

CLAR'S NOTES.

May 21, 1892.]

SEEKING AND

COMMIT TO MEMORY.

22. And he cometh to bring a blind man unto him to touch him.

23. And he took the blind man by the hand and led him out of the temple; and when he had split on his eyes, and put his hands upon him, he asked him if he saw aught.

24. And he looked up, and said, I see men as trees, walking.

25. After that he put his hands again upon his eyes, and made him look up: and he was restored and saw every man clearly.

26. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27. And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28. And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man of him.

31. And he began to teach them, that 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.

32. And he spake that saying openly. And Peter took him, and began to rebuke him.

33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savorest not the things that be of God; but the things that be of men.

GOLDEN TEXT.—"Thou art the Christ, the Son of the living God."—MATT. 16: 16.

TOPIC.—Jesus the Messiah.

LESSON PLAN.—1. BLIND EYES OPENED. 2. A NOBLE CONFESSION. 3. A STARTLING ANNOUNCEMENT.

Time.—Summer, A.D. 29. Place.—Bethsaida Julias—on the way to Caesarea Philippi.

HELPS TO STUDY.

I. BLIND EYES OPENED.—(22-24.) This miracle is recorded only by Mark. Its exact date is uncertain. V. 22. BETHSAIDA—Bethsaida Julias, near the north-eastern shore of the Sea of Galilee and the mouth of the Jordan. TO TOUCH HIM—and thus heal him. V. 23. LED HIM OUT OF THE TOWN—to avoid notice: "He might have wrought the cure by a word, but he chose to do it as he cured the deaf man in Bethsaida." Mark 7: 32-37. V. 24. AS TREES—his sight was at first but partially restored; he could tell men from trees only by their walking. Not until Jesus had laid his hands a second time upon his eyes did he see clearly. V. 26. HE SENT HIM AWAY—the double prohibition of this verse was intended to make it emphatic. The reason was Christ's desire to remain in retirement.

II. A NOBLE CONFESSION.—(27-29.) V. 27. CAESAREA PHILIPPI—a city near the source of the Jordan, at the foot of Mount Hermon, about one hundred and twenty miles from Jerusalem. Its modern name is Banias. V. 28. JOHN THE BAPTIST—risen from the dead. Herod himself so thought. Mark 6: 16. ELIAS—Elijah the prophet, who was expected as the forerunner of the Messiah. Mal. 4: 5. ONE OF THE PROPHETS—of the old Testament. V. 29. BUT WHOM SAY YE—this calls for a decided expression as to what they believed Jesus to be. PETER ANSWERETH—for the others as well as for himself. THOU ART THE CHRIST—the Messiah, the Anointed One.

III. A STARTLING ANNOUNCEMENT.—(30-33.) V. 30. TELL NO MAN—the people were not yet prepared to receive the truth. V. 31. MUST SUFFER MANY THINGS—betrayal, arrest, rejection and death. RISE AGAIN—according to the Scriptures. 1 Cor. 15: 4. V. 32. OPENLY—plainly. Before, he had shown it only in figures. This he did to prepare them for their own trials. REBUKE HIM—as one entitled to take such a liberty. V. 33. GET THEE BEHIND ME—out of my sight. SATAN—Peter was for the time doing the will of Satan. Mark 4: 15. OFFENCE—the original word means the stick by which a trap is sprung. SAVOREST NOT—minded not; carest not for. THE THINGS THAT BE OF GOD—he was opposing God's purpose with regard to Christ. THE THINGS THAT BE OF MEN—his views of the Messiah were worldly.

TEACHINGS:

- 1. The one spiritually blind who takes Christ as his guide will be led into the light.
2. Full sight may come to him gradually, but in the end he will see clearly.
3. "What think you of Christ?" is an all-important question for each of us.
4. We should always be ready, like Peter, promptly to confess Christ.
5. Our best friends may sometimes be our tempters, keeping us back from painful duty. Let God's will be our will.

REMEMBER that as Christ opened the eyes of the blind, so he must open your spiritual eyes and shine into your heart to give you the light of the glory of God as it is revealed in him.

LESSON IX.

May 23, 1892.] Mark 8: 34-35; 9: 1.

FOLLOWING CHRIST.

COMMIT TO MEMORY VS. 34-37.

34. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

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GOLDEN TEXT.—"Whoever will come after me, let him deny himself, and take up his cross, and follow me."—MARK 8: 34.

TOPIC.—Following or not following Christ.

LESSON PLAN.—1. CONDITIONS OF FOLLOWING 2. COST OF NOT FOLLOWING. 3. NEARNESS OF THE KINGDOM.

Time.—Summer, A.D. 29. Place.—The region of Caesarea Philippi.

HELPS TO STUDY.

INTRODUCTORY.—After the rebuke of Peter, in our last lesson, Jesus turned to the people and told them in the plainest terms that those who cast in their lot with him had nothing to expect in this world. His was not an earthly kingdom, and no earthly gain awaited those who entered it. On the contrary, they must be ready to risk their very lives for the sake of their Master.

I. CONDITIONS OF FOLLOWING.—(31, 35.) V. 34. WHOSOEVER—the conditions are the same for all time and all men. WILL COME AFTER ME—as my disciple. DENY HIMSELF—give up self as the object of chief regard. TAKE UP HIS CROSS—be ready to bear trials to make sacrifices. FOLLOW ME—as his Lord and Master, in faithful obedience and service. V. 35. WILL SAVE HIS LIFE—he who will sacrifice right and duty to spare himself shall lose his soul. He that loses his temporal life by following Christ shall gain eternal life.

II. COST OF NOT FOLLOWING.—(36-38.) V. 36. WHAT SHALL IT PROFIT A MAN—of what advantage shall it be? GAIN THE WHOLE WORLD—all its riches, honors and pleasures. HIS OWN SOUL—that which lives, enjoys and suffers. What are riches, honors and pleasures, if the man himself is lost for ever? V. 38. WHOSOEVER—without regard to class or person ASHAMED OF ME—to own me as his Lord. AND OF MY WORDS—teachings and claims. WILL BE ASHAMED OF HIM—will disown and reject him. WHEN HE COMETH—at the day of judgment.

III. NEARNESS OF THE KINGDOM.—(CH. 9: 1.) V. 1. VERILY I SAY UNTO YOU—this verse really belongs to the previous chapter. Its plain meaning is that before all who were then present should die they would have convincing proof that Christ's kingdom had actually been set up. They would see the gospel established and many men saved. The suffering and cross which he had just predicted would lead to the glory of his kingdom. The apostles were his chosen instruments for its establishment, and some of them lived to witness the fulfilment of this prophecy.

- 1. It is our duty to follow Christ and obey him.
2. It is our greatest privilege thus to follow him.
3. We must be willing to give up all for his sake.
4. A true Christian life is one that is consecrated to the will of God.
5. One soul is of more value than all the world.
6. Once lost, the soul is lost for ever.

REMEMBER that if you would be owned of Christ in the day of judgment, you must not be ashamed to own him before men. There is a priceless reward for those that follow him, and the certainty of that reward should stimulate you to the noblest confession and the most joyful cross-bearing here. (See Rev. 1: 5, 6.)

"I DIDN'T THINK."

Never allow yourself to fall into the way of saying, "I didn't think." You ought to think, that is what your brains were given to you for, and "I didn't think" ought not to be accepted as an excuse for wrong done. "I don't care" follows fast upon "I didn't think," and when a person comes to that point, what does he amount to? You must think, no one can do your thinking for you; if you are rich you can't hire a person to think for you, and if you are poor, you can never earn a living for yourself if you don't do your own thinking. So, no matter what your condition is in life, whether rich or poor, high or low, child or man, you must do your own thinking; and to say "I didn't think" shows that your brains are not in fair working order. The child that don't think, causes itself and others much misery. Begin to think now while young, and let the habit grow strong with age; you will thus be a help to many people all your lifetime, and a great help now to mamma and papa.

"I didn't think to cover that well," said a father, after the lifeless form of his little boy was brought up from the bottom.

"I didn't think to look at my watch," said the busy man, as he reached the depot just as the cars were steaming out of it, which made him break a very important engagement.

"I'm so sorry, but I didn't think to get those oranges to-day," said the husband to his invalid wife; she had been waiting for them all day, but her poor parched lips made no complaint, as she quietly wiped away a tear.

Many years ago there was a lady who had a most intense antipathy to cats, so much so that were there one in the room when she entered, she would be obliged to leave immediately, such an effect had it upon her nervous system. On one occasion she was invited to dine with the narrator's family in the country, but she declined, because she knew that there were cats on the premises; but on the promise that the cats should be strictly incarcerated she consented to come, and the three cats belonging to the house were duly shut up. During the dinner she was seen to be very uncomfortable, and to look very pale, and on being asked the matter, she said that she was sure there was a cat in the room. Assurances that this could not possibly be the case were of no avail, and on search being made, a cat was found actually sitting under her chair. She rose immediately, and left the table; and passing down the dining-room toward the door she also passed across a small cupboard door opening in the wall, through which the dinner was served directly from the kitchen. As she passed this the second cat of the establishment jumped through it into the dining-room. A scream of horror burst from the poor lady, and she was led away fainting to the drawing-room. The time of year was such that the window of the drawing-room was open, and it was so made that it reached nearly down to the floor, and not much above the lawn outside the house. While the poor lady was being attended to by aid of scent bottles and such-like restoratives, the third of the cat establishment jumped in at the window! This was too much to be borne by such a peculiarly constituted nervous system, and she begged to leave the house immediately.

The above, from Chambers' Journal, is published under the title of "Mental Pre-science," which is a misnomer. It is not a mental operation, but a physical infirmity that makes some people conscious of the presence of a cat, even when they do not see or hear it. The infirmity is classed by physicians and treated in medical books under the name of "cat asthma," and is as really a disease, or, at least, as peculiar as the hay-fever or the rose-cold. The efflu-vium from a cat produces upon those who are subject to it an effect that is irresistible. We knew an eminent clergyman who would faint if he were but a few moments in a room where a cat was concealed. He was once observed to wander in his expressions while leading in prayer at a meeting in a private house. At the close of the meet-ing he remarked that a singular sensation came over him at the time, and he felt as if his enemy were near him. It was fully ex-plaind on his learning that a cat had come into the room just at that moment. We have known cases of the antipathy of cats to particular persons, or their power to in-jure them, which are quite as remarkable.—N. Y. Observer.

A POMPEIAN MOTHER.

F. Barnabei writes to the London Acad-emy as follows: "On January 24, the skele-ton of a woman with a child was discovered at Pompeii, in the narrow street which abounds on the north Insula VII. of Regione VIII., about twelve feet above the level of the ancient pavement—that is to say, where the layers of lava end and those of ashes begin. It is well known that the catastrophe of 79 A. D. commenced with a thick shower of small pumice-stones, by which the streets and open squares of Pompeii were covered up to the roofs of the houses. Stones were succeeded by ashes, which became solid, owing to the action of successive showers of boiling water; and these ashes now form the top layer of the materials which cover the ruins of Pompeii. Most of the unhappy beings who remained in the houses after the eruption first reached the town, and who found, when the shower of stones was over, that no deliverance was possible except in flight, made their escape through the windows, the doors having been blocked by the stones and lava. But so far as we can judge from the excavations, the greater

part of these fugitives could have taken but few steps and must have been quickly suffo-cated by the poisonous fumes. The hot ashes and water covered their bodies in such a way as to make an exact cast, and after the flesh had shrunk away, the impression of the corpses still remain as they

death. The Senatore happy idea of taking impressions, and thus es-cape, be seen in the niches have been copied into most of the books that describe the an-tiquities of the buried city. It was not al-ways found possible to obtain a perfect cast, because in many instances a portion of the body was resting on the stones, where, of course, it left no impression. Unfortun-ately, this is the case with the two skeletons lately discovered, the larger of which, that of a woman, is almost entirely imbedded in the layer of stones. One arm only has left an impression on the ashes; and with this arm she was clasping the legs of the child, the greater portion of whose body has been modelled, showing considerable con-traction in the arms and legs, and a general emaciation which lead us to suppose that the child must have been very ill. It is believed that it was a little boy about ten years of age. Doubtless, the woman was the mother of the child, and we can hardly suppose that she would have carried him had he not been unable to walk. Some jewels found on the female skeleton indicate a person of con-dition; two bracelets of gold encircled the arm which held the boy, and on the hand were two gold rings, the one set with an emerald on which is engraved a horn of plenty, and the other with an amethyst bear-ing a head of Mercury cut in intaglio."

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