

Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

(Continued from Peloubet's Notes.)

Lesson XIII. Dec. 20. John 21: 1-14. THE RISEN CHRIST AND HIS DISCIPLES.

GOLDEN TEXT.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. 3: 1.

EXPLANATORY.

THE DISCIPLES GO TO GALILEE. 1. "After these things..." The appearances described in the previous chapter. "Jesus showed Himself again to the disciples at the sea of Tiberias." A name for the sea of Galilee. The very morning of the resurrection two messages were sent to the apostles by the women that they were to go into Galilee, and Jesus would appear to them there (Matt. 28: 7, 10).

2. "There were together Simon Peter, etc. Seven are named here, and were waiting for the appointed time, in the vicinity of their old homes by the sea. The place of meeting was a mountain in Galilee (Matt. 28: 16), where the rest of the eleven met them.

JESUS REVEALS HIMSELF TO THEM IN THEIR DAILY POIL. 3. "Simon Peter saith unto them, I go a fishing." Peter naturally speaks first. The rest fall in with his plan. (1) They were waiting for the time appointed to meet Jesus, and must do something; and it was not yet time for them to preach about Jesus. (2) They probably needed to do something for their own support. Idleness and needless dependence on others are not Christian virtues. So Paul worked at tent-making. (3) They may have had some impulses to revive old memories. (4) The best way of waiting for further manifestations and clearer visions of Jesus is in the faithful performance of present duties. "Into a ship." A fishing boat. "And that night they caught nothing." Although night was the best time for fishing (Luke 5: 5).

4. "When the morning was now come." At daybreak (see Rev. Ver.). "Jesus stood on the shore; but the disciples knew not that it was Jesus." In the gray twilight, they saw a stranger on the shore; that they did not recognize Him may have been due in part to the dimness of the early light, but more probably to the fact, illustrated by other post-resurrection appearances, that He was recognized only as He chose to reveal Himself (chap. 20: 14; Luke 24: 16). Another reason was that they were not expecting Him, for He had appointed the meeting on a mountain (Matt. 28: 16).

5. "Children." A familiar Oriental address. "Have ye any meat?" i. e., any fish. The word rendered meat is literally what is eaten therewith, i. e., with bread, and here is equivalent to fish, which in Galilee was a common accompaniment of bread in the peasant's meal. "Cast the net on the right side of the ship (boat), and ye shall find." As they evidently saw nothing strange in the direction to cast the net on the right side of the ship, it is probable that they attributed it to the stranger seeing a shoal there. Shoals can often be discerned from the higher level of a bank or cliff, by the color of the water, while the fisherman may be close to the fish without noticing them. "They were not able to draw it." Up into the boat. "For the multitude of fishes." There were 153 large ones (ver. 11). The number was so unexpectedly great that they took pains to count them.

6. "That disciple whom Jesus loved." This John modestly but lovingly speaks of himself, never once mentioning his own name in his gospel. "Saith unto Peter, it is the Lord." His loving heart first recognized his beloved Lord. Doubtless he remembered how Jesus had done a like wonder for them three years before (Luke 5: 1-11). "Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him." The fisher's coat appears to have been a sort of loose garment, like the workmen's blouse of today. He did this with instinctive reverence for the presence of his Master.

"For he was naked." That is, stripped of all but his light undergarment. "And he cast himself into the sea." In his impetuous desire to meet and welcome his Teacher and Lord, he could not wait for the boat and his comrades, but sprang. He would fain prove that he did love Him in spite of his fall a few days before, and perhaps desired the assurance that he was accepted and trusted and loved as before. It is characteristic of the two men that John the thoughtful was the first to recognize Christ, and Peter the impulsive, the first to go to Him.

8. "The other disciples." Staying to attend to the fishes which the Lord's word had brought to them. "A little ship." A small boat belonging to the larger vessel. "Two hundred and thirty to three hundred." Drugging the net. Being unable to raise it into the boat with so many fishes in it, they drew it to the shore.

A SOCIAL MEAL WITH JESUS. 9. "As soon as they were come to land, they saw a fire of coals there." Probably of charcoal, which is much used in Bible lands at the present day. "And fish laid thereon, and bread." A simple meal, provided by Jesus for His morning meal, to which the apostles were invited as guests. Whether the provision was miraculous or not, is not declared; but the first impression would be that it was miraculous in the same sense as Jesus' sudden appearances and disappearances during these 40 days.

10. "Bring of the fish which ye have caught." The fruit of their own labors was to be joined to that which the Lord had provided on the shore. Thus in all their future labors Christ will give them that on which they have bestowed no labor, and yet to this will be added the fruits of their own toil, and yet even this will be the outcome of Christ's power rather than that of their own endeavors.

11. "Simon Peter went up." On board the boat to help. "Yet was not the net broken." So the Gospel net can hold all who will come. Not one believer will be lost.

12. "Come and dine." Rather, Come, breakfast; that is, take breakfast, or, break your fast; for the verb denotes

partaking of the morning meal. "And none of the disciples durst ask Him, Who art Thou?" showing that it was the Lord. They desire the assurance from His own word; and yet they were certain that it was the Lord, and they did not dare to show any doubt by asking Him who He was.

13. "Jesus... taketh bread and bleth them." It is not said that Jesus ate with them; but it seems probable that He did, since He ate boiled fish and honey-comb with the two disciples at Emmaus (Luke 24: 42, 43). This invitation to eat with Jesus may have been meant to complete His object-lesson to them, the fishers of men. They were taught that if they gave themselves up to the work of the Gospel, they should find in that work all they needed for the necessities of the body, and should eat with Him in His kingdom above.

14. "This is now the third time that Jesus showed Himself." To the disciples as a body. This does not take into account His appearances to individuals. THE QUESTIONING OF PETER AS TO WHETHER HE TRULY LOVED HIS SAVIOUR, whom so lately he denied, follows immediately after the dinner. (1) To show Peter that Jesus knew his failures, and heartily forgave him. (2) To guard him against his natural self-confidence, lest he should again fall. (3) To publicly restate him among the disciples, and show to his brethren that he was fully restored. (4) To restore peace and hope within Peter's own soul. (5) To impress upon him that only in God and earnest love to Jesus could he do his appointed work. (6) To set clearly before him the great work he was to do.

Self-Respect. The honorable man is the one who has self-respect. Self-respect and self-conceit are not the same. Self-respect is a good opinion of one's self based on solid grounds; while self-conceit is a high opinion of one's self based on nothing. Self-respect is brave; it has no fear, since it is incapable of descending to meanness, and need not be afraid of being found out. Self-respect needs no written contract; it holds the tacit agreement more sacred than the spoken words; and the spoken word more sacred than the written word. A lie in the face is worse than a soted lie. The expression of the face should be a revelation of the intent of the heart.

An acted lie is more cowardly than a spoken lie. Cowardice is a recognition of one's meanness. Shame is always cowardly. The sly man has none of the boldness of the open one, who does everything with emphatic assertion. To prevent cowardice we must be habitually right. If you are wrong, cowardliness is the most appropriate thing for you. Cowardice at once bespeaks your inferiority. One who carries about the impression that something is greater than himself is not much of a man. A coward hides himself behind silence, saying: "Behold, I have not lied, since I have not spoken."

Self-respect will accept of no advantage which will give another pain. It will accept of no advantage which will humiliate another. By being many one earns a right to self-respect, which is of more account than being happy. No one can respect himself who has no respect for the rights and feelings of others, since self-respect begins in respect for others. Only he who has self-respect can find happiness in respecting and promoting the welfare of others. Meanness loves a rat-hole, and can easily crawl into one.

Self-respect walks in the open daylight. One gets no higher than his lowest meanness. Meanness is never generous. Meanness is a forging vice, picking up little advantages where an account of their unimportance, they are left exposed. Meanness is a vice which has no friends and does not even have its own respect. Honor shows itself in heroic conduct, and is naturally chivalrous. One cannot imagine self-respect doing an unchivalrous act. Conceit is a kind of illicit love; for love is naturally kind and self-importance goes hand in hand, but self-respect allies itself to perfect love. Self-respect hath regard unto the genuine kindness which looks beyond words to the feelings. He who does not respect the feelings of those under him is not little for his position. Little things when it has injured the feelings of others that it has established its own importance. Self-respect cares not for its own importance, but only to be kind and true.—American Truth.

Life's Sacredness.

The New York Herald tells a pathetic story of a French sculptor which illustrates the sacredness with which life's ideal is cherished and guarded. He was a genius, and was at work on his masterpiece. But he was a poor man, and lived in a small garret, which was studio, workshop, and bedroom to him. He had almost finished the statue in clay, when one night, there came suddenly a severe frost over the city. The sculptor lay in his bed, with his statue before him, in the centre of the fireless room. As the chill air came down upon him, he knew that, in the intense cold, there was danger that the water in the interstices of the clay would freeze, and destroy his precious work. So the old man arose from his bed, and took the clothes that had covered him in his sleep, and reverently wrapped them about his statue to save it, then lay down in his bed, in the cold, uncovered. In the morning, when his friends came in, they found the old sculptor dead, but the image was preserved unharmed.

We knew of two poor men who took off their overcoats in the dead of winter to put around two other poor men. One put himself into the grave, and the other put himself into rheumatism, by doing so. Don't cry over the poor sculptor, and keep a lot of old clothes in your waste closets that might cover some shivering folk and bones.

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Trust in the Lord.

I had a friend once who was a member of one of your societies, a thorough-going Wesleyan. I did not agree with him in every particular, but I very much agree with his class-leader. My friend was a dear, good, earnest soul, and he got rather dull one night, and thought that he had fallen from grace; so he got up early one morning and went to his class-leader, who put his head out of the window and said, "What do you want, Joseph?" He said, "Please, sir, I have fallen from grace." "Well," said the class-leader, "if you have fallen from grace, trust in the Lord." "I have done so ever since," my friend told me. Well, I think that that is the best way to live—trusting in the Lord. No man has fallen from grace that is trusting in Him. And if you think that you have, that is the way to trust in the Lord again. "But I am afraid that I have been a hypocrite," says one. Very well; take it for granted that you have been; "Oh, but I am afraid that I have been deceived." Take it for granted that you have been deceived; if you like, and now begin again. It is not so troubling about as seems. They are gone, begin now by trusting in the Lord, and if you do so, "if you seek Him He will be found of thee."

I sometimes, to illustrate this, tell a story of a dog and myself, and how the dog beat me all to pieces by trusting me. I had a garden and I had a neighbor who did not keep his fence in good repair, but he kept a dog, and his dog used to come into my garden and do some gardening, but I did not approve of his style. So walking along one evening I saw the dog very busy, and I recommended him to go home, and I also threw my stick at him, and what do you think he did? He picked up the stick and wagged his tail and came and brought it to me. I stood and looked at him, and the tears were in my eyes, and I told him that he was a good dog and that he might come there as often as he liked. Why, he had beaten me altogether by trusting me. And if you can trust God, poor soul, though heighrow the thunderbolts at you, bring them to Him. Tell Him that you know you deserve it if your soul be sent to hell. The justice of God you must recognize in that, and He will look upon you with the ineffable tenderness of His great loving heart.—Spurgeon.

The Skeptic Refuted.

In that beautiful part of Germany which is on the Rhine, there is a noble castle which, as you travel on the western bank of the river, you may see lifting its ancient towers on the opposite side, above the grove of trees about as old as itself. About forty years ago there lived at that castle a noble gentleman whom we shall call Baron—. The baron had only one son, who was not only a comfort to his father, but a blessing to all who lived on his father's farm.

It happened on a certain occasion that this young man, being from home, there came a French gentleman to see the baron. As soon as this gentleman came into the castle he began to talk of his heavenly Father in terms that chilled the old man's blood; on which the old man reproved him by saying, "Are you not afraid of offending God who reigns above by speaking in such a manner?" The Frenchman said he knew nothing about God, for he never saw Him. The baron did not notice at this time what the gentleman said, but the next morning took him about the castle and grounds, and took occasion first to show him the picture which hung on the wall. The gentleman admired the picture very much, and said, "Who ever drew this picture knows how to use his pencil."

"My son drew this picture," said the baron. "Then your son is a very clever man," he replied. The baron then went with his visitor into the garden, and showed him many beautiful flowers and trees.

"Who has the ordering of this garden?" asked the gentleman. "Why, my son," said the baron; "he knows every plant from the cedar of Lebanon to the hyssop on the wall."

"Indeed," said the gentleman, "I shall think very highly of him soon." The baron then took him into the village and showed him a small cottage where his son had established a school, and where he caused all young children who had lost their parents to be received and nourished at his own expense. The children in the house looked so innocent and happy that the gentleman was very much pleased, and when he returned to the castle, he said to the baron, "What a happy man you are to have so good a son."

"How do you know I have so good a son?"

"Because I have seen his works; he must be good and clever if he has done all you have shown me."

"But you have never seen him."

"No, but I know him very well, because I judge him by his works."

"True," replied the baron, "and in this way I judge of the character of our heavenly Father, who know from His work that He is a being of infinite wisdom and power and goodness."

The man felt the force of the reproof, and was careful not to offend the good baron further by his skeptical remarks.—Christian Herald.

Minard's Liniment relieves Neuralgia.

"How is your son getting along at school, Uncle Abe?" "Mighty fine, sah, save it, then lay down for me. You jest order see how he makes fun of us two old ignorant nigger folks when he comes home. It makes me mighty proud, sah."

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—Wm. McKelvie, machinist, New Glasgow, says:—"I paid Dr. O. S. Sweet, of Boston, \$100 for six months treatment for dyspepsia, besides cost of medicine. No cure. I then tried Dr. Cox Carpenter, and the late Dr. O'Connor, all of Boston; was told I was past recovery; was introduced to try K. D. C., have used four boxes; and have been well now nearly three years, and am able to do anything. I would advise dyspeptics to try it."

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A large, eight-year-old Bengal tiger recently escaped from the Weidner Menagerie at Düsseldorf. The police and firemen were ordered out to capture the rover. About two o'clock in the morning the beast was spotted in a garden along the roadside, where he had killed a dog and devoured a pig. The hunting party approached the garden, armed with rifles, pistols, pikes, etc. We continue in the words of the Berlin correspondent of the London Daily News: "Some of the men," says he, "went into the garden, and some out off the quarry in the rear, while two of them crept stealthily about the yard with raised guns. At the first shot in the garden the animal took a flying leap over the wall into the yard. One of the men here fired and struck the beast in the head, making him roar loudly. It then turned round and sprang over the railing, several bullets being sent after him. On the other side of the railing the animal, now nearly mad with pain, unfortunately fell on to a policeman, and struck his teeth and claws into his thigh. At this moment another man, ten paces off, fired, and struck the tiger in the back. This shot seemed to paralyze the beast, and it soon fell dead to the ground."

—One of the odd sights reported by travelers in California is a railroad on tree tops. In Sonoma County, between Clipper Mills and Stuart Point, where the road crosses a deep ravine, the trees are sawed off on a level with the surrounding hills, and the timbers and ties laid on the stumps. In the centre of the ravine two huge redwood trees, standing side by side, form a substantial support. The gaps have a depth of about seventy-five feet above the bed of the creek. This novel roadbed is said to be perfectly secure, but nevertheless a passenger must feel a sense of relief when once the ravine is safely passed.

—Miss Louise M. Fuller defines Christianity as the day light of common-sense, which must prevail even in business relations. Moreover, "the worship of God goes into everything a man does, if he does it well."

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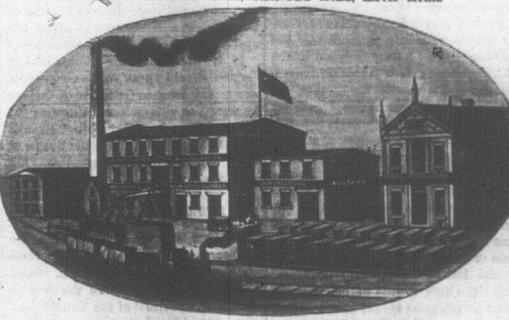
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CHEMICAL LABORATORY. DALLON is Chemist, Halifax, N. S., July 1891.

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