

WHAT DR. BAXTER'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.

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THE TEACHER.

BIBLE LESSONS FOR 1872.

DANIEL AND HIS TIMES.

SUNDAY, Dec. 22nd, 1872.

The Glorious Resurrection.—Dan. xii. 1-12.

GOLDEN TEXT.—"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." vs. 3.

SCRIPTURE SELECTION.—1 Cor. xv. 12-58.

SUMMARY.—God's purpose is at its time revealed in the glory of his saints, in the ruin of his foes.

ANALYSIS.—I. At the end. vs. 1-4. II. Before the end. vs. 5-12.

EXPOSITION.—Introductory.—We reach now the last advance lesson of the quarter and of the year. We reach also the last chapter of the most interesting and instructive book of Daniel. We have during the quarter studied in the main personal character; indeed this has been our chief work for the last three quarters, while the first was given to a study of the foundation and source of right character in the work, and continued meditation of Christ. We need not expect to clear up all doubts that have gathered over the chapter; enough if we learn its fundamental lessons and catch such inspiration of boundless hope, as will stir us up to holy life, even though we have to bear a heavy cross, or sink from mortal sight in a sea of blood.

Verse 1.—It is immediately connected with the preceding chapter, by both the conjunction "and"—and the phrase "at that time." Until the 40th verse of that chapter, the discourse has been of the Medo-Persian and Grecian kingdoms, and next of the Persian and Egyptian powers—particularly of the contests of the Syrian king Antiochus Epiphanes against the Egyptians, and his most horrible and frantic persecutions of the Jews, and abominable desecrations of their temple, by preventing the daily sacrifice, and establishing instead idol worship—"the abomination of desolation." From verse 40 to the end, the discourse, according to one interpretation, which seems most natural, there is a concise summing up of the previous detailed history, in order to concentrate attention upon those facts and the consolations following; according to another interpretation the angelic speaker cuts loose from the previous subject, and calls attention immediately to the course of events under Messiah's kingdom, on to the end of the world. On the first interpretation, "that time" verse 1, is the time of the dreadful havoc and outrages of Antiochus in Jerusalem and among the Jews, particularly the end of the three and a half years which we know from history was the time during which the abominable desecration of the temple continued. On the second interpretation, the time of the end of the great and desperate struggle between the sinful forces of earth and God's people, just before the second coming of Christ, in the end of the world. "At that time," when sin had done its utmost, reached the limit of its fury, stricken down the people of God and their worship together, then in this extremity,

when the saints have fallen, for them shall stand a mightier helper. Michael. See x. 13, 21. The name means either, "Who is as God?" or "Who is as God." Whatever may be here taught as to the agency of angels, the more practical lesson is that in the extremity of his people, God at the right time, and in the right way, will come to their aid with mighty power. "Stand up," all ready for action, like a warrior ready to battle, not sitting as in time of repose. "Who standeth" etc., is wont to, who is accustomed to help and guard them. "Thy," i. e., Daniel's "people." A fine tribute this by the angel to Daniel's pre-eminence among the Hebrews, and his love of them; well deserved. Now the sweet promise, "Thy people shall be delivered." Settle the dispute as to the time of trouble here immediately in mind in whatever way. See those two bright golden words, "every one," every one delivered. How particular. Had God singled out his people. Each is to him as though there was no other. He makes all things work so for the good of each as though the whole universe were made and kept and ruled for that one, and for him only. The great and good Shepherd goes before his sheep and calls his own sheep by name.

Verse 2.—And now when we go down into the depths of tribulation, when the time of trouble and distress comes, especially if it comes for our piety, and from the hand of unchained sin, when the world has things all its own way, and the church of God makes no headway, then we look ahead and say, What is to come of all this? We are made to look ahead. Every body does. The comfort, the real, fundamental comfort of one saint is that of all saints, the comfort of saints in one generation that of saints in every generation. And here, wonderful for the Old Testament, it is set out bold, and clear, and sublime before the eyes, not of Daniel only, but of the whole world. A RESURRECTION! A RESURRECTION! The connection, if we make the preceding verse refer to Antiochus's time, is that of comfort. It is not that men were to be raised at that time, but that those holy men, though they thus suffered, were to be raised, and their persecutors too. The day, the endless day of awards, should set right what seemed wrong. For other indications of the doctrine of a resurrection, in Old Testament, see Isaiah xxvii. 18, 19; Ezek. xxxvii. 1-14; Psalm, xvi. 11; xvii. 15. The doctrine is naturally less prominent than in the New Testament. Christ came "to bring life and immortality to light."

"Those that sleep in the dust," i. e., the dead. Note the reasons why death is called a sleep. The term does not imply unconsciousness. In the Bible it is usually the righteous whose death is called sleep,—here both the righteous and the wicked. The bodies only are "in the dust." This is language taken from that which appears to the eye. Christ states the doctrine in similar terms, John v. 28, 29, but instead of "many" say "all," thus cutting off all excuse for using Daniel in proof of a partial resurrection, i. e., resurrection of only a part of the dead. A part of the race of course will not be raised, for they will never be in their graves, will never die. 1 Thess. iv. 15-18. This passage like the clearer statements in the New Testament, by Christ and by Paul, fixes the time of the resurrection in the future, at the end of the world, or of this "dispensation." There is much in regard to the future general resurrection of which nobody on earth does or will know before the event; but to know what is taught in the last half of the 13th chapter of 1 Cor. is to know enough to waken the sublimest hope that ever roused a human spirit to action, or nerved it to endurance. But here in Daniel, as also in Christ's words in John v. 28, 29, there is set over against the object of hope, the object of infinite dread.—"Shame and everlasting contempt."

The duration of the shame is made the same with that of the glory. The language here and elsewhere, allows no distinction to be made. It forbids such distinction. If our feelings prompt to it, we have to decide which can best be trusted in evidence of what God will do in the coming ages, his own direct word or our feelings. In case of conflict, to which shall appeal be made? Reason has but one answer, but reason has often been borne down and disregarded in this matter. Far be it from us to hold out to men hopes which have no warrant in revelation.

Verse 3.—"They that be wise," i. e., "the instructors," the safe guides, referring back to viii. 33, the men who, as the pastors or shepherds of God's people,

encouraged, strengthened, counselled them in the days of sin and trial. Of course the men who do this at one time, represent those who do it, or who have like spirit, in all time, and as God regards, treats, and will reward one of these, so will be all. Their "shining as the brightness of the firmament," happily expresses their honors, and joys, and contrasts with the trials and contempt which they endured for the truth. "They that turn many to righteousness," those distinguished for faithfulness and for success consequent upon that faithfulness. "Shall shine as the stars,"—a brightness above that of the firmament,—"as the stars forever and ever," what mingled beauty and sublimity is here, in depicting the rewards of God's devoted children. We are not of course to think of a literal, material shining; the thought rises infinitely above that. It is a purely spiritual brightness and splendor that is here in mind.

Conclusion.—We do better not to take up the remainder of the chapter. It would tend to dissipate the one grand impression of these three verses. The fourth verse looks back to the whole series of revelations made to Daniel, and hence would better be left untouched.

QUESTIONS.—What is the theme of this lesson? What is the nature of the last lesson of each quarter?

When was Michael to stand up? vs. 1. Who was he? x. 13-21. What is here meant by the words "stand up"? For whom should he stand? With what result? Are God's people always delivered? How so? Does God regard each one of his people separately? Read John x. 3. Why should that give to the Christian comfort?

Explain, in verse 2, the words "sleep" and "awake"? Why is death called a sleep? How "many" shall be raised? John v. 28, 29. Into how many classes does this verse divide the dead? Compare Matt. xxv. 33-46: To what are the first raised? To what the second? What does life mean in this verse? Note its contrast with shame and contempt. When will the dead be raised? Is the resurrection something to be desired, or the reverse?

What is said in verse 3 of "the wise"? Who are they? Compare xi. 33. What is meant by their shining? When shall that be? What is it to turn a man to righteousness? How is it done? What is the reward? Will all saints have the same reward hereafter?—From the Baptist Teacher.

Scripture Catechism, 87.

SUNDAY, Dec. 29th.—Review of the past three months.

HOW TO MAKE CHILDREN ASK QUESTIONS.

Children love to talk. They love to ask questions. They will ask questions of any one with whom they feel free, and about every subject in which they are interested. If, therefore, the children of any teacher's class do not ask him questions about the lesson, the trouble is not with children but with himself. He is not on the same plane with them; they do not feel free with him; or, they are not interested in what he is talking about. Let him be full of interest in his lesson, let him know his scholars as well as he knows his lesson, let him be on easy terms with his scholars, let him bring that lesson down so that those scholars will know about it, and they will question him freely enough; there will be no trouble on that score. They are full of questions, as he will find, if only he will get alongside of them with anything they want to talk about.—S. S. World.

Youths' Department.

JONNIE'S LESSON.

Johnnie had been promoted to the grammar-class. He found the parsing rather hard, but he was a diligent little student, and was determined to succeed.

One day he went to his mamma for a little help in analyzing some sentences. She told him the proper manner of doing it, and he followed her directions; but he was much troubled that he could not understand the whys and wherefores himself.

His mamma told him it was rather hard for him then, but that after he had studied a little longer, it would be quite easy.

Johnnie went into another room to study alone, but after a little came back, his face perfectly radiant with joy. He said: "O mamma, I want to begin again. I asked Jesus to help me, and now I think I see just how it is. He always helps us when we ask him;" and with unspeakable delight he with his mamma went over his lesson again.

Johnnie was a little Christian boy, and

his religion was of a practical, every-day use, just what it always should be—good not only for Sundays, but a help and comfort in all the duties and trials of the whole week, in school, at play, at home, abroad.

Jesus is "an ever-present help," to whom any child may go as freely as to his own parents, and He never turns any empty away. "He always helps us when we ask him," said Johnnie; and young as he was, he had found his Saviour faithful to his promise: "Ask, and ye shall receive." It is not a small thing to ask for help in your studies; and though He may not always give a sudden understanding of difficulties, he will probably give you the power of attention, patience, and perseverance until knowledge comes.

Above all, ask Him to give you the enlightenment of his Holy Spirit; then shall you understand deeper knowledge than all the mysteries of human learning.—Am. Messenger.

I have just heard of a poor African mother who took her little child by the hand, and walked fifteen miles to buy a New Testament. The story of Jesus is very, very precious.

THERE'S not a child so small and weak But has his little cross to take; His little work of love and praise, That he may do for Jesus' sake.

The young ladies in a Massachusetts town who sought to play a practical joke on a bachelor physician, by making up a costly "rag" baby, depositing it in a basket, attaching it to the door handle, and causing the bell to ring, were grieved to see a man from the street come up and walk off with the entire package. They are now mourning the loss of twenty-six yards of fine linen, twelve yards of thread lace, four hemstitch pocket handkerchiefs, and some other valuable property.

As the early morning train down drew up at the first station, a pleasant-looking gentleman stepped out on the platform, and inhaling the fresh air, enthusiastically observed to the brakeman, "Isn't this invigorating?" "No, sir, it is Bethel," said the conscientious employee. The pleasant-looking gentleman retired.

Common speakers have only one set of ideas, and one set of words to clothe them in; and these are always ready at the mouth. So people come faster out of a church when it is almost empty, than when a crowd is at the door.—Swift.

THE TEN WORDS.

The Jews call the Ten Commandments by the name of "The Decalogue," which signifies the "Ten Words." As these precepts cannot be learned in too many ways, we here give the substance of them in ten lines, which will help the memory to recollect them in full:

- 1. I am the Lord thy God—serve only Me;
2. Before no image bow thy impious knee;
3. Use not My name in trifles, nor in jest;
4. Dare not profane My sacred day of rest;
5. Ever to parents due obedience pay;
6. Thy fellow-creature man, thou shalt not slay;
7. In no licentious conduct bear a part.
8. From stealing keep with care thy hand and heart;
9. All false reports against thy neighbor hate;
10. And ne'er indulge a wish for his estate.

WEATHER-WISE ANIMALS.

An indefatigable meteorologist has gathered some curious observations on certain animals, who, by some peculiar sensibility to electrical or other atmospheric influence, often indicate changes of the weather by their peculiar motions and habits, thus:

ANTS.—An universal bustle and activity observed in ant-hills may be generally regarded as a sign of rain; the ants frequently appear all in motion together, and carry their eggs about from place to place. This is remarked by Virgil, Pliny, and others.

BATS fitting about in the evening, in spring and autumn, foretell a fine day on the morrow, as do some insects. On the contrary, when bats return soon to their hiding places, and send forth loud cries, bad weather may be expected.

BETTERIES flying about late in the evening often foretell a fine day on the morrow.

BUTTERFLIES, when they appear early, are sometimes forerunners of fine weather.

MOTHS and SPHINXES also foretell fine weather when they are common in the evening.

CATS, when they "wash their faces," or when they seem sleepy and dull, foretell rain.

CHICKENS, when they pick up small stones and pebbles, and are more noisy than usual, afford a sign of rain; as do fowls rubbing in the dust, and clapping their wings; but this applies to several kind of fowls, as well as to the gallinaceous kinds. Cocks when they crow at unwonted hours, often foretell rain: when they crow all day, in the summer particularly, a change to rain frequently follows.

DUCKS.—The loud and clamorous quacking of ducks, geese, and other water-fowls, is a sign of rain; as also when they wash themselves, and flutter about in the water more than usual. Virgil has well described all these habits of aquatic birds.

DOLPHINS, as well as PORPOISES, when they come about a ship, and sport and gambol on the surface of the water, betoken a storm.

DOGS, before rain, grow sleepy and dull, lie drowsily before the fire, and are not easily aroused. They also often eat grass which indicates, that their stomachs, like ours, are apt to be disturbed before change of weather. It is also said to be a sign of change of weather when dogs howl and bark much in the night. Dogs also dig in the earth with their feet before rain, and often make deep holes in the ground.

FISHES, when they bite more readily, and gambol near the surface of streams or pools fore-badow rain.

FLIES, and various sorts of insects, become more troublesome, and sting and bite more than usual, before as well as in the intervals of rainy weather, particularly in autumn.

FROGS, by their clamorous croaking indicate rainy weather, as does their coming about in great numbers in the evening: this last sign applies more obviously to toads.

GEESE washing, or taking wing with a clamorous noise, and flying to the water portend rain.

GNATS afford several indications. When they fly in a vortex in the beams of the setting sun, they fore-bode fair weather: when they irk about more widely in the open air at eventide, they foreshow heat; and when they assemble under trees and bite more than usual, they indicate rain.—Er.

A REMARKABLE LETTER.

It is interesting to observe the way in which the providence of God opens a path for the Gospel of His Son, and how wisely He overrules untoward events for the accomplishment of His own will. One of our exchanges gives the following "voice from Abyssinia:—"

"It will be remembered that among the prisoners held by King Theodore, in Abyssinia, for whose liberations an armed expedition was sent out, was a Rev. Mr. Waldmeier, asking him to conduct certain industrial enterprises. Recently he has written again: this time such a remarkable letter that we give a translation of a portion of it:

"In the name of Jesus Christ of Nazareth, King of kings and Lord of lords, who alone is the true light which shall live through eternity, to Him belongeth honor for everlasting to everlasting. Amen.

"This letter is sent from King Meneleek of Ethiopia, to Herr Waldmeier. Are you well? I am, thanks be to God, in good health, and my people and kingdom are enjoying much prosperity, also through the grace of God. I have received your letter, and it has given me great joy. I will always listen to your counsel, and allow you to preach the Gospel to the heathen.

"And now I beg you to come as quickly as possible. I hereby give you full permission and freedom to publish the Word and Gospel of God among the pagans of Galla, that the people may be enlightened, and I pledge that you shall never be in any way restrained in doing the same."

"Dr. Kraff, another of King Theodore's prisoners, has just completed the publication of an edition of the New Testament in the Galla language. God's providence in permitting that captivity seems to be revealing itself."