

SCHOLARS' NOTES.

(From Westminster Question Book.)

LESSON II.

July 13, 1884.] [2 Sam. 6: 1-12.

THE ARK IN THE HOUSE. COMMIT TO MEMORY VS. 11-12.

1. Again David gathered together all the chosen men of Israel, thirty thousand. 2. And David arose and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubims. 3. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeath; and Uzzah and Ahio, the sons of Abinadab drove the new cart. 4. And they brought it out of the house of Abinadab which was at Gibeath, accompanying the ark of God; and Ahio went before the ark. 5. And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. 6. And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God; and took hold of it; for the oxen shook it. 7. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God. 8. And David was displeased, because the Lord had made a breach upon Uzzah; and he called the name of the place Perezuzzah to this day. 9. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me? 10. So David would not remove the ark of the Lord unto him into the city of David; but David carried it aside into the house of Obededom the Gittite. 11. And the ark of the Lord continued in the house of Obededom the Gittite three months; and the Lord blessed Obededom, and all his household. 12. And it was told King David, saying, The Lord hath blessed the house of Obededom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obededom into the city of David with gladness.

GOLDEN TEXT.

"He blesseth the habitation of the just."—Prov. 8: 33.

HOME READINGS.

- M. Ex. 40: 17-38. The Ark in the Tabernacle. T. Josh. 6: 8-20. The Ark at Jericho. W. 1 Sam. 4: 1-11. The Ark Taken by the Philistines. Th. 1 Sam. 6: 1-2. The Ark Sent Back to Israel. F. 2 Sam. 6: 1-12. The Ark in the House. Sa. 1 Chron. 15: 1-28. The Ark Brought to Jerusalem. S. Ps. 132: 1-18. David's Prayer at its Removal.

LESSON PLAN.

1. Rejoicing around the Ark. 2. Death beside the Ark. 3. A Home Blessed by the Ark. Time.—H.C. 1045. Places.—Baale and the way to Jerusalem.

LESSON NOTES.

I.—V. 1. CHOSEN MEN—the best of the nation. Religious work requires the best men. V. 2. FROM BAAL—rather "to Baale;" another name for Kirjath-Jearim, a hill-town a few miles north of Jerusalem. 1 Sam. 6: 20, 21; 7: 1, 2. V. 3. UPON A NEW CART—for the manner in which they ought to have carried it, see Num. 4: 14; 7: 9; 18: 3. HOUSE OF ABINADAB—where it had been for seventy years. GIBEATH—Gibeath means a hill. Here and in v. 4 it should be translated "on the hill." 11.—V. 4. THRESHING-FLOOR—a level place of hardened earth, fifty feet or more in diameter. TOOK HOLD—see Num. 4: 15. He thought it was in danger of being upset. He might have known that God could take care of his own ark. V. 8. DISPLEASED—grieved and vexed that his plans were thwarted. 1 Sam. 15: 11; Jon. 4: 1, 2. HAD MADE A BREACH—had come with sudden vengeance. PEREZ-UZZAH—meaning "breach of Uzzah." V. 9. AFRAID—of further judgment. Judg. 13: 22. 11.—V. 10. WOULD NOT REMOVE THE ARK—was afraid to do so after his sudden check. OBEDEDOM—a Levite of the city of Gath-Rimmon in Manasseh. THE LORD BLESSED OBEDEDOM—"God always pays liberally for his lodgings." (See Rev. 3: 20.) V. 12. SO DAVID WENT—he gains courage when he finds that the ark had brought blessing to those that cared for it. BROUGHT UP THE ARK—now the law was strictly observed. 1 Chron. 15. We should do everything just as God requires.

WHAT HAVE I LEARNED?

- 1. That we should do exactly as God tells us to do, especially in religious matters. 2. That we should worship the Lord with joy and gladness. 3. That we should treat sacred things with reverence. 4. That the Lord always blesses those who have him in their hearts and lives. 5. That parents and children should worship God together in the family.

LESSON III.

July 20, 1884.] [2 Sam. 7: 1-16.

GOD'S COVENANT WITH DAVID. COMMIT TO MEMORY VS. 13-16.

1. And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies;

2. That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. 3. And Nathan said to the king, Go, do all that is in thine heart: for the Lord is with thee. 4. And it came to pass that night, that the word of the Lord came unto Nathan, saying, 5. Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? 6. Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. 7. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? 8. Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the shepherds, from following the sheep, to be ruler over my people, over Israel. 9. And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. 10. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, 11. And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house. 12. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13. He shall build an house for my name, and I will establish the throne of his kingdom for ever. 14. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. 16. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

GOLDEN TEXT.

"Thy throne shall be established for ever."—2 Sam. 7: 16.

HOME READINGS:

- M. Gen. 12: 1-8. God's Covenant with Abraham. T. Gen. 28: 10-22. God's Covenant with Jacob. W. 2 Sam. 7: 1-16. God's Covenant with David. Th. 2 Sam. 7: 17-20. God's Covenant Love Praised. F. Ps. 72: 1-20. God's Covenant Goodness Foreseen. Sa. Acts 13: 16-37. God's Covenant Fulfilled in Christ. S. Ps. 45: 1-17. Christ and His Kingdom.

LESSON PLAN.

1. The Temple Proposed. 2. The Service Declined. 3. A Covenant Made. Time.—B.C. 1042. Place.—Jerusalem.

LESSON NOTES.

I.—V. 1. SAT—dwelt. IN HIS HOUSE—the house of cedar, ch 5: 11. V. 2. SEE NOW—he contrasts his own substantial and elegant palace with the humble tent of the ark of God, thus expressing his pious purpose of building a fit temple for the Lord. V. 3. NATHAN SAID—not as a prophet, by divine direction, but as a wise and good man. 11.—V. 5. SHALT THOU BUILD—equivalent to "Thou shalt not build." (See 1 Chron. 17: 4.) V. 8. FROM THE SHEPHERDS—from the lowliness of shepherd life. V. 9. WAS WITH THEE—thy guide, guard and strength. V. 10. WILL APPOINT A PLACE—giving them a firm, deep-rooted, national life. V. 11. HE WILL MAKE THEE AN HOUSE—the Lord will permanently establish the royal authority in thy family. 11.—V. 12. I WILL SET UP THY SEED—this promise was fulfilled first in Solomon, and finally in Christ. V. 13. HE SHALL BUILD—Solomon shall do what David was not permitted to do. V. 14. I WILL BE HIS FATHER—this implies love, protection and support. V. 15. BUT MY MERCY—see Ps. 89: 31-33. V. 16. SHALL BE ESTABLISHED FOR EVER—these prophecies point to Christ, and have their complete fulfillment in him.

WHAT HAVE I LEARNED?

- 1. That we should acknowledge the Lord as the giver of every blessing. 2. That his mercies should inspire us with gratitude. 3. That we should be ready to contribute for the support of God's house and worship. 4. That God's promise to David respecting his son has its complete fulfillment in Christ. 5. That Christ shall reign as King over all, and his throne endure for ever.

HOW TO PRAY.

Lester is not a sickly boy; neither is he quite strong enough to bear the wear and tear of school. But as he wants to learn and is in haste to get ahead of other boys who are taught away from home, he studies very hard. Aunt Kitty helps him all that she can. At nine o'clock she is with him; and first they repeat together the Lord's Prayer. Then she thanks God for mercies and asks for loving care; and then comes the daily verse from the Bible.

"What verse have you for me to day?" she asked. "Oh, that I might have my request; and that God would grant me the thing that I long for," answered Lester. "Who said that?" Aunt Kitty inquired. "Job." "And what is the promise with the prayer in your book?" "Delight thyself in the Lord; and he shall give thee the desire of thine heart." "Do you know, Lester, who gives us that advice?" "I suppose it is David, as the verse is from the Psalms." "That is right." "But, Aunt Kitty—" Lester appeared to have enough to say, but he did not know how to put his thought into words. His Auntie liked to have him bring up his own ideas, so she patiently waited for him. And presently he added, "God does not always give me my desires; what I long for I do not get." "How is that?" "I often ask God, and ask and ask for things, but I do not get them." "What kind of things, Lester?" "Every sort. I asked that Jo might be better, but you know he grew sicker and sicker before he was better at all." "Yes; he became well in God's time. What else?" "Lots of things that I could not count up now, Aunt Kitty." "You mean that you asked for them—how?" "By praying, of course." "Did you pray in the right way?" "How? What do you mean?" "Did you put an if in your prayer?" "That would be a strange way, it seems to me." "How did you say them?" "I asked for Christ's sake; is not that a good way, Aunt Kitty?" "Yes, but there must also be an if in every prayer." "What can you mean?" "What is prayer?" "It is to ask God for what I want." "Yes, but you must say that you want it if it is best for you to have it. We big folks have asked for a great many things that seemed quite necessary to us, but we have lived to see that it was the greatest kindness to refuse them, and then we have thanked God for having refused them." "That seems to me a very queer way," said Lester. "Yet it is true. Perhaps you do not put faith into your prayers." "How?" "You must pray with faith, that is, when you pray for anything you must trust God—have confidence in Him that he will grant it if it is best for you. Do you understand what I mean, Lester?" "Yes, Aunt Kitty; and I do believe that the reason that I have not received what I asked for, is that I left out the right way of asking." "I am glad that you understand. There is only one way to pray—that is the way that I have told you. Try it, and see if God is not always good and loving in answering your prayers when it is for the best." "I will always after this try to put an if into every prayer," said Lester.—N. Y. Observer.

HIGH LICENSE A FAILURE.

Dr. Herrick Johnson says: On the other hand the proofs of failure are signal. I give but two, "the one covering a city and the other a state. The city is Des Moines, Iowa, and the facts are vouched for by a gentleman over his own signature as "taken from the records of the city clerk." In 1871, with the license fee \$150 there were twelve saloons. In 1872, with license at \$200 there were twenty-five saloons. In 1880, with license at \$250 there were forty-nine saloons. And in 1882, with license at \$1,000 there were sixty saloons. The state referred to is Nebraska, where prohibition is the general state law, but high license is optional and the local exception. The fee is \$1,000. The law was enacted in 1881. In 1882 the records showed 226 less saloons, but in 1883 the records showed a gain of fifty-nine. The Hon. H. W. Hardy, ex-mayor of Lincoln, Neb., and the father of the high license idea, testifies: "There has been no improvement in our saloons." "Gambling and prostitution go hand in hand." "High license has done nothing

toward waking up temperance sentiment." "Saloon keepers violate the law just as they always have." John B. Finch, prominent in the advocacy of the law, and an ardent temperance man, testifies: "I was a friend of the law at its birth. I now know I was terribly mistaken in my theories." "Many of the delusions urged in defence of high license have been exploded by the trial of the law.

LIQUOR AND WATER.

The conductor of a suburban Chicago train said the other day as the cars halted at a way station, "I always step out to the artesian well here and drink two glasses of the pure water." Some of the men standing about the station began to chaff him on the "thinness" of the beverage. "Well," said he, "It'll never land me in the gutter." It is said that the New York city car drivers are taking to water as the most steadily stimulating drink. One of them entertained a passenger not long since with the following: "I've tried liquor and I've tried cold water, and I must say that cold water takes the cake everytime. I used to be what you might call a hard drinker, but I've turned over a new leaf. The first thing I do in the morning is to take a good big drink of cold water. It serves as my eye opener. While I'm on the car I get to drink at the end of the route. I don't know how to explain it, but it keeps me as warm as toast all day long. Some of the men drink hot tea or lemonade. The men who prefer whiskey are the men who complain most of the cold every time."—Union Signal.

RAINY DAYS.

An interesting calculation has been made of the number of rainy days in the year in different parts of Europe. From this it appears that on the plains of the Volga river, near Kasan, it rains on 90 days in the year; on the plateau of Germany on 131; in England, France, North Germany, and in the Gulf of Finland, on from 152 to 155; in Poland, on 158; in the Netherlands, on 170; and in the east of Ireland on 208. The nearer the sea the rainier it gets, the number of wet days decreasing as we go inland. There are twice as many rainy days in West as in East Europe, and Ireland is thrice as wet as Italy or Southern Spain.

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