## WI dance Teach Me to Live.

Teach me to live! 'Tis easier far to die-Gently and silently to pass away; On earth's long night to close the heavy eye, And waken in the realms of glorious day.

Teach me that harder lesson, how to live. To serve Thee in the darkest paths of life; Arm me for conflict now; fresh vigor give, And make me more than conqueror in the 6. The Rolling Dam . Pirts

Teach me to live! my daily cross to bear Nor murmur though I bend beneath its load. Only be with me-let me feel Thee near: Thy smile sheds gladness on the darkest road.

Teach me to live, and find my life in thee, Looking from earth and earthly things away; Let me not falter, but untiringly

Press on, and gain new strength and power each day, most most

Teach me to live! with kindly words for all; Wearing no cold, repulsive brow of gloom; Waiting, with cheerful patience, till Thy call Summons my spirit to her heavenly home.

## Sabbath School Department.

From the Christian Helper.

## International Bible Lessons.

## THE FRUIT OF THE SPIRIT.

Aug. 10.-Gal. 5: 22-26; 6: 1-9.

GOLDEN TEXT.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Gal. 6.7. TOPICAL ANALYSIS.

1. The "fruit of the Spirit" is specified and placed in contrast with the "works of the flesh" spoken of v. 19-22. A general exhortation is given to cultivate this fruit, on the ground. first of our being Christ's and of our having crucified the flesh, and then of our living in the Spirit, v. 22-25.

2. Special exhortations are given-to humility, which removes hinderances in the way of our helping one another, to the restoration of Christian. The faithful Christian will have the sinning Christian,—and to mutual help and sympathy. ch. 5: 26 to ch. 6; 2.

3. Each Christian is reminded of his own individual responsibility, and is rcommended to a knowledge of himself, for however the sympathy and help of fellow-Christians may cheer and support, it cannot release a man from those duties and cares which God has given him as his own portion, v. 3-5.

4. An exhortation is given in regard to treatment of spiritual teachers, v. 6.

5. A solemn admonition is given, as to the certainity of rewards and adjustment hereafter by the righteous and all-discerning God.

EXPLANATION OF THE TEXT.

is, these are the things produced by the Spirit in our hearts. Delightful front. in our hearts. Delightful fruit! Where these There is a beautiful thought of the lamented these graces spring from no earthly stock. It were to mark in golden letters the texts which are general, the next three special, qualities af- Apostle Paul would mark the words, "Saul, fecting our dealings with others, and the re Saul, why persecutest thou me?" for it was maining three again general principles of ac- these words, spoken by Jesus from the dazzletion. No Law. See I Tim. 1:9.

slow form of death. So, THEY THAT ARE CHRIST'S would be found at Acts xvi. 3 .- "Believe on not in one moment, but by long patient effort, the Lord Jesus Christ, and thou shall be saved;" put their sins to death. Affections, i. e., past for embracing this simple offer he rejoiced, besions. The Christian attitude towards sin is lieving in God with all his house. Martin ever enmity.

der His influence in all that we do.

or vary-onory, empty pride, with no founda- Jesus. In the Bible of Bunyan the mark tion. Provoking, as the strong might do. ENVEYING, as the weak do. Imagine the state of things, if every Christian mind could at once saw the cross, and he thought God put them inbe entirely freed from the desire of vain-glory. to the Bible to meet his special case. And the Must we not acknowledge that a great change would be effected in our own minds?

ch. vi., v. 1. OVERTAKEN. Surprised into a sin when off guard. SPIRITUAL. Ye who have not been so overtaken. RESTORE, Set him right. This cannot be done by the proud rebuke of one who thinks himself above temptato help one another against the common enemy,

v. 2. BEAR YE ONE ANOTHER'S BURDENS. The Christian communism. In so far as we can, let us lift from our brother's spirit the griefs and cares which weigh it down. We should consider them ours, to the extent of our ability to help and sympathise. The man's duties, his responsibilities, are his own-we cannot touch them, but there are crushing burdens of anxiety and trouble which we may sometimes remove and lighten. This is the law of Christ, the law of love.

v. 3. If a man thinks himself to be some-THING. That is, so much superior to others that he is exempted from our common weakness, and will never need to receive aid or sympathy, and so may lawfully refuse it to others he who thinks thus, is deceived. WHEN HE IS NOTHING. Whatever good qualities he may possess, his pride almost negates them. v. 4. PROVE HIS OWN WORK, AND THEN SHALL HE HAVE REJOICING etc. translated in Conybeare and Howson's work,—and then his boasting will concern himself alone, that is, it will not be any relation of supposed superiority to others, but his absolute merit before God, is he can discover any of that, which he may exult in. We know very well that the result of honest self-

deeper sympathy with others in their trials, and not spiritual haughtiness. v. 5. BEAR HIS OWN BURDEN. After all, no fellow Christian, however sympathetic, can deliver us from our duties, nor from the consequence of our own deeds. The faith and repentance of one Christian avails not for any

examination will really be greater humility, and

other, neither do the impenitence and unbelief of a man condemn any soul but his own. There will not be found in the abodes of the lost, any one who is there to expirate another's sin. It will be his own burden he shall bear.

v. 6. Special application of the general precept in v. 2. Almoste very commentator supposes the reference to temporal things only. ALL GOOD THINGS, however, seems to include spiritual and temporal.

v. 7-8. Solemn verses. God is not mocked. Not deluded. The tares may be very like the wheat, but God knows the wheat. A man's hypocisy may be so excellently performed as almost to deceive the man himself, but after all, he shall have only the reward of hypocrisy. Cant. affectation, self-seeking under the guise of religion—these are more hateful to God than they are to those who put real religion along with its counterfeits and hates them all. But God discerns, and He shall crown the true with everlasting glory, and brand the false with everlasting shame. WHATSOEVER A MAN SOWETH, THAT,—it is that, the very same kind of thing, not something else, shall HE ALSO REAP. wheat, when sown produces wheat. The acorn produces the oak. The flesh produces corruption as its harvest,—the spirit life everlasting. Sin is fertile in consequence. It is the seed of other sins, and they spaead and grow like a terrible gangrene till moral ruin is accomplished. A man cannot sin and then have done with it. The sowing of wild oats, so lightly spoken of, involves a sad harvest. Who can measure the consequences of each one of his own many sins? But there is a different sowing, whose results are as certain, and its harvast vast and glorious. Therefore-

v. 6 LET US NOT BE WEARY IN WELL-DOING. We must not be discouraged because sin works so widely and so surely. Let us cultivate the antidote to sin and death. Let us work hopefully and without fainting under the counteracting influence of the Spirit, for IN DUE SEA-SON WE SHALL BEAP, IF WE FAINT NOT.

### REMARKS.

1. We must not suppose that because we are Christ's, our present will not influence our future lives in any manner, and he who serves Christ earnestly and heartily will be on the same level with him who is a poor half-hearted the largest harvest.

Worldly success is not the fruit of good-It is absurd to try to be virtuous for the sake of earthly rewards. Success may come to the good man, but his reward is something better than that. It is increased spiritual holiness, greater goodness made attainable.

3. Let us try to impress on our scholars the real nature of sin, the certainity of its consequences, the rapidity and extent of the ruin it works. An immense benefit is done when a and safest Blood Purifier in use. We have sold many articles of the same description, but Vegetine gives man is made to believe that he cannot sin with the most universal satisfaction. We always recomimpunity, and that sin has certain consequences of destruction and death. Smithing has gaten

abound we may be sure the Spirit dwells, for Dr. James Hamilton. Suppose that every one has been observed that the first three named have been the means of saving souls. The ing light, that made him a new creature. "In v. 24/ HAVE CRUCIFIED. Crucifixion was a the Bible of the Macedonian jailor the letters Luther would print the text, "The just shall live v. 25. If sin is no longer our metivie prin- by faith," in gold, for that text spoken by the ciple, if, as we profess, we draw our life from gentle lips of the vicar-general, guided him to the Spirit, then let us be really and wholly un-peace; and the young monk of Erfurth, reduced by fasts, and tears, and struggles to the v. 26. Let us not be (or become) DESIBOUS verge of the grave, found rest in the wounds of would be found at "Yet there is room." It was through the lattice of these words he first Ironside soldier would indicate Eccl. xi, 9; for it was there the bullet stopped which, but for the interposing Bible, would have pierced his breast; and when the battle was over he read, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the tion, but by sympathy, and by anxious desire sight of thine eyes; but know thou that for all these things God will bring thee into judgeon this promising field with very tem





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Truly yours,

JOHN MCGETTIGAN.

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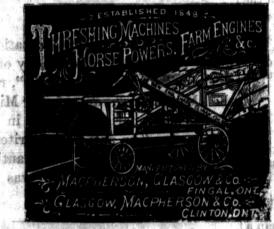
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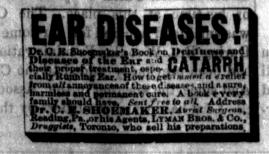
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their tormentors killed and driven away by the timely use of these effectual remedies.

We do not pretend to offer them to the public as a perfect cure for every disease, which every intelligent mind knows is out of question. We only wish to make known what they positively will do and no more. Therefore we submit this statement to those more. Therefore we submit this statement to those who are willing at least to make a trial, their judgment we sanguinely await knowing it must be the same as thousands have already given. We wish to inform all that our medicines are prepared with great care, especially for family use, and also admirably calculated to preserve health, remove disease and restore nature to its own state that no family should be without them. These medicines are carefully compounded upon scientific principles by those thoroughly aquainted with the medicinal properties of each article used, as well as the effect the combination will have on the system, consequently we feel ation will have on the system, consequently we feel safe in recommending our medicines with the greatest confidence. It has become an undeniable fact that when the system becomes infected with maligant diseases seated in either the nervous, muscular, or glandular parts of the body, it can only be made healthy by cleansing the blood; and this done the disorder lets go its hold and nature resumes her original standing. A medicine that does not therefore strike at this, the root of all diseases, cannot personal not have any claim to public attention. fore strike at this, the root of all diseases, cannot nor should not have any claim to public attention. The blood is the grand consideration then and it becomes the duty of the strong as well as the weak and unhealthy, to guard well this part on which so much of our comfort depends. No one should neglect, especially in the spring of the year, to take a few bottles of No. 2 Bitters and No. 1 Syrups which will extract the water and purify the blood, regulate the bowels, increase the appetite, and renovate the system. Full directions on lable and wrapper. For sale everywhere at 50 cents per bottle.

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