

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.

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

Christian Messenger.

HALIFAX, N.S., NOVEMBER 13, 1872.

THE TEACHER.

BIBLE LESSONS FOR 1872.

DANIEL AND HIS TIMES.

SUNDAY, Nov. 17th, 1872.

The Outcast King.—Dan. iv. 26-33.

GOLDEN TEXT.—Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth and his ways judgment; and those that walk in pride he is able to abase. Daniel iv. 37.

SCRIPTURE SELECTION.—Proverbs xvi. 1-19.

SUMMARY.—God's judgments may be deferred but unless there be repentance they are sure to come upon transgressors.

ANALYSIS.—Daniel exhorts Nebuchadnezzar to a change of life 26, 27. But he refuses and continues in his pride and haughtiness a year longer, 29, 30. The prediction is fulfilled, 31-33.

EXPOSITION.—The context.—From verse 1 it appears that our Scripture for to-day is the part of a proclamation made by the king after his restoration to reason and power. The proclamation is "to all people, etc., in all the earth," i. e., to the whole kingdom, embracing actually many nationalities, and by supposition, the whole world. We must not regard it as sent to independent sovereigns.

Verse 26.—This is the Divine pledge given in the dream, and interpreted by Daniel, that the affliction was to end after it had served its purpose. The purpose is said to be that he might "know that the heavens do rule." Here "heavens" is used, as often with us heaven is, as equivalent to God who dwells in heaven.

Verse 27.—Daniel here speaks with plainness and boldness, not as being the king's prime minister, and having thence a certain peculiar liberty of address, but as the empowered, inspired ambassador of God, and having thereby authority. How fitly, after the previous interpretation which Nebuchadnezzar had sought from him, and God had given by him, can Daniel refer to the royal "sins." He begins by that courteous address, which it would have been not boldness but rudeness to omit, and which thus teaches us a lesson of Christian courtesy. He then simply assumes what the king's own dream had taught, that the cause of the calamity was the unrighteousness. Assuming this, he does not launch a thunderbolt of denunciation, but urges an affectionate appeal. But compassion for the royal criminal does not destroy compassion for the victims of his crime. "The poor," and especially imported captives; and of these, perhaps chiefly Daniel's own fellow countrymen had received not mercy but cruelty. The connection between repentance and the Divine blessing is noticed. Nor does Daniel hesitate to urge this connection as a motive to repentance.

Verse 28.—This looks both backward and forward, asserts the veracity of dream and interpretation, and sums up, by anticipation, the account which follows. There is a change of person from first to third. Some have found in this an evidence of forgery, that the proclamation is not genuine, and the book is not from Daniel; but the third person is kept up in the whole account, in which the king was not

a king, but an "outcast." It was then a designed change, not a slip of the writer. Again, the reason for such change in a royal proclamation is at once obvious and sufficient. In the proclamation, the "I" is the king, carries with it royalty; but during the interregnum Nebuchadnezzar was not king, and of this time he could not say "I," save in a quite different sense.

Verse 29.—"Twelve months" after the dream. Time was given for repentance. It was given, but not improved. Does it seem strange that after such warning he did not repent? Unfortunately, though most unreasonable, it is not strange; for in what community is not the same thing seen? It is not strange, but common. "Walked in the palace." The original means "on." On the lofty palace was a flat roof, suited to the warm climate, and there the king walked, where he could look down on every side, upon the outspreading magnificence. 2 Samuel 11: 2. Rawlinson writes: "In the vast and irregular labyrinths of mounds, which extend, with little interruption, for nearly two miles parallel with the river, having an average width of twelve or thirteen hundred yards it is probable that we have the remains of that group of royal residences, towers, hanging-gardens, etc., which formed what was called the palace." "Palace of the kingdom," i. e., the royal or king's palace.

Verse 30.—"Spake and said," as he looked out over the magnificent city, stretching away in every direction. "Great Babylon," "great," whether the city or the nation be considered. The city was in glory a type of the kingdom, as well as its capital. Whether the extent of the city, fifteen miles square, or the scale of its buildings, walls, gardens, etc., be regarded, it deserved the name great, while the kingdom had no rival. "Which I have built." Herodotus ascribes the building of Babylon to Semiramis and Nitocris, his informant under the Persian dynasty giving him the Assyrian and Persian account. Berosus and Aleydenus give the Babylonian account, viz., that Nebuchadnezzar added much to the old city, built a splendid palace and city walls.—Fausset. Hence the word "built" here means enlarged or rebuilt. The nature and extent of the enlargement doubtless justified the use of the term. We mark the extreme self-satisfaction and self-glorification of the monarch. For over thirty years he had now been king. The kingdom had prospered in all its extent, and in every respect; and he had built the city.

Verse 31.—"While the word," etc. Instantly, connecting the sin of pride with the judgment, but not as though the judgment were simply for that hour's sin. We saw from verse 27 that not only the sin of pride and vanity, but also of oppression, that sin in general, of which throughout his reign he had been guilty, brought on his punishment. "There fell a voice from heaven," a peculiar expression, showing the origin of the decree, according to the dream (verses 13, 14), where "watcher," in the heathen king's conception, was a deity, like the "fourth" in the furnace, called both "a son of the gods" and an "angel." "The kingdom is departed from thee," etc. This voice repeats the interpretation given by Daniel (v. 25) and is explained in

Verse 33.—The king is here described as having become a maniac, and as living the miserable life of a maniac. Such is the unanimous understanding of commentators. Stuart, in his Commentary, writes: "Not un-frequent have been the cases where madmen have shunned all human society, and betaken themselves to the haunts and the food of wild beasts. The wild men that have been caught at one time and another show what our bodily nature is capable of bearing, and how it may be supported. In a climate so excessively warm as that of Babylon, there was no great danger to life from mere exposure to the air; and as to nutriment, wild fruits and herbage would supply it." "Like feathers," "matted together." "Like claws," uncut, and hence grown long. "Like oxen," as to what he ate, viz., herbage of the fields, not as to how he ate. We are not to conceive of him as a monstrous combination of man and beast during the "seven times" (verse 32), i. e., as usually held, the seven years, though some think three and a-half, each year in that climate having two seasons, which might be called "times."—Condensed from the Baptist Teacher.

Scripture Catechism, 81, 82.

SUNDAY, Nov. 24th.—The Handwriting on the Wall.—Dan. v. 22-31.

Youths' Department.

ALPHABETICAL TEXTS OF SCRIPTURE.

It is a pleasing and useful exercise, at twilight or in the dusk of evening, or at any time when the family or a few friends are gathered around the fire, or at the table, to call forth in turn texts of Scripture each one has committed to memory—each reciting a text at a time, the first commencing with A, and the next with B; or each one may recite a text commencing with A, then each a text commencing with B, and so on. The following may be taken as specimens of suitable texts:

- A. A soft answer turneth away wrath.—Prov. xv: 1.
B. Blessed are the pure in heart, for they shall see God.—Matt. v: 8.
C. Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. xi: 28.
D. Depart from evil and do good.—Ps. xxxiv: 14.
E. Even a child is know by his doings, whether his work be pure, and whether it be right.—Prov. xx: 11.
F. Fear God and keep his commandments.—Ecc. xii: 13.
G. God is our refuge and strength; a very present help in trouble.—Ps. xli: 1.
H. Honor thy father and thy mother, that thy days may be long upon the land.—Ex. xx: 12.
I. I will love Thee, O Lord, my strength.—Ps. xviii: 1.
J. Jesus said unto him, I am the Way, the Truth, and the Life.—John xiv: 6.
K. Keep the tongue from evil, and thy lips from speaking guile.—Ps. xxxiv: 13.
L. Love your enemies.—Matt. v: 44.
M. Make me to understand the way of thy precepts.—Ps. cxix: 27.
N. Now is the accepted time, behold, now is the day of salvation.—2 Cor. vi: 2.
O. O God, thou art my God; early will I seek thee.—Ps. lxxiii: 1.
P. Pride goeth before destruction, and a haughty spirit before a fall.—Prov. xvi: 18.
Q. Quench not the Spirit.—1 Thess. v: 19.
R. Remember now thy Creator, in the days of thy youth.—Ecc. xii: 1.
S. Suffer little children and forbid them not, to come unto me, for of such is the Kingdom of Heaven.—Matt. xix: 14.
T. The Lord is my Shepherd; I shall not want.—Ps. xxiii: 1.
U. Unto thee, O Lord, do I lift up my soul.—Ps. xxv: 1.
V. Verily, verily, I say unto you, he that believeth on me hath everlasting life.—John vi: 47.
W. Whatsoever a man soweth, that shall he also reap.—Gal. vi: 7.
Y. Yea, though I walk through the valley of the Shadow of Death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.—Ps. xxiii: 4.

THE SEAL AND THE ICE RAFT.

In no country have the missionaries been led more to feel their direct dependence upon God for daily care than in the icy north lands, where the devoted Moravians have toiled so nobly. Their whole history is one of hair-breadth escapes, and remarkable helps from God.

A few years since Mr. Butler, a missionary at Labrador, wrote home of the remarkable manner in which their wants for the winter had been supplied. The first season had been very poor, and there was not near enough provision among his people to keep off famine during the long eight months before them. In their time of trouble they knew well where to go. God had too often answered them in their great straits to have them feel strangers to his power now. In April, when their wants began to press heavily, a wonderful providence occurred. A vast field of drift ice came floating down crowded with seal. It became wedged in between the rocks, and so remained, though washed and dashed by the waves, until all the inhabitants far and near came down and secured the seal until they were all perfectly exhausted. Then the ice became loosened and slowly drifted seaward. Mr. Butler gathered his people together and preached a thanksgiving sermon, which they were well prepared to appreciate.

You cannot get so far off into those to us unknown regions of the earth that God's hand cannot reach you, and aid you. You have not a friend so far away that your prayers may not call them down a blessing. Wherever a thought can be wafted there also you can send a blessing.

We should take courage in our own hours of trouble by remembering what God has done for others in far greater straits. He has many 'ravens' that can carry bread to his needy children, and he will not fail to send them, if they but look up to him in their hours of trouble.—Presbyterian.

QUEEN VICTORIA IN SCOTLAND.

The correspondent of the North British Mail writes:—Her Majesty's habits are very simple. About seven she prepares for rising, breakfasts at nine; after breakfast she has her despatches to look after, for even in her mountain retreat the Queen's "mind is taken up with the things of State." Then follows private correspondence, a heavy item in the Queen's list of duties. Two special messengers convey the despatches to London, one to relieve the other, as they travel day and night. Luncheon is at two o'clock, and in the afternoon the Queen usually takes an airing in her carriage. On the lawn in front of the castle a picturesque white tent stands, and Her Majesty passes much of her time in that snug little corner. During meals the Queen's piper plays in front of the windows. Of pipers there are several, I believe; Ross, the Queen's piper, is chief, and it is a sight to see the handsome old Highlander in full costume, marching proudly to time as he plays a pibroch. The Queen dines at half-past eight; her own table is spread in the library. Since the Prince Consort's death her Majesty has not made personal use of the dining room; the ladies and gentlemen of the court dine there. There is no ostentatious display, however, in the royal sanctum. The arrangements of the room are of the simplest character, even to the dinner table. A very select party dines with Her Majesty, not even the Princess Beatrice, unless on an extra occasion. The Queen spends much of her time alone in Prince Albert's room. She comes quietly in to dinner, with her knitting in her hand, and retires early. It is well known that Her Majesty is a woman of method, and were it otherwise she could never get through the amount of work she does. She is very fond of the open air, and in all weathers she is to be seen abroad. A rainy day does not keep her within doors; in her waterproof and umbrella she defies the elements. It is quite a common occurrence to see her walking in the grounds after a drizzling rain. The weather, in fact, has no influence upon the royal programme. So far as concerns her Majesty's "constitutional airings," a good stout umbrella carries her bravely through a pelting rain or powdering snow drift, whether on foot or seated in her open carriage, or trotting on her highland pony. But there can be no doubt our Queen is a hardy woman; at least she has no "fine lady fancies" in the matter of constitutional delicacy. She does not bother with superfluous wrappings when she faces the "snell" mountain breeze; she dresses consistently with the climate and the weather; and a fresh, comely, sensible-looking lady she is in her comfortable plain jacket and broad-brimmed straw hat.

The Queen is familiar in almost every hut, and perhaps the refining influence of royalty has had something to do with the polish that is infused into the manners of the cottars. No tale of distress ever reaches her ears in vain. She mingles her tears with the mourners, and leaves not to others the task of comforting the afflicted. The poor are the Queen's peculiar care. She has nearly a hundred pensioners, who are supplied with weekly rations at the palace. Each person is presented with a ticket, and has an appointed day.

THE TUNEFUL VOICE.

A German, whose sense of sound was exceedingly acute, was passing a church a day or two after he had landed in this country, and the sound of music attracted him to enter, though he had no knowledge of our language. The music proved to be a piece of nasal psalmody, sung in the most discordant fashion, and the sensitive German would fain have covered his ears. As this was scarcely civil, and might appear like insanity, his next impulse was to rush into the open air, and leave the hated sounds behind him. "But this, too, I feared to do," said he, "lest offense might be given; so I resolved to endure the torment with the best fortitude I could assume; when, lo! I distinguished amid the din the soft, clear voice of a woman singing in perfect tune. She made no

effort to drown the voices of her companions, neither was she disturbed by their noisy discord, but patiently and sweetly she sang in full, rich tones; one after another yielded to the gentle influence, and before the tune was finished all were in perfect harmony.

It is in this way a quiet and pure life brings other lives under its gentle sway. It uses no words of protest against prevailing discord, but sings on its own sweet song of obedience and faith and joy, until others feel and thrill with its power.

OSCAR'S FAVOURITE TUNE.

The popular Scotch authoress, Mrs. Geo. Cupples, writing in the current number of Good Words for the Young, tells a very good anecdote of a Dandy-Dimont terrier belonging to a farm house in the West Highlands, in which she was recently a guest. At family worship, Mrs. Cupples was asked to raise the tune. As it was a long metre, she chose Tranquillity, but finding there were rather too many turns in it for the children of the farm to manage, at the second verse she glided into a simpler tune. No sooner had she done so than up sprang Oscar, and sitting down in front of her, looked up in her face with head elevated, and howled not only long but loud. "There he sat," continues the narrator, "not losing a single note, trilling and lengthening out his yows, while the tears streamed from his eyes, and his tail waved and thudded in perfect time on the sanded floor. But for the said thudding of the tail, I would have stopped, fancying the poor animal's nerves had been set on edge. I had attempted to make friends with him before, but he treated my advances with great disdain, if not suspicion. This I was told was his way; he disliked strangers, purely because they were strangers, and being a queer beast with a crook in his temper, there was no coaxing him round. At the prayer, however, I was a little startled to feel a cold nose pushed into my hand, and then the whole of the face of the subdued Oscar pressed against me while I knelt, almost as if he too were joining in the devotion. It turned out I had sung one of his favourite tunes, one that was strictly prohibited because of his love for it. The dog now looked upon me as a special friend, and during the remainder of our visit was exceedingly attentive to me, following wherever I went, and even sleeping at my door."

A JAPANESE PILLOW.—Pumpelly in his Travels, says: The most remarkable part of a Japanese bed is the pillow. This is a wooden box, about four inches high, eight inches long, and two inches wide at the top. It has, says the New York Evening Mail, a cushion of folded papers on the upper side to rest the neck on, for the elaborate manner of dressing the hair does not permit the Japanese, especially the women, to press the head on the pillow. Every morning the uppermost paper is taken off from the cushion, exposing a clean surface without the expense of washing a pillow case. I passed the greater part of that night in learning how to poise my head in this novel manner; and when I finally closed my eyes it was to dream that I was being slowly beheaded and to wake at the crisis too, and the pillow bottom-side up, and my neck resting on the sharp lower edge of the box. During my stay in the country I learned many of its customs, mastering the use of the chopsticks, and accustoming my palate to raw fresh fish, but the attempt to balance my head on a two-inch pillow I gave up in despair, after trying in vain to secure the box and tying it to my neck and head.

SIR JOHN LUBBOCK'S PET WASP.—One of the most curious attendants at the gathering of the British Association at Brighton was a little gentleman in brown overcoat, with black and yellow netter garments, wearing a sharp sword, poisoned at the tip. Next to Mr. Stanley, this visitor might be called by far the most remarkable and best worth attention among all the assembled notoriety. It was Sir John Lubbock's pet wasp; and the respect which would naturally be paid to any friend of the benevolent savant who has given London its new holidays was really due to this insect on its own account. Captured in a nest of soft grey paper in the Pyrenees, the wasp was the very first of its species that had ever received an education. Sir John exhibited it to the Association with just pride, as a proof of what kindness and patience can effect upon the most unpraiseworthy creatures; even Mr. Foster might have wondered to see it come out of the glass bottle where it lives, eat sugar from its master's fingers, allow him to stroke its striped back, and fly round and round his head, returning always to his home in the bottle. At first, says its distinguished educator, it was "rather ready with its sting;" but now it never thinks of un-sheathing the tiny rapier at its tail; and nobody who saw the insect could doubt that its nature had been greatly changed.