

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.

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

Christian Messenger.

HALIFAX, N. S., FEBRUARY 5, 1873.

THE TEACHER.

BIBLE LESSONS FOR 1873.

SUNDAY, Feb. 9th, 1873.

THE BOW IN THE CLOUD.—Gen. ix 8-17.

GOLDEN TEXT.—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." vs. 13.

COMMIT TO MEMORY.—Verses 12-16.

SUMMARY.—God riches the cloud of his wrath with the bow of his promise.

ANALYSIS.—I. The covenant, vs. 8, 11 II. Its token, vs. 12-17. 1. What it is, vs. 12-14. 2. Why it is, vs. 15-17.

EXPOSITION.—The connection.—Last week, we left Noah in the presence of God, listening to his words of prophecy. Between the Scripture of that lesson and today's Scripture, is the history which our responds to that prophecy. God did just what he said he would,—brought on the flood, drowned in it all save Noah and his family, and then made the land appear. To-day we find the second head of the race, with his family, again standing in God's presence on the new earth, again listening to God's words, which are now those of promise and cheer alone. The theme of our lesson is the covenant with Noah, which, however, is not the same with that last week noticed, though that may have looked forward to this, and this may take up and carry forward that. We do well to look back to chapter viii 21, 22, and see there recorded God's determination no more to flood and destroy the earth for man's sin. Sacrifice by Noah, especially when this is viewed as shadowing the true sacrifice by Christ, may well explain God's gracious purpose to preserve the race, for the race is Christ's, and is his as being purchased by his blood.

Verse 8.—"Unto Noah, and to his sons with him." We saw last week, the blessing of being the children of godly parents. Here it comes out more strikingly. The covenant was to the sons as well as to the father. There are many blessings which the children have, whether they are themselves pious or not; but among them is not that of eternal life. Only personal faith, and the life of faith, brings that. The children of the heathen and of the Christian parent are alike lost if they reject Christ, are alike saved if they accept him. The day of judgment, of reparation, and awards, is future. Let us not take this verse as teaching the unchristian doctrine that the child is saved, not through its own, but its parent's faith.

Verse 9.—"I, behold I." There is something most cheering in the frequent emphasis which in Scripture we find placed upon this pronoun, as used by God, and also by Christ. We look out on creation, we see the sky, the heavenly worlds, the sea and dry land, and the myriad objects of each. We see all things governed by material laws. We see no living person, no God; and sometimes as we look, and think, as we study and explore it really seems as though there were no living, intelligent person. What a blessing that, in the past, from Adam on down to Christ, again and again and again, God in this way and in that, did show himself to his servants as a person; did put such stress upon the "I, behold I;" did make man

see and feel that there was something besides laws of nature and properties of matter, and the order of the universe. In this verse the emphasis is laid upon the I, with the further purpose of showing the value, graciousness, and certainty of the covenant. "Establish." Not formally ratify, but "set" it forth as a thing assured. The "covenant" existed, until now as a purpose. Ch. viii 21, 22. But its declaration under such circumstances changed the purpose into a gracious promise.

Verse 10.—"From all that go out of the ark, to every beast of the earth." "To every beast," etc., not in the ark, whether descendants of those that were, or such as lived beyond the bounds of the flood, it, as is probable, this did not encompass the entire globe. The last part of the verse puts into the most general form the idea of the first part. All animals, whether they had been in the ark or not. Man and animals, and the earth, are bound together in such a unity that they were treated together, whether in judgment or in mercy. Man alone has independent worth, as alone bearing God's image; and all else is treated with him as though a part of him; treated with him because existing for him. The connection is most remarkable. How we become attached to animals and places, so that our life seems to include them!

Verse 11.—A divine promise once given, is so sure that nothing can make it more sure, and yet, to make the same promise over and over again, does impress us more. It calls attention to it, fastens it in mind, makes it stand out in view, and stand up as a something real. And so God used to add to a promise an oath, each of them immutable, firmer far than the rocky base of the mountain, that by these two immutable things in which it was impossible for God to lie, we might have a strong consolation." Heb. vi 18. So in this verse God says again, "I will establish my covenant," etc. The real ground of this compact is Christ's work for man, as we have said above. Then we mark how God is bringing out, and carrying forward his great purpose of redemption. We had the start in the promise to Adam and Eve. The salvation of Noah from amid a drowning and drowned world, is a step forward; but the work goes on and still on, the race never again coming to such a strait. "Neither shall there be any more a flood to destroy the earth." Geology gives us no such promise. We could not be sure from the history of the past. But here we have the solemn word and pledge of Him whose will rules now, as it always ruled the winds and the waves. This promise has given rest to many a believing peasant, and it is a larger, deeper rest to the believing man of science.

Verse 12.—"Token of the covenant," i. e., the sign of it, something which calls to mind, keeps it in mind, stands as a pledge of its observance, which would be a reproach and condemnation were the covenant broken, holding then in part the place of a written document, but more open, obtrusive, public.

Verse 13.—"I do set my bow in the cloud." The rain-bow, God's bow, indeed, worthy of him in its unspeakable beauty, sublimity, glory, so pleasing to the eye of childhood, and not less so to the eye of age; God's bow, because made by his light as it falls upon the rain-drops, and is reflected to the eye at the proper angle; his, too, as set apart to be the token of his own gracious purpose to the world since God saw the end from the beginning, and made this world especially to be the theatre of redemption, we may say that God originally designed the bow to serve the purpose of a sign. It may have been often seen before by Noah; it has now its explanation. He knows, and all men know its meaning. We need not suppose that before there was no rain, and hence no bow, or rain under such circumstances that the bow would not be formed. Gen. ii. 5, 6. And yet it is possible that to Noah it had now appeared for the first time, and that he and his were gazing with wonder and rapture upon its manifestation, as had made known to them its use. This would make more striking and impressive the words of God.

Verse 14.—God brings on the clouds, and sets his bow in them as they pass away, though, as we say, it takes place according to the laws of nature. But there are in the universe no laws that shut out God's will. That will is in all laws.

Verse 15.—"I will remember my covenant." A remarkable statement as though the bow were not to remind men, and so give them assurance, but God, and so stir him up to keep his word. The promise was God's, and he is spoken of after the

manner of men. Were it a man who had promised, a sign before his eyes would bind him to faithfulness. So will God be faithful as long as this bow shall be seen by him.

Verses 16, 17.—We can hardly appreciate the reason for this way of stating the same thing, over and over again. But let us remember that they to whom it was given, had just seen the flood and escaped its power. They had not lived on, as we have, in a settled course of things. The dread calamity, with its awful character, was, vivid in mind; its wide spread, havoc before their eyes. The possibility of another such was not a dim uncertainty. How kind was it then in God, to be so minute and full, to go over and over the same thing, so as to impress Noah, and indeed us, with the certainty of his purpose never again to drown the world. "The rainbow consists of heavenly light variegated in hue and mellowed in lustre, filling the beholder with an involuntary pleasure. It forms a perfect arch, extends as far as the shower extends, connects heaven and earth, and spans the horizon. In this respect it is a beautiful emblem of mercy rejoicing against judgment."—Abridged from the Baptist Teacher.

QUESTIONS.—What promise was given to Noah and his family in the last lesson? Ch. vi 18. What did Noah do when he left the ark? Ch. viii. 20. What had Noah's sacrifice to do with God's purpose not to drown the world again? Ch. viii. 21, 22.

Vs. 8. Who spoke to Noah and his sons?

Vs. 9. What is a "covenant"? What is it to "establish" a covenant? Why does God say, "I, behold I"? Is it usual for the children to be blessed with the parents? Does the faith of our parents secure our salvation?

Vs. 10. What besides man was included in the covenant? Why was that? What "beasts of the earth," besides those "that went out of the ark"?

Vs. 11. Why does God say again, "I will establish my covenant"? Could one, without this covenant, be sure that there would be no more flood? Can we now be sure? For whose sake does God bless the world?

Vs. 12. What is a token? Was the token to be as lasting as the covenant?

Vs. 13-16. What is meant by the phrase, "set my bow"? What causes the rainbow? Does God do what is done in nature? Why was the rainbow chosen as the token? Was it to remind God of his promise, or to a-sure men?

Scripture Catechism, 97, 98.

SUNDAY, Feb. 16th.—Confusion of Tongues.—Gen. xi. 1-9.

Youths' Department.

THE BEAUTIFUL SNOW.

The beautiful snow, The stainless snow, That flitteth and falleth so calmly and still, And spreadeth its light, Broad mantle of white, All down in the valley and over the hill.

The beautiful snow, The stainless snow, That lieth so still, so pure and so fair, That hideth all blot, And covereth all spots, And showeth no sign of impurity there.

The beautiful snow, The stainless snow, Of crystallized forms so wondrously made, Is noiselessly shed From the world overhead Like whispering angels in white arrayed.

The beautiful snow, The stainless snow, Fit type of the robes the holy ones wear, From heaven it came, It still is the same, As when the God-hand fashioned it there.

The beautiful snow, The stainless snow, That mirrors so truly each stain on its breast, Which an atom will mar, Even seen from afar, Like the wound of a sin on the weak Christian's crest.

The beautiful snow, The stainless snow, That seeketh to hide and shut from our view The stain and the sin Earth beareth within, And teacheth us Charity, the real and the true.

The beautiful snow, The stainless snow, That melteth so quickly and passeth away; Like the life to us given, To fit us for heaven— It cometh, and goeth from time in a day.

TWO WORDS.

There are two words, dear children, That properly used Will make you true heroes; But crossed and abused, Will warp your whole natures; Then watch well your tongue, And say "yes" to the right, And "no" to the wrong.

When tempters plead with you, And ask you to take A cigar, or some liquor, And say it will make A man of you, answer them Firmly, and say Your "no" so 'twill frighten The rascals away.

When brothers plead with you To relieve their distress, Be ready and willing To answer them "yes;" Now don't get them "crossed," And say "no" to that call, And "yes" to the patrons Of old alcohol.

There are many grown people Who make this mistake, And I pray you take care, For your own honor's sake; For half the world's sorrow, And tolly, and woe, Come from using a "yes" In place of a "no."

THE MEAN BOY.

When I was a very little boy, as I was playing in the streets of a large city, I met a little boy, younger than myself, who seemed to be in great distress. His eyes were much swollen by crying, and his loud sobs first attracted my attention.

"What's the matter, Eddie?" I inquired.

"Why—why, I've lost my penny, and mother will whip me," he replied, and then burst anew into tears.

"Where did you lose it?"

"It dropped out of my hand, and rolled right there into the gutter."

"Poor little fellow," I thought as I really sympathized with him, and offered to help him find the lost treasure.

Eddie brushed away the tears with his arm, and his countenance brightened with hope as he saw me roll up my coat sleeve and thrust my hand into the gutter. How intently did he watch each handful as it came out freighted with mud and pebbles, and pieces of rusty iron. Perhaps the next would bring out his penny! At last I found it.

"Oh! I am so glad!" I hear the little reader say. "And how glad you must have been too! Now you could skip and run all the way home without the fear of his mother's displeasure."

But, dear children, listen to the end; and while I know it will make you sad, and perhaps bring a tear to your eyes, it may do you good for a lifetime. I kept little Eddie's penny!

As soon as I felt it in my hand, all covered with mud as it was, I forgot all the lessons I had learned at home and in the Sunday School. I forgot about God—that His eyes were looking right down on me. The wicked one entered into me, as you know he once did into Judas, when for money he betrayed the blessed Saviour. I sold my honor, my good feelings, and my truthfulness all for a penny.

I searched a little longer after I had washed it, and contrived to hide it, and then, putting on a sad face, told little Eddie that I could not find it—that there was no use in looking any longer for it.

Oh! how the big tears swelled in his eyes, as with a disappointed look he turned away! How mean I felt! I felt guilty, as well I might, for I had already broken three of God's commandments. I had coveted; that led me to steal; and then came, in regular order, the lie, to cover up all. Alas! what one sin leads to!

Many years have gone by since that wicked act. Since then I have asked God to pardon me for that and many other sins I have committed; and though I love my Saviour, and hope that, in His mercy, the sins of my youth and of my riper years will not be remembered against me, yet I can never blot out of my memory's page the dark spot which that muddy penny has imprinted upon it.—Our Children's May

ENIGMA.

Five hundred begins it, five hundred doth end it; And five in the middle is seen; The first of all letters, the first of all figures, Then take up their stations between, My whole is a Scriptural king of great fame; If you wish to know who, then seek for his name.

Temperance.

ORIGIN OF THE MAINE LAW.

"Where is the internal grog shop?" I asked. "In such a street," she said; Jenney, go and show this gentleman where it is. She has often been there to try and bring her father home." Entering the shop I said, "Is Mr. Sampson here?" "No; he's been gone away two hours ago." At the same time I heard loud talking, swearing, fighting in the dark back room, and went for the door, before which the rum-seller placed himself to bar my way. I thrust him aside and entered the vile place, steaming with rum and tobacco, and resounding with the oaths and ribald talk of four drunken men, one of whom was Sampson. I took him suddenly by one arm, brought him to his feet by a jerk, and out into the light of the front room, surrounded by the rum-seller and victims, who wanted to see what was up.

"Look you," I said to the rum-seller, "this man's wife and children are at home suffering for the money he's spending with you for rum. He has not been home for three days, having spent all this time in your shop. He is in great danger of losing his place, and they must all go to the workhouse. His wife says if you refuse to sell him rum he will not go elsewhere for it, and she can make him fit, in a day or two, to go to his desk again, otherwise she fears they will come to beggary."

"Well, it's my business to sell rum," he said, "and it's none of my business if men get drunk and neglect and abuse their families; I've got a family to support as well as others, and the way I do it is by selling rum." "Yes; but in this particular case, you see the ruin it is working in this man's family"—he broke in—"look here, I don't want any of your preaching; it's my business to sell rum! I'd sell it to him and any other man who's got the money to pay, and as long as they can pay, it's none of my hunt if they get drunk and abuse their families; I've got a license to sell rum, so help yourself if you can; I don't want none of your advice, when I do I'll send for you, so there, now you've got the whole story."

"You've got a license, have you, for selling rum? You are empowered by law, are you, to destroy your neighbor's body and soul, and to bring their wives and children to the almshouse? You support your family, do you, by destroying other people's families? Well, Heaven helping me, I'll see it all that can't be changed." And that's the beginning of the Maine law. Many true and brave men from that day commenced in Maine an unceasing agitation for the suppression of the rum trade. In winter and summer, without ceasing, a crusade was preached against those shops. In every country Town House, in every roadside school house, was the fact proclaimed, that the rum trade was in deadly hostility to every interest of the State and to the welfare and happiness of the people. The result was the Maine law by 86 to 40 in the House, and 18 to 10 in the Senate, and its approval by a Democratic Governor.—Portland Press.

ONLY ONCE.

From "only" one word many quarrels begin, And "only" this one word leads to many a sin; "Only a penny" wasted many a pound; "Only once more," and the diver was drowned; "Only one drop," many drunkards has made;

"Only in play" many gamblers have said; "Only a cold" opens many a grave; "Only resist" many evils will save.

If we stop the first lie, we stop all the rest. If we do not use the first profane word, we shall never use the second. If we are not disobedient the first time, we shall never be disobedient.

A CHEERFUL VIEW OF THINGS.—"How dismal you look!" said a bucket to its companion as they were going to the well. "Ah!" replied the other, "I was reflecting on the uselessness of our being filled; for let us go away ever so full, we always come back empty."

"Dear me! How strange to look at it in that way!" said the other bucket. "Now, I enjoy the thought that however empty we come, we always go away full."

A Cincinnati youth advertises for a situation, saying that "Work is not so much of an object as good wages."