

## SCHOLARS' NOTES.

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

## LESSON XIII.

MARCH 27.] [About 27 A. D.]

## PREACHING THE KINGDOM.

Luke 9: 1-6.

COMMIT TO MEMORY VS. 1-6.

1. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.
2. And he sent them to preach the kingdom of God, and to heal the sick.
3. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money: neither have two coats apiece.
4. And whatsoever house ye enter into, there abide, and thence depart.
5. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.
6. And they departed, and went through the towns, preaching the gospel, and healing everywhere.

## GOLDEN TEXT.

He sent them to preach the kingdom of God—LUKE 9: 2.

## CENTRAL TRUTH.

Be a missionary for Christ.

CONNECTED HISTORY.—Among the important events recorded since Jesus sat at meat in the house of Simon the Pharisee, are the charge of casting out devils by Beelzebub and Christ's teachings on blasphemy, Matt. 12: 22-37, who are his near relatives, teaching in parables, Matt. 13, stilling the tempest, the healing of a demoniac in Gadara and destruction of the swine, raising the daughter of Jairus, restoring sight to two blind men, and casting out a dumb spirit.

NOTES.—HIS TWELVE, 1. Simon, Peter, Cephas; 2. Andrew (Peter and Andrew were sons of Jonas); 3. James; 4. John, the beloved (James and John were sons of Zebedee, and were also called Boanerges); 5. Philip; 6. Bartholomew, Nathanael; 7. Thomas, Didymus; 8. Matthew, Levi; 9. James the less (Matthew and James were sons of Alphaeus); 10. Judas Lebbeus, Thaddeus; 11. Simon Zelotes, the Canaanite; 12. Judas Iscariot, the betrayer. For a more complete account of the calling and sending forth of the twelve, see Matthew 10th chap.

## EXPLANATIONS.

LESSON TOPICS.—(I.) CALLED AND SENT. (II.) ORDERS RECEIVED. (III.) OBEDIENCE.

I. CALLED AND SENT.—(1-2.) THEN, when Jesus saw the multitudes, Matt. 9: 36-38; CALLED, selected previously, 6: 13; TWELVE, doubtless with reference to the twelve tribes of Israel, DISCIPLES, apostles; POWER, Jesus alone imparts power to do good; AUTHORITY, to command, subdue, overthrow; ALL DEVILS, nothing is able to separate the trusting Christian from the love of Christ, Rom. 8: 35-39; PREACH, tell men of Jesus; KINGDOM OF GOD, Christ's spiritual reign; HEAL, both soul and body to be cared for.

II. ORDERS RECEIVED.—(3-5.) TAKE NOTHING, the laborer is worthy of his hire; STAVES, plural of staff, which according to Mark was allowed, Mark 6: 8, "the true meaning is that he who had a staff might take it, but he who had not should not provide it."—WHEDON, SCRIP, a wallet for provisions; BREAD, on which Matthew is silent; MONEY, gold, silver, brass, Matt. 10: 9; TWO COATS, in other words, follow the customs of the people; THERE ABIDE, wander not from home to house; NOT RECEIVE YOU, see Matt. 10: 40; OFF DUST, symbolical of pollution; TESTIMONY, proof.

III. OBEDIENCE.—(6.) DEPARTED, willing obedience; WENT, were sent; TOWNS, in Galilee; PREACHING, teaching; GOSPEL, glad tidings of great joy; EVERYWHERE, wherever they went.

POINTS TO NOTICE.—How does this lesson teach: (1.) That Jesus calls us to service? (2.) That he cares for our bodies as well as our souls? (3.) That we are to trust Christ for all we need? (4.) That every true disciple is a representative of Christ?

## SECOND QUARTER.

## LESSON I.

APRIL 3.] [About 27 A. D.]

## FOLLOWING JESUS.

Luke 9: 51-62.

COMMIT TO MEMORY VS. 57, 58.

51. And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem.
52. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.
53. And they did not receive him, because his face was as though he would go to Jerusalem.
54. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?
55. But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.
56. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.
57. And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.
58. And Jesus said unto him, Foxes have holes and birds of the air have nests; but the Son of man hath not where to lay his head.

59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

## GOLDEN TEXT.

And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God—LUKE 9: 62.

## CENTRAL TRUTH.

Christ is to be followed completely.

HISTORICAL CONNECTION.—With verse 51 begins a special section ending chapter 18: 17. It introduces us to the last period of our Lord's ministry, covering six months. More especially, it contains the record of the last journey toward Jerusalem. This journey, referred to in verse 51, is in all probability the same as the one spoken of, John 7: 19, to the feast of Tabernacles. The scene of this lesson is in northern Samaria.

NOTES.—SAMARITANS, the inhabitants of the central division of Palestine. They were a mixed race, some of their ancestors having been transferred to the country by Esar-haddon, Ezra 4: 2. On the other hand the Samaritan woman refers, John 4: 12, to Jacob as her ancestor. They worshipped on Mount Gerizim instead of at Jerusalem, and built a temple there, which was destroyed B. C. 109 by John Hyrcanus. They accepted the Pentateuch, and expected a Messiah who should be a Great Prophet, in accordance with Deut. 18: 18. A bitter feeling of hatred existed between the Samaritans and Jews. ELLIAS, the Greek form of Elijah, the Tishbite, one of the greatest of the prophets. He appeared as their representative on the Mount of Transfiguration. He was translated to heaven in a chariot of fire. BURY, the mode most common amongst the Jews was entombment. The tombs were natural caves or chambers hewn out of the rock. The first place of burial mentioned in the old Testament is the cave of Machpelah, Gen. 23: 9. Contact with a corpse or a tomb rendered the party unclean for seven days, Numb. 19: 11, etc. In order to prevent unconscious contamination, it was the custom in the time of our Lord to wash or paint the tombs white, Matt. 23: 27. PLOUGH, the most ancient instrument of agriculture, Job 4: 8, made in the earliest time entirely of wood. The plough used in the East is small and light compared with those in use amongst us. Oxen were employed in ploughing, 1 Kings 19: 19, and the ground was simply scratched, and not deeply scarred as with us.

## EXPLANATIONS.

LESSON TOPICS.—(I.) CHRIST REJECTED. (II.) REVENGE REBUKED. (III.) TRUE FOLLOWERS TESTED.

I. CHRIST REJECTED.—(51-53.) TIME WAS COME, "when the days were being fulfilled." The last six months of our Lord's ministry begin at this point; RECEIVED UP, at the ascension; STEADFASTLY SET, it was his fixed purpose; MESSENGERS, our Lord pursued the same course before the last passover, Matt. 26: 18; VILLAGE, name unknown; MAKE READY, a lodging place; NOT RECEIVE HIM, the Samaritans expected the Messiah to manifest himself on Mount Gerizim.

II. REVENGE REBUKED.—(54-56.) JAMES AND JOHN, brothers, and sons of Zebedee. They may have been the "messengers," but it is not likely, as it was not Christ's object to destroy the law and the prophets but to fulfil, so it was not his object to destroy men's lives but to save them. His mission was to save the lost—sin destroyers, Christ saves; WENT TO ANOTHER, Christ commanded his disciples not to remain in a place which would not receive them, Luke 10: 10, Christ "knocks" at, but does not force himself into, hearts.

III. TRUE FOLLOWERS TESTED.—(57-62.) (Representatives of three classes of followers.) THE WAY, perhaps a road back into Galilee or the road further into Samaria; CERTAIN MAN, a scribe, Matt. 8: 19; LAY HIS HEAD, our Lord refers here to the poverty and humility of his condition. He cautions the over-hasty aspirant, that to be his follower meant suffering and self-denial for "the disciple is not above his master"; FOLLOW ME, (The second class.) Jesus commands him; BURY MY FATHER, he is willing to follow but asks for a little time, comp. Acts 24: 25. The burial of his father would entail delay. Perhaps it was only an excuse. He wanted a little more of the world; THE DEAD, ETC., let those who are dead in "trespasses and sins" bury the physically dead. "We should love our earthly father but love our Creator more."—Augustine. All earthly things are to be given up for God; PREACH, publish abroad; FIRST, the trouble with this man and the one before was that they did not "first seek the kingdom of God," Matt. 6: 33.

POINTS TO NOTICE.—We should learn from this lesson: (1.) To return good for evil. Matt. 5: 44. (2.) To look only to Christ as our example. Heb. 12: 2. (3.) To forsake all things for him. Matt. 19: 27. (4.) To give him our whole hearts. Prov. 23: 26. (5.) To give ourselves to him at once. 2 Cor. 6: 2. (6.) To follow him without question or reserve. John 21: 22.

## STEPHENSON AND THE BIRD.

Everything that is truly great is most beautiful when it is gentle. Even a great mind is greatest then. It was a little bird—a robin, I think—that was the first to think that George Stephenson had a great mind. It was George Stephenson who found out the steam engine and taught people to make railways. If it had not been for George

Stephenson we should have had to ride from town to town in coaches and carts pulled by horses instead of in trains pulled by steam. He was a great man this George Stephenson; he had a brave heart and a strong mind, and a robin found it out first when he was still a rough-looking poor boy eating his dinner, sitting on a heap of cinders in the engine-house of a coal pit. It used to come and take dinner with him; it hopped close to his feet, then on to his knee, and looking saucily up into his begrimed face it said, "I know you would not hurt a little bird like me," and the big rough George Stephenson did not hurt it; he had too strong a mind and too great a heart for that. He fed it, and talked to it, and was proud and glad that it believed in him. And many years afterward, when the boy had become a man, and the world had found out what the robin knew before, that he had a great mind and a brave heart, he did not forget to be gentle. Let me tell you how I know this. One day he shut a window in one of the upper rooms of his house. It had been left open a long time, because of the great heat, but as the weather had grown cooler, it was closed. Little did this good man know what he was doing. A day or two after, to his great sorrow, he found out, for then he chanced to observe a bird flying against the same window, and beating against it with all its might, again and again, as if trying to break it. He at once went upstairs and opened the window that he might see what this strange conduct meant. The window opened, the bird at once flew to one particular spot in the room, and there, Stephenson saw, was a bird's nest. At the sight of the nest the poor bird fell to the floor, broken-hearted, almost dead. There sat the mother-bird, and under it four tiny little young ones all dead. Stephenson cried. He tenderly lifted the exhausted bird from the floor, with the worm it had so long and bravely struggled to bring to its home and young still in its mouth, and carefully tried to revive it; but all his efforts proved in vain, the little thing died, and the great man was sad for many a day. He was known and praised by all civilized people; his mind had changed the face of the world; yet he cried at the sight of this little dead family, and most of all because he himself had unconsciously been the cause of its death. He was a great man, for he was powerful, and had a tender, gentle heart.—*Sunday Magazine.*

## A BALKY HORSE IN THE SANDWICH ISLANDS.

We got safely out of the home avenue, and into the road, when suddenly the horse stops, and no persuasion of word, insistence of whip, or derision of the passing natives, can move him. Nunanu Avenue rises just here, and the creature knows it. Mount it he will not. He is willing to turn and go in the easy direction; but that we do not wish. It is a contest of obstinacy, and I propose to fight it out. In other words: I get my book and a lunch, and sit in the carriage enjoying them, while the horse stands there. I have the better of him. I can eat, and he cannot. I can read just as comfortably in the carriage as in the house. I propose to starve the creature into submission. But after an hour or two of ineffectual waiting, finding that the calls would not be made in that way, and knowing that they must be made forthwith, I was led to take another and more pliable horse, and go the rounds with him. Pahakuni, or the Big Stone, was not speedy but he did not balk. We afterward learned that the new horse had been harnessed with a check-rein, a restraint he was not used to, and that that was the cause of all his obstinacy. Alas, how many of us are provoked to the same vice by over-restraint! I am sure I have seen children who balked at their elders' commands who only needed a little loosening of the check-rein to make them tractable.—*From Allua, by Rev. G. L. Chaney.*

## SELF-WINDING CLOCKS.

A clockmaker of Copenhagen, named Louis Soenderberg, who for some time past has had charge of that city's electric time-keepers, has just invented an ingenious appliance which obviates the necessity of winding up the regulator, from which the clocks in question "take their time." By a mechanical contrivance which periodically cuts off the stream of electric fluid emanating from the battery, and brings an electro-magnet to bear upon the relaxed mainspring in such a way as to renew its tension instan-

taneously, perpetual motion is practically imparted to the works of the regulator—that is to say, so long as the batteries connected with it are kept properly supplied with acids. The discoverer of this important improvement has satisfied himself, by six months' successful experiments in his own workshop, that his system works faultlessly, and has applied for permission to adapt it to the electric clocks set up by the municipality in different parts of the Danish capital.—*London Telegraph.*

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