

How few persons sufficiently take into account the demands which are made on the blood to supply the rapid growth of a child. How often do we see them, as they advance in years, get thin, weak, and pale, though complaining little, they still fail and losing their appetite, they become dull, weak, and easily wearied. These combined symptoms are best told by themselves in their own language: "I am so tired." And in this tired feeling is often laid the foundation of disease such as Curvature of the Spine, and disease of the Lungs, in both sexes; while from their weak condition they are more exposed to the diseases of childhood, less capable of resisting them and more liable to succumb when attacked.

**DR. BAXTER'S CHALYBEATE**

has served such cases too well to doubt its efficacy.  
Sept. 18.

**Christian Messenger.**

HALIFAX, N. S., SEPT. 18, 1872.

**THE TEACHER.**

BIBLE LESSONS FOR 1872.

STUDIES IN THE EPISTLES.

SUNDAY, September 22nd, 1872.

Charity the Greatest.—1 Cor. xiii. 1-15.

GOLDEN TEXT.—"See that ye love one another with a pure heart fervently." 1 Peter i. 22.

SCRIPTURE SELECTION.—1 John iii.

ANALYSIS.—A comparison of all other gifts with that of charity, 1-3. The characteristics of genuine charity or love, 4-7. The true character of christian love shewn by its permanency, 8-13.

EXPOSITION.—Sequence.—Last week we saw that the multitude of true Christians are to be regarded by us, as they are by God, not as separate, unrelated persons, like the trees in a forest, each complete in itself, but rather as a unity, a structure, a glorious living temple, one great, harmonious, majestic, beautiful whole, the dwelling-place, the home of the Eternal, a living, conscious spirit-home, for the living, infinite Spirit. To-day we are called to mark what it is that gathers and fits and binds and forever holds together these living stones in the living temple, making of it a symmetry and a song, a building and an anthem, a chosen and choice abode of God, concordant to his own nature, responsive to his own sensibilities, in unison with him.

The Chapter.—Says Stanley: "This chapter stands alone in the writings of St. Paul, both in its subject and in its style. This Epistle finds its climax here, as that to the Romans in the conclusion of the eighth chapter, or that to the Hebrews in the eleventh. Its particular motive was to impress upon his readers the subordination of gifts of mere display to gifts of practical utility. But the very style shows that it rises far above any immediate or local occasion. On each side of this chapter the tumult of argument and remonstrance still rages; but within it, all is calm; the sentences move in almost rhythmic melody; the imagery unfolds itself in almost dramatic propriety; the language arranges itself with almost rhetorical accuracy. We can imagine how the apostle's amanuensis must have paused to look up into his master's face at the sudden change in the style of his dictation; and seen his countenance lighted up as it had been the face of an angel, as this vision of Divine perfection passed before him." It is, indeed, a matchless eulogy of love, or rather not as much an eulogy, as an inspired overflow and outflow of the deepest, purest, tenderest, largest Christian love itself.

Charity.—The word translated charity means love. Our word love is a better word to express the original, for charity has come to mean commonly either gifts to the poor, or a lenient judgment. It would therefore help to bring out the sense of this noble chapter, to substitute the word love for charity in every place where it occurs. Love, as here described, is love to mankind, which yet, as we have before found, is in principle the same as love to God. 1 John 4: 20.

Verses 1-3.—Mixed up with the party strife in Corinth was great pride in the spiritual gifts bestowed in the apostolic

age in order to attest the divine origin of the new religion, and gain for it more ready acknowledgment and establishment. See chapter 12. For these there was an ambition which overlooked the bond of holy love, and which was likely to break in pieces that bond.

First, the gift of tongues. On this see Acts 2: 3, 4; 11: 1; 1 Cor. 14: 1-14. The speaker, having this gift, seems to have been moved by the Spirit of God to utter things unknown to himself, in a language unknown. "Of angels," a climax—could one even communicate in their manner. "Sounding brass," any brass instrument, or a "tinkling (changing) cymbal," the "loud cymbal" of Ps. 150: 5; two large metallic plates held one in each hand and smitten together. Like these, because his words are to him unmeaning, and come not from his own conscious life. He is a mere instrument, played upon by another, and pouring out no living music of his own.

Next, gifts of intelligence. "Prophecy," speaking in God's name, communicating by supernatural inspiration and divine authority his message. "Mysteries," divine purposes or doctrines previously unrevealed. "All knowledge," other divine truths with the mysteries. "Faith," by which to "remove mountains." The latter a proverbial expression denoting a manifest natural impossibility; a great miracle. Matt. 17: 20. The faith is obviously that special persuasion attending the performance of miracles; quite distinct from saving faith, or the soul's reliance on Christ, and acceptance of him as a personal Saviour. "All faith," adequate for any miracle; "nothing," as to acceptance with God.

Finally, almsgiving and self-sacrifice. "deal out morsels," is the first thought, as in a Catholic monastery. Fortunes given in single meals to beggars. "Burned," as many an unchristian fanatic has done. So much done, but no return, for God's favor is not bought.

And now, how can Paul suppose unspiritual men to have and exercise spiritual gifts? First, because a separation between the spiritual life and the exercise of these gifts is conceivable; and second, because in some cases the separation has been actual. Saul among the prophets, Balaam, and perhaps Matt. 7: 22. There is today many an eloquent preacher of the gospel who will go to perdition; many a man whose name for Christian benevolence is spoken with honor, who will find in it all no spiritual profit to himself. These are solemn truths which we ought to take home to our own hearts, and also to commend to the careful attention of our scholars.

Verses 4-7.—Here, and in the rest of the chapter, love is personified, i. e., is spoken of as though it were a person. This adds life and power to the description. Love, though not a person, is never found save in a person, cannot exist where there is not a person loving.

"Suffereth long," i. e., patiently endures unkindness, wrongs of various kinds, not, however, without feeling them keenly, painfully. Love is not thick-skinned, insensible. "All is kind," the complement of endurance, the active of which that is the passive, the positive to that negative. "Envieth not." The word so translated includes both envy and jealousy. Alford. "Vaunteth not," whether by boastful words, or vain display of dress, etc., for the sake of pre-eminence. "Puffed up" with an inward pride, which appears in the vaunting. "Unseemly," as does selfishness "in seeking its own," i. e., seeking to make its own all possible good at the expense of any and every one. Such unseemliness is seen sometimes in a scramble for the best seats in a conveyance, for the first and best fare at a public dinner, for the best anywhere, when it can be had only at another's expense. Plenty of this unseemliness about, to the extreme pain of gentler spirits. It is not, however, meant that love does not allow one to regard or maintain his own rights, but rather that one who loves, thinks not only of his own rights, property, welfare, etc., but of those of others also. It does not seek its own simply, solely, selfishly. "Easily provoked," i. e., quick to fly into a passion, yet it may, nay, sometimes must, be deeply moved with a holy indignation, all the deeper and more vehement where the love is deep and strong. So was Christ angry when in the flesh, so do we read of "the wrath of God," and "the wrath of the Lamb." Love is not nerveless good-nature. A manly energy dwells in it. "Thinketh no evil," or rather does not impute the evil, does not care to reckon and keep

charged against one the evil of which it knows him to be guilty. It rather inclines to forgiveness, waits and wants to forgive, remembers the "seventy times seven." It must do so because it "rejoiceth not in iniquity," and hence does not wish to find it in its object; no one willingly sees a thing to blame in one he loves. Whom we love we wish to have lovable.

"In the truth," rather, with the truth. Love and truth, love and the solid foundation of law unite, nay, "love is the fulfilling of the law." Truth here is to be taken in a wide sense, as nearly equivalent to righteousness, as in 1 John 12: 21. "Beareth." The word so rendered means first to cover, then to contain, then to bear. Here perhaps the first, since "endureth" seems to express the idea of bearing; yet bearing may be the present, and enduring the continued exercise. "Believeth," not the "faith" of verse 2; nor saving trust in Christ; believeth, as not inclined to think ill, not suspicious; "hopeith," what is good of another; even when it is compelled to believe present evil it hopes for reform. Puts the best construction on conduct, and then hopes for something better, by God's grace. The "all things" in this verse will of course be taken as a strong general expression, used to set forth the perfect, the utmost possible reach of love in the several directions named.

Verses 8-13.—It is here taught that the special gifts which attended the introduction of Christianity were to be, as we know they have been, temporary, while love, and with it "faith and hope," saving faith, and the Christian hope in general, were to be, as we know they are and must be permanent. It seems not to accord with the representation of the Scripture elsewhere to speak of faith and hope as abiding in the eternal state. Heb. 11: 1; Rom. 8: 24. Our hope is distinctly the hope of eternal life, and our faith is distinctly a trust arising from the absence of the future "beatific vision." Yet it is true that the principle of faith and the principle of hope belong to finite holiness in its very nature, and must endure eternally. As to knowing in part, etc., and the introduction of the perfect, this may be explained by chapters 2: 6; 3: 1-4; Heb. 1: 1, 2. The "knowledge," of verse 8, would on this view be that special knowledge given miraculously. The "now" of verse 13 does not express time, but logical relation, as we say, "so now." "Glass," in verse 12, is a mirror, of polished metal, not glass; and "through" because the image seemed to be beyond. "Darkly," literally in a riddle, in the unclear word, especially of the Old Testament.—Condensed from the Baptist Teacher.

REVIEW OF THE LESSONS OF THE PAST THREE MONTHS.

**Youths' Department.**

**BE THOROUGH.**

Whoso'er you find to do,  
Do it boys, with all your might;  
Never be a little true,  
Or a little in the right.  
Trifles even  
Lead to heaven;  
Trifles make the life of man,  
So in all things  
Be as thorough as you can.

Let no one speak the surface dim—  
Spotless truth and honor bright!  
I'd not give a fig for him  
Who says any lie is white!  
He who falters,  
Twists or alters  
Little atoms when we speak,  
May deceive me,  
But believe me,  
To himself he is a sneak.

**WEALTH IN FRIENDS.**

(IN SHORT WORDS—FOR LITTLE CHILDREN.)

BY ELAHE BURRITT.

Rich and proud men there are who boast of their wealth; but they live and die poor in what one should most prize. They go through the world, work hard, and scrape up a great heap of gold; but their lives and their hearts are poor and lean. They have been just all their days, but they have won no love from their own kind, nor of beast or bird, by kind thoughts and acts. Such a man may die with a house full of gold, but with no one to love him, he is not so rich as a dog at his death.

Now, a kind heart, hand, eye and voice will make a man who is poor in gold rich in wealth that will do him more good than gold. These he may have and use day by day, and they will make him rich

in friends; and the love of true friends is the best wealth in the world. There is no boy nor girl so poor, who may not be rich in this wealth, which mere gold does not buy. A rich man with a lean, cold heart has all sorts of coin in his purse or strong-box. Some are of great, some of small worth. But he holds fast to both kinds, and thinks much of them, for they make up his wealth. Now there are all sorts of coins in the wealth that love brings to him who lives it out in his life. The friends he makes in his own kind we may call the gold coins that keep their worth at all times. These he may well count up day by day, and night by night. These he may keep all his life long, if he keeps his heart, eye and voice kind to them, and feel rich in them, as a wealth full of light and joy.

But there are coins in the bank of the heart's wealth, which, though not so large, make up the small change of life, and are worth much thought and act to gain. There is the love and trust that a kind boy or girl may win from beasts that work and live for man, and from birds that would sing for him. This love and trust may be made a joy to him all his life long, if his heart takes to it. It will not cost him more than a few kind words, looks and acts day by day, to make a host of such friends, and they will make those he has of his own kind more dear to him; more than this, they will help him make more friends among men, just as he may buy dimes or large coins of gold with cents; for a kind heart grows on all sides at once. If it grows soft and warm to the dog, horse or ox, and to all the birds that sing, it will do the same to men whom he meets and deals with. So it is true that the wealth in friends is not full, if it counts not in its bank the love and trust of beasts and birds. In my next I will tell you what friends a kind man made in these things.—Angel of Peace.

**A BIT OF ADVICE FOR BOYS.**

"You are made to be kind," says Horace Mann, "generous, magnanimous. If there is a boy in school who has a club foot, don't let him know that you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious to him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him, and request the teacher not to punish him. All the school will show by their countenance how much better it is than to have a great fist."—H.

**BUNYAN'S LAST SABBATH.**

BY HEZEKIAH BUTTERWORTH.

One of the most beautiful passages in Bunyan's sublime allegory is the description of the pilgrims in the land of Beulah. Here they beheld the sun perpetually shining, and breathed the fragrance of immortal airs. The celestial city shone before them in dazzling brightness, and shining ones from the gardens of Paradise drew near them in loving companionship.

The last days of Bunyan were as serene and happy. He seemed to dwell in the sunbright regions of Beulah.

"His sun went down in cloudless skies,  
Assured upon the morn to rise,  
In loveliest array;  
But not like earth's declining light  
To vanish back again to night;  
The zenith where he now shall glow  
No, bound, no setting beam can know;  
Without a cloud or shade of woe,  
Is that eternal day."

It was the Sabbath! As the bells of St. Sepulchre rang for worship, his mind was filled with thoughts of the glorious, peaceful, sacred influences of the day; and he said to his attendants: "Have a special care to sanctify the Lord's day, for as thou keepest it, so it will be with thee all the week long. Make the Lord's day the market for thy soul; let the whole day be spent in prayer, repetitions, or meditations; lay aside the affairs of the other part of the week; let the sermon thou hast heard be converted into prayer. Shall God allow thee six days, and wilt not thou afford Him one? In the church be careful to serve God, for thou art in his eye and not in man's. Thou mayest hear sermons often, and do well in practicing what thou

hearest; but thou must not expect to be told thee in a pulpit all that thou oughtest to do, but be studious in searching the Scriptures and reading good books. What thou hearest may be forgotten; but what thou readest may better be retained. Forsake not the public worship of God, lest God forsake thee, not only in public but in private."

As he began to descend the bank of the river "over where there is no bridge," his soul was blessed with visions of the happiness of those on the other side; and arousing himself from the slumber that was creeping upon him, he tried to tell those who were around him of the joys which awaited him. "There is no good in this life but is mingled with some evil. Honors perplex, riches disquiet, and pleasures ruin health; but in heaven we shall find blessings in their purity, without any ingredient to embitter, with everything to sweeten them. Oh! who is able to conceive the inexpressible, inconceivable joys that are there? None but those who have tasted them. Lord, help us to put such a value upon them here that, in order to prepare ourselves for them, we may be willing to forego the loss of all those delectable pleasures here. How will the heavens echo their joy when the bride, the Lamb's wife, shall come to dwell with her husband forever! Christ is the desire of nations, the joy of angels, the delight of the Father;—what solace then must that soul be filled with that hath the possession of Him to all eternity! Oh! what acclamations of joy will there be when all the children of God shall meet together without fear of being disturbed by the anti-christian and carnal brood! Is there not a time coming when the godly may ask the wicked what prospect they have in their pleasure, what comfort in their greatness, and what fruit in all their labor? If you would be better satisfied what the beautiful vision means, my request is that you would live holly, and go and see." His last articulate words were,— "Saints in the world of light."

"Who is able to conceive the inconceivable inexpressible joys that are there? Truly they who, like the pilgrim, overcome the world, enduring and conquering to the end.

Many who have read Bunyan's sublime allegory, have doubtless asked,—Did the author himself go rejoicing, like the pilgrim, across the River of Death? Yes, Bunyan fulfilled the luminous vision that brightened the walls of his cell in Bedford jail. The veil seemed rent, and the glory of the Holy of holies stood revealed. He walked the Delectable Mountains, and was refreshed with the sweetness of celestial breezes in the bright land of Beulah.

**THE PROGRESS OF THE YEARS.**

They do not go from us, but we from them, stepping from the old into the new, and always leaving behind us some baggage no longer serviceable on the march. Look back along the way we have trodden; there they stand, every one in his place, holding fast all that was left in trust with them. Some keep our childhood, some our youth, and all have something of ours which they will give up for neither bribe nor prayer—the opinions cast away, the hopes that went with us no farther, the cares that have had successors, and the follies outgrown, to be reviewed by the memory, and called up for evidence some day.—The Moralist.

A teacher in one of our city public schools says she can almost invariably select from her pupils those who read the newspapers at home; such are sure to exhibit a better acquaintance with geography, orthography, and the true meaning of words.

Those whose faces are only seen and whose voices are heard in seasons of religious revivals are like the flowers that bloom in the morning and fade in the evening without producing fruit. They are not the evergreens of the church.

Lay aside all by-words which seem harmless in themselves. Such words not only savor of profanity, but they are always ungrammatical and inelegant. A true gentleman, or a true lady, or a Christian scholar, uses no by-words.

One of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself: that he may be a pilot, and yet a cast-away.

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