

security for any man's virtue. Such a home he leaves with regret; to it he gladly returns. There he finds innocent and satisfying pleasures. There his wife and little ones are happy and safe; and there all his best affections take root and grow. To such a pair, as time advances, the abode of their early and middle life, whence they have, perhaps, all departed, becomes constantly more dear; for it is now a scene of precious memories—the undisturbed declining years! And say—what lapse of time, what varied experience of prosperity, or sorrow, can ever efface the good impression made by such a home on the tender heart of childhood! To the tempted youth, to the wanderer from virtue, to the sad victim of misfortune, such remembrance has often proved a strengthening monitor, or a healing balm. Nor can this kindly influence wholly fail so long as the dear objects of that familiar scene retain a place in memory, connected, as they inseparably are, with thoughts of a father's counsels, a mother's tenderness, a sister's purity and a brother's love.—Exchange.

—Lord, I know myself to be certain of but this one thing. It is good to follow Thee—it is evil to offend Thee. Beyond this I am ignorant of what is best or worse for me—whether sickness or health, poverty, wealth, or any earthly allotment.—Blaise Pascal.

SCHOLAR'S NOTES.

(From the International Lessons for 1876 by Edwin W. Rice, as issued by American Sunday-School Union.)

CONNECTED HISTORY.—Peter explains that the lame man was healed by faith in a crucified Jesus.

LESSON VI. MAY 7.] THE POWER OF JESUS'S NAME. [About 30 to 33 A. D.]

READ Acts iii. 12-26.—RECITE vs. 14, 15, 16.

GOLDEN TEXT.—There is none other name under heaven given among men whereby we must be saved.—Acts iv. 12.

CENTRAL TRUTH.—Christ's is the only saving name.

DAILY READINGS.—M.—Acts iii. 12-26. T.—John xv. 1-27. W.—Phil. ii. 13. Th.—Joel iii. 1-14. F.—Jer. xxxiii. 8-16. Sa.—Luke x. 1-16. S.—1 Peter i. 3-25.

TO THE SCHOLAR.—This lesson is a continuation of Lesson V. Peter explains by whose power the lame man was healed, and proves by the Old Testament Scriptures that Jesus was the Messiah and shows that this miracle confirms his words.

NOTES.—Men of Israel, ye Jews. Israel was a name given to Jacob after he wrestled with the angel at Peniel (Gen. xxxii. 28), and meaning "soldier" or "warrior of God." It was afterward applied to all the twelve tribes until the division of the kingdom, after Solomon; then it applied only to the ten tribes until after the Babylonian captivity, when all the returned exiles again united in one nation and were known as "Israel." It now meant "all Jews." Abraham ("father of multitude") born in Ur of the Chaldees, promised Palestine, died there aged 175 years, and about 3,700 years ago. Moses, the great law-giver and leader of Israel from Egypt through the wilderness, born in Egypt, educated at Pharaoh's court, an exile in Midian, God's deliverer of Israel, receives the law on Mount Sinai, leads the people 40 years, dies on Mount Nebo, aged 120 years; he lived about 3,250 years ago.

EXPLANATIONS AND QUESTIONS.

Lesson Topics.—(I.) POWER TO HEAL. (II.) POWER TO FORGIVE AND BLESS.

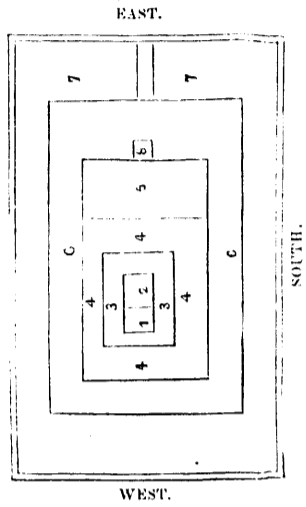
I. POWER TO HEAL. (12.) marvel, wonder or think it strange: own power, true disciples never claim to heal by their own power. (13.) hath glorified, honored, made glorious; son, or "servant"; denied him, as King Messiah. (14.) Holy One and Just, so Pilate judged him (see Luke xxiii. 22; John xix. 6); murderer, Barabbas. Luke xxiii. 19. (15.) Prince of life, notice the contrast; the Jews chose a destroyer of life, and rejected the Author or Prince of Life; witnesses, of Christ's resurrection. John xx. 2-8 (16.) through faith, "by means of our faith in his name" (Alford). (17.) wot, know; ignorance. See Luke xxiii. 34.

I. Questions.—What led Peter to address the multitude in Solomon's porch? By whose power did they suppose the man was healed? What would they think of the character of men who could do such a miracle? Of whom did Peter speak in explaining the miracle? Who had denied Jesus? When? Whom had they chosen in his place? What had they done to Jesus? How far did Peter excuse the people for this sin? v. 17. What had God done for Jesus? Who were witnesses of it? By whose power was the lame man healed?

II. POWER TO FORGIVE AND BLESS. (18.) all his prophets, so all Jews held, and correctly. (19.) converted, literally "turned about," turned against sin and to Christ; blotted out, or "wiped out," as if the sins were written on parchment; when, rather "that," on in "order that," times of refreshing, peace or rest after persecutions (Whedon), rest at the second coming of Jesus (Alford); shall come, rather "may come," "in order that the times of refreshing may come" (Hackett). (20.) before was preached, or, "him was before appointed your Messiah, even Jesus" (Alford). (21.) restitution, or restoration—that is, until

the earth is restored, or prepared for Christ's second coming. (22.) Moses truly said. Deut. xviii. 15, 18, 19. (24.) Samuel, first prophet of note after Moses, and founder of the schools of prophets. See 1 Sam. x. 10; xix. 20. (25.) covenant, promise, agreement (Gen. xvii. 2; xxii. 18); kindreds, persons related to each other; hence, families, nations. (26.) you first (Matt. x. 5, 6); sent him. (Luke xxiv. 47); iniquities, sins; to bless, of "in blessing;" every one—that is, who will repent. See vs. 19, 23.

II. Questions.—What were the people exhorted to do? v. 19. For what purpose? What times were coming? Where had Jesus gone? v. 21. How long would he remain in heaven? Who had foretold these things? What lawgiver did Peter quote? How had Moses spoken of Christ's coming? What would become of those who refused to hear "that prophet"? What encouragement did Peter offer to them to come? v. 25. Who were first called to Christ? What does Christ now call us to put away?



GENERAL PLAN OF HEROD'S TEMPLE. 1. Ark and Holy of Holies. 2. Holy Place. 3. Court of Priests. 4. Court of Israel. 5. Court of Women. 6. Court of Gentiles. 7. Solomon's Porch. 8. Nicanor's Gate.

CONNECTED HISTORY.—During Peter's sermon in the temple, after healing the lame man, five thousand were converted. This made the Jewish rulers angry; they arrested and imprisoned the apostles overnight, and brought them up for trial the next day.

LESSON VII. MAY 14.] CHRISTIAN COURAGE. [About 30 to 33 A. D.] READ Acts iv. 8-22. RECITE vs. 10, 12, 13.

GOLDEN TEXT.—The righteous are bold as a lion.—Prov. xxviii. 1.

CENTRAL TRUTH.—Christ makes the weak strong.

DAILY READINGS.—M.—Acts iv. 8-22. T.—Luke xii. 1-12. W.—Eph. ii. 1-22. Th.—1 Tim. ii. 1-8. F.—Isa. lix. 9-21. Sa.—1 Cor. ix. 1-23. S.—Ps. cxvi. 1-19.

TO THE SCHOLAR.—This lesson begins with the fourth recorded speech of Peter; his first was on choosing Matthias; Acts i. 15-21; his second, on the day of Pentecost, Acts ii. 14-40; his third was in Solomon's Porch, Acts iii. 12-26; he now defends himself and the apostles before the Jewish Sanhedrin or council.

NOTES.—The four speeches of Peter rise in publicity and boldness, the first to the eleven; the second to the Pentecostal assembly; the third to the multitude in the temple; the fourth before the highest court of the nation. Rulers. Some say "civil magistrates" are here meant, but it more probably refers to "rulers of the synagogue." Elders, chief persons, belonging to the great council, Council, Sanhedrin, the highest Jewish court, and believed to have been composed of seventy-one (some say seventy or seventy-two) members, twenty-four being chief priests, heads of the twenty-four courses of priests, and the others being selected from the "rulers," "elders," and "scribes." It is said to have had its origin in the seventy elders appointed by Moses to aid him. Num. xi. 16, 24, 25.

EXPLANATIONS AND QUESTIONS.

Lesson Topics.—(I.) THE APOSTLES' DEFENCE. (II.) THE COUNCIL'S SENTENCE. (III.) THE APOSTLES' DECISION.

I. THE APOSTLES' DEFENCE. (8.) filled with the Holy Ghost, and thus directed what to say, as Jesus had promised, Luke xii. 11, 12. (9.) if we, or rather "since we are examined;" examined, questioned; impotent, lame, helpless; made whole, or saved; it is the same word as in v. 12 translated "saved." (10.) Jesus Christ of Nazareth, Jesus the Messiah, the Nazarene; Peter is thus full that they may not misunderstand him; ve crucified. John xix. 15. (11.) stone. Ps. cxviii. 22. (12.) none other name, salvation only in Christ.

I. Questions.—Who arrested the apostles? v. 1. Where did they place them? v. 3. Why? Before whom were the apostles brought in the morning? To answer what question? Who spoke for the apostles? By whose guidance? What bold charge did he make against the council? What did he say of the way to be saved?

II. THE COUNCIL'S SENTENCE. (13.) boldness, of words and of action; unlearned, fishermen of only common education; ignorant, or "obscure"—that is, "laymen;" not scribes; took knowledge of,

fully to know; to realize (Whedon). (14.) standing with them, the healed man still firm for the apostles. (15.) conferred, consulted. (16.) what... do? the council were puzzled; notable, well known to all; manifest, apparent, open to all; miracle was in public and by day, not in some dark closet by night. (17.) straitly, or "threaten them with a threat."

II. Questions.—What effect had Peter's speech upon the council? Why did they marvel? What did they fully realize? Where was the healed man at this time? Why did they send the apostles aside? What were they compelled to admit? What did they wish not to spread? How did they propose to prevent it? What was the sentence they pronounced upon the apostles?

III. THE APOSTLES' DECISION. (19.) in the sight of God, will God judge as you do? (20.) cannot batespeak. 1 Cor. ix. 16. (21.) the people, the council was afraid of the popular feeling in favor of the apostles.

III. Questions.—Why did the apostles decline to obey the council? How did its sentence conflict with God's command? Why would they continue to speak for Jesus? How did the council further try to silence them? Why did it not punish them? How old was the healed man? How long lame? When may we disobey the commands of men? What must be we prepared to meet if we disobey them? Why is it safer to obey God rather than men?

Illustration.—Courage. We fear men so much because we fear God so little (Gurnall). The king of France offered Prince de Conde a choice of three things: (1.) to go to mass, (2.) to die, (3.) to be imprisoned for life. He answered firmly, "To the first I am determined never to go; as to the other two, I am indifferent, and leave the choice to Your Majesty." A poor boy at school had a large patch on his knee. One of his comrades nicknamed him "Old Patch." "Why don't you fight him?" cried the boys. "Oh," he answered, nobly, "you don't suppose I am ashamed of the patch? I'm thankful for a good mother to keep me out of rags, and honor my patch for her sake."

Christian calm before the Christ the cannot obey Jews' cannot disobey. Courage, council, corner-stone, command, Christ.

—A subscriber from Port Hope in a letter says, "I like the MESSENGER more than ever. I am seventeen now, and I intend to take it as long as it lasts." The following recommendation comes from Auburn, Indiana:—"The illustrations of the MESSENGER make it pleasant for children, who are fond of pictures, and then its reading is of such a moral, scientific and practical character as to make it interesting to old people. Success to the NORTHERN MESSENGER." This introduces a subject of special interest, the practical education of the young. The great advantage of the Kindergarten system of teaching is that when very young children are taught to put their knowledge to practical use and tests; the MESSENGER desires that its young readers should have as great an interest in the scientific and similar departments as the older folks, and that their minds should derive therefrom a practical character, thus increasing their capacity for work and diminishing that of dreaming.

—In acquiescence with the request of a competitor who believed that by the extension of the term of the combination prize competition teachers might take advantage of their holidays to engage in the contest, six weeks has been added to the time, and it will not end till August 15th, 1876. As yet there have been hardly any responses to the competition, doubtless owing to the impossibility of travelling with comfort at this season, but in a few weeks we expect to receive many letters marked "in competition," containing sums small or large as the case may be. By reference to the advertisement the terms of the competition, prices of papers, commission on each subscription obtained, &c., may be seen. Every person sending in their first list will receive in return a parcel of sample copies.

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I. We offer the following prizes to the persons who mail us the largest amounts for all the publications on or before AUGUST 15th, 1876:

Table with 2 columns: Prize description and Amount. 1st prize, \$20; 2nd do, 15; 3rd do, 12; 4th do, 10; 5th do, 8; 6th do, 7; 7th do, 6; 8th do, 5; 9th do, 4; 10th do, 3.

II. We want this year to introduce the NEW DOMINION MONTHLY everywhere, and will give an additional prize of \$15 to the person who sends us the largest amount in subscriptions to this magazine during the time above stated, whether they compete for the other prizes or not. All the subscriptions for this prize count in the other as well.

III. To the one who sends in the largest number of subscriptions to the NEW DOMINION MONTHLY, either for three, six or twelve months, we will give a prize of \$10. This prize is not open to the winner of No. 2. Three or six months will count as much as a whole year.

IV. To the person who sends us during this competition the largest amount in subscriptions to the NORTHERN MESSENGER we will give a prize of \$10. This is open to any competitor for the other prizes, and the amounts sent will count in for the first competition.

V. To the person who sends in the second largest amount in subscriptions to the NORTHERN MESSENGER we will give a prize of \$5. This is also open to all competitors, and the amounts will count in the first competition.

VI. A prize of \$5 will be given to the person sending us the largest amount for subscriptions from Newfoundland.

VII. A prize of \$5 will be given to the person sending us the largest amount for subscriptions from Manitoba.

VIII. A prize of \$5 will be given to the person sending us the largest amount for subscriptions from British Columbia.

The following are the prices for the publications included in the competition, and the commissions allowed to competitors:

Table with 3 columns: Publication name, Subscription or Remittances post paid, and Deduction for new subscribers. Includes DAILY WITNESS, TRI-WEEKLY, WEEKLY, NEW DOMINION MONTHLY, NORTHERN MESSENGER, NORTHERN MESSENGER (Club of 10), WEEKLY WITNESS, with NEW DOMINION MONTHLY.

It will be seen by the above table that every one working for a prize is sure of a full commission on new subscribers under any circumstances, and may obtain a prize as well. It should not be forgotten that no subscriber is allowed a commission on his own subscription; it is only given to canvassers who obtain subscriptions. All competitors should invariably collect the full subscription prices. Let the contest be a sharp one—one worth winning. All competition lists must be marked "in competition." Without this or similar notice the amount sent cannot be recognized when our prize list is made up.

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