

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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BIBLE LESSONS FOR 1873. SUNDAY, Feb. 16th, 1873. Confusion of Tongues.—Gen. xi. 1-9. GOLDEN TEXT—"He hath scattered the proud in the imagination of their hearts."—Luke i. 51. COMMIT TO MEMORY.—Verses 6 & 8.

SUMMARY.—God's way into the heavens is by the cross, and man's pride can make or find no other.

ANALYSIS.—I The impious project. vss. 1-4. II Its inspection. vss. 5, 6. III. Its annihilation. vss. 7-9.

EXPOSITION.—Transition.—Last week we left Noah and his family still listening to God's promise of mercy, and to his explanation of its rainbow token. The tenth chapter explains, briefly, how the earth was settled by families, each nation or class bearing the name of its head or chief. Our present lesson goes back and shows how the tribes came to separate,—how it came that, in the division of mankind into nations, such discord of language arose. This will be our last lesson in the general history of the races.

Verses 1.—"The whole earth," i. e., all mankind. Thus we say "the whole world," when we mean all the people in the world. We are not to put any limit on these words, for every part of the previous history has shut us up to the doctrine that the race had but one fountain head, Adam and Eve; not several independent sources, as some who disbelieve Scripture affirm, but can never prove. That the race is of one blood, is often taught in the Bible, and has much to do with the doctrine of Christ's relation to mankind. Rom. v. It is also one of the most cheering truths in its bearing on missionary work, a humbling and warning truth to the people which is lifted up with pride, and tempted by power to oppress. Such are its religious bearings, that we see good reason for the emphasis laid on it in the Bible. It is a truth that fitsly belongs to revelation, and could not have been passed by and left to be discovered, or missed, by men of science. Since man were all of one family, and had not as yet been separated or widely scattered, they of course were "of one language and of one speech."

Verses 2.—"They journeyed; i. e., the men referred to in the word "earth," of the previous verse. "From the east," or rather just the reverse, to the east, or "eastward;" so in the margin. The Hebrews could say "from the east," when they meant eastward, as that phrase alone meant "on the east side." Hence, in Genesis xiii. 11, it is translated "east,"

the course which Lot took on leaving Abram. The journey was from the region of Ararat, where the ark rested, "along the Euphrates valley, eastward, with a few points of deflection to the south." "Shinar," the name here given to the rich valley or plain on the Tigris and Euphrates. The word "Shinar" is thought by Rawlinson to mean "two rivers," thus indicating the feature of the plain just noticed. "They dwelt there," as the soil was far more productive than the mountainous country of Armenia.

Verses 3.—"Go to," like our "come," or "come now"—a kind of general incentive, or encouragement. "One to another," in the margin, "a man to his brother,"—the Hebrew idiom. "Bicks" in the vicinity of Babylon there is "a fine clay mingled with sand, forming the very best material for bricks, while stones are not to be found at a convenient distance." The remains of Babylon show that the city was built of brick. Vast mounds of them, the ruins of ancient structures, still remain as witnesses of the hoary past. "Burn them thoroughly," Hebrew idiom, "burn them to the burning [or brand]," in distinction from sun-dried bricks, which were mostly used in building the city of Babylon, but which are less hard and enduring. These men wished to build the most enduring solid monument, hence would burn the bricks, as we do, "for stone;" i. e., they used brick where we would use stone, showing that the writer had been more used to see stone buildings than brick, and hence this note of his. "Same;" i. e., bitumen or asphaltum, a dark brown mineral pitch, inflammable. This abounded in the region. Heathen writers speak of it as being gathered by the people, not only for building, but for fuel. Sir R. K. Porter says it "was chiefly confined by the Chaldean builders to the foundations, and lower parts of their edifices." It is said not to have been as good as mortar.

Verses 4.—God was no more to drown the world with a flood. His bow in the cloud was a sign and pledge of this. The time had come for men, trusting this pledge, to separate by families, and lay the foundation of states. Whether they had any command to separate, other than the general one, to "multiply and replenish the earth," (ch. ix. 1.) does not appear. The lofty tower has by some been thought to have been intended as a retreat from a second flood. This is improbable, though possible. "Unto heaven;" i. e., very lofty,—not to God's throne. They would make "a name," the leaders; at least. It was a scheme of selfish ambition and impiety, and hence displeasing to God, like all such schemes on which men at this day enter.

Verses 5.—"Come down." We use the same language of God to day, when we ask him to come down and visit and bless us, yet we never think of God as confined in heaven, and not omnipresent. He manifests himself on earth, and we speak of this as coming. So did Moses. That he saw and fore-saw the work as the Omnipotent, Moses never doubted, but this language is now vivid, and strongly impresses the fact that God noticed the wicked deed.

Verses 6.—Reason in man is a faint copy of reason in God. We see the bearing of facts, God sees it still better. These men saw the power that came with unity. God meant to stop them. Wicked ambitions have had sway and cursed the earth. Alas! it was beginning, but only beginning, as the words, "begin to do," point to future results. The work would go on. It was to be headed off at the start,— "nipped in the bud."

Verses 7.—"Go to." What they said, he says. Is it irony? "Let us go down." Note the plural. See comments on ch. i. 26. On the phrase "go down," see on verse 5. "Confound their language," or utterance. See on verse 1. This is represented as being the means to secure the dispersion of men, and not as a result of the dispersion. Men were not scattered, and various languages thereby produced, but diversity introduced, and thereby the dispersion caused. "Speech," the same word in the Hebrew as that translated "language" in this and the first verse, not the same as that translated "speech" in verse 1. "They could not understand one another's speech." There is not a particle of reason for taking this to mean that the leaders could not agree in counsel, and so would not hear (Hebrew translated "understand") each other, and hence divided, and brought on division in the languages of mankind.

Verses 8.—"So," in the way above explained, by first making unintelligible the speech of each other. We are not to un-

derstand that men had each a separate language, so that no two could talk together. There were a few divisions of tongues, how many is not told, doubtless made according to families, so that the dispersion should be according to the divisions into families or tribes, as chapter 10 teaches. If difference of peoples is not something which was from the first, but is something that has arisen, then must this also hold true of the difference of language. Genesis puts the rise of people in connection with the rise of different languages, but in such a way that the confounding of language is the cause, the rise of people the effect." Philologists, i. e., students of languages, have not been able to trace all languages to a common centre, and show the gradual formation of the various languages of the earth. There are three or four great families of language, where the whole in general structure of the one differs essentially from the others. Nothing has been discovered which disproves this narration.

Verses 9.—"Name of it," i. e., of the city, and especially the tower. "Babel," confusion; the full and usual name, Babylon. As to the tower, it is thought to have been identified, at least tradition affirms it to be the same, with a certain pile, the remains of which have been described. Says Kalish: "About six miles southwest of Hillah, at a place called at present Birs Nimroud, the ancient Borsippa, lies a group of ruins peculiarly prominent by its colossal height and extent, standing on the edge of the vast marsh formed by the Hindiyah canal and the inundations of the Euphrates, a dreary pile, unredeemed by a blade of grass or a single herb. The huge heap in which bricks, stones, marble and basalt are irregularly mixed, covers a square superficies of 49,000 feet, while the chief mound is nearly 300 feet high, and from 200 to 400 feet wide. These are the remains of the far-famed Temple of the Seven Spheres, most probably Temple of Jupiter Belus, of the classical writers, and the 'Tower of Babel' of our text. * * * The earliest record of this temple dates back to B. C. 1100, when Merodach adan-akki is stated to have erected it. Whether he continued a building previously commenced, or whether another edifice existed before on the same spot, we have not at present the means of ascertaining."

QUESTIONS.—What command did God give to Noah? Ch. ix. 1. How many sons had Noah? Of what does the 10th chapter treat? What family built Babylon? x. 8-10. Does our lesson explain the separations mentioned in chapter x?

- Vs. 1. What is here meant by "the whole earth?" What by "one language" and "one speech?" How came all men to have one language?
Vs. 2. Where did the ark rest? Ch. viii. 4. In what country is that mountain? On what rivers was the plain of Shinar? Why should they have chosen that plain for their home?
Vs. 3. What does "Go to" mean? Of what was Babylon built? In what other ways than from Scripture is this known? What other way than burning is there to make brick? Why were they to be burned "thoroughly?"
Vs. 4. How high was their tower to be? What was there wrong in their plans? Do like judgments fall upon men now?
Vs. 5. For what did the Lord "come down?" What was this coming down? Do we use like expressions? Why?
Vs. 6. Why is it said "begin to do?" What made it easy to carry out their plan?
Vs. 7. What is it to confound language? How was this done? In what other way is our language changed?
Vs. 8. How did God scatter men?
Vs. 9. What does Babel mean?
Abridged from the Baptist Teacher. Scripture Catechism, 99, 100.

SUNDAY, Feb. 23rd.—The Covenant with Abram.—Gen. xv 17.

Youths' Department.

IMMANUEL.

A SABBATH SCHOOL CONCERT EXERCISE Adapted for Nine Children, each one bearing a large Card having on one side one of the following letters I-M-M-A-N-U-E-L; and on the reverse, G-O-D WITH US. The Ninth, having S on the reverse, may either be blank on the right side or be ornamented in some way.

- No. 1. Behold this name—IMMANUEL! Before His birth 'twas given; To Him should ransom Israel God's gift from earth to Heaven.
No. 2. Oh glorious theme for youthful thought As well for riper years, To dwell on blessings dearly bought And drive away our fears. (IN CONCERT)
They shall call His name Emmanuel,

which being interpreted is, God with us" (At the word "is" turn the letters to show GOD WITH US. Hold them thus an instant, then turn back to IMMANUEL.)

- No. 1. Jesus is our INTERCESSOR! "I AM," also is His name; Israel's God, and my Confessor, Ever lives in Heaven the same. "He ever liveth to make intercession for them.—Heb vii: 25.
No. 2. Jesus is our MEDIATOR! [man— Now He stands 'twixt God and Between creature and Creator He, the sacrificial Lamb. "There is one God, and one Mediator between God and men, the man Christ Jesus."—1 Tim. ii: 5.
No. 3. Jesus Christ is my MESSIAH! Heaven's own anointed King; Hear! O hear the angel choir At His birth His praises sing. "We have found the Messiah, which is, being interpreted, the Christ."—John i: 41.

- No. 4. Jesus is our dear ADVOCATE! We have broken all God's laws, And sad indeed would be our fate, Did this friend not plead our [cause. "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."—1 John ii: 1.
No. 5. Jesus was called a NAZARENE. They who gave it thought it [shame; They who Calvary's cross have seen Glory to be called the same. "He came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene."—Matt. ii: 23.

- No. 6. JESUS IS UNCHANGEABLE, Yesterday, to day, to-morrow, Unspeaking, Unblameable, Undeified, an Umpire fair. "Jesus Christ, the same yesterday, and to day, and for ever."—Heb. xiii: 8.
No. 7. Jesus is our ELDER BROTHER! He sticketh closer than a friend; Stronger love than any other— It is love that knows no end. "There is a friend that sticketh closer than a Brother."—Prov. xviii: 24.

- No. 8. Jesus our Lord, our Life, our Love, Lamb of God who bears our sin, Light of this world sent from above, Lead us Thine own fold within. "As for our Redeemer, the Lord of Hosts is His Name, the Holy One of Israel."—Isa. xlvii: 4.
No. 9. IMMANUEL!—The word they bear, IMMANUEL!—"God with us," IMMANUEL!—Is the name we wear, IMMANUEL!—Dwell with us.

- (Nos. 1, 2, 3 advance reversing Cards and displaying the word GOD)
Nos. 1, 2, 3. 'Tis God's not our banner, [we raise— God the Father, God the Son, The Holy Spirit, all we praise, God, not man, the work has done. (Nos. 4, 5, 6, 7, advance, showing WITH)
Nos. 4, 5, 6, 7. WITH, not against us, is [His hand; WITH! O blessed little word! WITH Jesus! by our side to stand! WITH us, always, our dear Lord! (Nos. 8, 9 advance, showing US)
Nos. 8, 9. With us! for us!—O wondrous [love! With you, and me! I cannot tell Why Thou shouldst leave Thy home [above To live with us—IMMANUEL! (In Concert)
"God with us!" is our battle cry; If God be with us we will fight Under His banner till we die! "KING IMMANUEL AND THE RIGHT!" (Turn Banners again to IMMANUEL.) (In Concert)

IMMANUEL! IMMANUEL! Hear our earnest cry, and deign, Whene'er we meet, with us to dwell; Then, at last, with thee we'll reign. (Sing—"Bright Jewels," p. 153) O come! O come, IMMANUEL, And ransom captive Israel That mourns in lonely exile here Until the Son of God appear Rejoice! Rejoice! IMMANUEL Shall come to thee, O Israel!

WHAT BLIND MEN CAN SEE.

BY A BLIND MAN. Whether walking a house, in the open air, whether walking or standing still, I can tell, although quite blind, when I am opposite an object, and can perceive whether it be tall or short, slender or bulky. I can also detect whether it be a solitary object or a continuous fence, whether it be a close fence or composed of open rails, and often whether it be a wooden fence, a brick or stone wall, or a quick set hedge. I cannot usually perceive objects if much lower than my shoulder, but sometimes very low objects can be detected. This may depend on the nature of the objects, or on some abnormal state of the atmosphere. The currents of air can have

nothing to do with this power, as the state of the wind does not directly affect it: the sense of hearing has nothing to do with it, as when snow lies thickly on the ground objects are more distinct, although the foot-fall cannot be heard. I seem to perceive objects through the skin of my face, and to have the impressions immediately transmitted to the brain. The only part of my body possessing this power is my face; this I have ascertained by suitable experiments. Stopping my ears does not interfere with it, but covering my face with a thick veil destroys it altogether. None of the five senses have anything to do with the existence of this power, and the circumstances above named induce me to call this unrecognized sense by the name of "Facial Perception."

When passing along a street I can distinguish shops from private houses, and even point out the doors and windows, etc., and this whether the doors be shut or open. When a window consists of one entire sheet of glass, it is more difficult to discover than one composed of a number of small panes. From this it would appear that glass is a bad conductor of sensation, or at any rate of the sensation specially connected with this sense. When objects below the face are perceived, the sensation seems to come in an oblique line from the object to the upper part of the face. While walking with a friend in Forest Lane, Stratford, I said, pointing to a fence which separated the road from the field, "Those rails are not quite so high as my shoulders." He looked at them and said they were higher. We, however, measured, and found them about three inches lower than my shoulder. At the time of making this observation I was about four feet from the rails. Certainly in this instance facial perception was more accurate than sight.

A SKETCH.

The following article is a sketch of the history of Miss A. F. Thompson, a pupil in the Baptist Institute at Nashville—written by herself.

I was born in the southern part of Illinois, Dec. 27, 1840, on a farm situated five miles west of Shawneetown, a small city on the Ohio River. My first recollections are those of unhappiness. When seeing my mother weeping bitterly I would ask her the cause, and would always receive the same answer—I was then not more than three or four years old.—She would say, "I was torn from all that was near and dear to me, brought to this place, and have no means of ever returning to my friends. And you, my child, are in danger every moment of being torn from me, and sent hundreds of miles away where I could never see you again." I was all that was left her, and she was willing to endure all the abuse that the white people heaped upon her if I could only be spared to her. When about five years old, the severest trial of my life occurred, that of seeing my mother whipped. She had been sent to do a day's washing for a neighbor. Late in the evening her master came and told her that she must go home quickly, that his wife wanted her, and that he had a little matter to settle with her. She had neglected to perform some trifling duty, and knew that she must be punished. She took me in her arms and started. We had about a mile to go. When about half way he ordered my mother to put me down and stand aside. Then began the fearful work. He was a strong man and had an ox-whip. The sound of every lash could have been heard one fourth of a mile. Though so young every stroke was like driving a dagger into my heart. Oh! I felt that I would have given worlds at that moment to be a man that I might protect my mother.

Thus time passed swiftly with all its sorrows and trials for myself and mother. A few months after this there was a world of joy opened to me; a First Reader was presented to me by a friend. I thought that my happiness was complete, and that I should never want anything more. I walked more than half a mile to show it to the boys that were ploughing in a field, and sat up till twelve o'clock that night trying to read. Then I found trouble again. I had learned all my letters, and my mother had been trying to teach me to read; but I could not do much with my new book. This troubled me and my mother too. I went to work with a determination, and in a very short time I mastered my book, and read it so thoroughly that I could repeat from memory more than half of the pieces in it. My thirst for knowledge began at this period, and as I grew older the desire gained