

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON XII.

June 18, 1882. Mark 9: 33-50.

THE CHILDLIKE BELIEVER.

COMMIT TO MEMORY VS. 35-37.

33. And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34. But they held their peace: for by the way they had disputed among themselves who should be the greatest.

35. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37. Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us.

39. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me.

40. For he that is not against us is on our part.

41. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck and he were cast into the sea.

43. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44. Where their worm dieth not, and the fire is not quenched.

45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched.

46. Where their worm dieth not, and the fire is not quenched.

47. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48. Where their worm dieth not, and the fire is not quenched.

49. For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50. Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

GOLDEN TEXT.—"I dwell in the high and holy place, with him also that is of a contrite and humble spirit."—Isa. 57: 15.

TOPIC.—The Spirit of Christ.

LESSON PLAN.—1. A LITTLE CHILD IN THE MIDST. 2. IN THE NAME OF CHRIST. 3. THE DANGER OF SIN.

Time.—Autumn, A.D. 29. Place.—Capernaum.

HELPS TO STUDY.

INTRODUCTORY.—How long Jesus and his disciples were in going from Caesarea Philippi to Capernaum we are not informed. The journey was made privately, and Jesus spent his time on the way in the instruction of his disciples.

I. A LITTLE CHILD IN THE MIDST.—(33-37.) V. 33. THE HOUSE—probably Peter's house Matt. 8: 14. DISPUTED—talked without agreeing. Luke 9: 46. BY THE WAY—as they came through Galilee. (See v. 30.) V. 34. HELD THEIR PEACE—they did not like to confess. GREATEST—they thought that Jesus was about to set up an earthly kingdom, and the question among them was who should be his prime minister, or highest officer. V. 35. A CHILD—he gave them an object lesson. Only those who have childlike love, trust and humility can ever enter the kingdom. V. 37. ONE OF SUCH CHILDREN—either a little child or a disciple with a childlike spirit.

II. IN THE NAME OF CHRIST.—(38-42.) V. 38. WE—perhaps the three leading disciples. FOLLOWETH NOT—does not go about with us. V. 39. LIGHTLY SPEAK EVIL—he is my friend; he believes in me and loves me. V. 40. ON OUR PART—there are only two parties. V. 41. A CUP PART—the smallest kindness. V. 42. OFFEND—cause to sin. LITTLE ONES—either little children or poor, ignorant, humbled disciples.

III. THE DANGER OF SIN.—(43-50.) V. 43. IF THY HAND—if anything, however dear to you, leads you to sin or keeps you from a godly life, thrust it from you. V. 40. SALT WITH FIRE—as every sacrifice is to be salted with salt. (Lev. 2: 13) before it can be offered acceptably to God, so every believer shall be salted—made meet for everlasting life, with fire by such trials, sufferings and self-denials as purify the soul. V. 50. LOST HIS SALTNESS—if the true spirit of self-denial is lacking. HAVE SALT—secure this self-sacrificing spirit, that you may be kept from evil and live in peace.

TEACHINGS:

- 1. True greatness consists in forgetting self and blessing others.
2. Jesus will not overlook the smallest kindness to any of his friends.
3. Such service must be done in Christ's name and for his sake.
4. If you want to do a kindness to the Master, do it to some one who needs it.
5. We are not to oppose work done for Christ because it is not done in our way.

REMEMBER that Christ's way of becoming great is different from the world's way. The greatest people, as he sees them, are those who live to serve others in his name. This is one way we all can be great.

LESSON XIII.

June 25, 1882. [Mark 6: 1-9: 50]

REVIEW EXERCISE.

GOLDEN TEXT.—"A bruised reed shall he not break, and the smoking flax shall he not quench."—Isa. 42: 3.

ORDER OF SERVICE.

[Allow ten minutes before the service, for collecting the library books and for attention to class details.]

- 1. Two taps of bell, call school to order.
2. One tap, silent prayer, closing with the Lord's Prayer in concert.
3. Singing (all standing).

4. RESPONSIVE READING: Superintendent.—How amiable are thy tabernacles, O LORD of hosts!

School.—My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

Supt.—Blessed are they that dwell in thy house: they will be still praising thee.

School.—Blessed is the man whose strength is in thee.

Supt.—O LORD God of hosts, hear my prayer; give ear, O God of Jacob.

School.—Behold, O God our shield, and look upon the face of thine anointed.

Supt.—For a day in thy courts is better than a thousand.

School.—I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

Supt.—One thing have I desired of the LORD, that will I seek after;

School.—That I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD and to enquire in his temple.

Supt.—We have thought of thy loving-kindness, O God, in the midst of thy temple.

School.—Those that be planted in the house of the LORD shall flourish in the courts of our God.

Supt.—According to thy name, O God, so is thy praise unto the ends of the earth.

School.—For this God is our God for ever and ever: he will be our guide even unto death.

All.—O LORD of hosts, blessed is the man that trusteth in thee.

5. Singing: Doxology. Praise God, from whom all blessings flow; Praise him, all creatures here below; Praise him above, ye heavenly host; Praise Father, Son and Holy Ghost.

6. Repeating the Ten Commandments or the Apostles' Creed in concert.

7. Prayer, led by the superintendent.

Less. I. Superintendent.—What did the people of Nazareth say about Jesus?

School.—Is not this the carpenter, the Son of Mary, the brother of James, and Joseph, and of Juda and Simon? and are not his sisters here with us? Mark 6: 3.

Supt.—What did the apostles do when Jesus sent them forth?

School.—And they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them. 6: 12, 13.

II. Supt.—What promise did Herod make to the daughter of Herodias?

School.—Whosoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 6: 23.

Supt.—What was her request?

School.—I will that thou give me, by and by, in a charger, the head of John the Baptist. 6: 25.

Supt.—What did Herod do?

School.—The king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison. 6: 27.

III. Supt.—How did Jesus feel for the multitude?

School.—Jesus was moved with compassion toward them, because they were as a sheep not having a shepherd. 6: 31.

Supt.—How did he supply their hunger?

School.—He looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. 6: 41.

Singing.—Hymn.

IV. Supt.—How did the disciples feel when they saw Jesus walking upon the sea?

School.—They supposed it had been a spirit, and cried out; for they all saw him, and were troubled. 6: 49, 50.

Supt.—How did Jesus calm their fears?

School.—It is I; be not afraid. And he went up unto them into the ship; and the wind ceased. 6: 50: 51.

V. Supt.—What fault finding question did the Pharisees ask?

School.—Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? 7: 5.

Supt.—What did Jesus reply?

School.—Full well ye reject the commandment of God, that ye may keep your own tradition. 7: 9.

Supt.—What did he say about defilement?

School.—That which cometh out of the man, that defileth the man. 7: 20.

VI. Supt.—How did Jesus seemingly repulse the Syrophenician woman?

School.—It is not meet to take the children's bread, and to cast it unto the dogs. 7: 27.

Supt.—What was her reply?

School.—Yes, Lord; yet the dogs under the table eat of the children's crumbs. 7: 28.

Supt.—What did Jesus then say to her?

School.—O woman, great is thy faith; be it unto thee even as thou wilt. Matt. 15: 23.

Singing.—Hymn.

VII. Supt.—What charge did Jesus give his disciples?

School.—Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

VIII. Supt.—What question did Jesus ask his disciples?

School.—Whom say ye that I am? 8: 29.

Supt.—What was Peter's answer?

School.—Thou art the Christ.

Supt.—What did Jesus now foretell?

School.—The Son of man must suffer many things and be rejected of the elders, and of the chief priests, and scribes; and be killed, and after three days rise again. 8: 31.

IX. Supt.—What condition of following him did Jesus give?

School.—Whosoever will come after me, let him deny himself and take up his cross, and follow me. 8: 34.

Supt.—What question of profit did he ask?

School.—What shall it profit a man, if he shall gain the whole world, and lose his own soul? 8: 36.

Singing.—Hymn.

X. Supt.—How was the glory of Jesus manifested?

School.—He was transfigured, and his raiment became shining, exceeding white as snow. 9: 23.

Supt.—What was the Father's witness to him?

School.—This is my beloved Son, hear him. 9: 7.

XI. Supt.—What did Jesus say to the distressed father?

School.—If thou canst believe, all things are possible to him that believeth. 8: 23.

Supt.—What was the father's reply?

School.—Lord, I believe; help thou mine unbelief. 9: 21.

XII. Supt.—What did Jesus say of kindness shown to his disciples?

School.—Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 9: 41.

Supt.—With what counsel does this last lesson close?

School.—Have salt in yourselves, and have peace one with another. 9: 50.

Singing.—Hymn.

Review drill on titles, Topics, Golden Texts, Review Questions and Catechism.

Close in the usual manner.

THE DISTINCTION BETWEEN SHALL AND WILL.

The general rule to be followed in the use of the words "shall" and "will" is, that when the simple idea of future occurrence is to be expressed unconnected with the speaker's resolve, we must use the "shall" in the first person and "will" in the second and third, as: "I shall die, you will die, he will die," but when the idea of compulsion or necessity is to be conveyed—a futurity connected with the will of the speaker—"will" must be employed in the first person and "shall" in the second and third, as: "I will go, you shall go, he shall go." "I shall attain to thirty at my next birthday," merely foretells the age to which the speaker will have reached at his next birthday, "I will attain to thirty at my next birthday," would imply a determination to be so old at the time mentioned. "You will have some money to-morrow," would imply a promise to pay it; "you shall have some money to-morrow," would only imply an expectation that the person addressed would receive some money.

The Edinburgh Review denounces the distinctions of "shall" and "will," by their neglect of which the Scotch are so often betrayed, as one of the most capricious and inconsistent of all imaginable irregularities, and as at variance not less with original etymology than with former usage. Prof. Marsh regards it as a verbal quibble which will soon disappear from our language. It is a quibble, just as any distinction is a quibble to persons who are too dull, too lazy, or too careless to comprehend it. With as much propriety might the distinction between "farther" and "further," "strong" and "robust," "empty" and "vacant," be pronounced a verbal quibble. Sir Edmund W. Reed has shown that the difference is not one which has an existence only in the pedagogue's brain, but that it is as real and legitimate as that between "be" and "am," and dates back as far as Wickliffe and Chaucer, while it has also the authority of Shakespeare.—Matthew.

A BURNING LAKE.—It is said that in one of the chief naphtha wells of Russia, the liquid shoots up as from a fountain, and has formed a lake four miles long and one and a quarter wide. Its depth however is only two feet. This enormous surface of inflammable liquid recently became ignited, and presented an imposing spectacle, the thick, black clouds of smoke being lighted up by the lurid glare of the central column of flame, which rose to a great height. The smoke and heat were such as to render a nearer approach than one thousand yards' distance impracticable. Suitable means for extinguishing the fire was not at hand, and it was feared that the conflagration would spread

underground in such a manner as to cause an explosion. This supposition led many inhabitants of the immediate vicinity to remove to a safer distance. The quantity of naphtha on fire was estimated at four and a half million cubic feet. The trees and buildings within three miles' distance were covered with thick soot, and this unpleasant deposit appeared on persons' clothes and even on the food in the adjacent houses. Not only was the naphtha itself burning, but the earth which was saturated with it was also on fire, and ten large establishments founded at great expense for the development of the trade in the article, were destroyed.—Scientific American.

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