

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON X.

June 4, 1882.] [Mark 9: 2-13.]

THE TRANSFIGURATION.

COMMIT TO MEMORY VS. 5-8.

2. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4. And there appeared unto them Elias with Moses: and they were talking with Jesus.

5. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6. For he wist not what to say; for they were sore afraid.

7. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11. And they asked him, saying, Why say the scribes that Elias must first come?

12. And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at naught.

13. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

GOLDEN TEXT.—"And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased."—MATT. 3: 17.

TOPIC.—The Glory of the Divine Son.

LESSON PLAN.—1. GLORY MANIFESTED. 2. HEAVENLY VISITANTS. 3. THE FATHER'S WITNESS. 4. THE DISCIPLES' QUESTION.

Time.—Summer, A.D. 29. Place.—Mount Hermon, near Caesarea Philippi.

HELPS TO STUDY.

INTRODUCTORY.—There is an interval of only a week between the events of this lesson and those of the last. None of the evangelists tell us anything about our Lord's doings during that time. A tradition dating back to the fourth century makes Tabor the mountain of the Transfiguration, but it is now believed that Mount Hermon, in the neighborhood of Caesarea Philippi, was the scene of this wonderful event.

I. GLORY MANIFESTED.—(2, 3.) V. 2. SIX DAYS—from the conversation recorded in the last chapter. PETER, AND JAMES, AND JOHN—the witnesses of the raising to life of the ruler's daughter (Mark 5: 37), and afterward of our Lord's agony in Gethsemane, Mark 26: 37. **TRANSFIGURED**—changed in appearance. (See 2 Cor. 3: 18, where the same Greek word is translated "changed." In Rom. 12: 2 it is translated "transformed." BEFORE THEM—as witnesses. Peter mentions it (2 Pet. 1: 16-18), and John alludes to it. John 1: 14. The change took place while he was praying (Luke 9: 29), and probably at night. V. 3. HIS RAIMENT BECAME SHINING—compare the parallel passages in Matthew and Luke.

II. HEAVENLY VISITANTS.—(4-6.) V. 4. ELIAS WITH MOSES—Moses represented the Law and Elijah the Prophets. TALKING WITH JESUS—We learn the subject of their conversation in Luke 9: 31. V. 5. IT IS GOOD FOR US TO BE HERE—to stay here, and not go down again. TABERNACLES—tents, booths, as resting-places. V. 6. HE WIST NOT—did not know. Luke says that Peter spoke "not knowing what he said." He was confused by the wonderful glory.

III. THE FATHER'S WITNESS.—(7, 8.) V. 7. A CLOUD—Matthew says "a bright cloud"—the ancient symbol of the glory of God, the Shekinah. **OVERSHADOWED THEM**—our Lord, Moses and Elijah. God now drew near in the cloud to bear witness to his eternal Son. A VOICE—the voice of God. (Compare Matt. 3: 17; John 12: 27; see also 2 Pet. 1: 17.) **MY BELOVED SON**—the testimony of the Father to the Son as the promised Messiah. **HEAR HIM**—before they were hearers of Moses and the prophets; now, Christ was to be their Law-giver and Teacher, and they were to listen to him. Heb. 1: 1, 2. V. 8. **SAVE JESUS ONLY**—the cloud and the heavenly visitants had gone, and Jesus appeared in his usual form.

IV. THE DISCIPLES' QUESTION.—(9-13.) V. 9. TELL NO MAN—it was too soon to tell it. RISE FROM THE DEAD—this would prove him to be the Son of God. V. 11. WHY, SAY THE SCRIBES—if Elijah must come before the Messiah, how is it that his coming has just now taken place, after Jesus the Messiah is already with us? They thought the appearance of Elijah which they had just witnessed was the coming foretold by Malachi. V. 12. ELIAS COMETH FIRST—what the scribes have taught on this subject is true. How it is WRITTEN—he is hearing the cross, and he brings the thought of it close to his disciples. V. 13. ELIAS IS INDEED COME—he came before me. THEY HAVE DONE—instead of receiving and believing his message, they have rejected him. He has suffered even to death, as I, the Messiah, must also suffer. Words so plain could not be misunderstood. They saw that he spoke of John the Baptist, Matt. 17: 13.

TEACHINGS:

1. Jesus had in himself all the glory and majesty of God,
2. That glory was veiled by his humanity, but it shined out now in heaven.
3. The law and the prophets testify of Christ, and are fulfilled in him.
4. Jesus only can take away our sins and fears and give us peace and joy.

5 All the friends of Jesus shall one day see him in full glory.

6. Those who hear him now shall be like him then.

7. The glory of Christ is the pledge and pattern of the glory of his people. 1 John 3: 2.

8. God strengthens the faith of his people before trials come.

REMEMBER that Jesus is very glorious, that we ought to be very reverent when we are in his presence, that we should worship him, and that we shall be like him some day if we are his faithful disciples.

LESSON XI.

June 11, 1882.] [Mark 9: 14-32]

THE AFFLICTED CHILD.

COMMIT TO MEMORY VS. 21-24.

14. And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

16. And he asked the scribes, What question ye with them?

17. And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18. And wheresoever he taketh him, he tearth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20. And they brought him unto him: and when he saw him, straightway the spirit tare him: and he fell on the ground, and wallowed foaming.

21. And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.

23. Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27. But Jesus took him by the hand, and lifted him up; and he arose.

28. And when he was come into the house, his disciples asked him privately, Why couldst thou not cast him out?

29. And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30. And they departed thence, and passed through Galilee; and he would not that any man should know it.

31. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32. But they understood not that saying, and were afraid to ask him.

GOLDEN TEXT.—"All things are possible to him that believeth."—MARK 9: 23.

TOPIC.—The Failure of Unbelief.

LESSON PLAN.—1. THE BAFLED DISCIPLES. 2. THE DISCOURAGED FATHER. 3. THE POWER OF FAITH. 4. THE CROSS UNVEILED.

Time.—Summer, A.D. 29. Place.—In the neighborhood of Caesarea Philippi.—Galilee.

HELPS TO STUDY.

INTRODUCTORY.—While Jesus and the three chosen apostles were in the mount, the rest of the disciples remained in some place at its foot. In the morning a crowd gathered around them. In the crowd there was a man who had brought his lunatic son to be healed. In the absence of Jesus he had presented him to the disciples, but they could not heal him. Certain scribes who were present took occasion from their ill-success to question them, plainly with an evil intent. While they were disputing, Jesus came. In answer to the father's prayers he healed the child, after a severe rebuke of the general unbelief.

I. THE BAFLED DISCIPLES.—(14-18.) V. 14. QUESTIONING WITH THEM—probably tantalizing them because they could not cast out the evil spirit. V. 15. GREATLY AMAZED—he came unexpectedly, and there may have been in his appearance traces of the glory of the mount. V. 17. MY SON—Luke says he was an only child. **DUMB SPIRIT**—one that caused deafness, dumbness and convulsions.

II. THE DISCOURAGED FATHER.—(19-22.) V. 19. HOW LONG—this rebuke was meant for the multitude, and also for the disciples, who for want of faith were unable to perform a cure. V. 20. STRAIGHTWAY—the demon's wrath was great, for his time was short. V. 21. HE ASKED HIS FATHER—to strengthen his faith. V. 22. IF THOU CANST—he felt his need, but he was discouraged by the failure of the disciples.

III. THE POWER OF FAITH.—(23-29.) V. 23. IF THOU CANST BELIEVE—Jesus sets one if against the other: It is not a question of my power, but of your faith. V. 24. LORD, I BELIEVE—in thee, and in thy power to cure. **HELP THOU MINE UNBELIEF**—cast it out and help me to believe fully. V. 25. Jesus now commanded the spirit to come out of the boy. A wild cry and a fearful convulsion followed, and then the boy lay as one dead. But Jesus took him by the hand, and restored him to his father calm and cured. V. 28. WHY COULD WE NOT—the answer is given more fully in Matt. 17: 20: "Because of your unbelief" etc. V. 29. THIS KIND—evil spirits in general.

IV. THE CROSS UNVEILED.—(30-32.) Jesus now passed through Galilee, avoiding public at-

ention as far as possible, and devoting himself to the instruction of his disciples. He repeated the prediction concerning his death and resurrection, but they did not understand him.

TEACHINGS:

1. Parents should bring their children to Jesus in faith.
2. The prayers of parents are a very precious legacy.
3. Want of faith prevents our receiving blessing which Christ is ready to give.
4. We should pray for an increase of faith.
5. The faith of a parent may save a child.

REMEMBER that there are evil things in every one's heart—evil tempers, bad feelings and desires; we cannot cast them out ourselves; our pastors and teachers cannot; we must bring them to Christ.

THE PLACARD AND THE JUG.

A wealthy gentleman once issued a large number of temperance placards, which he desired should be posted up on fences and put in conspicuous places in public thoroughfares, and, when practicable, put in the windows of the various stores.

A worthy tailor who was interested in the good cause said to himself: "I cannot help the cause by public speaking—I have no talent for that; but as hundreds of people pass my store every day, I will put one of these placards in my window. I will devote this large pane to placards, tracts, or papers which, by the blessing of God, some may be induced to stop and read."

Near him lived a man noted for his hard drinking. Every day he might be seen with a brown jug in his hand on his way to the whiskey saloon. He had to pass the tailor's store. His eye rested on the placard. He stopped and read it, and passed on to the saloon. This occurred several mornings, and the tailor from within could scan the man's face without himself being observed. He noticed that the man's interest in the placard increased, and by the twitchings of his face it was evident that the words were making a deep impression on his mind.

One morning the tailor was surprised at seeing the man with the jug again reading the placard, and then heard him say: "I'll do it; I will! I will!" at the same time raising the jug high over his head, he dashed it down on the pavement into a thousand pieces. This drew the tailor to the door, when he kindly spoke to the man and invited him into his store, where he encouraged him, and, as he was a Christian man, prayed with him, and ere long the noted drinker became a converted man. A very silent worker was this placard, but it was the means, by God's blessing, of stopping the man from further drinking.—*Temperance Banner.*

MATTERS OF MORE IMPORTANCE.

The *Indiana Monitor Journal* gives the following: "A gentleman, living not far from Vincennes, Ind. said: "Well temperance is all right enough, but there are matters of more importance before the people now."

Two nights after he made the above remarks, a spring-wagon was stopped in front of his house about one o'clock in the morning. He was called to the door. His wife looked out of the window and saw six men carrying something on a door or wide board. She guessed what it was in an instant, and giving a wild, frantic scream, she cried: "My boy! O my boy! What shall I do? He is dead, he was killed! I know he is killed! Oh, I've been fearing this would happen! Oh, that cursed whiskey!" Surely enough it was her son, brought home nearly dead. He had been drunk, and engaged in a saloon brawl. He was brutally beaten into almost a shapeless, unrecognizable mass, and was stabbed in the right side. But for the timely interference of friends, he would undoubtedly have been murdered. Yet his own father says there are matters of more importance than temperance and sobriety.

CROSSING THE LINE.

A boy who went with his father on a voyage to South America, was anxious to see the equatorial line, and said to an old sailor: "Jack will you show me the old line when we cross it?"

"O, yes, my boy."

After a few days the boy asked whether they had crossed the line.

The old sailor said, "Yes, my lad."

"Why didn't you tell me, and show it to me?"

The old sailor replied, "O, my lad, we always cross the line in the dark."

Moderate drinkers always cross the line between moderate and immoderate in the

dark. Mental and moral night settle down on the line between moderate drinking and inebriety, blinding to the awful facts of ruin and death only a little further on.—*Christian Advocate.*

IT IS A great virtue to restrain the tongue, to know how to be silent even though we know we are in the right.

SUMMER.

Summer is here and with it the MESSENGER which never fails in its visits all the year round. The MESSENGER has not been quite as successful as usual this year. What can be the matter? Our readers will notice that the last few numbers have been printed on nicer paper than heretofore and that there has been gradual improvement in many ways. We hope they will assist us to improve the summer, so that the MESSENGER before it is closed will have gained many more readers than it has at present. The greatest increase in the circulation of the MESSENGER began in a summer. Let the summer of 1882 be a notable one in the history of the MESSENGER.

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