

SCHOLARS' NOTES.

(From the International Lessons for 1879, by Edwin W. Rice, as issued by American Sunday-School Union.)

LESSON XLIV.

NOVEMBER 2.]

THE PERFECT PATTERN.—1 Pet. 2:19-25.

COMMIT TO MEMORY, vs. 19-20.

19. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20. For what glory is it, if when ye are buffeted for your faults, ye shall take it patiently! but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth:

23. Who, when he was reviled, reviled not again; when he suffered, he threatened not: but committed himself to him that judgeth righteously:

24. Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25. For ye were as sheep going astray; but are now returned unto the shepherd and Bishop of your souls.

GOLDEN TEXT.

Who did no sin, neither was guile found in his mouth.—1 Peter 2:22

CENTRAL TRUTH.

Suffering saints find comfort in Christ.

STEPS TO THE LESSON.—The Apostle first shows the nature and use of trials to Christians and then urges them to be followers and worthy exemplars of the doctrine of Jesus Christ.

TO THE SCHOLAR.—By this chapter young Christians may learn that in the Word of God are to be found instructions and directions for their guidance in the daily duties of life, not merely in respect to spiritual things, but also in regard to temporal things.

NOTES.—**PATIENT**—rock. Simon Peter, son of Jonas, and a fisherman of Bethsaida; one of the foremost of the twelve apostles; denied his Lord, repented, was forgiven; was crucified on the day of Pentecost and 3,000 were converted; was put in prison for preaching the gospel, and miraculously delivered; is said to have preached to the Jews in Asia Minor, probably after Paul's ministry there had ended, and to these he wrote this Epistle. **PETER.** **EPISTLE OF.** THE AUTHOR was the Apostle Peter. THE TIME when it was written is fixed by Alford at about 68 A.D.; by Stanley Leathes at about 63 A.D. **OBJECT.**—It was written to the churches of Asia Minor to comfort them in trial; give special directions in their daily duties, and warn them to continue in the faith of the Gospel.

EXPLANATIONS.

LESSON TOPICS.—(I.) IN WELL-DOING. (II.) IN PATIENT SUFFERING.

I. IN WELL-DOING. (19.) THANKWORTHY, graceful, praiseworthy; CONSCIENCE TOWARD GOD, a real feeling of the presence of God in his soul; ENDURE GRIEF, or "trials" which others bring on him wrongfully. (20.) WHAT GLORY, what credit; BUFFETED, boxed beaten; ACCEPTABLE, graceful. It is the same Greek word as "thankworthy" in v. 19.

II. IN PATIENT SUFFERING. (21.) HEREUNTO, to this patient endurance of trials; CALLED, some to whom Peter wrote were servants or slaves when converted; AN EXAMPLE, or "a writing copy" as masters wrote a copy for their pupils. (22.) GUILT, "a common sin of servants" (*Fausset*); REVILED, not a proof of patience. (23.) THREATENED NOT, recall Christ's conduct before Pilate; COMMITTED HIMSELF, his cause. (24.) BORE, carried, offered up; ON THE TREE, the cross. (25.) GOING ASTRAY, and therefore lost; BISHOP, one who oversees.

What do we learn—

1. As to the kind of patient endurance which is praiseworthy before God?
2. Respecting the person we are to follow?
3. The work he has done for us?

LESSON XLV.

NOVEMBER 9.]

THE PERFECT SAVIOUR.—1 John 1:1-10.

COMMIT TO MEMORY, vs. 7-9.

1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life;

2. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us:)

3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ

4. And these things write we unto you, that your joy may be full

5. This then is the message which we have heard of him and declare unto you, that God is light and in him is no darkness at all.

6. If we say that we have fellowship with him, and walk in darkness we lie and do not the truth:

7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10. If we say that we have not sinned we will make him a liar and his word is not in us.

STEPS TO THE LESSON.—As a proper introduction to this lesson and to this Epistle, read the first fourteen verses of the Gospel according to John.

GOLDEN TEXT.

The blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1:7.

CENTRAL TRUTH.

There is complete cleansing for sinners.

NOTES.—**JOHN**—grace of God, or whom Jehovah bestows, a prominent apostle, sometimes called "the beloved disciple," a "son of thunder," and "the Divine." He was the son of Zebedee, probably of Bethsaida, and a fisherman. His father was probably a man of some wealth. According to tradition his mother was a daughter of Joseph (Mary's husband) by a former wife; if so she was half-sister to Jesus, and John was the nephew of the Lord. John resided in Jerusalem and in Ephesus, was banished to Patmos, returned to Ephesus, where he died about 100 A.D. **JOHN, EPISTLE OF,** written by the apostle and author of the Gospel of John. Some suppose it was written from Ephesus, others from Judea or from Patmos. The time when it was written is equally uncertain. The design is clear, and it was intended for all Christians.

EXPLANATIONS.

LESSON TOPICS.—(I.) CHRIST'S LIFE FOR US. (II.) OUR LIFE IN CHRIST.

I. CHRIST'S LIFE FOR US, (I.) FROM THE BEGINNING, see John 1:1; HAVE HEARD . . . HAVE SEEN, notice the climax; seeing is more than hearing, and 'looking upon' more than to see, handling more than looking on a thing; WORD OF LIFE, that is our Lord; BEAR WITNESS, Jesus said his disciples were witnesses for him, John 21:24; MANIFESTED, laid open, made clear. (3.) DECLARE WE, so they were commanded to do; FELLOWSHIP, as apostles and witnesses. (4.) YOUR JOY, or 'our joy,' compare the similar words of Jesus, John 15:11.

II. OUR LIFE IN CHRIST. (6.) WALK IN DARKNESS, that is, in sin. (7.) WALK IN THE LIGHT that is, with Christ; FELLOWSHIP, see 1 John 3:10; CLEANSETH US, forgives and puts away our sin, see v. 9. (8.) WE SIN, none are without sin, James 3:2; TRUTH, truth of God, truth in regard to sin. (9.) CONFESS, not merely with the tongue outwardly, but from the heart; FAITHFUL, to his promises; JUST, in that Christ has satisfied the law. (10.) MAKE HIM, this is the end of such a self-conceited course, for God declares of all men that they have sinned.

From this lesson state—

1. Three proofs given by the apostle that Jesus is our Saviour.
2. Three ways in which Christians may deceive themselves and speak what is untrue.
3. One way by which our sins may be forgiven.

ILLUSTRATION.—*Duty of Obedience.* Implicit obedience is our first duty to God, and one for which nothing else will compensate. If a lad at a school is bidden to copy and chooses to write a copy instead, the goodness of the writing will not save him from censure. We must obey, whether we see the reason or not; for God knows best. A guide through an unknown country must be followed without demur. A captain, in coming up the Humber or Southampton water, yields complete authority to the pilot. A soldier in battle must fight when and where he is ordered; after the conflict is over he may reflect upon and perceive the wisdom of his commander in movements that at the time of their execution were perplexing. The farmer must obey God's natural laws of the seasons, if he would raise a harvest; and we must all obey God's spiritual laws, if we would reap happiness here and hereafter.

JESUS OUR LIFE. LIGHT. SAVIOUR.

AN ENGLISH MOCKING-BIRD.

I remember on one occasion spending a most pleasant hour in listening to a musical entertainment, the sole performer being a male wheatear, who was perfectly unaware of the fact that he had a human auditor within a few yards of his *al fresco* stage. He was trying hard to acquire a perfect mastery of the redshank's note, and his patience and assiduity were most praiseworthy. But unfortunately he had got the call of the ringed-plover very strongly in his head and in his throat, and many rehearsals were necessary before he was able to distinguish properly between the two. He would begin quite correctly with the redshank's note, and then wander off into that of the ringed plover. Not disheartened by repeated failures, he would try again, generally with the same result. At length, however, he succeeded to his entire satisfaction; and then, as if to test the measure of his skill, he repeated the call-notes of both redshank and ringed-plover alternately half a dozen times without making a single mistake. Thereafter he hopped off his perch, regaled himself with a slight luncheon, and addressed a few casual observations in his own proper language to his wife, of which, however, she took not the slightest notice. Finding his musical efforts unappreciated at home, and having nothing particular to do, he came back to his former position, and resumed the redshank song again. He had it now pat; and having satisfied him-

self that such was the case, he went off into excellent imitations of other birds.

On many occasions I have heard the wheatear copy the call-notes of the golden plover, dunlin, peewit, rock-lark, mountain linnet, chaffinch, and a host of others, besides attempting with fair success the "wild brayura" of the curlew, the softer note of the whimbrel, and the shrill screaming of the oyster-catcher. I do not know what the little artist might be capable of if brought up in a cage and trained as bullfinches are. I am happy in never having seen a wheatear in a wire prison, and I certainly have no wish or desire to meet with one of the blithesome little birds in any such sad plight.—*Leisure Hour.*

1880.

A review of the history of the WEEKLY WITNESS for the last eight years is full of encouragement. In 1871 only eight thousand copies were sent to subscribers; this year over twenty-eight thousand are issued. There has been an increase every year, with but one exception. The following is the order, the figures being those at the end of September in each year; In 1871, 8,000; 1872, 9,000; 1873, 11,000; 1874, 15,300; 1875, 22,000; 1876, 25,000; 1877, 23,500; 1878, 26,200; 1879, 28,200. Can we not this year hope for a repetition of the increase of 1874 or 1875. In the former year 4,300 names were added to our lists, and in the latter very nearly 7,000, or 11,000 in the two years, exactly doubling the list. Last year was a very good one, there being, notwithstanding the "hard times," a solid increase of two thousand subscribers. A year ago we needed 11,000 subscribers to reach the 37,000 necessary to reduce the price of the WEEKLY to the round sum of ONE DOLLAR. This year the list will only have to be increased by 9,000 names to obtain that much-desired result. Will our friends work for it this year as they did in 1874 and 1875. In these two years they doubled the circulation. They can now double it again if they try, thus giving the WEEKLY WITNESS a circulation of FIFTY-SIX THOUSAND FOUR HUNDRED COPIES. In that case they can depend upon it that no effort will be spared to give the subscribers full value. The number desired can be reached by each subscriber obtaining one more.

The progress of the NORTHERN MESSENGER has been even more wonderful than that of the WEEKLY WITNESS. In 1873 it had but 12,000 subscribers, and in the following year 15,000. Then in 1875 it made a most remarkable jump to 27,000, that is nearly doubling its subscription list in one year; and the following year again jumped to 50,000, nearly four times what it was two years before. But the good times are not all in the past. We expect even greater things in the future. Will our friends make 1880 the most memorable year yet for a great increase.

THE SECRET OF CHEAP PAPERS.

People often wonder why the WEEKLY WITNESS is so cheap compared with so many other papers. This is the secret. There are three leading items of expenses in a newspaper, the editorial labor, the type-setting, and the paper. The first two are the same no matter how many copies of a paper are printed. Now, suppose that the editorial labor on a paper costs \$100, and the type-setting \$100, and but one sheet is printed, the cost of the paper being one cent; then this one paper costs \$200.01. Now, suppose one thousand copies were printed. The account would stand as follows: editorial labor, \$100; composition, \$100; paper, 1,000 sheets, at one cent a sheet, or \$10, a total cost for the thousand of \$210, or 21 cents each, roughly speaking, one-thousandth part of the former price. The account for 10,000 copies would stand as follows: editorial, \$100; type-setting, \$100; paper, \$100; a total of \$300, which divided amongst 10,000 persons would be three cents each. Now suppose there are

30,000. The account would be: editorial, \$100; type-setting, \$100; paper, \$300; total, \$500, or a little more than a cent and a half each. Thus the paper that costs two hundred dollars and one cent to one subscriber, or twenty-one cents to each one of a thousand, costs but a cent and a half to each one of thirty thousand subscribers. In this calculation the expenses of mailing, printing, and the important source of revenue from advertisements are not included but if they had been, would be still more in favor of the larger circulation.

These facts act in two ways. It is impossible for newspaper publishers to sell goods at less than cost; therefore if one has but a circulation of a thousand, he must reduce the editorial work and composition, so as to make the cost of his paper come within his income, that is, bring it down from \$200 to about \$20. This is commonly done through the medium of using large type, supplying the reading matter by means of the scissors alone, setting advertisements like posters, and filling the columns full of them, whether paid for or not, thus reducing the value of the paper to the reader to a very low point indeed. The WITNESS has made it the rule all along to increase the value of the paper according to the increased number of subscribers, and intends to follow out that plan in future, and thus, in urging its readers to work for the good of the country in promoting the circulation of the WITNESS, urges them at the same time to work for themselves.

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