutt, Esq. The party went by steamer down the harbor and up the North West Arm. The sky was overcast all day, but no rain fell. A delightful day was enjoyed by the scholars and teachers of the school, and by their many friends who accompanied them.

SABBATH SCHOOL LESSONS.—We give in this week's *Wesleyan* the Lessons for two Sabbaths—August 10th and 17th. We do this that our Sabbath School Teachers in all parts of Newfoundland, and in Prince Edward Island during the winter season, may receive the paper in time to use the Lesson, as it is intended to be used. We purpose, especially during the winter season, to keep, in reference to these Lessons, well ahead of the time.

REV. HENRY WARD BEECHER is to Lecture in Halifax, and in Charlottetown, next week.

BOOKS AND PAMPHLETS RECEIVED.

Harper's Magazine for August will pleasantly surprise even those readers who from long experience have come to expect in each successive number a new revelation of the possibilities of wood engraving. Never has even *Harper's* contained in a single article so many and at the same time so varied and excellent a series of landscape engravings as those which illustrate Mr. Benjamin's paper on Lake George. These engravings are from Mr. J. D. Smilie's drawings, twenty-three in number, covering every picturesque feature of the lake from Caldwell to its northern extremity.

Of an entirely different character, but of equal excellence, are the engravings illustrating Mr. Gibson's paper, "Snug Hamlet and Hometown." The drawings are by the author, who has taken for his theme an artist's vacation among the scenes of his childhood. The old New England homestead, with its inevitable garret, the studies of insect life, of the beautiful landscape view along the Housatonic, and of Hometown characters, and finally the reminiscences of school life, afford unusual opportunities for illustration; and the result here shown is very beautiful, apart from the glamour always cast over reminiscences of this kind. The beautiful engravings of butterflies with which the paper opens has been executed by Edward King, and is only equalled by the engraving of the peacock's feather, by the same artist, in the *Harper's* for August last year.

THE PRIMARY SABBATH SCHOOL TEACHER for the third quarter, 1879, has come to hand. David C. Cook, 46 Madison St. is the publisher, and Mrs. Cook is the Editor. It contains 70 pages of matter, admirably adapted to the requirements of Sabbath school work. There are several pages of Sabbath school music. The work is well printed, on excellent paper.

MCALPINE'S HALIFAX CITY DIRECTORY for 1879-80 has just been issued from the press of the Nova Scotia Printing Company. It forms a book of 576 pages, and is filled with information of great value to all business men in this Province, and especially to the residents of Halifax, and the immediate vicinity. It contains an alphabetical business and street directory of Halifax and Dartmouth. It contains also the tariff, a postal directory, a legal and clerical directory, a list of members of the Royal Family, and full information relating to the various societies and institutions of the city and Province, corrected to the middle of last month. Typographically the work is all that could be desired.

THE MAP AND GUIDE OF HALIFAX CITY, containing R. R. Time Tables, a description of the Exhibition Building, and of the Maritime Provinces, by Messrs. Charles D. McAlpine & Co., 107 Granville Street, Halifax, has been received. This pamphlet contains not only a valuable plan of the city, showing its streets and principal points of interest, but also a great deal of information needed by business men, and others, in the city, and in other parts of the Province.

NATIONAL REPOSITORY.—Three illustrated articles grace the August number of the National Repository, the first being a series of selections by the Editor, entitled "Summer with the Poets;" the second an historical description of "Prague," by Prof. J. H. Worman; and the third an account of Lady Jane Grey, by Mrs. E. S. Martin. Prof. Wm Wells writes of "Catholicism at the Bar of France," Rev. T. H. Pearce, D. D. furnishes a sketch of "Jamaica;" and D. C. McDonald gives an interesting picture of the "Bodleian Library." The story of "My Land of Beulah" is continued, and one or two other selected articles are included in the number. The "Siboulette," by Henry Gilman, is a little poem of striking beauty. The Editorial Miscellany is as usual, full of good things.

A Mother in Israel: Memorials of Mary Ann Priestly, wife of the Rev. Joshua Priestly. (London: Wesleyan Conference Office.)—Mr. Priestly is well known as a biographer, and his writings have done good to many. This little book exhibits in its subject both "excellence" and "true womanhood." It is a domestic biography, containing little that is extraordinary, but showing how God may be served in the common ways of life.

The Halifax Medical College in Affiliation with The University of Halifax, has issued its Annual Announcement for the Thirtieth Session, 1879-80. Thirty-six Students were in attendance last winter. This institution affords superior facilities for a fair medical training.

The provisions of the Provincial Medical Act requiring four years of study before graduation will hereafter be rigidly enforced.

The Calendar of the Mount Allison Male Academy, for 1879, has been laid upon our table. There were seventy-one students in attendance during the last year. This pamphlet contains information needed by those who purpose patronizing this institution during the ensuing year. It may be had of the Principal, Rev. Charles H. Paisley, A. M., at Sackville, N. B.

A PEN WORTH RECOMMENDING.—We have been favored with samples of the celebrated Spencerian Double Elastic Steel Pens, and after trying them feel justified in highly commending them to our readers. They are made of the best steel, and by the most expert workmen in England, and have a national reputation for certain desirable qualities which no other pens seem to have attained in so great perfection, among which are uniform evenness of point, durability, flexibility, and quill action. It is thus quite natural that the Spencerian should be preferred and used by professional men, in business colleges, counting-rooms, government offices, public schools, and largely throughout the country. Indeed, so popular have they become, that of the "Number One" alone, as many as eight millions are sold annually in the United States.

The Spencerian Pens may be had, as a rule, from any dealer; but, when not so obtainable, the agents, Messrs. Alexander Buntin & Co., 345 St. Paul Street, Montreal, will send for trial, samples of each of the twenty numbers, on receipt of twenty cents.

ADVERTISEMENTS.—We would call the attention of our readers to the information given, in this issue, to the general public, through our advertising columns. Those in Windsor and in Truro, and in the vicinity of those places, who need watches, jewelry, or sheet music, will find an excellent opportunity to secure such articles, and others in that line, by consulting the new advertisements this week dating from those places.

MR. JOHN TOLAND, Agent of the Bible Society, has made appointments at the following places, on the days mentioned below:—

Place	Day	Time
Woodstock	August 1st	3rd
Grand Falls	" 3rd	1st
Andover	" 4th	4th
Kinkardine	" 5th	5th
Kent	" 6th	6th
Florenceville	" 7th	7th
Victoria Corner	" 8th	8th
Richmond	" 9th	9th
Littleton	" 10th	10th
St. Stephen	" 11th	11th
St. Andrews	" 12th	12th

POSTAL CARDS.

TRYON, P. E. I., July 28, 1879.

The Rev. Mr. Deinstadt, in reviewing his work on the Tryon circuit, during the period of his pastorate, made the following important statement, in the last sermon he preached here, namely, speaking of the number of infant baptisms, he said: "The first year I baptized twenty-one infants; the second year—the year of the debate, on baptism, between Rev. Dr. Murray, Presbyterian minister, and Rev. Mr. McDonald, Baptist minister, at Tryon, I baptized seventy-three infants." This is a fact that, I think, should be handed round. It suggests that what our people need is light on the question of infant baptism.

Mr. Edm. Deinstadt, has returned from his circuit, and has been succeeded by Mr. Deinstadt's teachers. Mr. Deinstadt's departure was notified by a notice in the paper, and the teacher, Mr. Deinstadt, and his family, are at home.

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SUNDAY SCHOOL LESSON.

AUGUST 17, 1879.

THE CHRISTIAN ARMOUR.—Ephesians vi. 10-20.

INTRODUCTION.

The metaphor and its interpretation are so interwoven in the verses which form the subject of this Lesson, that it is impossible to sever them. We have, therefore, taken them together in our mode of treatment. Use might be made, by way of illustration, of the "Pilgrim's Progress," where Pilgrim is shown the armour in the house of the Interpreter, and where the combat with Apollyon in the Valley of Humiliation is described.

EXPOSITION.

I. The Christian Soldier's Conflict.—verse 10-12. The New Testament always regards human life as a conflict against evil, for God and goodness, 2 Cor. x. 4. The young soldier is told what he fights for, 1 Tim. vi. 12. The old soldier glories that he has been faithful in the fight, 2 Tim. iv. 7. Verse 12 tells us against whom we fight. "Not against flesh and blood," we have wicked men around us; in our own persons we have enmity against God; but these are not our worst foes. These are higher than ourselves, stronger than men; principalities, powers, rulers. Illustration: every nation has its government departments, organizes its armies into divisions and regiments; these are called forces ("powers"); in time of war they are put in motion to protect an invaded province; and during their presence that province is under military law; the officers of the army are for the time being rulers. Over all is the sovereign—king, queen, emperor. Who is the prince of evil? verse 11. What terms express the divisions of his army? What part of his empire is in dispute? Compare 1 John v. 19, ii. 14; 2 Cor. iv. 4; John xiv. 11, xiv. 30. These enemies are "spiritual," "dark," "wicked," "high," greater in intellect and power than ourselves. What is their mode of conducting war? verse 11. Sin approaches in disguise; covers itself with an ambush. But these "wiles" are lifted when opportunity offers, and then the attack is made fiercely, cruelly, upon the soldier's courage. There are many "evil days" in every one's life when such attacks are made, and happy is that soldier who comes out conqueror. Joseph did. "How then can I do this great wickedness, and sin against God?" Gen. xxxix. 9. Judas gave way in many an evil hour, then came the evil day in which he sold his Master. How is the character of the struggle described? (verse 12, "wrestle.") The fight is hand to hand, foot to foot; it is a life-and-death struggle which each one must manage for himself. Will you enter upon this conflict? Eternal life, and your soul's salvation, depend upon the issue. You must decide for yourself. There are angels innumerable, and believers in multitudes on God's side; but the fight is single-handed. "Each for himself and God for us all; is the right motto for school and church.

II. The Soldier's Equipment. The young Christian "enlists" on the Lord's side. He has neither skill, courage, defence, nor weapons. What is to be done with him? God, his Sovereign, will furnish him with armour, he must put it on; with the only weapon that he will need, he must grasp and wield it. Let us see him thus equip himself. 1. He takes the girdle, Isaiah v. 27, xi. 5; Luke ii. 35; 1 Peter i. 13. The "girding" was accompanied by gathering up the loose robes, which otherwise would impede the movements around the hips and loins, and drawing over this a girdle of leather studded with metal beads, rings, etc. Thus an exposed and vulnerable part of the body was sufficiently protected. What is the Christian soldier's girdle? He must gather up all the powers of his mind into decision; the decision of a sincere and conscious trust in Jesus. "I do trust Jesus," "I will fight for him;" thus the girdle clasps. 2. The breast-plate. What part of the body would this cover? What is the breast-plate? The righteousness here spoken of is the conscientious resolve to do the right and nothing but the right. A conscience wounded by wrong-doing turns a man into a coward, Rom. vi. 18. 3. The shoes.—Soldiers wore sandals, with thick soles covered with nails; so covered, the feet were comfortable and safe. The soldier could plant his feet firmly or move with agility. What do these shoes represent? This peace is with God, and in one's heart, Rom. v. 1, viii. 31, 38. This peace gives a Christian firm foothold; he is prepared to stand or move as the exigency of the conflict may demand. He that is in peace will fight for peace. 4. The shield.—This part of a soldier's armour measured 4½ feet long and 2½ feet broad. It therefore covered his whole person. What does this shield represent? Faith covers and defends the Christian. It brings salvation down (Ephes. ii. 8), obtains forgiveness (ch. i. 7), affords constant access to God (ch. iii. 12), is accompanied by the witness of the Spirit (ch. i. 13, 14). Compare Rom. viii. 14-16, 31-39. Behind that shield the soldier fights, feeling himself a child and heir of God. Old warriors painted or engraved their shields with a device—a red cross; a heart; a falcon. As all faith acts through a crucified Redeemer, so we sing—

"What though a thousand hosts engage,  
A thousand worlds, my soul to shake?  
I have a shield that quell their rage,  
And drive the ungod armies back."  
Portray'd it bears a bleeding Lamb;  
I dare believe in Jesus' Name.—Hymn 260.

Against what weapons is this shield efficacious? These "fiery" darts were made of reeds, with a slit near the head, in which was dipped in pitch was inserted. This was fired at the moment of discharge, and aggravated the pain and danger of any wound made by the spear. The "wicked" one is Satan or one of his helpers; his "fiery darts" are temptations which set the mind or emotions on fire with evil desires. Such temptations strike

against the uplifted shield of faith; their points are broken and their fiery mischief falls harmless at the true soldier's feet. We have nearly finished with the armour. We have the hips protected by the breast-plate; the chest by the breast-plate; the whole person by the shield. One part still needs protection. What? 5. The helmet. 1 Thess. v. 7. "That which adorns and protects the Christian, which enables him to hold up his head with confidence and joy, is the fact that he is saved." Now our soldier is well protected by his armour, but he must take care of himself and inflict some damage on the foe. What must we give him now? 6. The sword.—What is it? The Christian only needs one weapon of attack—the Word of God. The Holy Spirit teaches him the use of it, and Jesus Himself has given us the best instance of sword exercise, Rom. i. 16; Heb. iv. 12; Matt. iv. 4, 7, 10. You have now before you the picture of the Christian soldier ready for the conflict of life, looking for the crown. Notice that he could not spare one piece of armour, or the rest would be useless. So you must "put on the whole armour of God"—every piece of it. The soldier needs something more, or he will be badly prepared for the conflict. It is—

III. The Soldier's Spirit.—v. 10, 18-20. It is in vain for a soldier to have the best weapons, if he have a coward's heart. If the Christian soldier depends upon his own strength of will and power of control, he will be smitten with sudden cowardice when he feels how easily the "fiery darts" wound him, and he will turn and fly. From whom? Compare Phil. iv. 13; 1 Tim. i. 12; 2 Tim. iv. 17, ii. 1; Romans iv. 20; Heb. xi. 34. But how is the strength from God to be obtained? verse 18. The soldier must pray when he puts on the armour, when he stands on guard, when an attack approaches, when he is in the conflict, when there is a pause in the fight, when the conflict is renewed: "pray always."

"Satan trembles when he sees  
The weakest saint upon his knees."  
God grant that every student of this Lesson may be a "good soldier of Jesus Christ."

LIGHT ON THE GOLDEN TEXT.  
Eph. vi. 11.—"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."  
As the armour is needed, so it is provided. God does not set His soldiers in the post of danger, and leave them to find their own equipments. For every assailable point, he makes ready a perfect defence. God gives the armour. It is for us to put it on. And it must all be put on, according to the inventory of God's harness which this chapter gives. Many fall sorely wounded—some unto death—who have said: "To-day I shall not need this or that part of the armour." The Lord provides nothing that is needless; and any day may be "the evil day" of fierce attack and deadly strife. Take and wear all the Divine equipment, whether the enemy be in sight or not; and then, come war or quiet, you shall be found standing where the Captain of your salvation has posted you.—G. S. Rowe.

THE CHRISTIAN'S ARMOUR.  
Eph. vi. 11.—"Put on the whole armour of God."  
I. The Soldier's Armour.—What is armour? It was the outer dress of a soldier in days long past, and his weapons, or the things with which he fought. It was made of iron, or brass, or other metal, so as to keep the wearer safe while fighting. He wore a coat of mail to protect his arms and shoulders and body. On his head was a helmet, to keep it from the cut of a sword or the thrust of a spear. On his legs were greaves of brass, and his feet were strongly shod, to keep them safe and to help him to stand firm in the fight. And on his arm was a shield, which he could put before his face, or any part in danger, to catch the arrows or to ward off the blow of the enemy. But all this was of use to defend him only. He did not fight his foe with them. For this he had a sword always, and sometimes a spear, as well as a bow and arrows. But this is not the armour spoken of in our verse. It only helps us to understand.

II. The Armour of God.—For a coat of mail we must have truth and righteousness. Now this is something which is not put on the body, but it is in the heart; yet it shows itself in the words and in the life. But can these protect us from harm? Yes, for it is in which brings us into danger. To be true in word and deed, to have the truth of God's word in the soul, and ever to do what is right, is the best way by which to keep off all harm. And the other armour is like it. For the "helmet" of peace; the calm quiet peace which the knowledge of what Jesus has done for us will bring. How safely we may stand with that in the heart! For a shield there is faith, the belief and trust in God's love and power to help. For a helmet, salvation. What harm can come when that is given? For a sword, the "Word of God." Surely there is no armour like this. But to be of use,—

III. The Armour Must be Worn.—It cannot save unless it is "put on." It is not the having but the using which helps the soldier to get the victory. Now pray that you may have this "armour of God." It is for all who need, and who seek it. Little children may begin to have it, and to learn to use it. Pray too, that you may know how to use it. It cannot be bought, but the Lord Jesus will listen to the prayer of the youngest, and as life goes on will teach him how to use this armour for his safety.

SECTION VI.—QUESTION XII.  
Q. Where is this further explanation and enforcement given in particular?  
A. The law of God is further explained and enforced, and its principles applied to various duties and cases, particularly in our Lord's Sermon on the Mount, and His discourses at other times, when He explains the spiritual and extensive meaning of the moral law, and enjoins the observance upon all His disciples to the end of time.

Inscribed to the memory of my darling child HATTIE TUTTLE who entered into life January 20th, 1879 in the 16th year of her age; by her deeply stricken Father. Gone from the scenes of this mortal life! Gone from its turmoil and its strife. Child of my love! ah! where hast thou gone?

Say to what sphere hath thy spirit flown? Lovely and pleasant! thy voice to me Was sweeter than seraphim songs could be. Oh! is that voice now blending on high, With the great chorus of saints in the sky? Lovely thy features as some fairy scene, Blooming with flowers mid the water's sheen. Oh! have those features to angels above, All the same sweetness and rapture of love! Then they enjoy her as much as did I. Then she gives pleasure to comrades on high. And they in turn smile on her with sweet joy.

As kindred on earth in some happy employ. Where oft to sweet bowers of amarynth fair, In love's close embrace they together repair: Singing, and talking, and praising, the while Cheered by a Father's ineffable smile! Oh! happy companions! Oh happy employ! Ye taste of the banquet that never can cloy! Ye drink of the River of pleasure unknown Flowing eternally fresh from the throne! Your's is the city! the Mansion above! Your's is Heaven of Jesus' love. Your's is the crown of life in the sky. Your's to tread the broad pavement on high! Or stooping down earthward 'your former abode. It is yours to help us to climb up to God.

A SHORT LETTER FROM G. O. H.  
Dear Bro Currie, Permit me to call the Editor's attention to the unpleasant fact, that there have been in the past, and up to the present, too many typographical errors in the Wesleyan. Your correspondents who take special care to write plainly are often grieved to see their communications sadly disfigured by the Press.

The writer wants you to take kindly this gentle hint, now in the beginning of your editorial career. I do not call them sins of omission,—it is the good that is left out—but errors peculiar to men whose eyesight is beginning to fail. A week or two ago I said in my letter from this place, that this—(removal time) was a peculiar time in Methodism, your printer made me say, a precious time. Had I said peculiar editor, I would not have been surprised at the substitution of the word precious. And when I spake of the first-fruits of the people's liberality the printer made it first prints. Now there were some prints of butter on that well-spread table, but that was not the meaning.

Well, I suppose there would not be so many errors in the world were it not for the fact that there is a devil. This personage, I am aware, sometimes gets into the pulpit, but he is always regarded as an intruder, there. But the Printing Establishment, recognizes and employs one. "Humanum est errare." Burlington July 22, 1879.

NOTE.—The Editor thinks "G. O. H." for his pleasant letter, and its kind suggestions. Sunny paragraphs are sometimes as pleasant as sunny skies. With most writers thought runs faster than the pen. It is not an unusual thing for a writer, who thinks rapidly, to omit a letter or a word, in his compositions. Bro. "G. O. H." in the first paragraph of the foregoing article, left a letter out of the word "unpleasant," and a letter out of the word "Wesleyan." In the last paragraph he omitted one or more words between the words "an" and "intruder." The printer in this instance, as in other similar cases, must guess at something with which to fill up the obvious gap. The printer has in the paragraph referred to, inserted the word "an" which is the simplest way of giving completeness to the sentence. But it is possible, for ought that we know, that Brother "G. O. H." may have intended to characterize the personage of whom he spoke as "a wicked and mischievous intruder," or as "an impertinent and irrepressible intruder," or by some other phraseology. Many persons do not know what good people printers, proof-readers, and editors are, inasmuch as they, sometimes bear the burdens and sins of others, even when others know it not.

LADY JANE GREY'S LAST HOURS.  
She did not wish to die—at seventeen no one wants to die—but death, in her present adverse state, appeared as a benign angel, rather than a messenger of gloom and wrath. Racked with anguish at the shameful apostasy of Northumberland to Romanism just before he was executed, she cried out in holy wrath "Like as his life was wicked, so was his end. I pray God that neither I nor friend of mine die so." And kindling with renewed fervor she added, "Should I, who am so young and in my few years, forsake my faith for love of life? Nay, God forbid; and much more he should not, whose fatal course, though he had lived for years, could not long have continued. But life is sweet."  
"God be merciful to us!"  
She had fears also lest Dudley might prove equally false, and was cruelly denied a last interview with him; yet hearing the rumble, and seeing the cart that contained poor Guildford's body, from her window, she rose to greet the corpse as it passed by. Tormented by the priests sent over by Mary to the Tower, who forced their way into her prison, and would not leave it again, in their coarse zeal for her conversion; weary even of the more lenient Feckenham, whose bigotry fell beneath the sweet voice and patience of this young polemic; exhausted by her last masterly controversy

with the cruel, fanatic, Bishop Gardiner, and above all grieving over the father whose love for her had brought his wise head within reach of the fatal axe, can we who read wonder at the spirit manifest in this last tender note which she addressed to the Duke of Suffolk in these words?—

"Thus, good father, I have opened unto you the state wherein I stand. My death is at hand; to you, perhaps, it may seem woeful, yet to me there is nothing can be more welcome than from this vale of misery to aspire to that heavenly throne, with Christ my Saviour, in whose steadfast faith (if it may be lawful for the daughter to so write to the father) the Lord continue to keep you, so at last we may meet in heaven."

Four of her Latin epistles were written in prison, three to Bullinger and one to her sister Katharine, in the then called Martin Tower, now the Jewel Tower, Lady Jane having been removed thence from the damp, sepulchral Brick Tower for greater airiness and comfort. The last, composed the night preceding her execution, on a blank leaf of her Greek Testament to her sister Lady Katharine, sad heiress of all Jane's rights and miseries, reads thus:—

"I have sent you, good sister Kate, a book, which, although it be not outwardly rimmed with gold, yet inwardly is more worth than precious stones. It is the book, dear sister, of the law of the Lord; his testament and last will to us wretches, that shall lead you to eternal joy."

This sacred book she gave to her gentlewoman, Elizabeth Tyner, praying her after she was dead, to deliver it to Lady Katharine, as the last and best token of her love.

On the fatal morning of February 9, 1553, dressed with extreme care in a black velvet gown, Lady Jane came forth from her prison, a prayer-book in her hand, a heavenly smile on her face, a tender light in her gray eyes. She walked modestly across the green, passed the files of soldiers, mounted the scaffold, and then, turning her beautiful face toward the spectators, calmly said:

"Good people, I am come hither to die. The fact against the queen's highness was unlawful, but touching the procurement and desire thereof by me, or on my behalf, I will wash myself guiltless thereof, and deliver to my God a soul as pure from such trespass as it is innocent from injustice; but only for that I consented to the thing I was informed unto, constraint making the law believe that which I never understood."

She paused as if to put away from her the world, then she added:

"I pray you all, good Christian people, to bear me witness that I die a good Christian woman, and that I look to be saved by no other means than the mercy of God, in the merits of the blood of his only Son, our Lord Jesus Christ. And now, good people, while I am alive I pray you to assist me with your prayers."

Kneeling down, she said to Feckenham, the only divine whom Mary would allow to come near her:

"Shall I say this psalm?"  
The prelate answered, "Yes."

On which she repeated in a clear voice the noble psalm: "Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away with mine offences."  
When she had come to the last line, she rose on her feet, took off her gloves and kerchief, which she gave to her gentlewoman. The Book of Psalms she gave to Thomas Brydges, the lieutenant's deputy, in which she had written these lines: "Call upon God to incline your heart to his laws, to quicken you in his way, and not to take the word of truth utterly out of your mouth."

Then she untied her gown and took off her bridal gear; the headman offered to assist her, but she put his hands gently aside, and drew a white kerchief around her eyes. She whispered in his ear a few soft words of pity and pardon as the figure of the veiled executioner sank at her feet and begged forgiveness. In a distinct voice she said to the executioner, "Pray, despatch me quickly." Being blinded and unable to see the block on which to lay her young head, she was seen to feel about with her hands, and was heard to say, confused, "Oh, what shall I do? Where is it?" The guard and Feckenham led her to the right place, and as she laid her noble head upon the fatal block, before the death stroke could reach her, the sweet lips were heard to murmur, "Lord, into thy hand I commend my spirit." With these divine words, the soul of Lady Jane Grey passed into its everlasting rest, and the fairest, wisest head in all the English realm fell from under the gleaming axe.—National Repository for August.

Miss Rice, the daughter of the Rev. Dr. Rice, of Springfield, Mass., was graduated at Wesleyan University, Middletown, this year, leading her class, composed chiefly of young men.

QUIET LIVES.

Christ's lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God and go to their business or their household work. And all day long as they toil they drop gentle words from their lips, and scatter little seeds of kindness about them; and to-morrow flowers from the garden of God spring up in the dusty streets of earth, and along the hard paths of toil on which their feet tread. More than once in the Scripture the lives of God's people in this world are compared in their influence to the dew. There may be other points of analogy, but specially noteworthy is the quiet manner in which the dew performs its ministry. It falls silently and imperceptibly. It makes no noise. No one hears it dropping. It chooses the darkness of the night when men are sleeping, and when no man can witness its beautiful work. It covers the leaves with clusters of pearls. It steals into the bosom of the flowers and leaves a new cupful of sweetness there. It pours itself down among the roots of the grasses and tender herbs and plants. And in the morning there is fresh beauty everywhere. The fields look greener, the gardens are more fragrant, all life glows and sparkles with new splendor. And is there no lesson here as to the manner in which we should seek to do good in this world? Should we not scatter blessings so silently that no one shall know what hand dropped them? The whole spirit of the gospel teaches this. "When thou doest thy aims, let not thy left hand know what thy right hand doeth, that thy aims may be in secret." We are not to seek praise of men. We are not to do good deeds to receive rewards from men. We are not to sound trumpet or announce our good deeds from the housetop.—Dr. Bushnell.

WHAT IS IN THINE HAND?  
All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman—alone, a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod, cut out of a thicket, the mere crab-stick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said:

"What is that in thy hand? With this rod, with this stick, thou shalt save Israel." And so it proved.  
"What is that in thine hand, Shamgar?"  
"An ox-goad, with which I urge my lazy beasts."  
"Use it for good;" and Shamgar's ox-goad defeats the Philistines.

"What is in thine hand, David?"  
"My sling, with which I keep the wolves from the sheep." Yet with that sling he slew Goliath, whom an army dared not meet.  
"What is that in thine hand, disciple?"  
"Nothing but five barley loaves and two small fishes."  
"Bring them to Me—give them to God; and the multitude is fed."  
"What is in thine hand, poor widow?"  
"Only two mites."  
"Give them to God; and behold! the fame of your riches fills the world."  
"What hast thou, weeping woman?"  
"An alabaster box of ointment."  
"Give it to God; break it, and pour it upon the Saviour's head, and its sweet perfume is a fragrance in the church till now."  
"What hast thou, Dorcas?"  
"My needle."  
"Use it for God; and those coats and garments keep multiplying, and are clothing the naked still."

You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, or a student, or a sewing-woman. God wants each of you to serve Him where you are. You have your business; use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages; preach Jesus to your clerks, not by a long face, but by being like Him—doing good. Use your profits for God, feeding the hungry, clothed the naked, visiting the sick, comforting the wretched, spreading the gospel far and wide. What a field you have to glorify God in, just where you are! If you have nothing, use your tools for him; He can glorify Himself with them as easily as He could with a shepherd's stick, an ox-goad, a sling, or two mites.

A poor girl who had nothing but a sewing machine used it to aid a feeble church. All her earnings above her needs were given toward building a house of worship, and in a year she paid more than others a hundred times richer than she. So you can do, if you will. Think of the widow with her two mites, the woman with the alabaster box, and Dorcas and her garments. You do as much and have a great reward.—The Bible Student.

A BEAU

How few men have a conception of their nature, of their creation, only as creatures merely with a mental faculty and expecting the narrow of. They forget that all written, as are earthly, with all its page is crumbling in scarcely desecrated excepting as it of another prudent or his plans with future and end has so blinded debased the aff fail to invest s-fancied perfect that the attain the desires and immortal spirit know of them of the earth, vain to chain its native state and its purity changed, if a prisoner here, will, to range a rial universe, ed from the ar finding a sing has no resting-God.

The Irish truly conservative Belfast has de-157, to complete vote of 313 to 2 struments to be The Assembly since of 1875 music, and dis-Bringing the law-gations and re-semblely.

Methodist returns, just Wesleyan (Chap 377,589 count 3,287 during the candidates for t-

NIAGARA NOVO market of the ca at this junction Rivers in Russia drops of years. Europe and Asia for trade. Cost Persian meet the with every vari mankind emple grindstones, tea and fabrics, and cines. J. C. A remedies from A an elegant Baza self might som known and take well as the pain an effectual anti prevail in the d well as the but s continent.—Linc

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QUIET LIVES.

Christ's lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God and go to their business or their household work. And all day long as they toil they drop gentle words from their lips, and scatter little seeds of kindness about them; and to-morrow flowers from the garden of God spring up in the dusty streets of earth, and along the hard paths of toil on which their feet tread. More than once in the Scripture the lives of God's people in this world are compared in their influence to the dew. There may be other points of analogy, but specially noteworthy is the quiet manner in which the dew performs its ministry. It falls silently and imperceptibly. It makes no noise. No one hears it dropping. It chooses the darkness of the night when men are sleeping, and when no man can witness its beautiful work. It covers the leaves with clusters of pearls. It steals into the bosom of the flowers and leaves a new cupful of sweetness there. It pours itself down among the roots of the grasses and tender herbs and plants. And in the morning there is fresh beauty everywhere. The fields look greener, the gardens are more fragrant, all life glows and sparkles with new splendor. And is there no lesson here as to the manner in which we should seek to do good in this world? Should we not scatter blessings so silently that no one shall know what hand dropped them? The whole spirit of the gospel teaches this. "When thou doest thy aims, let not thy left hand know what thy right hand doeth, that thy aims may be in secret." We are not to seek praise of men. We are not to do good deeds to receive rewards from men. We are not to sound trumpet or announce our good deeds from the housetop.—Dr. Bushnell.

WHAT IS IN THINE HAND?

All great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman—alone, a stranger, owning not a lamb that he watched. He had nothing but his shepherd's rod, cut out of a thicket, the mere crab-stick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said:

"What is that in thy hand? With this rod, with this stick, thou shalt save Israel." And so it proved.  
"What is that in thine hand, Shamgar?"  
"An ox-goad, with which I urge my lazy beasts."  
"Use it for good;" and Shamgar's ox-goad defeats the Philistines.  
"What is in thine hand, David?"  
"My sling, with which I keep the wolves from the sheep." Yet with that sling he slew Goliath, whom an army dared not meet.  
"What is that in thine hand, disciple?"  
"Nothing but five barley loaves and two small fishes."  
"Bring them to Me—give them to God; and the multitude is fed."  
"What is in thine hand, poor widow?"  
"Only two mites."  
"Give them to God; and behold! the fame of your riches fills the world."  
"What hast thou, weeping woman?"  
"An alabaster box of ointment."  
"Give it to God; break it, and pour it upon the Saviour's head, and its sweet perfume is a fragrance in the church till now."  
"What hast thou, Dorcas?"  
"My needle."  
"Use it for God; and those coats and garments keep multiplying, and are clothing the naked still."  
"You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, or a student, or a sewing-woman. God wants each of you to serve Him where you are. You have your business; use it for God. Order it in a godly manner. Do not allow any wickedness in it. Give godly wages; preach Jesus to your clerks, not by a long face, but by being like Him—doing good. Use your profits for God, feeding the hungry, clothing the naked, visiting the sick, comforting the wretched, spreading the gospel far and wide. What a field you have to glorify God in, just where you are! If you have nothing, use your tools for Him; He can glorify Himself with them as easily as He could with a shepherd's stick, an ox-goad, a sling, or two mites.

A poor girl who had nothing but a sewing machine used it to aid a feeble church. All her earnings above her needs were given toward building a house of worship, and in a year she paid more than others a hundred times richer than she. So you can do, if you will. Think of the widow with her two mites, the woman with the alabaster box, and Dorcas and her garments. You do as much and have a great reward.—The Bible Student.

A BEAUTIFUL THOUGHT.

How few men seem to have formed a conception of the original dignity of their nature, or the exalted design of their creation. Regarding themselves only as creatures of time, endowed merely with animal passion and intellectual faculties, their projects, aims and expectations are circumscribed by the narrow outline of human life—They forget that instability and decay are written, as with a sunbeam, upon all earthly objects—that this world, with all its pageantry, pomp and power is crumbling into dust—that this life is, scarcely deserving of a single thought excepting as it forms the introduction, of another and that He alone acts a prudent or rational part, who frames his plans with direct reference to that future and endless state of being. Sin has so blinded the understanding and debased the affections, that men never fail to invest some temporal good with fancied perfection, and idly imagine that the attainment of it would satisfy the desires and fill the capacities of the immortal spirit! How little do they know of themselves! The soul is not of the earth, and they will strive in vain to chain it to the dust. Though its native strength has been impaired, and its purity tarnished, and its "glory changed," it will not always be as a prisoner here. Send it forth, if you will, to range through the whole material universe, and like the dove dismissed from the ark, it will return without finding a single place of rest—for it has no resting-place but the bosom of God.

The Irish Presbyterian Church is truly conservative. The Assembly at Belfast has declined, by a vote 225 to 157, to compile a hymn-book, and by a vote of 313 to 238 to permit musical instruments to be used in divine worship. The Assembly reaffirmed the deliverance of 1873 against instrumental music, and directed the Presbyteries to bring the law before offending congregations and report to the next Assembly.

METHODIST CHURCH.—The statistical returns, just printed, of the British Wesleyan Church show that it has 377,589 communicants, a decrease of 3,287 during the year. There are 144 candidates for the ministry.

NINE NOVGOROD FAIR.—The great market of the eastern world has been held at this junction of the Volga and Olga Rivers in Russia, every summer for hundreds of years. Here the nations of Europe and Asia meet with their products for trade. Cossack, Chinese, Turk and Persian meet the German and the Greek, with every variety of merchandise that mankind employs, from sapphires to grindstones, tea, opium, fur, food, tools and fabrics, and last but not least, medicines. J. C. Ayer & Co.'s celebrated remedies from America were displayed in an elegant Bazaar, where the Doctor himself might sometimes be seen. They are known and taken on steppes of Asia as well as the prairies of the West, and are an effectual antidote for the diseases that prevail in the courts of the North as well as the huts and cabins of the western continent.—Lincoln (Ill.) Times.

ON TO THE TOBACCO.—As an instance of the earnestness which actuated the people who allied their names to the petition to the Government to assist them in settling upon the Crown Lands at the Tobique, it is only necessary to state that during the last month a large number of men, regardless of want and aid from the Government in the matter, have proceeded to the Tobique lands and taken up grants. The number here referred to amounts to about one hundred persons, and between to-day and Tuesday next, another party of about twenty-five men will proceed thither also for the same purpose. Those men take the right view of the situation; they consider it is better to make an effort to keep themselves from becoming the recipients of charity by making a home for themselves in the wilderness, where they will not be subject to the expense of rent and fuel, and where they will only need provision and clothing to keep them for the first year. They calculate that they can support their families the first year for not more than \$50 in each case; while, if they stayed in the city, they would only have to face distress and starvation, and be no better at the end of the winter, besides being largely in debt.

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"NEVER GIVE UP" is a little work by Rev. Robt. Wilson, one of the most talented of provincial writers. The boys' career, etc., are all told in a very realistic manner, and so interspersed with bits of local history and descriptive notes of local scenery as to render the work highly interesting to the Maritime reading public.—Sackville Post.

"NEVER GIVE UP." It is quite interesting, and our readers will find in its eighteen chapters more good reading than in many more pretentious works.—St. John Star.

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H. R. STEVENS.—Dear Sir,—From exposure I took sick about nine years ago with Rheumatic Fever, from which I suffered about four months. When I recovered from the fever I found myself suffering with pain in my side and constipation which brought on the piles. I consulted a physician, and paid him over \$200 for sending me all the while I was gradually growing worse. Then one physician after another was employed, until seven of the best physicians of Boston had taken my case in hand.

On consultation between several of the leading physicians, they concluded my complaint was asthma and general debility. I had great difficulty in breathing, and an inhaler was required to afford me breath. Through the treatment of one physician I took from 15 to 100 boxes of calomel pills, and faithfully tried all the medicine that each physician prescribed. From my young sickness, and the vast amount of medicine used to overcome the great pain, my kidneys became badly affected, and I suffered a constant pain in the small of my back, with great difficulty in passing my urine.

One physician said I was diseased all through my system, and he regretted that he could give me no hope for health. My sufferings from indigestion were so great that it was impossible to keep any food in my stomach, and the whole nature of my food was broken from natural.

I also took a prescription from a celebrated English physician, who said my trouble was Brucella and Dyspepsia. I took 12 bottles of medicine especially prepared for Dyspepsia, and I received a great deal of medicine from the same source. I have taken Sarsaparilla and you could count the bottles by the dozen, and indeed I had never been able to do for four years; indeed, I obtained more substantial benefit from the first bottle than from all the other medicines which I had taken. I kept on improving, and kept on bettering myself, until I was perfectly cured, and able to do my daily duty, and had lost my food sleep will at night, and I am now 40 years of age, and I have never been in bed since I was taken with the disease, and I have never had any of the symptoms of the disease since I was cured.

I have taken a great deal of medicine, and I have been cured of my disease, and I have never been in bed since I was taken with the disease, and I have never had any of the symptoms of the disease since I was cured.

EGENE E. SULLIVAN, 577 Atlantic St., Boston, Mass.

Then personally appeared the above named Eugene E. Sullivan, and made oath that the foregoing statement is true, before me.

ROSE B. BOWEN, Justice of the Peace.

VEGETINE.

Further Proof. Facts Will Tell. H. R. STEVENS, Esq., Corporation, N. H., Aug. 1, 1878.

Dear Sir,—Allow me to say a word in favor of VEGETINE. During the past year I have suffered from a complication of diseases. I lay in bed from the 1st of November until the middle of the following June, and on an average did not get up two hours a week; I had eight of the best physicians in the state, but got no help, and continued to grow worse. They agreed that I had chronic disease, phthisis, pyæmia, and kidney complaint, and could never be any better. I was reduced to weight 50 pounds, which is much for a man naturally thin.

In June, finding I was falling under the treatment of the physicians, I commenced the use of VEGETINE through the earnest persuasion of friends, and I am happy to state, with good reason, that I have gained ten pounds weight, and can sit up all day, walk half a mile and ride six.

I am greatly encouraged, and shall continue using the VEGETINE. I can refer to any poor man, but for the truth of this statement I refer to any man in Godstown or vicinity.

Yours very truly, A. J. BURBECK.

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H. PICKARD. July 21, 1879.

All letters relating to the business of either the Book Room or the Wesleyan Newspaper Office, and all remittances of money for the Wesleyan as well as for the Book Room, should be addressed to the Book Steward and not to the Editor.

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RECEIPTS for "WESLEYAN"

FOR THE WEEK ENDING JULY 30, 1879. Obadiah Troop 2, William Colter 2, Robt. Woodworth 2, Rev. J. Cassidy, Matthew Fisher 2, Miss Lizzie Robertson 2, L. L. Beer, Esq. 2, R. C. Weldon 2, Per Rev. D. D. Currie, John McFadden 2, Geo. McQuinn 1.50. \$3.50

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A Fresh Supply of STATIONERY for Sale Cheap, wholesale and retail. ALSO "The Discipline of the Methodist Church of Canada." Boards 60c, limp covers 90c. Copies ordered during the past three weeks will now be forwarded immediately. July 30th, 1879.

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The books in this List are well worth the attention of readers. Many of them are only slightly soiled. The figures in the first column represent the original price of the books, a number of which were marked when books were sold at a cheaper rate than at present. The prices in the second column are those at which we offer them now. From these and from others not named in the list one or two good Sabbath School Libraries could be supplied. When sending orders please refer to this Advertisement.

Table listing various books and their prices, including 'Rock of Ages', 'The Patriarchal Age', 'Gadsby's Travels in the East', etc.

MARRIED

On Tuesday evening July 15th, at the residence of the bride's Father by the Rev. John Gibson, Wes. M., Brother-in-law of the Bride the Rev. Anthony Hill, of Trinity, to Harriet Sophia, youngest daughter of the Honble. John Burke, Carleton.

At the Port La Four Parsonage, Greenhill, by the Rev. R. McArthur, Captain Henry Nickerson, of Port Clyde, to Jennina, daughter of Mr. Enoch Smith, Cape Negro.

At the Methodist Parsonage, Bathurst, N.B., July 22nd, by the Rev. J. Howie, brother-in-law of the bride, Henry Paxton Baird, druggist of Woodstock, to Jessie, youngest daughter of the late John Cooper, of St. John's Newfoundland.

By the Rev. James Buckley, on the 24th July, at Guysboro, Mr. Stephen Beyanson, of Goshen, Guysboro, to Mrs. Elizabeth Worth, of the Old Road Country, Guysboro.

DIED

At Nicolsville, Kings Co., in the 75th year of her age, Lucy widow of the late William R. Nicolas. For over 40 years she had been a zealous worker in the Lord's vineyard in connection with the Methodist Church. Her end was peace.

At Moncton, on the 19th inst., Robt. Price, infant child of Walton and Maria Sutcliffe, aged one year and five months.

On Sunday evening, the 27th ult., W. J. Coleman, Jr., in his 36th year.

In Charlottetown, P. E. I., July 9, at the residence of Mr. Thomas Smith, Great George Street, of heart disease, trusting in the merits of her Redeemer, Elizabeth Cumming, the beloved wife of Mr. Kenneth Forbes, of New Glasgow, N. S., aged 28 years.

At Indiantown, St. John, N.B., on the 27th inst. Miss Ann Kennedy, in the 94th year of her age. She was a descendant of the Loyalists, was born in Fredericton and has been a consistent member of the Methodist Church for 60 years. She has fallen asleep in Jesus.

At his residence, Brindley street, St. John, N.B., on Monday, 28th inst., after a brief illness, in his 72nd year, Mr. John Dunlop, a native of Coleraine, Ireland, and for 48 years a resident of New Brunswick.

At Holderville, Kings County, N.B., in the 87th year of her age, after a lingering illness, which she bore with Christian resignation, Mrs. Lucy, widow of the late William Kimble.

At Holderville, Kings County, N.B., on the 26th inst., David W. F., second son of David and Prudence Middleton, aged 9 years.

At the residence of her son-in-law, St. Stephen, N.B., on the 25th inst., Agnes Sedgewick, aged 88 years, beloved wife of Thomas Main, both of St. John, N.B.

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YARMOUTH DISTRICT. THE YEARLY FINANCIAL DISTRICT MEETING will be held at MILTON, on Wednesday 13th August, at 10 a.m.

A Public Service of Testimony, Prayer, and Praise, will be held in Wesley Church on Wednesday evening, and in Providence Church on Thursday evening, 14th at 8 o'clock. All the ministers may be expected to take part in these Social Meetings.

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Rev. H. PIC Rev. D. N VOL. XX

In Halifax opportunity of the Scotch only the Ath whole country many respect center. It is from morning can walk its vine of the life. It is the all others, my Messrs. For have come in 6 im. Young m them, real shot es of familiar B sitions, and the same work in street corners. has less strand don, but is exce the sermons ar out. The pasto Giles' Church, sermon on the el which had none visions, and was Guthrie stand, such an unimpa wonder was that hear with any in thing strikes all ca here in the pul ple come to hear is the gospel. T care who is to pr his theme; but t for the reason that have little curios when Dr. Lees wa barrel pulpit, wit about him, and re manuscript, there tention to every w word of the sermo way into the heart, as a treasure into the battle-fields. was a grand one, an ed it the people t His prayers were ble. They had skillfully built fra tions of the soul to the near Tr ly have climbed aga over the cobble st. Canonic and St. the inspiration of s

Principal Carny Scotch theologian preacher withal, to preach in a dist and so we throng church. It was a in the rear of a larg ventilated. Carny's fresh looking man, ing and working to gray hairs. He has accent which in Scot In fact, I have read many times in Irela England, that we An a peculiar accent that identified in any par islands. The sermon contemporaneous only in been prepared with methodically arrang with great earnest whole body of divinity full of fiber, and th taking firm hold of the memory. It was sen ence with earnestness, there was a feeling the richer and stronger for soul had said richly a noticed that the pro part of his sermon w went over his entire a close, just as Sidney S to deal with his assa. have an opportunity to h year, when he goes ov to participate in the Pa Council. Dr. Hastin

LONDON: PUBLISHED BY SPURGEON & CO., 1, ABINGDON STREET, LONDON, E.C. 4. Just twenty-two years ago more important and a long trial before his long since taught his won. He had a vision the press, and a popu on, and all the clu popular favor. By n now no one doubts i