

DR. BAXTER'S CHALYBEATE in general debility loss of appetite, halpitation 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. 21.

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

SUNDAY, August 25th, 1872. Help One Another.—Rom. xv. 1-7. GOLDEN TEXT.—"Look not every man on his own things, but every man also on the things of others." Phil. ii. 4.

SCRIPTURE SELECTIONS.—Hebrews ii. 9-18; Isa. lviii. 1-12. SUMMARY.—God in Christ helps us that we may help others.

ANALYSIS.—I. The law of mutual aid. 1. Its statement. vs. 1, 2. 2. Its exemplification. vs. 3, 4. II. The duty of the discordant factions. 1. Prayer for their unity. vs. 5, 6. 2. Exhortation to harmony. vs. 7.

EXPOSITION.—Introductory.—There were two parties among the Roman Christians, the Jew party and the Gentile party. All the fourteenth chapter was a discussion of their difference and an attempt to bring them into right relations to each other. The attempt is still carried forward in this fifteenth chapter.

Verse 1.—Two kinds of Christians are named, the strong and the weak. Those of more and those of less correct understanding of the gospel. Paul properly puts himself with the stronger, for he was an authorized and qualified teacher on the points at issue, as well as on all others. It would have been a mock humility, and downright falsehood to have classed himself with the weak. We can make the language wholly general, and say they who in anything excel others ought to "bear their infirmities." We have in a former lesson seen that "love is the fulfilling of the law." The principle here laid down is an obvious application of that law. We are to live for others. Well, then, if we can help them, we must help them. Love says must. Speaking not as a master over us, but as a constraining impulse within us. God makes us strong that we may use the strength according to his will or law, and that is the love-will, or love-law, which carries our strength at once over to the needy. The greatest becomes least; the chief, servant. See how true and vivid the figure, "bear their infirmities,"—they are a load, a weight, pressing down the weak, too heavy for them. The weak cannot carry them alone. So a strong one takes them as a grown man does the weight which makes the child stagger. "And not to please ourselves," i. e., at the expense or neglect of the weak. In the case of Paul's readers, by doing what the stronger party knew to be right with regard to the feelings, judgment, interests of the weaker party. We may please ourselves in things lawful when it harms no other one, not otherwise. Then we are to deny self. It will prove the happy way, the very happiest, for there is no such happiness as that of suffering for the needy, "more blessed to give."

Verse 2.—"Every one," each, emphatic, made more so in the Greek by position. One must not try to lose himself in a mass or a party. He stands out single, separate, alone, under God's eye. He may not go "with the multitude to do evil." He is his own keeper, as our last lesson taught "to give account of himself to God,"

hence he must bear responsibility in life and do duty.

"Of us," the writer puts in. He asks of others only what he aims at himself. How successful this aim his grand life tells. The preacher always preacher to himself, and the teacher always applies his lessons first to himself, always ought to at least. The duty here urged is "to please one's neighbour," but not merely for the sake of pleasing him, though that is better than always to nettle him, or even to be indifferent to his feelings; and how much better than to please him for some selfish end, and that perhaps to his harm. Such things are done. We are to aim at, "his good to edification." Edification is building up, as one builds up a house. The best thing you do for any one under heaven is to build him into such a structure as Christ was. That is the good which christian love prompts us to do for everybody, foe and friend. Paul's readers had been trying to pull each other down. So we do when we say unkind words, bring false charges, and do the thousand other things that jealousy, rivalry and the godless principles prompt.

Verse 3.—The peculiarity of the gospel is that it requires no excellency in us which has not been realized in our Saviour. Of no other religion is this true. A christian is a Christ-man and it is enough for the servant to be as his master. What a grand example of self-denial and self-sacrifice for others Christ is. He recoiled from his painful experiences, from his terrible death with and intensity of feeling which we can never comprehend, and yet he gathered up all the energies of his great loving heart, his mighty unconquerable will, and God helping him, went straight on, straight through, doing all, suffering all, conquering all for us, for us who were his enemies. "He went about doing good." I fear we do not get near enough to the human heart of Jesus, or rather do not go far enough into it, to understand his philanthropy, his brotherly love, his human tenderness, his splendid magnanimity. We want to catch the same truly human spirit, so tender yet so brave, so womanly yet so heroic. It is all summed up in that quotation from Psalm lxxix. 9; for however those words fitted the condition of the writer of the psalm, they were fully and adequately applicable only to the Saviour. His very mission to earth was to sacrifice himself for us enemies, to take our place, the strong one, the Almighty one, for the weak, nay, for the utterly hopelessly helpless. So was he our sin-bearer, because of his tender sympathy, "taouched with the feeling of our infirmities."

Verse 4.—The quotation leads the writer to pause and tell why God has given us the Scriptures, why the Jews had the oracles of God. Their production was a part of the work in giving us a Saviour. It was a power brought to bear upon us to draw us up into the loving, holy life of God, Christ's true life. The examples of goodness in patient suffering for others, through all more than fully realized in Jesus, are yet designed to encourage us in "patience." We specially need this in dealing with the weak, the censorious, those of contrary views and practices. To bear with them, to do good where perhaps our services are not wanted are misinterpreted,—ah, this takes "patience," and needs "comfort." These are very happy words in the connection. "All those Scriptures," says Dr. Brown, "which tell of patience and consolation, particularly of the patience of Christ and the consolation which sustained him under it, are our appointed and appropriate nutriment, ministering to us "hope" of that blessed day when these shall be no more needed." See chap. xii. 12; 1 Thess. i. 3.

Verse 5.—A great many persons think it is enough if by precept and example we are taught what to be, that no more can be done for us. They think that to be a Christian is only to imitate Christ, and that one has no need of heavenly grace and help for this. That is not truth, nor Scripture, nor experience. Christ must be not only before, but in us. We must not only follow him, but be in him. And this we cannot be without the gracious aid of the Spirit. God "working in us to will and to do," drawing us. The apostle knows this, and so he offers here a short prayer for his readers that God would help them, not leave them, grant them his free Spirit, not take it from them, deliver them from the pride of their own hearts, not give them up to it "to be like-minded one toward another," with loving harmony and persistent concord, requires a constant divine presence in the soul.

Verse 6.—"With one mind and one mouth," concordantly with one mouth. The heart is the fountain. If there the

waters are sweet, they will flow out in sweetness. If there music dwells, the tongue and lips will sound out music. Religion does n't begin with the outside and trim that into shape first. It doesn't bring to the cheeks artificial bloom and blushes by the use of paint. It always does its first work at the springs of action, touches them, and so rectifies the action. How pertinent this plea "one mouth" as addressed to parties in strife, sharply accusing and reproaching one another. They were of at least two mouths, a mouth for each faction. Ten chances to one they were many mouths, for split a Christian body into two, and other splits are likely to result. The only safety against general disintegration is to keep together as one. Is it not the height of man's honor that he can honor God? No stronger motive can be urged, but the motive can be set in stronger light, and so be made more persuasive. This is done by adding, "even the Father of our Lord Jesus Christ." This re-enforces the motive by whatever is peculiar in our love and our relation to Jesus our Saviour, to Jesus as our Saviour.

Verse 7.—Now the apostle states more exactly the first duty of those at variance, "receive one another" as Christians, recognize each the other as belonging to the Saviour. Paul adds another thought which is to show not less why than how they should receive each other. "As Christ also received us." Yes, yes, here we have it. Christ received us, and shall we not receive them?

QUESTIONS.—What is it to "bear the infirmities of the weak"? Vs. 1. Whom ought we to "please"? Why not please ourselves? Can one please his neighbor in a wrong way and from a wrong motive? What is the motive given in verse 2? What is edification?

What is our perfect pattern? Vs. 3. Name some of his deeds which shows him to be such. Does Paul mean that he was pleased to do as he did? John iv. 34. Did you have no regard to his reward? Rev. xii. 2.

What prayer does Paul offer? Vs. 5, 6. Why is God called—"the God of patience and consolation"? Does this prayer imply that only by God's gracious help will one become Christ-like?

What is meant in verse 7 by the phrase "receive ye another"? How did Christ receive us? Why was that a greater act of love and condescension than for one Christian to welcome even an offending brother?

Youths' Department.

END THERE IS NONE.

Light traverses space at the rate of millions of miles a minute, yet the light from the nearest star requires ten years to reach the earth, and Herschel's telescope revealed stars two thousand three hundred times further distant. The great telescope of Lord Rosse pursued these creations of God still deeper into space and having resolved the nebulae of the Milky Way into stars, discovered other systems of stars—beautiful diamond points, glittering through the black darkness beyond. When he beheld this amazing abyss; when he saw these systems scattered throughout space; when he reflected upon their immense magnitude, and the countless millions of worlds, that belong to them, it seemed to him as if the wild dream of the German poet was more than realized. God called man in dreams into the vestibule of heaven, saying: "Come up higher, I will show thee the glory of my house." And to his angels, who stood about his throne, he said: "Take him, strip him of his robes of flesh; cleanse his affections: put new breath in his nostrils; but touch not his heart that fears and hopes and trembles."

A moment, and it was done, and the man stood ready for his unknown voyage. Under the guidance of a mighty angel, with sound of flying pinions, they sped away from the battlements of heaven. Sometimes on a mighty angel's wings they fled through Sahara of darkness, wildernesses of death. At length from a distance not counted, save in the arithmetic of heaven, light beamed upon them, a sleepy flame, as seen through a heavy cloud. They sped on in their terrible speed to meet the light; the light with lesser speed to meet them. In a moment, the wheeling of planets; then came along star-tides of twilight; then again, on the right hand and on the left, appeared more constellations. At last the man sank down, crying: "Angel, I can go no further; let me down into the grave and hide me from the infinitude of the universe, for end there is none?" "End there is none?" demanded the angel. And from the glittering stars that shone around, there came a choral shout

"End there is none!" "End there is none?" demanded the angel again: "and is it this that awes thy soul? I answer—end there is none to the universe of God! Lo, also, of him who made it there is no beginning!" Prof. Mitchell.

LESSONS FROM NATURE.

I never heard of a stork that when it met with a fir-tree, demurred as to its right to build its nest there, I never heard of a cony yet that questioned whether it had a permit to run into the rock. Why these creatures would perish if they were always doubting and fearing as to the whether they had a right to use providential provisions. The stork says to himself, "Ah! here is a fir-tree; he consults with his mate: Will this do for the nest in which we may rear our young?" "Ay," says she, and they gather the materials, and arrange them. There is never any deliberation, "May we build here?" but they bring their sticks and make their nest.

So the wild goat on the crag does not say: "Have I a right to be here?" No, he must be somewhere, and there is a crag which exactly suits him; and he springs upon it.

Yet, though these little dumb creatures know the provision of their God, the sinner does not recognize the provisions of his Saviour. He quibbles and questions "May I?" and "I am afraid it is not for me," and "I think it cannot be meant for me: and I am afraid it is too good to be true."

And yet nobody ever said to the stork: "Whosoever buildeth on this fir-tree shall never have his nest pulled down." No inspired word has ever said to the cony, "Whosoever runs into this rock-cleft shall never be driven out of it;" if it had been so, it would make assurance doubly sure.

And yet here is Christ provided for sinners, just the sort of a Saviour sinners need and the encouragement is added, "Him that cometh unto me I will in nowise cast out: Whosoever will, let him come and take the water of life freely."—Spurgeon.

A LIE STICKS.

A LITTLE newsboy, to sell his paper, told a lie. The matter came up in Sunday school. "Would you tell a lie for three cents?" asked a teacher of one of her boys. "No, ma'am," answered Dick, very decidedly.

"For ten cents?" "No, ma'am." "For a dollar?" "No, ma'am." "For a thousand dollars?" Dick was staggered. A thousand dollars looked big. Oh! would it not buy lots of things! While he was thinking a another boy roared out, "No ma'am," behind him. "Why not?" asked the teacher. "Because when the thousand dollars are all gone, and the things they've got with them are gone, too, the lie is there, all the same," answered the boy.

DEATH OF A KAFFIR APOSTLE.

Tiyo Soga was one of those men whose lives are shortened by the abundance of their labors. He was born in 1829—the son of a man of standing among the natives of Kaffraria, who is still alive but not a Christian, while his mother had at an early period professed herself a follower of Christ. The father was prevailed on to send his sons to a mission school, where Tiyo showed such a fine disposition that efforts were made to secure for him a higher Education. At last he was sent to Glasgow, and having been deeply impressed with divine truth under Dr. William Anderson's preaching, he resolved to consecrate his life to the service of Christ. Ordained a missionary in connection with the United Presbyterian Church, he went back to Kaffraria in 1857, and planting himself at the Mgwali, became missionary to his tribe. For ten years he labored assiduously among them. In 1867, at the request of his brethren, he went to a mission station in Krell's country, and for four years worked with extraordinary energy, and was instrumental in producing very blessed results. A fever brought on by exposure laid him low; and though at first he seemed to recover, a relapse occurred which terminated his life.

He was the translator of the Pilgrim's Progress into Kaffir, a work which Kaffir scholars consider a masterpiece. He was a poet, and contributed to Kaffir hymnology hymns that seem likely to endure as long as the Kaffir language itself.—Sunday Magazine.

A HINT TO GRUBLERS.

"What a noisy world this is!" croaked an old frog, as he squatted on the margin of a pool. "Do you hear those geese, how they scream and hiss? What do they do it for?"

"O, just to amuse themselves," answered a little field-mouse.

"Presently we shall have the owls hooting; what is that for?"

"Is the music they like the best," said the mouse.

"And those grasshoppers; they can't go home without grinding and chirping; why do they do that?"

"O, they're so happy they can't help it," said the mouse.

"You find excuses for all; I believe you don't understand music, so you like the hideous noises."

"Well, friend, to be honest with you," said the mouse, "I don't greatly admire any of them; but they are all sweet in my ears, compared with the constant croaking of a frog."

SEVEN DOLLAR THIEF.

A traveler on his journey meets a robber in the woods. "Give me your money," cries the highwayman, "or I'll shoot you."

"It may be," thinks the traveler, "the man is in want;" and he generously gives him six dollars. "Take this, God bless you. Farewell."

"Stop, stop!" cries the robber, "I see one more dollar, and must also have that."

"O, sir," replies the traveler, "be contented. Of all, seven-dollars, you have six, and I only one to help me on my journey."

"Give me that seventh dollar!" cried the robber, drawing his pistol and pointing it to the traveler.

What do you think of the robber? The meanest thief I ever could conceive of. What is his name? Sabbath Breaker.

DID YOU EVER!

Did you ever see a drunken man who did not think he was sober, and that he could converse as wisely as others?

Did you ever see a person addicted to chewing tobacco, who did not acknowledge that it preserved his teeth?

Did you ever see a boy with a cigar in his mouth who did not think he was acting manly?—Temperance Banner.

It makes no difference whether you are a Christian or not a Christian, it is your bounden duty to do right. This is the duty of every living creature before and after conversion. It is the universal duty; it belongs to every living man to live after the standard of the Lord Jesus Christ. Whether a man is a Christian or not, he should walk humbly and meekly before the Lord. Do you ask: "Is that an evidence of being a Christian?" Christ said: "If you love me keep my commandments." He who knows and does Christ's commandments is a Christian. What makes a man a husbandman? A man buys some rocky ground; it is full of weeds and all grown over with Canada thistles. The barns are full of rats, mice, and other vermin. The man goes in and takes possession. He walks about his farm every morning—sleeps in the leaky old house. He is full of rheumatism and all sorts of complaints. He never eradicates a weed or plants a seed. He barely lives, yet every morning he goes out and looks at his farm bearing nothing but weeds; and says: "I'm a husbandman." He is not. He only owns twenty acres of dirt and wee. He is done. husbandman.—Becher

At the close of a dull, rainy day, a little girl pointed to the West, and cried, "Look! O look, papa; the sun's brightening all it can."

"So it is," replied the father; and you can be like the sun if you please, looking happy, smiling, and never letting the tearful rain come into those blue eyes."

The next day the music of the child's voice rang through the house from sunrise till dark, and she seemed as happy as she could be.

"What makes you so happy?" asked her father. "Why, don't you see I'm the sun, papa! I'm brightening all I can!"

There is great force in this remark made by Dr. Vincent, at Indianapolis, on the Sunday-school teacher's power: "What we are seven days in the week measures the degree of our power while we teach thirty minutes a week." That is something for every teacher to live by—the thought that his every act and word and thought goes into the true estimate of his worth before his class on Sunday.