DR. BAXTER'S

CHALYBEATE

in general debility, loss of appetite, palpitatation 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.

Sep. 4.

Christian Messenger.

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

THE TEACHER. BIBLE LESSONS FOR 1872.

STUDIES IN THE EPISTLES.

SUNDAY, September 8th, 1872. Husbandmen and Builders .- 1 Cor. iii. 6-15.

GOLDEN TEXT. - Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God, and are built on the foundation of the apostles and prophets. Jesus Christ himself being the chief corner-stone. Ephesians ii. 19, 20.

SCRIPTURE SELECTION. - Mark xii. 1-12.

Analysis.-1. It is man's work to labor for his fellow-men, but it is not his prerogative to command success, 1-7. 2. Reward is to be according to labor not success. 8. 3. Jesus Christ is the basis of all true religious teaching. Other doctrines are valuable only as they harmonize with this, 12-15.

Exposition. - The occasion. - Our last showed us four parties at least in the Corinthian church. The two chief parties were the Paul party and the Apollos party. Paul in this lesson wishes to show the folly of such parties by showing that all Christian teachers, however different their work. nothing in themselves-to make Christians, not partisans. Hence he treats of their

work. Verse 6.- Two parties only, not three. Paul and Apollos one, God alone the other. Hence "but God," etc. The apostle mentions himself and Apollos, because rallying calls respectively; but he would make these representative of all. Mark here the unselfish devotion to Christ and fidelity to truth. He has no wish to head be done. " The grace of God which was a party. He has no envy of Apollos. To given unto me "-it was that which not Yes! for thou canst wonders do; he contends for his own. 2 Corinthians Hence he can truly and humbly boast that 10: 7-18; 9: 16-33. What a splendid his work was that of "a wise master-buildexample is this for Christian workers, for er," wise in beginning with a foundation, Sunday school teachers, preachers, writers, and with such a foundation. Matthew by Apollos, see Acts 18: 24; 19:1. Both teaching or preaching, and that, too, the new fields and originate churches. Romans 15: 19-21; Acts 13, 14, 16-18. The farthe seed, and tend it. " God gave the increase," i. e., by his Holy Spirit opened the hearts of Jews and Gentiles, of Aquila and Priscilla, of Stephanus, Fortunatus, and Achaicus, and all the unnamed ones registered in heaven. 1 Corinthians 16: taught by Christ and all his apostles, that watering are of no importance, that God's | Christ "-a person, not a doctrine. We could not move."

and whoever leads the soul away from him is a thief and a robber. God's ministers, God's churches, God's everything are here nothing, and God himself is all. A pious mother even cannot save her darling. She can instruct him, persuade him, warn him, weep for him, pray for him; but the springs of his will are not under her control. Change his heart she cannot. Thus are we all brought helpless to the foot of the mercy-seat.

Verse 8 .- " Are one." The idea is that the two kinds of work, though two as related one to the other, are yet of the same order as related to the divine work, both mercly instrumental, holding the same relation to God's action. Since the works are one, the workers one, it is supreme folly to part asunder and divide into hostile armies. This is a great lesson for the various denominations of Christians now in the world. It is still true that God gives all the increase, that instruments and instrumentalities are nothing. This forbids no firm adhesion to principle, but it bids us beware of mere party feeling, and calls for that large charity, that fraternal sympathy, that loving cooperation which the nature of the case allows and the gospel of Christ requires. The first part of the verse shows wherein the different workers are one, the last wherein each worker stands alone. " Every man . . . his own reward." It is assumed that God's workmen are to be paid, even though they work not as hirelings, but as love bound servants, grateful sons. The standard of reward accords with justice-" according to his own labor." The distinction is not then in the kind or dignity of the work, as first or second, as planting or watering, but according to his own labor, every man in his own place, not in some one's else. Let him work there, and not want, not even wish to be elsewhere. Let him workfor this work " labor," in the original as in the English, means work, something that has taxed the doer, and brought its weariness. Service for Jesus is not to be easy sport and a sort of holiday good time. "Life is earnest." The reward, though like the labor and the very life of the laborer, gracious, is yet reward.

Verse 9 .- Stanley more accurately and forcefully translates thus: " For we are God's fellow-laborers; God's husbandry, God's building are ye." In the original Some from pools of poisonous scum ;the word God is in each case made very emphatic. Thus the verse shows why None is better than the rest, [" for "] the ministers were at once nothing, and, as to rank, "one." The Each with blessing in its breast, church is God's field, God's building, are only ministers of God, alike in being owned by him, tilled or reared by him; and religious teachers were merely raised up and employed for that end, which is thus not at all their own, but the common

Verse 10 -The apostle has put himself | May I hope to gain a place on a level with Apollos as to the nature of his work in general, showing that planting the chief factions made their names the and watering, laying foundations or rearing a structure, are of equal dignity. Now he will show them how his work was done, and how the work following his ought to save his Master's honor he abandons his only made Paul such a Christian worker, own, as at other times for the same reason but which made him a worker at all. etc., etc. Paul "planted," "Apollos 7: 24-28. But a good foundation does watered." As to the planting by Paul, see | not serve its purpose without a fit structure the history, Acts 18: 1-18. Compare 1 to crown it; hence his charge to every Corinthians 4: 15. As to the watering builder, laying responsibility upon each to be made of books. In a letter to his soul singly. There was doubtless special sister, found in pages 45-47 of the first the planting and the watering were by need of this caution at Corinth. Brethren, volume of his life, he thus writes: "Do teachers in the schools, do we need it less? not care so much to read a good deal, as very same doctrines. Paul had a special God has laid the foundation Isaiah 28: fitness, ambition, and calling to work in 16. Yet in an obvious though subordinate should usually take notes and make comsense Paul laid it at Corinth, as he first taught the Corinthians what it was. So should be expended as we go over the mer has no power to make his grain grow, though they were begotten of God, yet pages. Wayland recommended the habit his fields produce. He can only cast in they were in one sense begotten by Paul. of copying beautiful passages and memor-Ch. 4: 15.

Verse 11.—The word "another," in the ministers have no work of any account to love a Saviour. We trust a Saviour. We

nothing. God is the want of the soul; but a LORD. We say say to our scholars, to analyze and criticise,—the mind has "Come to Jesus." So must we.

> Verse 12 - From verses 16, 17, it would seem that Paul is not thinking of separate houses, which each man rears for himself, though such a view has been held, but rather of one vast glorious temple rising on the one vast foundation, on which temple, as on the wall a Jerusalem (Nehemiah 4: 7-23) each man works. building the part which falls to his lot, This temple in fact consists of living, redeemed souls (v. 16): but one builds such | time. a soul np by the teaching, care, example, etc., which he administers.

Verse 13 .- " The day" is the final coming of Christ to judgment. Fire is the symbol of judgment.

Verses 14, 15 .- These verses teach that while every Christian laborer, because in Christ, will be himself saved, he yet will fail of the blessed rewards, of the peculiar glory, belonging to the wise and faithful laborer, if he has been remiss in duty .-Condensed from Eaplist Teacher.

Scripture Catechism, 68, 69.

SUNDAY, Sept. 15th .- The Temple of God.-1 Cor. iii. 16 28.

Mouths' Department.

WHENCE CAME THEY!

"Who are these which are arrayed in white robes? and whence came they?'-Rev.

CHILD.

Peaceful clouds that float so far Above us in a summer sky, Can you tell me what you are-Or how you climbed so high? Were you always robed in white. Like holy angels round the Throne? Did you always dwell in light? And are those robes your own?

THE ANSWER.

Little child! there was a time When we, like you, on earth did roam We were drawn, we did not climb Up to our sunlit home. Some from salt sea billows rose,

And some from clear and sparkling rills Some were born where myrtle grows Among the lonely hills.

Some from turbid rivers come, Or miry places in the street; Yet here at last we meet. For all are pure and peaceful now;

And glory on its brow. If you ask us how there came So great a change, we cannot tell; We are wondrous works of Him

Who doeth all things well.

Among the white-robed saints on high? Yes! for Jesus, by his grace, Can draw me to the sky. I'm a little earth-born child, Far, far away, and full of sin-

To thy glory undefiled, Lord, canst thou take me in? Oh let thy work appear in me, Till from sin and death I go

To walk in white with thee!

SOMETHING ABOUT READING.

BY JESSIE CLEMENT.

Francis Wayland, when but eighteen years of age had excellent ideas of the use to read well and thoughtfully." . We ments as we read. A good deal of thought izing the choicest of them.

People sometimes boast of the number first clause, represents a word in the Greek of books they have read, as though their which means different in kind, alien, or intellectual wealth could be gauged by the foreign. The word "another," in the length of the list. But let us remember second clause, is the translation of a dif- what Dr. Parr, a prodigy of learning yet 17, 19. Here appears the great doctrince ferent word, which means another of the a slow reader, once said to a person who same kind, a second of like nature, rank boasted of his multifarious reading: "You every one who becomes a Christian is born or value. One might, many do, lay ano- have read a great deal; you have thought of God, born of the Spirit. John 3: 1-8. ther as an slien foundation. There is no very little, and you know nothing." Verse 7 .- An inference-very plain. Of second true foundation of God. There is Robert Hall said that Dr. Kippis " laid so course the idea is not that planting and one, and one only. " Which is Jesus many books on his head that his brains

of power and of life, they are absolutely otherwise. Our faith grasps not a creed, reading slowly-stopping often to think, reverse.

time to absorb and digest. The seeds of thought settle on the bottom, and take root. In reading the more solid books it. is well to go over some of the pages two or three times. Their contents should be mastered before we pass on. A single In calling a pastor, his drawing capacity page of Coleridge's prose may claim an is regarded by many as the prime qualifihour's time. Miss Martineau read the pages of more than one author at thatslow pace. She read to strengthen her mind, and not to amuse herself or to kill

It is said that Comte, the French positivist, read but few books; what he did read " laid there fructifying, and came church. out a living tree with leaves and fruit.' but it is the product of a mind inured to "strong meat." It is safer to recommend Comte's method of reading, than his bhilosophy or his religion.

John Foster was not, I believe, a literary gormand. The staple of his mental aliment was of the beef-steak order. The various callings and trades. great thoughts of the best authors were deposited in his own mind, and what fruit out after men and women, as efficient Sun. they yielded! He was not only an origin- day-school teachers to go out after the al, but a grand thinker, and his thoughts te-day are seed-corn in thouands of minds.

The late F. W. Roberston was a very slow reader of the very choicest works. The kings of thought, from Plato to Butler and Jonathan Edwards, had front seats in his library.

Too many people read simply for amusement. No higher aim prompts them to indulge in books. They want to kill time, This is generally made up of single perand they use "light reading" for that sons and young families who are attracted purpose. In some instances Christian to our growing towns and cities as promispeople do this. But time is too precious ing centres of trade. Without a preference a boon to be killed. Who gave anybody for any particular place of worship, and authority to thus dispose of it?

Others read simply for the imaginary adornment of the mind. I say imaginary, for such readers hurry through a volume, with little reflection and no annotations, and the benefit is trifling. Their intellectual cutlery is whitewashed, and very soon makes a poor show. To really adorn the mind by reading, we must give most of our spare time to such books as Bacon said should be chewed and digested.

"SUFFER LITTLE CHILDREN TO COME UNTO ME."

At or near a communion season, when three hundred communicants were assembled, the pastor, speaking of the desirableness of early conversions, requested week by cultivating affable relations with all present who believed they had been | new families and individual strangers, in converted after they were sixty years old, to rise. How many do you think arose? There were none!

Then he asked all who believed they had been converted after they were fifty to rise. Only two arose.

Then, how many after they were thirty years old. Thirteen arose.

Then, how many after they were twenty. Twenty-five arose. Then, how many between the age of ten

and twenty. Upon this nearly all arose. Thus, dear children, you see that if a person lives to be sixty years old without being a Christian, he is very likely to die without a new heart. Just inquire of your parents how many of their acquaintances were converted after they were thirty years old.

Do not wait to be older before coming to the Saviour. Life is uncertain. You see a great many little graves in the cemetery of children younger than yourselves. It is not strange, then, that the Saviour spoke as He did about children being brought to Him. Some of the disciples seemed to be annoyed because the children were brought to Him. I suppose they thought as some do now-a-days, that they were too young.

The writer of this, on looking back to his childhood days, finds that nearly onehalf of his playmates are dead. Also, that about all those who are now Christians gave themselves to the Saviour while

think often of what the Saviour said about little children coming to Him, and of the danger of waiting till you are older before giving yourselves to Him, for you may not live to be much older; and again, as you grow older you will find more and more to hinder you from coming to Him.

By reading hastily and rushing from time and opportunity to defend himself; home, but in addition to them, upon a perform. That makes equally against the are in a Saviour. The church has life, be- book to book, we receive very little if any but he cannot trace the thought. It is higher plane than the other who thinks comparison, all Scripture, and all history. cause it is in union with a living Redeemer. benefit. The torrent rushes through the neither heroic nor manly to permit in only of herself? Does not the public But as to efficiency, as to being the source It can have no life, no Christian life, mind and leaves nothing behind. By yourselves judgments which nobody can sentiment regard her as the nobler character

ENLARGE THE CONGREGATION

It is thought by many to be the peculiar province of the minister to build up a congregation by the attractions of the pulpit, pastoral visits, and private influence.

But every member of the church, and every stated worshipper should give attention to this duty. Recognizing the fact that they hold a partnership relation, the zeal of the store, the office, the shop should be carried into the higher relations of the

While careful not to resort to any world-It is not always the most wholesome fruit. ly expedients, we should employ every honorable means to make the attendance upon our Sabbath services as large as possible. As christians, we should look after the increase of the congregation with even more interest than men of the world do after the increase of patronage in their

> The duty of church members is, to go children, and by using all the moral and social force with which they are invested. " compel them " to attend upon the sacred services of the sanctuary.

Another important means of increasing a congregation is, to show marked attention to strangers. In nearly every community, and especially in those that are new, there is what we call a floating population. often without an inclination to attach themselves to any congregation, such people often drop in here and there, with out thought of settling themselves in a religious home; yet with proper attention, many such persons might be induced to identify themselves with a place of worship.

Some may omit such attentions from a tear of obtruding themselves; but if in any respect we err, let it a least be on the side of politeness. Let us assume no more modesty and caution in our Sabbath intercourse with people than in our contact with them during the week, whether in social life or in the relations of trade. Nay, rather, in the interests of the church, let us carry our cordiality beyond the sanctuary and the Sabbath, extending it into the their homes or in their places of business, as we may have opportunity, ever remembering that as reserve is fatal to business success, so it will prove a serious barrier to church prosperity .- Baptist Weekly.

GOD'S LOVE, NOT MINE.

Some years ago two gentlemen were riding together, and as they were about to separate, one addressed to other thus: "Do you ever read your Bible?" "Yes, but I get no benefit from it, because, to tell the truth, I feel I do not love God." " Neither did I," replied the other, "but God loved me." This answer produced such an effect upon his triend that, to use his own words, it was as if one had lifted him off the saddle into the skies. It opened up to his soul at once the great truth, that it is not how much I love God, but how much God loves me .- Observer.

PRAYING FOR OTHERS.

A habit of praying for others, as I have already said, keeps our minds on a higher plane than does alway thinking about our own selves. It is true that our primary duties are to our own households; but take two housekeepers, one of whom is thinking kindly of all her friends and all their households, who is discharging every duty toward her children, and toward the mem-I hope, dear children, that you will bera of her own family, but who every day contrives somehow to steal an hour in which she can go out on some errand of mercy-and another one who thinks of nobody but herself, or of no household but her own, and who never goes forth on any errand of mercy-between two such persons as these, is there not a a very marked moral difference? Does not the public It is a terrible thing for one man to speak sentiment of the neighborhood place the evil of another; and I think it is worse to one who is thinking of others' interests, think it. If you speak it, the man has not to the exclusion of her own duties at of the two? - Plymouth Pulptt?

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