

SCHOLARS' NOTES.

(From Westminster Question Book.)

REVISED VERSION.

[We will from this time give the Revised Version of the lesson, believing that most schools have the authorized version in a different shape to which they can refer. We do not like the idea of scholars making their lesson slips a substitute for the Bible. The lessons should be taught out of the leaves of the Bible itself, and the scholars encouraged to familiarize themselves with it.]

THIRD QUARTER.

LESSON III.

July 16, 1882.] [Mark 10: 32-45.]

SUFFERING AND SERVICE.

COMMIT TO MEMORY VS. 42-45.

And they were in the way, going up to Jerusalem; and Jesus was going before them; and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, saying, Behold we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles; and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

And there came near unto him, James and John, the sons of Zebedee, saying unto him Master, we would that thou shouldst do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized; but to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared. And when the ten heard it, they began to be moved with indignation concerning James and John. And Jesus called them to him, and said unto them, Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you; but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

GOLDEN TEXT.—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Mark 10: 45.

TOPIC.—The Way to Glory.

LESSON PLAN.—1. THE WAY CHRIST WAS GOING. 2. THE WAY THE DISCIPLES WISHED TO GO. 3. THE TRUE WAY.

Time.—March, A.D. 30. Place.—Perea, probably not far from the fords of Jordan.

HELPS TO STUDY.

I. THE WAY CHRIST WAS GOING.—(32-34.) Parallel passages, Matt. 20: 17-19; Luke 18: 31-34. V. 32. AMAZED—at such strange eagerness to meet almost certain death. AFRAID—for his safety and their own. There seems to have been something in his appearance and manner that awed them. BEGAN TO TELL—for the third time, and more clearly than before. V. 33. DELIVERED—betrayed by Judas. PRIESTS... SCRIBES—the council of the Sanhedrim. CONDEMNED TO DEATH—he now for the first time revealed the manner of his death, that he should be crucified (Matt. 20: 19), and that on the third day he should rise again. With the certainty of a violent death before him, he "steadfastly set his face to go to Jerusalem." "He endured" in prospect "the cross, despising the shame."

II. THE WAY THE DISCIPLES WISHED TO GO.—(35-41.) Parallel passages, Matt. 20: 20-23. V. 35. JAMES AND JOHN—from Matthew we learn that their request was offered through Salome their mother. They still clung to their false ideas of a worldly kingdom, and their request was that they might hold the first places of honor under him as the King. They were dreaming of earthly honors; he told them of a cup of bitterness and a baptism of blood. YE KNOW NOT—you know not what your request involves—that you suffer as I suffer. Are you ready for that? V. 39. WE CAN—they were confident of their ability to endure with Christ in his trial-hour. YE SHALL—this was literally fulfilled. James was the first of the apostles to suffer death (Acts 12: 2); John the last to die, and therefore given to drink longest of the cup of suffering. V. 40. IS NOT MINE TO GIVE—the Revised Version reads the following clause, "but it is for them for whom it hath been prepared." In the giving of rewards and punishments, as in everything else, Christ executes the Father's will. V. 41. MUCH DISPLEASED—because, as they thought, James and John had tried to deprive them of their share in the honors of the new kingdom.

III. THE TRUE WAY DESCRIBED.—(42-45.) Parallel passage, Matt. 20: 24-28. V. 42. EXERCISE LORDSHIP—earthly kings lord it over their subjects, and those in authority under them use it more tyrannically than their chiefs. But you must have a different spirit. V. 44. SERVANT OF ALL—most active in doing good to his fellow-disciples. V. 45. FOR EVEN THE SON OF MAN—what he required of them was what he did himself. He had spent his life in the humblest ministrations, and was now about to give it as a ransom for many.

TEACHINGS:

1. Christ freely and understandingly gave himself up to die for us.
2. Ambition is blind, and knows not what it wants.
3. "Before honor is humility."
4. If we would reign with Christ, we must be willing to suffer with him.
5. He is first among Christ's followers, who is

most faithfully his servant and his people's servant.

REMEMBER that the whole of Christ's life on earth was a life of living service, and that those who are most like him in service shall be nearest him in glory. We must do life's lowly work if we would rise to heavenly honor.

LESSON IV.

July 23, 1882.] [Mark 10: 46-52.]

BLIND BARTIMEUS.

COMMIT TO MEMORY VS. 46-52.

And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimeus, a blind beggar, was sitting by the wayside. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many rebuked him, that he should hold his peace; but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus. And Jesus answered him, and said, 51 What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I may receive my sight. And Jesus said unto him, Go thy way: thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

GOLDEN TEXT.—"The eyes of the blind shall be opened."—Isa. 35: 5.

TOPIC.—Christ Giving Sight.

LESSON PLAN.—I. THE BLIND MAN'S CRY. 2. CHRIST'S GRACIOUS ANSWER.

HELPS TO STUDY.

INTRODUCTORY.—As Jesus approached Jericho two blind men sitting by the wayside begging addressed him as the Son of David and besought him to restore their sight. He healed them, and they followed him. Our lesson today gives us an account of the healing of one of these men. It shows us how ready Jesus was to hear the cry of distress.

I. THE BLIND MAN'S CRY.—(46-48.) V. 46. JERICO—a city on the west side of the deep Jordan valley, about twenty miles east-northeast from Jerusalem, seven miles from where the Jordan enters the Dead Sea. BLIND BARTIMEUS—son of Timeus. Matthew mentions two blind men. Mark and Luke speak only of the more prominent one. Blindness is very common in that hot, dry country, as is also wayside begging. V. 47. HE BEGAN TO CRY OUT—he had heard of Jesus, and knew that he had opened the eyes of the blind. He could not see Jesus, but hoped his voice would be heard. JESUS, SON OF DAVID—this was the common title of the Messiah. To the multitude he was only Jesus of Nazareth; to the heart of this wayside beggar he was Jesus the divine Messiah. How much better the blind man saw than those who had full use of their eyes! HAVE MERCY ON ME—Jesus was his only hope, so he cried out in earnest and with faith; just so should we cry to the only Saviour. V. 48. MANY CHARGED HIM—why should a blind beggar trouble the Prophet? CRIED THE MORE—he was in earnest, and would not be stopped.

II. CHRIST'S GRACIOUS ANSWER.—(49-52.) V. 49. JESUS STOOD STILL—Jesus never was in too great haste to listen to the cry of distress. COMMANDED HIM TO BE CALLED—no one crying for mercy is ever repulsed. V. 50. CASTING AWAY HIS GARMENT—the outer garment; his cloak by day and his covering by night. If he wanted to move rapidly, it would be in his way. So the penitent must cast off all that hinders his free approach to Jesus. Phil. 3: 7. ROSE UP AND CAME TO JESUS—so the prodigal rose and came to his father. So we must rise and come in love and faith to Jesus. V. 51. RECEIVE MY SIGHT—he asked not food or raiment or money, but the greater blessing which only Jesus could give. He cried, he ran, he asked at once for what he most needed. So should we go to Jesus, and for that which he alone can give—pardon and spiritual sight. V. 52. THY FAITH HATH MADE THEE WHOLE—because it had brought him to Jesus, whose power had healed him.

REMEMBER that Jesus of Nazareth is even now passing by. He is very near to you, and will hear and answer your prayer if you now cry to him. Blind Bartimeus took the time when Jesus was passing by: what if he had waited until the next day? What if you put off your call until to-morrow?

LESSON V.

July 30, 1882.] [Mark 11: 1-11.]

THE TRIUMPHAL ENTRY.

COMMIT TO MEMORY VS. 7-10.

And when they drew nigh unto Jerusalem, unto Bethpage and Bethany, at the mount of Olives, he sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither. And they went away, and found a colt tied at the door without in the open street; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had said: and they let them go. And they bring the colt unto Jesus, and cast on him their garments: and he sat upon him. And many spread their garments upon the way; and others branches, which they had cut out from the fields. And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord; Blessed is the kingdom that cometh, 10 the kingdom of our father David; Hosanna in the highest.

And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

GOLDEN TEXT.—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee."—Zech. 9: 9.

TOPIC.—Christ as a King.

LESSON PLAN.—1. THE BRINGING OF THE COLT. 2. THE JOYOUS PROCESSION. 3. THE ENTRANCE INTO THE CITY.

Time.—Sunday, April 2, A.D. 30. Place.—Bethany, Jerusalem.

HELPS TO STUDY.

INTRODUCTORY.—After healing the blind men our Lord entered Jericho and spent the night at the house of Zaccheus the publican. The next day he continued his journey, and reached Bethany. There he remained for the night. The next day, the Sabbath (Saturday), he spent in Bethany, where Simon made him a supper, at which his disciples and Lazarus and his sisters were present and he was anointed by Mary. During the afternoon many came from Jerusalem to see him and Lazarus, and some believed on him. The rulers in the city, hearing this, consulted how they might put Lazarus also to death. The next day, the first day of the week, he entered Jerusalem, as described in this lesson.

I. THE BRINGING OF THE COLT.—(1-6.) Parallel passages, Matt. 21: 1-7; Luke 19: 29-35. V. 1. BETHPAGE—a village not far from Bethany. BETHANY—a village about two miles from Jerusalem, on the eastern slope of the Mount of Olives. Here Martha and Mary and Lazarus lived. V. 2. THE VILLAGE OVER AGAINST YOU—Bethpage. A COLT—a young ass. Matthew mentions the mother, but Mark and Luke the colt only. WHEREVER NEVER MAN SAT—animals never yet worked were used for sacred purposes Num. 19: 2; Deut. 21: 3; 1 Sam. 6: 7. V. 3. THE LORD—the term by which Jesus was known to his disciples. HE WILL SEND THEM—a promise to the owner to return the colt when the Master was done with it. V. 4. BY THE DOOR—of its owner's house. WHERE TWO WAYS MEET—rather, "in the open street." V. 5. CERTAIN OF THEM—in Luke, "the owners." V. 6. THEY LET THEM GO—permitted them to do as Jesus had commanded. Matthew and John here add that this was in fulfilment of ancient prophecy. Isa. 62: 11; Zech. 9: 9.

II. THE JOYOUS PROCESSION.—(7-10.) Parallel passages, Matt. 21: 8-10; Luke 19: 36-38; John 12: 12-18. V. 7. THEIR GARMENTS—the loose outer garments, or cloaks. This was done as a token of honor. 2 Kings 9: 13. V. 8. MANY—in Matthew, "a very great multitude." This was a common mode of showing honor to kings on entering cities. So now, on state occasions and at great weddings, carpets are spread. BRANCHES—of palm, John 12: 13. The palm was an emblem of joy and victory. V. 9. HOSANNA—a Hebrew word meaning "save now." First it was a prayer, and then a joyful shout, especially at the feast of tabernacles. THAT COMETH—the coming One, the Messiah. V. 10. OF OUR FATHER—of Him who reigns on the throne of David. IN THE HIGHEST—by saints and angels in heaven. (See Psalm 148: 2.) Luke tells us that amid these triumphal hosannas Jesus wept over the city—wept because his people had rejected him as their Messiah, and because he foresaw the terrible doom in store for the city and the nation. Luke 19: 41.

III. THE ENTRANCE INTO THE CITY.—(11.) V. 11. ENTERED INTO JERUSALEM—he had referred to this triumphal entry months before, while he was yet in Perea. (See Luke 13: 35.) AND INTO THE TEMPLE (see Mal. 3: 1)—not yet to cleanse it by driving out the buyers and sellers, but by a silent assertion of his authority to take possession of it as his Father's house. EVEN-TIDE—evening-time. WENT OUT—from the temple and city. UNTO BETHANY—probably to the house of Lazarus his friend. This was the quiet refuge to which he often went after a day of excitement and struggle among the people. Here he always found kindly affection and sweet peace.

TEACHINGS:

1. Jesus sees and knows all things.
2. It is our duty to obey him at once. When he commands there should be no delay.
3. We should be ready to give up our property to honor him.
4. It should be our joy to honor him. He reigns, and shall reign forever. Let us be joyful in our King.

REMEMBER that Jesus deserves and requires the homage of your heart, your lips and your lives. Enthroned in your heart and honor him with your best love. If you truly say Hosanna on earth, you shall join in singing Hallelujah in heaven.

SOUR MASH.—When men are made more moral or virtuous by compulsion of law, then we shall grow cucumbers in December and gather roses in January.—*Cincinnati Commercial.*—When editorial noggins are filled with "sour mash" instead of brains, we always have just such bar room nonsense as the above. The *Commercial* knows that the good people of Ohio neither seek nor desire to make men moral or virtuous by compulsion of law, and it knows it deliberately and wickedly tries either to deceive the good or please the bad in the foregoing remark.—*West Virginia Freeman.*

A HUNDRED THOUSAND.

One hundred thousand. That is the number we have placed at the head of this article and the number of subscribers the *Messenger* wants to get before the close of the year. What is to prevent it? Nothing. There are more than five hundred thousand men, women, boys and girls on this continent that would be glad to read it if they only knew of it. We wish our readers who have time and opportunity to take upon themselves the task of making it better known, together with the fact that the price is but thirty cents a year.

THE NORTHERN MESSENGER.

The readers of the *Northern Messenger* generally notice an improvement in it. Just where it is, is difficult to say; but they tell us that it is continually growing better. Perhaps they are getting better acquainted with it and it is one of those friends that improve with acquaintance. At any rate, no effort is spared to make it the best paper in the world as well as the cheapest, and we want our readers to make these facts known to everybody. Now, while the weather is pleasant and the holidays at hand, will not our young readers make a special effort for the *Messenger* so that its circulation may reach one hundred thousand?

REDUCED.

The price of the *Weekly Witness* has been reduced to one dollar a year, and until further notice there will be given with this paper for that sum one of the magnificent premium pictures, the "Roll Call after the Battle of Inkerman in the Crimea," or of "Quatre Bras, or the first stroke of Waterloo." The *Weekly Witness* is an excellent paper for all who want to read the news and to keep posted in all matters of interest in the world.

NOTICE.

Subscribers to this paper will find the date their subscription terminates printed after the name. Those whose subscriptions expire at the end of the present month will please have the remittances mailed in time.

NOTICE TO SUBSCRIBERS IN THE UNITED STATES.

Our subscribers throughout the United States who cannot procure the international Post Office orders at their Post Office, can get instead a Post Office order, payable at Rouse's Point, N. Y., which will prevent much inconvenience both to ourselves and subscribers.

CLUB RATES.

THE CLUB RATES for the "MESSENGER," when sent to one address, are as follows:—

1 copy	- - - - -	30 cents
10 copies	- - - - -	\$ 2 50
25 copies	- - - - -	6 00
50 copies	- - - - -	11 50
100 copies	- - - - -	22 00
1,000 copies	- - - - -	200 00

JOHN DOUGALL & SON,
Publishers, Montreal.

MONTREAL DAILY WITNESS, \$3.00 a year post-paid.

MONTREAL WEEKLY WITNESS, \$1.00 a year, post-paid.

WEEKLY MESSENGER, 50 cents; 5 copies to one address, \$2.00.

JOHN DOUGALL & SON,
Publishers, Montreal, Q.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*—Made simply with boiling water or milk.—Sold by grocers in packets and tins only (1lb and 1lb) labelled—"James Epps & Co., Homœopathic Chemists, London, England."—Also makers of Epps's Chocolate Essence for afternoon use.

THE NORTHERN MESSENGER is printed and published on the 1st and 15th of every month, at Nos. 35 and 37 Bonaventure street, Montreal, by John Dougall & Son, composed of John Dougall, of New York, and John Redpath Dougall and J. D. Dougall, of Montreal.