

WHAT DR. AXTER'S CHALYBEATE WILL DO.—It will cure the imperfect digestion, and assimilation of food—the first step in the development of tubercle in the lungs—which is known by the distress felt after meals.

AVERY, BROWN & Co. Wholesale Agents for Nova Scotia. And for sale by Druggists generally. Oct 23.

Christian Messenger.

HALIFAX, N.S., DECEMBER 11, 1872.

THE TEACHER.

BIBLE LESSONS FOR 1872.

DANIEL AND HIS TIMES.

SUNDAY, Dec. 15th, 1872.

Prayer and Answer.—Dan. ix. 16-23.

GOLDEN TEXT.—The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Psalm cxlv, 18.

SCRIPTURE SELECTIONS.—Genesis xxxii. 24-32; Luke xviii. 1-8.

SUMMARY.—Intercessory prayer will as certainly receive its answer as prayer for personal good.

ANALYSIS.—(1.) Daniel's prayer, 16-19. (2.) Daniel's recital of receiving the answer, 20-23.

EXPOSITION.—The two preceding chapters show that God gave to Daniel visions in regard to his purposes toward his people Israel, and toward the other nations of the world. Daniel's relation both to the captive Hebrews and to the powers which held them captive, his love of Israel and his fear of God, all conspired to make him the fit subject to receive such revelations. We find also, from verse 2 of this chapter, that he studied closely the prophecies which had been given to other prophets concerning his nation. He was by these means enabled to understand what were the signs of the times, and because of this preparation the Spirit of God moved his spirit to frame the appropriate and rich prayer whose last part forms the first part of to-day's Scripture.

The Prayer.—The division at the close of verse 15, made by our lesson, is not unnatural. The first part is mainly honest, penitent confession of the nation's great sin, and a hearty acknowledgment of God's righteousness in visiting it with such punishment. The forgiving mercy of God, as shown in his past dealing with his people, is also emphasized, and thus the aggravated nature of the nation's sins made more obvious. The prayer is all through its first part, as well as its second, national. For the nation Daniel makes confession, acknowledgment, supplication.

Verse 16.—Now reverently, and in the very spirit of prayer, let us contemplate these earnest pleadings. If we have the mind of Daniel we can comprehend his speech. There must be inward sympathy of our souls with his, or his words will be as "sounding brass." There can be no wakening in us no response, if in us there be nothing responsive. "O Lord," not lightly spoken, not spoken simply as a title of honor. "Let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain." The word fury is, in the original, "heat." As we speak of burning wrath, or the heat of passion, so the Hebrews called wrath a heat. To turn this away is to cease acting from it, to bring to an end the evils which because of it are inflicted. "Iniquities," those of more than one generation. So does one generation bless or curse the next, so bound together are men. And these iniquities made of the chosen people a "reproach" to all the nations around. Daniel owns that it was right; he has no words of complaint against God, yet it was a sore grief that God should suffer such dishonor, or rather, that he was

driven by the sins of the people to vindicate his honor as righteous, while the glory of his grace was for the time eclipsed.

Verse 17.—"Hear the prayer," &c., attend to it, and answer it. "Cause thy face to shine," etc., a beautiful expression. Light is the symbol of gladness, of pleasure, of all that is good. "To turn away wrath" was to take away the evil, "to cause the face to shine" was to pour out the blessings. Here then we have the two halves of a perfect whole. "For the Lord's sake," the desolate sanctuary was the Lord's, his name, his honor, in the sight of men, were inseparable from it. Daniel knew that it was not the nation's merit that would ever secure its return.

Verse 18.—"O my God," no vain repetition, but, as before, the language of intense faith. "Incline thine ear," one eager to hear turns the ear to catch the sound, otherwise he turns it away; Daniel wants God to want to hear him, and not to refuse even to listen. He has something to pour into the ear of God—a plea that he feels must be heard. "Open thine eyes." It was as though God had not seen, had not known that anything was wrong with his people. Daniel's words carried the plea to the ear, "the desolations" presented a yet more moving plea to the eyes. We see in this simple, forceful, straightforward language, the stirring of a great soul. A deep nature is deeply moved. There is sublimity in the very simplicity. It is the speech at once of a child and of a giant. "which is called by thy name;" strictly, "upon which thy name is called," and hence the reputation of God was concerned in its state. "Present our applications;" strictly, "make them fall," or, as our idiom has it, "lay" them. Again the humble suppliant, conscious of his own and his nation's sin and guilt, pleads God's mercy, nay, his "mercies," and yet more, his "great mercies."

Verse 19.—A most remarkable verse, such intensity, such pressure of desire, thought, feeling, expression, are broken; nay, the man's very heart is breaking. He cannot let God go. He must have answer. The case is urgent. Thrice he calls the Lord by name. So clear his hold on him. So clear his view of him. So wholly in him his hope. His plea is not only to the Lord, it is for the Lord, and because of the Lord. He has spread out his case before. Now he sums all up in brief words. "Hear," "forgive," "do," "defer not." Thought marches on, or rather leaps from point to point. The divine Spirit stirred his spirit, and taught him how to pray and what to pray for. And yet once more he urges the same reason, "for thine own sake," for he deems God and his people to be as one, that if one suffers both somehow suffer. This view of the union of Christ and his church is often given in the New Testament, and is one of the richest truths of revelation, and the most precious of all the facts of our experience.

Verses 20, 21.—"While I was praying, etc., 'yea, while I was speaking,' etc. Often the answer comes instantly. This record is made for our encouragement. "The man Gabriel," mentioned in Ch. 8: 16, 17. An angel, but called a man because he, as was the wont, appeared in human form. "At the beginning," Stuart translates "before," i. e., in the previous vision. "Being caused to fly swiftly." A very singular mistranslation: Instead, read "wearied with weariness," descriptive of Daniel's state, not the angel's. Compare 8: 27. It will not do to appeal to this passage in proof that angels have wings. "Touched [or approached] me." Evening oblations, or offering, at about 3 P. M.

Verses 22, 23.—The angel explains his mission. It was to convey a verbal explanation of the prophecy on which Daniel had been pondering, and which led him to offer such an intercession. The Spirit of God might indeed have made all plain, but there were reasons unknown to us why this course instead was pursued. Here ends our lesson, but as we glance forward, we see that the angel sets at rest the heart of Daniel, by showing him that God has heard, has seen, will do, and will not defer.—Condensed from Baptist Teacher. Scripture Catechism, 86.

SUNDAY, Dec. 22nd.—The Glorious Resurrection.—Dan. xii. 1-12.

SABBATH SCHOOL LESSONS FOR 1873.

The following course of Sabbath School Lessons called the "International Series of Lessons" has been prepared by a Com-

mittee composed of persons belonging to different denominations of Evangelical Christians and is pretty generally adopted by our Baptist brethren in the United States, as well as others, and we think them well adapted for Sabbath School use:

- FIRST QUARTER.
Jan. 5. The Creation.....Gen. 1: 1, 26-31.
" 12. In Eden.....Gen. 2: 15-25.
" 19. The Fall and the Promise.....Gen. 3: 1-8, 15.
" 25. Cain and Abel.....Gen. 4: 3-10.
Feb. 2. Noah and the Ark.....Gen. 6: 13-18.
" 9. The Bow in the Cloud.....Gen. 9: 8-17.
" 16. Confusion of Tongues.....Gen. 11: 1-9.
" 23. The Covenant with Abram.....Gen. 15: 1-7.
Mar. 2. Escape from Sodom.....Gen. 19: 15-26.
" 9. Trial of Abram's Faith.....Gen. 22: 7-14.
" 16. Jacob and Esau.....Gen. 27: 30-40.
" 23. Jacob at Bethel.....Gen. 28: 10-22.
" 30. REVIEW.

- SECOND QUARTER.
Apr. 6. Israel—The New Name.....Gen. 32: 24-30.
" 13. The Dreams of Joseph.....Gen. 37: 3-11.
" 20. Joseph Sold.....Gen. 37: 23-28.
" 27. The Lord with Joseph.....Gen. 39: 1-6, 20-23.
May 4. Joseph Exalted.....Gen. 41: 37-49.
" 11. The Report from Egypt.....Gen. 42: 29-33.
" 18. Joseph makes Himself known.....Gen. 45: 1-8.
" 25. Joseph sends for his Father.....Gen. 45: 19-28.
June 1. Israel in Egypt.....Gen. 46: 1-4, 29-32.
" 8. Joseph and Pharaoh.....Gen. 47: 5-10.
" 15. Prophecy Blessings.....Gen. 48: 15, 16; 49: 8-10.
" 22. The Last Days of Joseph.....Gen. 50: 15-26.
REVIEW.

- THIRD QUARTER.
July 6. The Child Jesus.....Matt. 2: 1-10.
" 13. The Flight into Egypt.....Matt. 2: 13-23.
" 20. The Baptism of Jesus.....Matt. 3: 13-17.
" 27. The Temptation of Jesus.....Matt. 4: 1-11.
Aug. 3. The Ministry of Jesus.....Matt. 4: 17-25.
" 10. The Beatitudes.....Matt. 5: 1-12.
" 17. Teaching to Pray.....Matt. 6: 5-15.
" 24. The Two Foundations.....Matt. 7: 21-29.
" 31. Power to Forgive Sins.....Matt. 9: 1-8.
Sept. 7. The Twelve Called.....Matt. 10: 1-15.
" 14. Jesus and John.....Matt. 11: 1-11.
" 21. The Gracious Call.....Matt. 11: 25-30.
REVIEW.

- FOURTH QUARTER.
Oct. 5. Parable of the Sower.....Matt. 13: 18-23.
" 12. Walking on the Sea.....Matt. 14: 22-33.
" 19. The Cross Foretold.....Matt. 16: 21-28.
" 26. The Transfiguration.....Matt. 17: 1-8.
Nov. 2. Jesus & the Young Man.....Matt. 19: 13-22.
" 9. Hosanna to the Son of David.....Matt. 21: 8-16.
" 16. The Lord's Supper.....Matt. 26: 26-30.
" 23. Jesus in Gethsemane.....Matt. 26: 36-64.
" 30. Jesus before the High Priest.....Matt. 26: 59-68.
Dec. 7. Jesus before the Governor.....Matt. 27: 11-26.
" 14. The Crucifixion.....Matt. 27: 45-64.
" 21. The Resurrection.....Matt. 28: 1-8.
" 28. REVIEW.

It will be seen that the first two Quarters they are from the Old Testament, and the latter two from the New Testament. We propose to give them from week to week with such exposition as may appear desirable. As we wish to make these Bible Lessons as generally useful as possible we shall be glad to hear from our brethren and fellow-teachers, and to receive from them any suggestions which would adapt them to their circumstances, and make them even more beneficial than the lessons of the current year have been.

BEAUTIFUL THINGS ABOVE.

A. S. S. CONCERT EXERCISE.
FIRST VOICE.
" There's a beautiful river above,
Which flows from the midst of the throne,
Whose surface no tempests disturb;
Unruffled it sweetly flows on."

SCHOOL.
" And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb."—Rev. xxii. 1.

SECOND VOICE.
" There's a beautiful city above,
With walls decked with jewels so rare,
With streets of pure, bright, shining gold,
With which nothing on earth may compare."

SCHOOL.
" And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven."—Rev. xxii. 2.

THIRD VOICE.
" There are beautiful mansions above,
Prepared by the Saviour, for those
Who look for salvation to Him,
And on Him—self, only, repose."

SCHOOL.
" In my Father's house are many mansions. I go to prepare a place for you, that where I am, there ye may be also."—John xiv. 2, 3.

FOURTH VOICE.
" There's a beautiful anthem above,
Which the glorified ever shall sing;
Whose notes, as they swell through the heavens,
Sweet praise to the Saviour shall bring."

SCHOOL.
" And they sang a new song, saying,
Thou art worthy to take the book and to open the seals thereof."—Rev. v. 9.

FIFTH VOICE.
" There are beautiful angels above,
Surrounding the throne of the Lamb,
Whose service—blest service—it is,
To worship, unceasing, His name."

SCHOOL.
" And I beheld and heard the voice of many angels round about the throne; and the number of them was ten thousand times ten thousand, and thousands of thousands."—Rev. v. 11.

FIVE VOICES.
" And all these bright, beautiful things,
And more than the heart can conceive,
Are offered by God, in His love,
To all who in Jesus believe."

Youths' Department.

COUNSEL FOR THE YOUNG.

Never be cast down at trifles. If a spider breaks his web twenty times, twenty times will he mend it. Make up your mind to do a thing, and you will do it. Fear not if trouble comes upon you, keep up your spirits, though the day may be a dark one.

Troubles never last forever—
The darkest day will pass away.
If the sun is going down, look up to the stars; if the earth is dark, keep your eyes on Heaven. With God's presence, and God's promise, a man or child may be cheerful.

Never despair when fog's in the air;
A sunshiny morning will come without warning.

Mind what you run after. Never be content with a bubble that will burst, or fire-wood that will end in smoke and darkness; but seek for that which you can keep, and which is worth keeping.
Something startling, that will stay
When gold and silver fly away.

Fight hard against a hasty temper. Anger will come, but resist it strongly. A spark may set a house on fire; a fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

He that revengeth knows no rest;
The meek possess a peaceful breast.

If you have an enemy, act kindly to him, and make him your friend. You may not win him over at once, but try him again. Let one kindness be followed by another, till you have compassed your end. By little and little great things are completed.

Water falling day by day,
Wears the hardest rock away;
and so repeated kindness will soften a stony heart.

Whatever you do, do it willingly. A boy that is whipped at school never learns his lessons well. A man that is compelled to work, cares not how badly it is performed. He who pulls off his coat cheerfully, rolls up his sleeves in earnest, and sings while he works, is the man we like.

A cheerful spirit gets on quick,
A grumbler in the mud will stick.

Evil thoughts are worse enemies than lions and tigers, for we can get out of the way of wild beasts, but bad thoughts win their way everywhere. Keep your heads and hearts full of good thoughts, that bad thoughts may not find room.

Be on your guard, and strive and pray,
To drive all evil thoughts away.

ODD MINISTERS.—I never knew a good horse which had not some odd habit or other, and I never yet saw a minister worth his salt who had not some crotchet or oddity. Now these are the bits of cheese that cavilers snuff out and nibble at; this man is too slow, and another too fast; the first is too flowery, and the second is too dull. Dear me, if all God's creatures were judged in this way, we should wring the dove's neck for being too tame, shoot the robins for eating spiders, kill the cows for swinging their tails, and the hens for not giving us milk. When a man wants to beat a dog he can soon find a stick, and at this rate any fool may have something to say against the best minister in the land.—John Ploughman.

The poor guest is usually best pleased with being well treated and least likely to get it.

The death is announced of Mr. Moses Merryweather, described as "the father of fire engines."

AN OPEN AIR SERMON.

It has been ours to hear
Discourses, "flat and stale,"
Others, tho' plausible and clear,
That only fluttered on the ear,
As may an idle tale:

But saw a sermon once
Free of forensic art,—
The Preacher there was Providence,
To some of little consequence,
But reach'd our inmost heart.

Brief, and without a text,
In symbols it was told;
But unperplexing;—nor perplex'd
With theories to it annexed
In tructive to behold.

It had been raining fast,
But then was fair and mild,
And as along 'o church we pass'd,
An accidental glance we cast
Upon a man and child.

Direct before them lay
A sewer overflow'd—
The little one in sad dismay
Around her peer'd but saw no way
To get along the road.

A father's love was there
At once made manifest;—
Before his charge was well aware
He carried her across with care,
Carressing, and carress'd.

Even so for evermore
What time afflictions press,
Our Heavenly Father is before,
His children to assist them o'er,
And soothe them in distress.

BOB RYAN AND DANDY.

"Never make an enemy, even of a dog," said I to Bobby Ryan, as I caught at his raised hand and tried to stop him from throwing a stick at our neighbour Howard's great Newfoundland. But my words and effort came too late. Over the fence flew the stick, and whack on Dandy's nose it fell. Now Dandy, a great powerful fellow, was very good-natured, but this proved a little too much for him. He sprang up with an angry growl, and bounding over the fence as if he had been as light as a bird, he caught Bobby Ryan by the arm, and held him tightly enough to let his teeth be felt.

"Dandy, Dandy," I cried in alarm, "let go. Don't bite him." The dog lifted his dark brown eyes to mine with a look of intelligence, which seemed to say, "I only want to frighten the young rascal." And Bobby was frightened. Dandy held him for a little while, growling savagely, though there was a good deal of make-believe in the growl; and then tossing the arm away the dog leaped back over the fence and laid himself down by his kennel.

"You're a foolish boy Bobby Ryan," said I, "to pick a quarrel with such a splendid old fellow as that. Suppose you were to fall into the lake, some day, and Dandy happened to be near, and suppose he should remember your bad treatment, and refuse to go in after you?"

"I wouldn't care," replied Bobby, "I can swim."
Now it happened, only a week afterward that Bob was out on the lake, in company with an elder boy, and that some way their boat was upset in deep water, not far from the shore, and it also happened that Mr. Howard and his dog Dandy was near, and saw the boys struggling in the water.

In a moment Dandy sprang into the lake and swam towards Bobby; but strange to say, after getting close to the lad, he turned and went to the larger boy, who was also struggling in the water. Dandy seized him and brought him safely to shore. He then turned and looked toward Bobby, his young tormentor; he had a good many grudges against him, and for some moments the old dog seemed doubting whether he should save him or let him drown.

"Quick, Dandy!" cried his master pointing to poor Bobby, who was trying keep afloat. He was not the brave swimmer he had thought himself.

At this the noble bounded again into the water and brought Bobby to land. He did not seem to have much heart in his work, however, for he dropped the boy as soon as he reached the shore, and walked away with a stately air.

But Bobby, grateful for his rescue, and repenting of his former unkindness, made up with Dandy on that very day, and they were ever afterward fast friends. He was very near losing his life through his unkindness to a dog, and the less it gave him he will not soon forget.—Chatterbox.