

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON IV.

KINDNESS TO JONATHAN'S SON.

COMMIT TO MEMORY VS. 6, 7.

1. And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?
2. And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.
3. And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.
4. And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiei, in Lodabar.
5. Then King David sent, and fetched him out of the house of Machir, the son of Ammiei, from Lodabar.
6. Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!
7. And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.
8. And he bowed himself, and said, What is thy servant, that thou shouldst look upon such a dead dog as I am?
9. Then the king called to Ziba, Saul's servant, and said unto him, I have given unto thy master's son, all that pertaineth to Saul and to all his house.
10. Thou therefore, and thy sons, and thy servants shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat; but Mephibosheth thy master's son shall eat bread at my table. Now Ziba had fifteen sons and twenty servants.
11. Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.
12. And Mephibosheth had a young son, whose name was Micha. And all that dwell in the house of Ziba were servants unto Mephibosheth.
13. So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

GOLDEN TEXT.

"Thine own friend, and thy father's friend, forsake not."—Prov. 27:10.

HOME READINGS.

M. 2 Sam. 9:1-13.....Kindness to Jonathan's Son.
T. Prov. 27:1-12....."Forsake Not."
W. 1 Sam. 18:1-12.....David and Jonathan.
Th. 1 Sam. 20:1-17.....Jonathan's Love for David.
F. 2 Sam. 1:17-27.....David's Lament for Jonathan.
Sa. Prov. 17:1-17.....Born for Adversity.
S. John 15:1-16.....His Life for his Friends.

LESSON PLAN.

1. Jonathan's Friendship Remembered. 2. His Son Honored for his Sake.
Time.—B.C. 1040. Place.—Jerusalem.

LESSON NOTES.

I.—V. 1. FOR JONATHAN'S SAKE—his covenant with Jonathan (1 Sam. 20:15) was now remembered. Jonathan had been dead not less than fifteen years when David made this inquiry. Pity that he did not think of it sooner!
V. 3. THE KINDNESS OF GOD—such as God shows. (See 1 Sam. 20:14-16.) MACHIR—afterward a useful friend to David. 2 Sam. 17:27. LODABAR—a town in Gilead not far from Mahanaim.
II.—V. 6. FELL ON HIS FACE—In reverence to David as his king. V. 7. FEAR NOT—David relieves his fear by promising him kindness and the restoration of the lauded property of his grandfather. THOU SHALT EAT BREAD—he takes his friend's son into his family, adopts him as his own. V. 8. A DEAD DOG—contemptibly worthless. V. 9. ZIBA—he probably lived on the land now restored to Mephibosheth, and David commissioned him to cultivate it for him. V. 10. FOOD—means to support his family. V. 13. DWELT IN JERUSALEM—in honor as one of David's household. LAUREL—2 Sam. 1:1.

WHAT HAVE I LEARNED?

- 1. That we should search out opportunities of doing good.
2. That we should perform all the duties of friendship.
3. That we should not forget the children of those whom we have loved.
4. That we should show our love by our deeds.
5. That our kindness to others should be ordered according to God's kindness to us.

LESSON V.

Aug. 3, 1884.] [2 Ps. 51:1-10.]

DAVID'S REPENTANCE.

COMMIT TO MEMORY VS. 9-12.

1. Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions.
2. Wash me thoroughly from my iniquity, and cleanse me from my sin.
3. For I acknowledge my transgressions, and my sin is ever before me.

4. Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.
5. Behold, I was shapen in iniquity; and in sin did my mother conceive me.
6. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom.
7. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.
8. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.
9. Hide thy face from my sins, and blot out all mine iniquities.
10. Create in me a clean heart, O God; and renew a right spirit within me.
11. Cast me not away from thy presence; and take not thy Holy Spirit from me.
12. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.
13. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.
14. Deliver me from blood-guiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.
15. O Lord open thou my lips, and my mouth shall shew forth thy praise.
16. For thou desirest not sacrifice; else would I give it; thou delightest not in burnt-offering.
17. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise.
18. Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem.
19. Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering; then shall they offer bullocks upon thine altar.

GOLDEN TEXT

"My sin is ever before me."—Ps. 51:3.

HOME READINGS.

M. Ps. 51:1-19.....The Prayer of the Penitent.
T. Luke 15:1-21.....The Return of the Penitent.
W. Luke 15:9-14.....The Parable of the Penitent.
Th. Ps. 116:1-19.....The Gratitude of the Penitent.
F. Ps. 6:1-10.....Mercy Sought.
Sa. Ps. 38:1-22.....Supplication in Distress.
S. Ps. 32:1-11.....The Joy of Forgiveness.

LESSON PLAN.

1. A Cry for Forgiveness. 2. A Prayer for Inward Cleansing. 3. A New Consecration.
Time.—B.C. 1034. Place.—Written in Jerusalem. (For the historical account, see 2 Sam. 11, 12.)

LESSON NOTES.

I.—V. 1. BROT OUT—sin is here regarded as an account written against the sinner. Jer. 17:1. To blot out is to remit or pardon it. V. 2. WASH ME THOROUGHLY—multiply to wash me. "Repeated washings make thorough cleansings."
V. 3. EVER BEFORE ME—gives me no rest. V. 4. AGAINST THEE—the great guilt of sin is that it is against God.
II.—V. 6. TRUTH—sincerity. INWARD PARTS—the heart, the soul. V. 7. An allusion to the purification from leprosy (Lev. 14:52) or from the touch of a dead body (Lev. 19:10) by the sprinkling of water with a hyssop branch. See also Num. 19:18. So our souls must be sprinkled with Christ's atoning blood. V. 12. RESTORE—cause to return. WITH THY FREE SPIRIT—rather, with a willing, strong reliable spirit.
III.—V. 14. BLOOD-GUILTINESS—murder. David had in effect murdered Uriah. THY RIGHTEOUSNESS—thy grace and goodness is my pardon. V. 18. NOT SACRIFICE—sacrifices, of themselves, without penitence and faith, had no value. V. 17. A BROKEN SPIRIT—heartfelt repentance. Isa. 66:1, 2; 57:15. V. 18. DO GOOD—David feared lest his sin should bring calamity upon Zion.

WHAT HAVE I LEARNED?

- 1. That we should confess our sins and cry to God for pardon.
2. That we should pray for inward purity as well as for pardon.
3. That the blood of Jesus Christ will cleanse us from the darkest sin.
4. That the joy of pardon should make us earnest to bring others to the Saviour.

THE MISSIONARY'S ESTIMATE OF SUNDAY SCHOOLS.

A missionary in Ahmednagar, Western India, gives an interesting account of his style of procedure; it is as follows:—"The missionary goes to a rest-house, and when a company is collected, he says that there will be a school there every Sunday at a certain hour, and asks all children to come, requesting the parents to send their children. He also shows pictures, and says that each child who can repeat on any Sunday the lesson taught a week before will receive such a picture. If a rest-house is not available, the shade of a tree, or the house or verandah of a friendly person, serves for a school-house. The subjects taught are Bible stories and Christian hymns. Every Sunday, first the review lesson is heard; if a child can repeat a Bible incident or parables even a few days after having heard it, there is hope that he will remember it much longer. Such a child receives a small picture, and two pins to fasten it to the wall of his house. The desire for getting a new picture the follow-

ing Sunday secures good attention to the new lesson. Occasionally there is a united service for all such Sunday-schools when addresses are made, and fruit and sweetmeats are given to some, and small tracts to those whose parents would not like to have them eat what we give. These Sunday-schools are one of the best evangelistic agencies." A missionary in South India reports that in the small town where he lives, he can secure occasional street audiences to listen to his preaching, varying in size from ten to one hundred; and that these audiences would dwindle rapidly if he tried to gather them every week. But in a Sunday-school which he has started, he can be sure of a hundred year in and year out; and could even have more, if his chapel were only larger.

The advantages to be gained by collecting children for Sunday-school instruction are obvious. "In my own experience," writes a missionary in North India, "again and again have I heard of Sunday-school scholars, boys so thoroughly accepting the truths of the Bible as to persistently refuse to worship the family god or goddess, arguing with their parents, showing the foolishness of idolatry, and even going so far as to lay violent hands upon the unshapely block of stone so blindly worshipped by the older members of the family." The impressive nature of the mind in childhood; the comparative freedom from prejudice of the young; the possibility of working continuously on the same minds,—a possibility rarely attained in street-preaching; the quiet and order which can be maintained in any room under the control of the missionary; the seed-like nature of Christian truth when carried by children from the Sunday-schools to their homes, in the form of Bible verses or Christian hymns; the demand made by Sunday-schools upon the rank and file of the native churches for teachers and other grades of Sunday-school laborers; these are some of the ways in which the value of the Sunday-school is felt by our missionaries.

I cannot now state the number of Sunday-schools or of their members in India; but reports come from all parts of that vast mission field of the increasing interest and usefulness of the Sunday-school. The American missionaries are acknowledged to be foremost in this branch of work; especially the American Methodist missionaries of North India. Their example is now followed more and more every year by laborers of all nationalities and all societies. Considering the short time that Sunday-schools have been in operation in India, the results attained, and their rapid growth in all the Indian missions, are both astonishing and gratifying.—Rev. C. W. Park, in S. S. Times.

DIED WITH HIS SECRET.

A short time since, during the recent bank troubles in the East, a number of Italians living in and around Butte, Montana, withdrew their deposits from the banks of that city, and confided them to the care of a countryman of theirs, named Dominic Toneatti, who had a reputation for honesty. This trusted individual secreted the cash in a secure hiding-place. Unfortunately for him, and the depositors as well, he was lately killed by a fall in the Lexington mine, and with his death the knowledge of the spot where the money was hid died also. Efforts since made to discover it have been unsuccessful, and the grief of the unhappy Italians at the death of Dominic is rendered almost unbearable by the loss of the article which held at least an equal place in their affections. While panic-stricken they withdrew their money from a place of safety, and are now grief-stricken because it is no where to be found.—Sacramento Recorder-Union.

SUBSTITUTE FOR A CANDLE.

Countless accidents, as every one knows, arise from the use of matches. To obtain light without employing them, and so without danger of setting fire to things, an ingenious contrivance is now used by all the watchmen of Paris in all the magazines where explosives or inflammable materials are kept. Any one may easily make a trial of it. Take an oblong vial of the whitest and clearest glass and put into it a piece of phosphorus about the size of a pea. Pour some olive oil, heated to the boiling point, upon the phosphorus, fill the vial about one

third full and cork it tightly. To use this novel light remove the cork, allow the air to enter the vial and then recork it. This empty space in the vial will become luminous, and the light obtained is equal to that of a lamp. When the light grows dim its power can be increased by taking out the cork and allowing a fresh supply of air to enter the vial. In winter it is sometimes necessary to heat the vial between the hands, in order to increase the fluidity of the oil. The apparatus thus made may be used six months.—Builders' Journal.

BELIEVING AND UNDERSTANDING.

"I will not believe anything but what I understand, said a self-confident young man in a hotel one day.
"Nor will I," said another.
"Neither will I," chimed in a third.
"Gentleman," said one who sat close by, "do I understand you correctly, that you will not believe anything that you don't understand?"
"I will not," said one, and so said each one of the trio.
"Well," said the stranger, "in my ride this morning I saw some geese in a field eating grass; do you believe that?"
"Certainly," said the three unbelievers.
"I also saw the pigs eating grass do you believe that?"
"Of course," said the three.
"And I also saw sheep and cows eating grass, do you believe that?"
"Of course," was again replied.
"Well, but the grass which they had formerly eaten, had by digestion turned to feathers on the backs of geese, to bristles on the backs of swine, to wool on the sheep, and on the cows it had turned to hair; do you believe that gentlemen?"
"Certainly," they replied,
"Yes, you believe it," he rejoined, "but do you understand it?"
They were confounded and silent, and ashamed.—The Young Churchman.

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