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Christian Messenger. HALIFAX, N. S., AUG. 7, 1872.

THE TEACHER. BIBLE LESSONS FOR 1872. STUDIES IN THE EPISTLES.

SUNDAY, August 11th, 1872. Love fulfilling the Law.—Rom. xiii. 8-14.

GOLDEN TEXT.—For all the law is fulfilled in one word even in this, Thou shalt love thy neighbour as thyself, James v. 14.

SCRIPTURE SELECTION.—Matt. xix. 16-30.

SUMMARY.—The unbeliever can never fulfil God's law. He who has become a new creature and loves God and his neighbour, is alone able to render such obedience as is acceptable to God.

ANALYSIS.—The commands referring to the outward conduct, vs. 9. A comment on the law of love, vs. 10. An argument to compel attention to this law, vs. 11. An exhortation to act in accordance with the facts stated, vs. 12-14.

EXPOSITION.—Verse 8.—In the preceding verses the apostle had spoken of duties which our various external relations bring. In the seventh verse he enjoins the payment of debts. Among these he puts "tribute," "custom," "fear," "honor." He then makes the broad command, "owe no man anything." The idea is not, I think, that one should never be "in debt," according to the usual meaning of the word. That is a literalism which is contrary to the genius of Scripture; and such a command would, if complied with, make business almost impossible. But it does mean that one is not to disregard his various obligations, is not to refuse the payment of any kind of a debt, or in any way try to evade it, is not to contract any kind of a debt without both the fixed purpose and the reasonable prospect of its payment, and is not to get and to keep, or to wish to get and to keep, anything whatsoever that belongs to another and not to him, but is rather to give "to each his own." These special separate external obligations one can completely meet, can square off and close up accounts; but Paul adds there is another account that can never be closed up, that is as perpetual as existence, imperishable like the soul, eternal like the law and nature of God. Other debts can be paid off. This cannot. Love as much and as long as you will, you may not for that reason cease to love. There is no less reason, no less demand, for love; hence one never discharges the debt of love. This is the reason which Paul gives, "He that loveth another has fulfilled the law." The idea is, that since love is that comprehensive duty which fulfils the law, you must ever continue under the obligation to love, because, of course, as human, you must ever continue under law.

Verse 9.—The decalogue, or "ten commandments," were regarded as a summary of the moral law. To that law there were two parts, or "tables." The first enjoined duties to God, the second duties to men. The fifth, "Honor thy father," etc., seems to form a transition from the one table to the other, because the human parent, in some sense, is to a child in place of God; and there is at least a close affinity between

reverence for God and reverence for parents. Paul here quotes only from the second table, because it suits the connection to do only this. He omits the fifth, doubtless, for the reason just given. It has been often noticed that these commands are all negative, "thou shalt not," etc. This, of course, implies the positive; for the soul is in its nature active. It must love or hate. If it do no ill, it must do good; for it must do; and there are only good and ill that it can do. "He that is not for me is against me," a fearful, sublime truth, showing that man is never becalmed, a ship which is never at rest from its course, always on the move. "If there be any other commandment," intimating that the design of the decalogue was not to name every imaginable vice, and specify every actual duty, but to give a general outline, and so indicate the right and wrong. And here the idea is, not that any duties omitted will alone be included in love, but all duties, those specified as well as others, are thus summed up. Notice that we are to love others as ourselves. Hence self-love is a duty, and must be distinguished from selfishness. We are not to love others just as in our sinfulness we love self, for we have a sinful kind of love, but to love others as we ought to love self, and as we shall love self when we truly love other. Nor does this imply that we ought to have no more in either case for self than for others, or for one more than for another. This equal love not only allows, it requires, that one respect all the special relations which exist, and treat each man with reference to them. God commits some to our own care as he does not to others, and ourselves to our own care as he does no other one. Herein he bids us do for one what we may not and must not do for another. To try to treat all men alike in all respects, would be to war against nature and God.

Verse 10.—This verse is to explain the last clause of the preceding verse. Paul says, "love works no ill to one's neighbor," i. e., it prevents one from working ill, and so fulfils the law, brings about just what the law requires. "love is the fulfilling of the law," not because the law requires no outward deeds, but because where there is love these deeds will be deeds of love.

Verse 11.—With this verse and the following compare 1 Thess. 5: 1-11. Many think the apostles taught that the second coming of Christ was to be in their generation. That they did not is clear from 2 Thess. 1. There is nothing in this passage which requires us to refer it immediately to the final coming of Christ. "Knowing the time" or opportunity, the fit season for any given act, a different word from that translated "high time" in the next clause, which only means time without reference to its nature. Christians having the gospel of Christ, and the means of grace and the Holy Spirit, as contrasted with those living before them or in other religions, were and are bound to live according to their privilege, to act as children of the light and day, and not live as though there were no God, no Christ, no Holy Spirit, no hastening eternity, no onward march of God's kingdom on earth and of the soul to the revelations of eternity.

Verse 12.—The apostles looked, as we ought to, to the future, a future of hope, of triumph for Christ, of glory to God on earth and in heaven, of speedy triumph for each Christian soul. The future belongs to the church. It is here. So with stout heart she should "put on the armor of light," for there is the "fight of faith" to be fought.

Verse 13.—How expressive the word "walk" for conduct. It is a progress in a path from a point to a place "Honesty" literally with grace, seemliness or beauty. Here the "beauty of holiness," and all other beauty is but its faint type. We sing of "that beautiful land." We don't know of what we sing, unless we know that holiness is the only absolute beauty, and makes heaven the only absolutely "beautiful land." "Rioting and drunkenness," drunken carousals—such as seem attractive to so many deluded young men—what a taste they have who see beauty in these revolts! Who endure the pains and shame and ruin that follow, just for the momentary insanity! Well does John B. Gough say that if one had first to bear the horrid consequence of drinking in order to gain the short-lived pleasure, no man would ever drink, and well does he add that no man, who till 40, has kept clear of drunkenness, regrets his life-long abstinence. Is their drunkard at forty that does not abhor himself and his drunken en-

reer? "Chambering and wantonness," licentious debauches which ruin body and soul together. This sin of licentiousness—fearfully prevalent—is an awful, a destructive sin. The teacher here must use much wisdom according to the circumstances of the class but let no false modesty keep the mouth sealed to the loss of some priceless soul.

Verse 14.—How can we do what has been required; Not in or of ourselves. A virtue separate from Christ is rootless and sapless, a mere artificial flower without fragrance and grace. Put on the Lord Jesus as a garment, and so appear in his grace and beauty. Put him on by putting him in thy heart, for so only is he put on, Christ within. This done, sinful pleasures, like those rebuked, will be abhorred and escaped.—Condensed from the Baptist Teacher.

Scripture Catechism, 61, 62. SUNDAY, Aug. 18th.—Accountability to God—Rom. xiv. 7-13.

Youths' Department.

"I'M TOO BUSY."

A merchant sat at his office-desk. Various letters were spread before him. His whole being was absorbed in the intricacies of his business.

A zealous friend of religion entered the office. "I want to interest you a little in a new effort for the cause of Christ," said the good man.

"Sir, you must excuse me," replied the merchant, "I'm too busy to attend to that subject now."

"But, sir, iniquity is on the increase among us," said his friend. "Is it? I'm sorry; but I'm too busy at present to do anything."

"When shall I call again, sir?" "I cannot tell. I'm very busy. I'm busy every day. Excuse me, sir; I wish you a good-morning."

Then, bowing the intruder out of the office, he resumed the study of his papers. The merchant had frequently repulsed the friends of humanity in this manner. No matter what the object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for anything but to make money.

But one morning, a disagreeable stranger stepped very softly by his side, laying a cold, moist hand upon his brow, and saying: "Go home with me!"

The merchant laid down his pen; his head grew dizzy; his stomach felt faint and sick; he left the counting-room, went home, and retired to his bed-chamber. His unwelcome visitor had followed him, and now took his place by the bedside, whispering, ever and anon: "You must go with me."

A cold chill settled on the merchant's heart; spectres of ships, notes, houses, and lands flitted before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visitor was Death!

"All other claimants on his attention, except the friends of Mammon, had always found a quick dismissal in the magic phrase: "I'm too busy."

Humanity, mercy, and religion had alike begged his influence, means, and attention, in vain; but when death came, the excuse was powerless: he was compelled to have leisure to die.

Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.—Christian at Work.

A NOVEL SIGHT.

City ladies and Sabbath School Teachers, what do you think of it? In my little Sabbath School at Leland, Mich, is a young lady, teacher of one of the infant classes, who lives inconveniently distant, and manifests her interest and faithfulness, by her labors and efforts, to be present, every Sabbath morning.

A lake (Carp Lake) lies between her home and the church. If she goes round, it is three miles through woods, most of the way, if across the lake, it is one and a quarter miles over the water, and one-half of a mile to walk.

Sometimes, she walks round all alone, liable to meet wicked men and Indians at every nod. Thus she comes, and thus returns, wearied and fatigued in body, but

cheerful and happy in spirit. It would make your heart ache, as you see her on a Sabbath morning come in, with flushed cheeks and wearied limbs; or to see her after meeting, start off alone to perform the same wearisome journey homeward. Sometimes, we have gone over in a boat on Saturday night, and brought her to our house, that she might not have such toil on Sabbath morning, and be sure to be there with her class.

But what I wished to say is this. Last Sabbath she was present, but came across the lake in a very small boat all alone, using the oars as well and naturally as young men could. The wind was high, and she said the waves broke over the bow of her boat, but on she came, with her "white ash breeze," and thus returned, while her father, who durst not trust himself in the small craft, trembled for her safety. I confess, that such heroism excited my admiration, and I think more than ever of the young lady whom, nearly seven years ago I baptized, and received into the church, when a young girl of about ten years. She has many difficulties to encounter, but holds on her way.

And some of our Sabbath School scholars walk six miles or more from their forest homes, to enjoy the privileges of schools and meetings, and return with glad hearts.

In our Sabbath School of about fifty, we have Americans, Canadians, Bohemians, Germans, Norwegians, Prussians, French and Irish—but all instructed in the English. May the Saviour reveal himself unto them.—Cor. Chris. Sec.

FREAK OF HONEY BEES.

Bees in our country sometimes catch the restless, emigrating spirit of the people, and start off suddenly for parts unknown. The Louisville Democrat tells the following singular story:

One of the most remarkable occurrences that has ever come to our knowledge was related to us recently. Mr. James Broil, a farmer, who resides about seven miles from the city, on the river road, has for some time past been engaged extensively in raising honey-bees, and with almost unprecedented success. He has lately rejoiced in as many as forty-five hives.

A few mornings ago, however, Mr. Broil woke up to find his bees non est. They had "lit out" between two days, leaving no trace whatever of the point or region of country to which they had so unceremoniously migrated. There was not a solitary bee left to keep his lonely watch over the forty-five hives.

As might be expected, Farmer Broil was left in considerable of a dilemma, and immediately consulted all authorities at his command in relation to the peculiar habits and freaks of the bee tribe.

After reading through many volumes, it occurred to him that some of his neighbors might be able to explain the why and the wherefore of this "bounty jumping" move on the part of his army of honey-makers. He accordingly made a "bee-line" for the residence of his nearest neighbor, to consult him on the singular problem.

To his utter surprise, he ascertained that his friend, who is also a "beeist," had met with the same loss in the same sudden manner, and was in the same perplexity as to the cause.

They at once resolved on examining the hives, and found each stand contained from sixty to seventy-five pounds of honey. The farmers in that region are all unable to account for this mysterious disappearance of their bees, and many theories have been advanced, but up to this time the problem remains unsolved.

HAD HE A MOTHER?

"How does God seem to you when you try to pray?" I asked of a Sunday-school scholar. He looked up rather sadly, and said slowly, "I never prayed."

"Never? I said wondering; "did you never try?"

"No," he answered, and a sad, hungry look came into his eyes.

I was sad too, and could only exclaim, "What a sweet lesson you have yet to learn."

Some one who heard the strange remark, asked me, "Had he a mother? She surely must have taught him 'Now I lay me, or 'Our Father.'"

Strange she did not, strange that she could allow him to say, "No one, not even my mother, ever taught me to pray." I hope there are few mothers in this gospel land, whose sons and daughter can speak thus.

them by example, so that in after life, in the great hereafter, your sons and daughters may gladly say, "My mother taught me to pray."—S. S.

THE UNIFORM SERIES FOR 1873.

The Committee appointed at Indianapolis, consisting of twelve prominent Sunday school men, have adopted the following schedule as the International Series of Lessons for 1873.

- FIRST QUARTER OF 1873. 1. The Creation.....Gen. 1: 1, 26-31. 2. In Eden.....Gen. 2: 15-25. 3. The Fall and the Promise.....Gen. 3: 1-8, 15. 4. Cain and Abel.....Gen. 4: 1-10. 5. Noah and the Ark.....Gen. 6: 13-18. 6. The Bow in the Cloud.....Gen. 9: 1-17. 7. Confusion of Tongues.....Gen. 11: 1-9. 8. The Covenant with Abram.....Gen. 15: 1-7. 9. Escape from Sodom.....Gen. 19: 15-26. 10. Trial of Abraham's Faith.....Gen. 22: 7-14. 11. Jacob and Esau.....Gen. 27: 30-40. 12. Jacob at Bethel.....Gen. 28: 10-22.

- SECOND QUARTER OF 1873. 1. The Child Jesus.....Matt. 2: 1-10. 2. The Flight into Egypt.....Matt. 2: 13-23. 3. The Baptism of Jesus.....Matt. 3: 13-17. 4. The Temptation of Jesus.....Matt. 4: 1-11. 5. The Ministry of Jesus.....Matt. 4: 17-25. 6. The Beatitudes.....Matt. 5: 1-12. 7. Teaching to Pray.....Matt. 6: 5-15. 8. The Two Foundations.....Matt. 7: 21-29. 9. Power to Forgive Sins.....Matt. 9: 1-8. 10. The Twelve Called.....Matt. 10: 1-15. 11. Jesus and John.....Matt. 11: 1-11. 12. The Gracious Call.....Matt. 11: 25-30.

- THIRD QUARTER OF 1873. 1. Parable of the Sower.....Matt. 13: 18-23. 2. Walking on the Sea.....Matt. 14: 22-33. 3. The Cross Foretold.....Matt. 16: 21-28. 4. The Transfiguration.....Matt. 17: 1-8. 5. Jesus and the Young Man.....Matt. 19: 13-22. 6. Hosanna to the Son of David.....Matt. 21: 8-16. 7. The Lord's Supper.....Matt. 26: 26-30. 8. Jesus in Gethsemane.....Matt. 26: 36-46. 9. Jesus before the High Priest.....Matt. 26: 59-68. 10. Jesus before the Governor.....Matt. 27: 11-26. 11. The Crucifixion.....Matt. 27: 45-54. 12. The Resurrection.....Matt. 28: 1-3.

- FOURTH QUARTER OF 1873. 1. Israel—The New Name.....Gen. 32: 24-30. 2. The Dreams of Joseph.....Gen. 37: 3-11. 3. Joseph Sold.....Gen. 37: 23-28. 4. The Lord with Joseph.....Gen. 39: 1-6, 20-23. 5. Joseph Exalted.....Gen. 41: 37-49. 6. The Report from Egypt.....Gen. 42: 29-38. 7. Joseph makes himself known.....Gen. 45: 1-8. 8. Joseph sends for his Father.....Gen. 45: 19-28. 9. Israel in Egypt.....Gen. 46: 1-4; 29-32. 10. Joseph and Pharaoh.....Gen. 47: 5-10. 11. Prophecy Blessing.....Gen. 48: 15, 16; 49: 8-10. 12. The Last Days of Joseph.....Gen. 50: 15-25.

The last Sunday of the quarter is left for a Review, a Selected Lesson, or the Missionary Concert.

BRITISH EMIGRATION REPORT FOR 1871.

The following from the Toronto Globe gives some items of interest respecting the immigration from Britain to the Dominion of Canada:—

This report, which comes up to the end of March, 1872, gives a large amount of interesting information in reference to the movements of the British population.

It is very noticeable how, for a good many years past, the tide of English emigration has been increasing in volume, while that from Ireland has been markedly on the decline. In 1864 the number who left England was 56,618, while last year it was 102,452. In the former year, 115,428 left Ireland, but in the latter only 11,067. The whole emigration for 1871 was 252,435, of which as many as 198,843 went to the United States. This is very much due, according to the commissioners, to the superior energy and push of the United States emigration agents.

There is nothing more unfortunate and distressing than the great disproportion in the emigration of the sexes and the consequent ever-increasing excess of the number of females in Britain over males. In ten years 2,123,235 emigrants have left the United Kingdom, and of these only 848,995 have been females giving an excess of nearly 300,000 males. This is to be regretted on every account, both for the sake of those who go and those who stay.

The proportion of those who went to America by steamers was 96 1/2 per cent. of the whole. It is a notable feature in this emigration movement that almost all the money sent back to assist friends to follow has been from Irish emigrants. In 1871 the money sent in the form of prepared passage tickets amounted to \$1,554,956. This is a large sum, and very creditable to those who sent it. From 1847 to 1871 inclusive the amount sent home by emigrants has reached the large figure of \$85,183,996. The emigration to Australia was last year less than it has been since 1847.

In 1815 the total emigration from Britain was 2,031. For many years more went to British North America than to the States, but since 1835 the preponderance has all been the other way. The total emigration since 1815 amounts to 7,266,072. To all appearances the number will relatively be still greater in coming years.