

## SCHOLARS' NOTES.

(From the International Lessons for 1881, by Edwin W. Rice, as issued by American Sunday-school Union.)

## LESSON II.

APRIL 10.] [About 27 A. D.]  
THE GOOD SAMARITAN.

Luke 10: 25-37.

COMMIT TO MEMORY VS. 33-37.

25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, willing to justify himself, said unto Jesus, And who is my neighbor?

30. And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him.

34. And he went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou shalt spend more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37. And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

## GOLDEN TEXT.

Thou shalt love thy neighbor as thyself.—Lev. 19: 18; and Mark 12: 31.

## CENTRAL TRUTH.

We are to love our neighbors as ourselves.

NOTES.—JERICHO, a city of high antiquity, whose walls fell down before the Israelites. Joshua 6: 20. It was situated in a rich plain about 15 miles northeast of Jerusalem, and was called the "city of palm trees" at an early date, Deut. 34: 3. Herod beautified the city with extensive buildings, but it was subsequently pillaged and burned by the Roman Emperor Vespasian. The plain now is desolate.—PRIEST one of the descendants of Aaron, all of whom by God's command, except those who were maimed in body, were set apart for the priesthood.—LEVITES, the descendants of Levi, not of Aaron's seed. They were a royal guard watching over the tabernacle and encamping around it in the wilderness, Numb 1: 53, and afterward the temple. They were excluded from territorial possessions but were supported by the tithes of the rest of the children of Israel. All those duties in the temple and tabernacle which the priests did not perform belonged to them, such as keeping the vessels clean, opening and shutting the doors, etc., and in subsequent times ringing and playing on the musical instruments.

## EXPLANATIONS.

LESSON TOPICS.—(I.) LOVE THY NEIGHBOR, (II.) WHO IS MY NEIGHBOR.

I. LOVE THY NEIGHBOR.—(25-29.) LAWYER, one learned in the Old Testament and a public teacher of it; TEMPTED, tested, put to the test; SO GOD TEMPTED (tested) ABRAHAM, Gen. 22: 1. MASTER, the question was designed to discover whether Christ taught anything in conflict with the Law. It was put in the spirit of self-righteousness; ETERNAL LIFE, the ultimate question Christ came to answer; LOVE, etc., supremely; "HEART, affections; SOUL, life; STRENGTH, activity; MIND, intellect."—Spurgeon; NEIGHBOR, Jews looked upon all Gentiles with a certain contempt, and were bitterly disposed toward the Samaritans; THIS DO, concealed reproach that he did not keep the commandment; LIVE, eternally; WILLING, wishing; TO JUSTIFY, he seems to have felt that Christ meant by neighbors Samaritans and Gentiles, as well as Jews, and no doubt hoped by the answer his subsequent question would elicit, to set himself forth as having obeyed the Law to its full intent.

II. WHO IS MY NEIGHBOR.—(30-37.) CERTAIN MAN, probably a Jew; WENT DOWN, literally to go. One descends from the hills in going to Jericho; THIEVES, robbers, the way through the wilderness was infested with brigands; HALF DEAD, helpless and needy of relief; BY CHANCE, "as opposed to necessity."—Bengel. Nothing is fortuitous. God's providence rules everywhere; PRIEST, many priests lived in Jericho who went to Jerusalem only when it came their turn to officiate in the Temple; PASSED BY, absolute neglect; LOOKED, saw, perhaps only glanced at him; PASSED BY, these two persons, on account of a common nationality and of their office, were bound to help the sufferer; COMPASSION, sympathy and pity, he had heard which the others lacked. From this feeling the subsequent actions flow. Such compassion Jesus had for sinners, and showed for all that suffered; WENT TO HIM, went to his side, the other two stopped short of this; OIL AND WINE, to wash and mollify the wounds, a customary remedy, Isa. 1: 6; SET HIM ON, self-denial; he walked, while the wounded

man rode; INN, a public stopping-place; TOOK CARE, himself attended to his wants that night; DEPARTED, went on his appointed business. Christian charity need not interfere with our regular business; PENCE, thirty-two cents.

POINTS TO NOTICE: Learn the following lessons:—(1.) Every man is thy neighbor. (2.) All men owe the debt of love to the one to the other. (3.) The danger of perverting the commandments in the interests of selfishness. (4.) Love makes good what sin has ruined. (5.) To show mercy is the duty of man to his fellow man.

## LESSON III.

APRIL 17.] [About 27 A. D.]  
THE PHARISEES REPROVED.

Luke 11: 37-47

COMMIT TO MEMORY VS. 39-41.

37. And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness.

40. Ye fools, did not he that made that which is without make that which is within also?

41. But rather give aims of such things as ye have; and, behold, all things are clean unto you.

42. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44. Woe unto you, scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over them are not aware of them.

45. Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46. And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

## GOLDEN TEXT.

But do not ye after their works; for they say, and do not.—Matt. 23: 3.

## CENTRAL TRUTH.

True religion brings fidelity not in words only, but in acts.

INTRODUCTORY.—In the preceding lesson our Lord taught the duty of doing good to our neighbor. In the lesson previous he laid down the conditions of loyal discipleship. In this one he unmasked the sordid motives and proud hearts of pretended religionists, and teaches that a fair exterior can not hide the evil heart from Him who looketh not at the outward appearance but on the heart, 1 Sam. 16: 7.

NOTES.—PHARISEES, one of the three religious parties among the Jews at the time of our Lord. They were the popular party, and represented the principle of intolerance toward all foreign rule, manners and amusements. They were formalists, who had the appearance but not the reality of religion.—SYNAGOGUE, places of worship where the Jews assembled for prayer and the study of the Law. There were synagogues in every considerable town of Palestine at the time of our Lord, and in heathen cities where Jews were congregated for purposes of commerce. Moses was read and preached in them every Sabbath day, Acts 15: 21. Jesus taught in them, Matt. 4: 23, and performed miracles in them, Mark 1: 23.—SCRIBES, a class of learned men whose duties were at first restricted to copying the Law and teaching it. The first of the class mentioned is Sheva the scribe of David, 2 Sam. 20: 25. They succeeded in getting great power, and became "even more indispensable to the people than the priests."—Haurath. The scribe circumscribed the infant, instructed the child, wrote the certificates of marriage, of divorce, etc. They are frequently mentioned in the same category with the Pharisees, and are frequently denounced by Christ, Matt. 23: 15.

## EXPLANATIONS.

LESSON TOPICS.—(I.) FALSE HEARTS. (II.) FALSE PRETENCES. (III.) FALSE GUIDES.

I. FALSE HEARTS.—(37-41.) AS HE SPAKE! the preceding discourse from verse 17 on; BESOUGHT, this does not indicate that he was a friend of Christ; DINE, forenoon meal; WASHED BEFORE DINNER, a ritual observance scrupulously observed by the Pharisees. The neglect to follow this traditional practice was made a charge against the disciples, Mark 7: 3-5, Matt. 15: 2; MAKE CLEAN, etc., "ye wash your hands with water, but do not wash your hearts from wickedness"; INWARD PART, the heart; RAVENING, extortion; THAT WHICH IS WITHOUT, the outside; RATHER GIVE ALMS, let your hearts be beneficent and charitable.

II. FALSE PRETENCES.—(42-44.) TITHE, according to the Mosaic Law one-tenth of the produce of the ground was sacred to the Lord; MINT AND RUE, smallest things; JUDGMENT, they forgot that God judges according to the heart, John 7: 24. They strained out gnats and swallowed camels; NOT TO LEAVE THE OTHER UNDONE, Christ does not find fault with them for being exact about trifles. He found fault with them because they stopped there; UPPERMOST, front seats; GREETINGS, marks of attention; MARKETS, places of general resort as well as of traffic; LOVE, "it is not sitting uppermost, or being greeted that is improved, but loving it."—Henry. The Pharisees were vain and proud, "loving the praise of men more than the praise of God," John 12: 43. They did not practise humility, but sought to "be seen of men," Matt. 23: 5; HYPOCRITES, "they say and do not," Matt. 23: 3.

III. FALSE GUIDES.—(45-47.) LAWYERS, probably the same as the scribes; BURDENS, religious and moral precepts; GRIEVOUS, etc., difficult to perform; BUILD THE SEPULCHRES, etc., while they apparently honored the prophets whom their fathers had murdered, they had the spirit of enmity.

## LEARN:—

The difference between seeming and being. God looketh at the heart, 1 Sam. 16: 7. Keep thy heart with all diligence, Prov. 4: 23. The form of religion is worth nothing without the spirit of it.

## A DEFAULTER.

"Father, what is a defaulter?" asked Roger Dunton, as he looked up from a paper he had been reading.

"A defaulter is one who fails to do his duty," was replied.

"But, father, this paper says that a man defaulted to the amount of fifty thousand dollars."

"That means he appropriated to his own use fifty thousand dollars intrusted to his keeping by others; so that when the time of settlement came, those who trusted him found they had lost that amount."

"Then it is the same as stealing, isn't it?"

"Just the same, although many men do it who would not go into another man's house and take money or goods, any sooner than I would."

"Then how is it? I don't understand. Taking what don't belong to you is stealing, anyway, no matter how it is done."

"That is true, and be sure you never forget it, Roger. People generally regard a defaulter as less guilty than a thief or robber; but the dishonesty is the same. Many defaulters conscientiously intend to replace the money taken for their own use; yet, in taking it for even a short time, they betray their trusts. They run a risk they have no right to run with other people's money, and while it is risked they are really thieves."—*The Well Spring.*

## THE DEBT WE OWE.

After an evening service on a recent Sabbath, a stranger called upon a person connected with the American Board, and abruptly said, "I owe a debt which I would like to pay you." The manner of the stranger heightened the wonder his words had excited. He was apparently in humble circumstances, and it was not difficult to believe that he was in debt, yet he owed no money to the person he addressed. When asked to explain, he replied, "Oh! it is not an ordinary debt, but God has been so good to me, and I owe him so much! I thought I could perhaps pay part of my debt to him through you." And he at once handed over \$100 to be used for Africa. The amount seemed so large in view of the manifestly humble circumstances of the donor, that he was questioned as to his ability to make such a gift. Were there not some dependent upon him? Did he not need the funds himself? It came to light that he had a family of children, and that his trade was one from which few would suppose he could earn anything more than a bare support. Yet he answered cheerfully, "Yes, I am able to give this, for I have it. It does not belong to me. I owe it all to him?"

Would that all Christ's redeemed people apprehended as clearly as this man the debt of love they owe. A debt of love differs from other debts in this that it imposes no sorrowful weight, and every gift which is made because the pressure of such a debt is felt, brings only peace. What shall a redeemed soul not give to him who died to give redemption?—*Missionary Herald.*

## VULGAR WORDS.

A distinguished author says: "I resolved when I was a child, never to use a word which I could not pronounce before my mother without offending her." He kept his resolution, and became a pure minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. The utmost care on the part of parents will scarcely prevent it. Of course, we cannot think of girls being so much exposed to the peril. We cannot imagine a decent girl using words she would not give utterance to before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet "not so wicked." But it is a habit which leads to profanity, and fills the mind

with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young reader, keep your mouth free from all impurity, and your "tongue from evil," for "out of the abundance of the heart the mouth speaketh."—*Illustrated Christian Weekly.*

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