

DR. BAXTER'S CHALYBEATE in general debility, loss of appetite, palpitation of the heart, and weakness from whatever cause.

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.

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

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

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

GOLDEN TEXT.—Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built on the foundation of the apostles and prophets.

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.

EXPOSITION.—The occasion.—Our last shewed us four parties at least in the Corinthian church. The two chief parties were the Paul party and the Apollos party.

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 the chief factions made their names the rallying calls respectively; but he would make these representative of all.

nothing. God is the want of the soul; 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.

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 merely instrumental, holding the same relation to God's action.

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 the word God is in each case made very emphatic.

Verse 10.—The apostle has put himself on a level with Apollos as to the nature of his work in general, showing that planting and watering, laying foundations or rearing a structure, are of equal dignity.

Verse 11.—The word "another," in the first clause, represents a word in the Greek which means different in kind, alien, or foreign. The word "another," in the second clause, is the translation of a different word, which means another of the same kind, a second of like nature, rank or value.

but a Lord. We say say to our scholars, "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.

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

Verse 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.

Scripture Catechism, 68, 69.

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

Youths' Department.

WHENCE CAME THEY!

"Who are these which are arrayed in white robes? and whence came they?"—Rev. 7: 13.

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?

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.

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 all present who believed they had been converted after they were sixty years old, to rise.

SOMETHING ABOUT READING.

BY JESSIE CLEMENT.

Francis Wayland, when but eighteen years of age had excellent ideas of the use to be made of books. In a letter to his sister, found in pages 45-47 of the first volume of his life, he thus writes: "Do not care so much to read a good deal, as to read well and thoughtfully."

People sometimes boast of the number of books they have read, as though their intellectual wealth could be gauged by the length of the list. But let us remember what Dr. Parr, a prodigy of learning yet a slow reader, once said to a person who boasted of his multifarious reading: "You have read a great deal; you have thought very little, and you know nothing."

It is a terrible thing for one man to speak evil of another; and I think it is worse to think it. If you speak it, the man has time and opportunity to defend himself; but he cannot trace the thought. It is neither heroic nor manly to permit in yourselves judgments which nobody can reverse.

to analyze and criticise,—the mind has 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.

It is said that Comte, the French positivist, read but few books; what he did read laid there fructifying, and came out a living tree with leaves and fruit. It is not always the most wholesome fruit, but it is the product of a mind inured to "strong meat."

John Foster was not, I believe, a literary gormand. The staple of his mental aliment was of the beef-steak order. The great thoughts of the best authors were deposited in his own mind, and what fruit they yielded!

The late F. W. Robertson 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, and they use "light reading" for that purpose.

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.

Some may omit such attentions from a fear of obtruding themselves; but if in any respect we err, let it at 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.

Some years ago two gentlemen were riding together, and as they were about to separate, one addressed to the 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."

PRAYING FOR OTHERS. A habit of praying for others, as I have already said, keeps our minds on a higher plane than does always thinking about our own selves.

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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 church.

While careful not to resort to any worldly 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 various callings and trades.

The duty of church members is, to go out after men and women, as efficient Sunday-school teachers to go out after the 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.

This is generally made up of single persons and young families who are attracted to our growing towns and cities as promising centres of trade. Without a preference for any particular place of worship, and 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 fear of obtruding themselves; but if in any respect we err, let it at 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.

GOD'S LOVE, NOT MINE.

Some years ago two gentlemen were riding together, and as they were about to separate, one addressed to the 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."

PRAYING FOR OTHERS.

A habit of praying for others, as I have already said, keeps our minds on a higher plane than does always 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 members 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 very marked moral difference?

Does not the public sentiment of the neighborhood place the one who is thinking of others' interests, not to the exclusion of her own duties at home, but in addition to them, upon a higher plane than the other who thinks only of herself? Does not the public sentiment regard her as the nobler character of the two?—Plymouth Pulpit?

DISEASES. Low Fever or close the vital pound S than an The mus ened, d Lacteal comes system sallow hearty, Scienc to step and pu sacred that G Profess tinnec questio of fact will giv objecti or a sif shall ro special at the be affo cation This differc variousu as it a ism. fair tes neither ranted very will, w and pu Prof charact the as Farrad a scoff with u the at arrive come h ously, courted possibl would momen tereouu They be forg inquiri tion of tive as below absolu designa person Hence God m of the nation ask th under onnip a way man u looks he doe right c care t recover ence t ask so ord eat go vancee At in the a hosp daily blessi subject of Ch a man condu mirac expect hibite mean treati blessi emph the c you l and i profit of th is to word will, good walk woul shou But not equi exam land erect tend oom comb but hear