

DR. BAXTER'S CHALYBEATE in general debility, loss of appetite, palpitation of the heart, and weakness from whatever cause. There is no symptom so common in disease as weakness. Disease is Weakness.

DR. BAXTER'S CHALYBEATE in the distress felt after meals. DR. BAXTER'S CHALYBEATE in Neuralgia, and Nervous head-ache.

DR. BAXTER'S CHALYBEATE is a blood food and element and pain is only Nature's excruciating language for more healthy blood. Aug. 28.

Christian Messenger.

HALIFAX, N. S., AUG. 28, 1872.

THE TEACHER. BIBLE LESSONS FOR 1872.

STUDIES IN THE EPISTLES.

SUNDAY, September 1st, 1872. The Cross.—1 Cor. i. 18-25.

GOLDEN TEXT.—I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. Romans i. 16.

SCRIPTURE SELECTION.—Acts xvii. 16-34.

ANALYSIS.—I. Contrast between the wisdom of man and the wisdom of God. 18-21. II. The highest efforts of both Jews and Greeks not equal to the most simple of God's plans. 22, 23. III. Christ and His Cross the highest exhibition of power and wisdom.

EXPOSITION.—Verse 18.—In the previous verses the apostle Paul had shown that the work of Christ completed on the cross was for all believers, and, in vs. 17, he alludes to the great atonement, under the expression "the cross of Christ." Here he further summarizes it, and alludes to the whole gospel as "the cross." "The preaching of the cross" is evidently the atonement which reveals salvation as the effect of Christ's death. "Them that perish, denotes a class of persons in contrast with "us which are saved"—"Foolishness" or folly; not that the opinion of men is that it was foolish for Christ to die, although His death might be but that of a martyr, but foolish to suppose that there was any efficacy in His death, to change the prospects and character of those who believe in that death. There are men now who regard the doctrine of substitution as only deserving of contempt, who measure truth by the facts of science rather than by the Word of God.

The idea of the death of one person being of any avail to ward off God's righteous displeasure against others, is wisdom too profound for sinful men to receive, and they therefore regard it, as "foolishness." Added to this is the fact of Christ choosing a condition of poverty and shame. This to the proud philosopher had nothing to commend itself to Him, nor has it now, except to those who are convinced by the Spirit of God that they need just such a Saviour. Then the case is altogether changed. "To us which are saved" the cross becomes the highest wisdom and power. It has sufficient power to raise men from the precincts of hell to heaven. See Romans i. 16; John xvii. 17; Heb. iv. 12; James i. 18; 1 Peter i. 22, 23.

The term "power" may refer to the operation of that which follows the preaching of the Cross. Not only is the Cross fitted for saving men, but it is the very saving power and efficacy by which they are brought to God here, and eventually to Him in heaven.

Verse 19.—Here is a quotation from Isaiah xxix. 14. There "Ariel" or Jerusalem had exalted herself against God, and because of this he would appear to confound them, and make them see their folly. It has never been by the great amount or display of ability or even forethought, that the cross—the gospel—has had its greatest triumphs. Men may think of Christ's life and example as the great source of power in the Gospel dispensation, but this has proved of no power without the cross. If this be despised the other is

ineffectual. Men are unable to account for the wonderful effects of the cross, the only explanation is that it is the divine plan and order, we must renounce all human devices, and acknowledge the divinity in the mode of bringing salvation, as well as in the person who was offered for our sins "once for all."

Verse 20.—"Where is the wise? &c." This language calls upon the different characters who would be asked to give advice in an emergency, if they sought to effect an overthrow of some city or destroy some combination of forces. The "wise" men or Magi of early times afterwards called themselves philosophers or "lovers of wisdom."

The "Scribe," or one learned in the law and capable of writing ably on any given subject. The "disputer of this world," having the gift of utterance, and of applying logic to discover a fallacy and to overthrow an opponent.

The question "Hath not God? &c." places the whole of the foregoing aside as unequal to the task of discovering the wisdom of God as seen in the Cross. Isaiah xlv. 25.

Verse 21.—The powers of man had been fully tried without effect, and had brought forth only foolish plans for man's salvation. His wisest and most profound thoughts had resulted in the production of idol worship and had debased him physically and mentally, and so separated God from him, instead of bringing him nearer to him; then God appeared with the simple announcements of the Cross—Christ's death for the sinner—and this effects the object, notwithstanding it had been accounted foolishness. This does not show that learning is to be despised—the preaching of the cross is not foolishness it is the highest wisdom—the wisdom of God, "Them that believe." See Mark xvi. 16. A reception of this truth—faith in Christ's death—when preached and understood, is efficient to wise and simple; young and old. Preaching must not be foolish, but such as that men may perceive the truth, and heartily embrace it, then it will save them.

Verse 22.—The highest demands of Jewish wisdom were met by a miracle or a sign; but the Greeks—all who were not Jews—would be content with nothing for which a reason could not be given. How much like some people now-a-days!

Verse 23.—To both Jews and Greeks the Cross was equally objectionable. "A stumbling-block," something in the way, over which we may fall, or by which we may be turned out of the right path. Christ's death and the kind of death He died was most revolting to those who had thought that their Messiah would bring them to a condition of splendor and power. To think of being saved by "the man that was hanged" instead of by a magnificent temporal king was to them most revolting. They held that Jesus had been justly put to death for blasphemy, that he was "smitten of God." Isaiah liii. 4. The Greeks, or Gentiles, regarded the death of Christ and His resurrection as a great fable or myth, and could see no beauty in the character of Christ, or love in God's allowing such a death to befall an innocent person for man's restoration.

Verse 24.—"Called" is not here a mere invitation but an intimation that they had accepted the message. Their doing so had become effectual in making them believers. See Romans viii. 30; ix. 12; Mark ii. 17; Luke v. 32; Gal. i. 6; v. 8; Ephesians i. 4; Col. iii. 15. On such, whether Jews or Greeks a change had been effected, making them saints—the elect brethren. And the Cross had become to them the element of power, instead of a sign of weakness and folly.

Verse 25.—"The foolishness of God" The simplest things in nature are beyond man's comprehension—the formation of a leaf, a flower, the grass, surpass all our comprehension. If so, how can we expect to understand all the great facts of human redemption, and have an opinion on what or what should not be done to procure our salvation. "The weakness of God" may refer to the death of Christ—no resistance being offered to the cruelties of men in nailing Him to the Cross, and taking away His life. Mighty results follow the most trifling things. "How great a matter a little fire kindleth." Steam is first "weak as water" but it has produced marvellous changes in the world. So the gospel of Christ has effected stupendous changes in individuals and in the world. Combinations of nations have been formed against the spread of the gospel of Christ, but they have fallen and disappeared whilst the Cross has triumphed by the most

feeble instrumentalities. The arts of war are a tremendous power, but how frail against God's designs. The humble trusting disciple of Christ, with Jesus are more than a match for all the wealth and influence that can be brought against the truth.

QUESTIONS.—What may we understand by the cross? To whom is the preaching of the cross foolishness? What are the two classes of persons mentioned in verse 18? What is the result of despising the cross? What is the effect of receiving the power of God?

Whence is the 19th verse quoted from? Compare Isaiah xxxiii. 18 with verse 20. What are the powers of the "wise," the "scribe," and the "disputer"? How does the gospel appear to such? Whom had God allowed to search for wisdom? What was the result? What was the instrumentality provided for our salvation? What did the Jews expect to confirm a divine revelation? What was the Greek's idea of divine truth? What was the Divine plan known by the Apostle which was a stumbling block to the Jews and foolishness to the Greeks? What is the meaning of "called" in vs. 24? What are the comparisons made between divine and human wisdom? Scripture Catechism, 67.

SUNDAY, Sept. 1th.—Husbandmen and Builders.—1 Cor. iii. 6-15.

Youths' Department.

HOW IT IS DONE.

Scene in a library—gentleman busy writing—child enters. "Father give me a penny?" "Haven't got any—don't bother me." "But, father, I want it. Something particular." "I tell you I haven't got one about me."

"I must have it; you promised me one!" "I did no such thing—I won't give you any more pennies; you spend too many. It's all wrong—I won't give it to you, so go away."

Child begins to whimper, "I think you might give me one; its real mean."

"No—go away—I won't do it, so there's an end to it."

Child cries, teases, coaxes—father gets out of patience, puts his hand in his pocket, takes out a penny and throws it at the child. "There take it, and don't come back again to-day."

Child smiles, looks shy, goes out conqueror—determined to renew the struggle in the afternoon, with the certainty of like results.

Scene in the street—two boys playing—mother opens the door and calls to one of them, her own son.

"Joe, come into the house, right away!"

Joe pays no attention.

"Joe do you hear me? If you don't come in right away, I'll give you a licking."

"Joe smiles, and continues his play; his companion is alarmed for him, and advises him to obey." "You'll catch it if you don't go, Joe."

"Oh, no, I won't; she always says so, but never does. I ain't afraid."

Mother goes back in the house greatly put out, and thinking herself a martyr to bad children.

"That's the way, parents: show your children by example that you are weak, undecided, untruthful, and they learn aptly enough to despise your authority and regard your word as nothing. They soon graduate liars and mockers, and the reaping of your sowing will not fail.—Christian Weekly.

STUDY A CHILD'S CAPACITIES.

A teacher might as well scold a child for being rear-sighted as for being naturally dull. Some children have a great verbal memory, others are quite the reverse. Some have great powers of acquiring, others of originating. Some may appear stupid because their great spring of character has never been touched. The dunce of a school may turn out in the end the living, progressive, wonder-working genius of the age. In order to exert the best spiritual influence, we must understand the spirit upon which we wish to touch that influence; for, with the human mind, we must work with nature, not against it. Like a leaf of the nettle, if touched one way it stings like a wasp; if the other, it is softer than satin. If we would do justice with the human mind, we must find its peculiar characteristics, and adapt ourselves to individual wants.

In conversation on this point with a friend, who is now the principal in one of our best grammar-schools, and to whose instruction I look back with delight—"Your remarks," said he, "are quite true. Let me tell you a little incident which bears upon this point. Last summer, I had a girl who was exceedingly behind in all her studies. She was at the foot of her division, and seemed to care little about her books. It so happened that, as a relaxation, I let them at times during school-hours unite in singing. I noticed that this girl had a remarkably clear, sweet voice, and I said to her: 'Jane you have a good voice, and you may lead the singing.' She brightened up, and from that time her mind seemed to be more active. Her lessons were attended to, and she soon gained a high rank. One day, as I was going home, I overtook her with a school companion. 'Well Jane,' said I 'you are getting along very well; how happens it you do so much better now than at the beginning of the quarter?'

"I do not know why it is," she replied. "I know what she told me the other day" said her companion.

"And what was that?" I asked.

"Why, she said she was encouraged." Yes, here we have it—she was encouraged. She felt that she was not dull in everything. She had learned self-respect, and thus she was encouraged.—Selected.

RAINY SUNDAYS.

Why is it that a Sunday rain-storm is so much more dreadful to encounter than a "secular" one? It must be so, because, while people find it perfectly safe and prudent to go about their ordinary business in all sorts of weather, "rain or shine," a rainy Sunday will keep them as closely shut up at home as though they were made of salt or sugar. Is there not something very mysterious about this?

We are aware that quite an array of excellent reasons can be displayed, on very short notice, for the stay-at-home policy so generally accepted. There is the danger of wet feet, of sitting in damp garments in a damp church, of catching cold, and—over all others, we suspect—of spoiling the "Sunday clothes." Then, it is so "dismal" to go out on a rainy day, when everybody and everything is wet and disagreeable. And so, in endless variety, excuses are hunted up for a practice which leaves our churches bare on every stormy Sabbath, which discourages our pastors, and which must have a most pernicious effect upon the minds of men of the world, who may well smile skeptically at the professions of these "fair weather Christians" of deep and abiding love for the courts of the Lord's house. It may be that these excuses are valid—that they entirely satisfy the demands of duty and conscience; but then, if they are, why are they not just as applicable to rainy Mondays or Tuesdays? As a matter of fact, the same delicate creatures—we don't refer alone to the gentler sex—who are so fearful of a Sunday wetting, will brave the most searching Nor'easter, if not with buoyant spirits, at least with energy and unconcern, in the keen pursuit of wealth or pleasure. They get wet feet, their raiment is soaked in the driving storm, they sit down to business, or run about all day, and find it rather disagreeable, too; but they do it. Why? Is it not because their hearts are in their business or pleasure, or because they feel that they must attend to their worldly affairs?

Alas, "to that complexion must we come at last!" If the hearts of Christians were as closely bound up in the worship of Jehovah in the sanctuary, as in their secular business—if they felt a necessity laid upon them to glorify God, and to set an example to the world, by constant attendance upon the services of his house—would they allow causes which do not, which cannot, keep them from worldly pursuits, to interfere with their religious duties? It is pitiful, this mighty power of a little water to keep Christians from the house of the Lord. Would David, longing, yea, even fainting for the "amiable tabernacles" of Jehovah, have suffered his panting desire to be quenched by a summer shower? And we, who believe that we shall meet Jesus in the assembly of his saints—how can we justify to ourselves our frequent and frivolous absences from a place for which we profess so glowing a love?

It is very true, that it is not pleasant to get wet in a storm, or to sit in damp clothes; but in this age of wonderful invention—of rubber shoes, of waterproof

overgarments, of umbrellas, and what-not—a very moderate outlay would fortify every one against danger from the elements. We know that "rainy Sundays" are among the frequent possibilities of the year; why not, if we "long for the courts of the Lord," provide for such occasions, and no longer suffer the reproach of being "fair weather Christians"? Some there are who do this on principle—why not all? Then the discouraging spectacle of bare churches on stormy Sundays would no longer disgrace our profession, and fill the pastor's heart with sorrow.

CARRYING WEIGHTS.

Many Christians make slow progress in Christian running, because they "carry weights." I do not refer to indulgence in known and positive sin. If any man insist upon carrying such incumbrances, it not only affects the question of his progress, but it raises another question—whether he has ever entered the Christian course. But there may be, for instance, erroneous views of doctrine that hinder a man's running well. He believes, perhaps, that his involuntary states of mind are sinful; that he is very guilty for the onset of every desire against which he struggles with the whole force of his loyalty to his Master. Such a conviction will disappoint his faith, trouble his peace, cloud his hope and paralyze his efforts. Or he thinks if he were growing in grace he would have a sense of "becoming good;" he would feel, "I am holier than I was;" whereas all that God is showing him of his heart only breaks him down with a sense of sinfulness and infirmity, and drives him in penitential humility to the Cross, and he cannot see that this is growth and progress. He interprets it as retrogressive, and that hinders and distresses him, and loads him down with a needless weight.

Worldly cares are a heavy weight to many. They will take on their soul such a burden of worry and anxiety about their earthly affairs that they go every day laden footed. The hard problem of their life comes between them and the brightest page of the promises, crowds into the closet with them, sits with them in the house of God, and hangs fetters on every limb. So needless, so unbelieving, so fruitless this care! Not a few of us take upon our shoulders our constitutional peculiarities as a legitimate part of our spiritual burden, and the load is very heavy. We are naturally so cheerful and mirthful, and we feel bound to fight against that, and win instead a staid and sober gravity. We are ardent and impetuous, and go with a rush—go too far and fast often; and we believe that we must eradicate this tendency from our nature. We are phlegmatic and slow of temperament, and we try to inject our veins with quicksilver, and to make our ponderous steps light as a hart upon the mountains.

Hard tasks! Vain efforts! We need not have any quarrel with our natural temperament. We are as God made us. He has not committed any mistake in our outfit. Be natural. Be yourself. Be religious in your own vein. Don't try to upset your constitutional furnishing. You will not succeed. If you should, you would only do mischief, and defeat God's plan. Accept your peculiarities, and get them sanctified, not exterminated or revolutionized. Be an ardent disciple, with a contagious, and kindling energy in you. Don't break your backs by lifting needless weights.—Rev. A. L. Stone.

THE RIGHT IDEA OF PRAYER.

One day a little boy heard a clergyman preach from the text, "Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, He will give it to you." After reading the text, he stopped a minute, and asked his hearers to consider what it was they should like most, and then to ask for it in Jesus' name, trusting to his promise that it would be given to them. At the end of this service the little boy asked his aunt, if she had asked for anything. Then she asked him what he had asked God to give him; and he said: "I thought first of one thing I should like, and then another; but I did not know which would be best to ask; and so I said, 'Father, thy will be done.'"

Like most garments, like most carpets, everything in life has a right side and a wrong side. You can take any joy, and by turning it around find troubles on the other side; or you may take the greatest trouble, and by turning it around find joys on the other side. The gloomiest mountain never casts a shadow on both sides at once, nor does the greatest of life's calamities.—Register.

Mr. H. and health natural requisite to our MIND, the full e for the tr the mind Compour plies the stores the healthy forces mind, we where ap As a direct los orders of system g the disa dangerou the bloo ORGAN CHU In acc Baptist Hants C the scho to consi Baptist A pul the mo An app preached Rom. v. faith we Lord Je from Re Welton The c while th in Cour reported From Welton Ells. From Weathe Grant. From McDon Invit Bro. Bro. The the app Moder The brethre 20th J cil, as pose fo Wha far sep which with th ing th among Divine of the The Counc the B meet i for th Baptis Ren of the moush of the sisters selves Arr aftern adjour Re Sing Eph. i Pra Seru Eph. i over a The were of the Bapti to wh by Re especi great The by Br by Br