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Sabbath School.

BIBLE LESSONS.

FROM PELOUBET'S SELECT NOTES

Second Quarter.

Lesson 13. April 11.

John 1: 35-51.

THE FIRST DISCIPLES.

GOLDEN TEXT.

The two disciples heard him speak, and they followed Jesus.—John 1: 37.

I. THE TESTIMONY OF JOHN TO JESUS.—Vers. 35. *The next day*, after the previous testimony of John the Baptist to Jesus. *Two of his disciples.* One was Andrew (ver. 40). The other was probably the Apostle John himself.

36. *And looking upon Jesus as he walked.* Jesus had come from the wilderness of temptation to Bethabara, where John was baptizing. *Behold the Lamb of God.* Not only pure and innocent as a lamb, but the atoning sacrifice for sin.

II. THE FIRST DISCIPLES OF JESUS.—Vers. 37. *Heard him speak.* John rather made an explanation than a direct address. They overheard it, and took it as John's permission for them to go to Jesus. *And they followed Jesus.* Literally, followed him in his walk.

38. *Then Jesus turned.* He met them half way in their search. So the Lord always welcomes and waits for those who seek him. He is "the same Jesus" now as then. *And said unto them, What seek ye?* *i. e.*, in me. He does not ask "*Whom* seek ye?" It was evident that they sought him. *They said unto him, Rabbi...Master. Rabbi* strictly meant *my master* or *lord*, but in the time of Jesus it had already come to be applied to teachers, and was the common honorable title of the teachers of the law among the Jews. *Where dwellest thou?* They have more to ask than can be answered on the spot.

39. *He saith unto them, Come and see.* Rather, as in the Rev. Ver., *Come, and ye shall see. They came and saw where he dwelt.* It must have been some temporary lodging-place; for his home was yet in Galilee, and he left this region for Galilee the next day. *And abode with him that day.* The remainder of the day, from ten o'clock till evening. *It was about the tenth hour, i. e.*, about ten o'clock in the morning according to the Roman reckoning of time, which was in use among the people for whom John was writing. The other evangelists use the Jewish computation of time, from sunset to sunset; and, according to this, the tenth hour would be four o'clock in the afternoon.

40. *One of the two.* The other was probably John himself, who with his usual modesty retrains from mentioning his own name. *Andrew.* A name of Greek origin, signifying *man.* Tradition assigns Scythia, Greece, and Thrace, as the scenes of his ministry. He is said to have been crucified at Patræ, in Achaia, on a cross in the shape of X, which is therefore called St. Andrew's cross.

III. THE NEW CONVERTS SEEKING OTHERS TO CHRIST. 41. *His own brother Simon.* The peculiar expression here seems to imply that each one went forth to find his own brother. Andrew to find Simon Peter, and John to find James. And Andrew found his brother first. *We have found the Messias.* The Greek spelling of the Hebrew word *Meesiah*, which is the same as the Greek *Christ*, both meaning *anointed, the anointed, one* their expected deliverer.

42. *And he brought him to Jesus.* With him, as with all who find Jesus, the first desire was to make known to those they loved their new found treasure. *Thou art Simon.* That is your present name. *Son of Jona.* The true reading is *John*, as in the Rev. Ver. *Thou shalt be called Cephas. Which is by interpretation, a stone. Peter* is Greek for a *stone* or rock. This was a prophecy of Peter's future life and career. Hereafter thou shalt win the name of Cephas. The promise received its fulfilment (Matt. 16: 18). Peter was to be a rock, because (1) he was to be one of the foundation stones of the church Jesus was soon to institute. (2) He was to be firm, reliable, strong. "The gates of hell shall not prevail against it."

43. *The day following i. e*, according to Ederheim, on Sunday, the day after their Sabbath spent with the new disciples at his dwelling place. This was the beginning of the journey consummated at Canathree days later (2: 1), *Jesus would go forth into Galilee.*

WHY DID JESUS RETURN TO GALILEE? (1) That was his home. (2) There he could best gather around him a few chosen disciples, and prepare for the beginning of his Messianic ministry. (3) He would naturally inaugurate this ministry at Jerusalem, and at a passover; but that was several week's beyond this time. *He First findeth Philip.* Philip is a Greek name, meaning *lover of horses.* Of the labors and death of Philip nothing is certainly known. A tradition says that he preached the gospel in Phrygia, and suffered martyrdom. *Bethsaida* ("house of fishing," or "fish town") was situated at the mouth of the upper river of Jordan where it enters into the Sea of Galilee.

45. *Philip findeth Nathanael.* Doubtless an old acquaintance. It is not stated where he found him, but they met him somewhere on the journey. Observe that the young disciple does not wait, but as soon as he has found Christ begins to declare his discovery to others. So with Andrew above (41), with the woman of Samaria (chap. 4: 28, 29) with Paul after his conversion (Acts 9: 20) The prevailing opinion is that Nathanael is another name of the Apostle Bartholomew. *We have found him, of whom Moses in the law.* The Pentateuch, the five books of Moses, thus distinguished from the other books of the Old Testament (see Gen. 49: 10; Num. 24: 17-19; Deut. 18: 15). *And the Prophets did write* (Isa. 7: 14; 9: 6, 7; 53: 13—15; 53: 1-12; Ez. 34: 23-31; Dan. 9: 24-27).

46. *Can there any good thing come out of Nazareth?* Nathanael was surprised: (1) Nazareth was but a small, unimportant village. (2) Nazareth is not mentioned in the Old Testament, nor is there any prophecy that a prophet would come from that place. It was proverbial that "out of Galilee ariseth no prophet" (7: 52). (3) "All Galileans were despised for their want of culture. (4) All would naturally expect that the Messiah would come from the city of David, or from Jerusalem, the religious centre of the Jews, and where were offered the sacrifices he was to fulfil. *Come and see.* This was the best answer. Do not stop to theorize, but inquire into the facts.

47. *Jesus saw Nathanael coming.* He must have been near, for he seems to have overheard what was said. *Saith of him.* To the bystanders, the other disciples. *Behold an Israelite indeed.* Not outwardly, but inwardly; one answering to the true idea of an Israelite, as contrasted with the prevalent formalism and hypocrisy of the time; a true, prayerful servant of God. *In whom is no guile.* No deceit, no hypocrisy, a truly sincere man, seeking the truth without prejudice.

48. *When thou wast under the fig tree, I saw thee.* Jesus replies to Nathanael's question by referring to a previous, probably recent, incident in his history. It was probably at his own garden at his home in Cana of Galilee at some distance from the place where he met Jesus, "and not row in sight, nor had been."

49. *Nathanael answered and saith unto him.* Nathanael's faith grew out of two proofs of divine knowledge on the part of Jesus. 1. His seeing him in his retirement at his own distant home. 2. His understanding of his hidden thoughts and hopes as a true Israelite sincerely seeking ing the Messiah. These things apparently convinced Nathanael. *Thou art the Son of God; thou art the King of Israel.* These two titles together describe the Messiah, (1) in relation to his divine origin, (2) in relation to his earthly kingdom.

50. *Jesus answered...Because I said... Believest thou?* So far you do well. On good evidence you believe. You show the capacity for faith. Your heart is open, and you accept the truth on evidence which might not convince less sincere souls. You shall have your reward in stronger evidences and greater faith. *Thou shalt see greater things than these.* Actually experience greater proofs of my divine mission than are shown in these revelations of thy thoughts.

51. *Verily, verily.* To make the statement doubly assured. *Ye shall see the heaven open, i. e.*, "Heaven standing open"; not "opened" as if it might again be closed, but opened so as to continue open. *And the angels of God ascending and descending upon the Son of man.* The figure is drawn from the vision of Jacob (Israel), the ladder. Gen. 28: 12. There are three interpretations: (1) Some suppose the reference to the angelic appearances, to Christ, and the divine signs given in attestation of his mission (ver. 32; Matt. 4: 11; Luke 2: 13; 9: 29-31; 22: 43); (2) others suppose that it refers to "the series of glories about to be unfolded in the person and work of Jesus. (3) A third interpretation connects Christ's words here with his analogous declarations in Matt. 25: 31; 26; 64, etc., and refers it to his second coming. Dr. Lyman Abbot well says of these three interpretations, "I believe that these three views are congruous and consistent, and are all embraced in the promise." *Upon the Son of man.* The true representative of humanity, not only God, but a real man, with all the feelings, hopes, temptations, possibilities of man; the ideal man showing what man may become.

Son of Man.

That He might save men, He made Himself the Man of men. He wrought out by temptation and suffering, by obedience and self-sacrifice, a perfect sonship in humanity in which the Divine purpose for man was fulfilled, God's image realized, the Father well pleased. Winning by His perfect life, as well as by His Divine nature, the right to be the second Adam, the Central Man of the race, He made Himself the throbbing heart of its life and felt every pulse beat. Especially, He put Himself into contact with human sin. . . . In His contact with human sufferings, and in the sufferings which were peculiar to His own vocation, and most of all in His death, He even came in a sense, real yet not involving any personal guilt, to feel the power of that wrath of God which is directed against all sin, and from the effects of which in a world like this, where all partake of one organic life, even the guiltless cannot wholly escape. So far as was possible for a sinless being, or rather in a way and to a degree possible only for Him, the sinless Christ, our Saviour, brought Himself into the sinner's place. His atonement could avail for mankind because He was the Son of Man, the Head of humanity, whom God sent into the world to be the Atoner of human sin, and who by His own holy effort had won the right to act for all men. In this representative capacity, the Head acting for the members, He rendered to God the atonement that was due. And so the atonement was itself vicarious. What man himself ought to have done, yet could not do, the Saviour did. By God's own appointment He stood before God as our substitute. The sinner who accepts Him to-day may claim, in virtue of the faith which unites him to the Saviour, that He was crucified with Christ. If one died for all, then all died. His atonement was humanity's atonement, and every believer may present it to God as his own perfect sacrifice.—*Prof. L. F. Stearns.*

Tell Him.

If we see no souls brought to the Redeemer's feet, we are ready to lie down and die. I read, the other day, of an old minister who had been some twenty years without a conversion, as far as he knew, and yet he was really an earnest man. At last, having prayed much over it, he announced that he should preach no more in that place, but resign his charge; and the reason he gave them, with many tears, was: "I am doing no good among you; there are no souls saved; and perhaps if another minister filled my place, you might listen to his appeals. At any rate, I will not stand in the way of one who might be more useful, and so I bid you farewell." As we went out, an old woman, named Sarah, said: "Oh, sir; you can not go; you were the means of leading me to Christ, some three or four years ago." "You," he said. "Sarah, I thought you were one whom it not care for my ministry!" "Ah, sir," said she, "it has been my meat and my drink." "Woman," said he, "why did you not tell me as much before? My heart has been breaking for you." In the course of the week, twenty or thirty came in to testify that they had sought and found the Saviour through his ministry. All he could do was to say: "Bless the Lord; I'll not leave my post. But why did you not tell me of it before? Oh, the sleepless nights I might have missed, if you had but told me. Some of you may have been saved, and yet you have never confessed the blessed fact; and I put it to you whether you do well and kindly by Th servant, thus to rob him of his wages and keep back comforting news from his burdened heart?" —*Extract from one of Spurgeon's sermons.*

"I'M IN THE LAST FOUR LEAVES IN A Three-quarters or it is a "life," and the half of it an "if."

For Ambitious Boys.

A boy is sometimes like a piece of iron, which in its rough state isn't worth much, nor is it of very much use; but the mere processes it is put through the more valuable it becomes. A bar of iron that is only worth $5 in its natural state is worth $12 when it is made into horseshoes; and after it goes through the different processes by which it is made into needles, its value is increased to $340. Made into penknife blades it would be worth $3,000, and into balance springs for watches $250,000.

Just think of that, boys, a piece of iron that is comparatively worthless can be developed into such valuable material! But the iron has to go through a great deal of hammering and beating and rolling and pounding and polishing; and so if you are to be come useful and educated men, you must go through a long course of study and training. The more time you spend in hard study, the better material you will make. The iron doesn't have to go through half as much to be made into horseshoes, as it does to be converted into delicate watch-springs. But think how much less valuable it is. Which would you rather be, horseshoes or watch-springs? It depends on yourselves. You can become whichever you will. This is your time of preparation for manhood.

Don't think that I would have you settle down to hard study all the time without any intervals for fun. Not a bit of it. I like to see boys have a good time, and I would be very sorry to have you grow old before your time, but you have ample opportunity for study and play, too, and don't want you to neglect the former for the sake of the latter.—*Christian at Work.*

WHY "BAPTIZE" IS FOUND IN OUR ENGLISH BIBLE.—The following is taken from the column's of *The Christian Standard*: For 275 years we have had what, by courtesy, has been called "the authorized translation of the Bible" into the English language. It was authorized by King James and his advisers. His kingly authority selected the translators, paid them, told them when to begin and when to stop; told them how far they might go, and set bounds beyond which they should not go. He forbade them to translate the "old ecclesiastical words;" because such translation would dangerously impinge upon practices of the worldly and hierarchical establishment of the church of England. Baptism was one of the "old ecclesiastical words." So the translators say. Whoever is responsible for this argument dared not have it translated "sprinkle or pour; the scholarship of the world would forbid this; and they dared not translate it immerse; for this would condemn the practice of the Church of England. Therefore they juggled with an "old ecclesiastical word," that to the common reader would mean neither the one thing nor the other. For four hundred years Protestantism has boasted that it has given an open Bible to the world; yet for four hundred years it has not dared to give a translation into the vernacular language spokes by the common people of that word that is descriptive of the ordinance of the initiation into the Christian Church. It has not dared to let the people know what Jesus really did say; when he said, as reported in King James' version, "Go teach all nations, baptizing them."

—In a recently published treatise on the anthropoid apes, Prof. Hartmann of the Berlin University tells a touching story of a large monkey which belonged to the Zoological Gardens of Dresden. Mafuca, as she was named by Herr Schopf, the Director of the Gardens, was a personage of polite manners. She would blow her nose with a handkerchief, put on her own boots, wring out the linen, steal keys, and open locks. She had a cup of tea every morning, and one of cocoa every evening, and at any time would fill up her own cup or tumbler without spilling a drop—suggesting at once a sense of propriety and of appreciation of the beverage. Her death was quite pathetic. After some years' experience of the Dresden climate, she showed symptoms of consumption; and if unable to realize the progress of the disease, she was quite conscious when it was drawing to a close. She could scarcely allow her friend, Dr. Schopf, who nursed her throughout her illness, to leave her sight. When the end approached, feeling her forces ebbing, she threw her arms around his neck, kissing him repeatedly, held out her hand to grasp his, and fell back lifeless.—*Illustrated London News.*

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TRAINS WILL ARRIVE AT ST. JOHN.

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The War Papers
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These will be continued (most of them illustrated) until the chief events of the Civil War have been described by leading participants on both sides. General Grant's papers include descriptions of the battles of Chattanooga and the Wilderness, General McClellan will write of Antietam, General D. C. Buell of Shiloh, Generals Pope, Longstreet and others of the Second Bull Run, etc., etc. Naval combats, including the fight between the *Kearsarge* and the *Alabama*, by officers of both ships, will be described.
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Serial Stories by
W. D. Howells, Mary Hallock Foote, and George W. Cable.
Mr. Howells's serial will be in lighter vein than "The Rise of Silas Lapham." Mrs. Foote's is a story of mining life, and Mr. Cable's a novelette of the Acadians of Louisiana. Mr. Cable will also contribute a series of papers on Slave songs and dances, including negro serpent worship, etc.
Special Features
include "A Tenpole Pilgrimage to Rome," illustrated by Pennell; Historical Papers by Edward Eggleston, and others; Papers on Persia by S. G. W. Benjamin, lately U. S. minister, with numerous illustrations; Astronomical Articles, practical and popular, on "Sidereal Astronomy"; Papers on Christian Unity by representatives of various religious denominations; Papers on Manual Education, by various experts, etc. etc.
Short Stories
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TAKE NOTICE that there will be sold a PUBLIC AUCTION, on THURSDAY the TWENTY-SECOND day of APRIL next, at twelve of the clock, noon, at Chubb's Corner (so called), on Prince William Street, in the City of Saint John, in said Province, all that certain leasehold lot of land and premises, with the Buildings thereon, situate, lying and being in the said City of Saint John and described in a certain Indenture of Mortgage dated the seventh day of October, A.D. 1882, and duly recorded in the office of the Registrar of Deeds, in and for the City and County of Saint John, in Book B., No. 8 of Records, pages 1, 2 and 3, and made between the said William C. Ryder of the first part, and the Saint John Building Society of the other part, as follows, that is to say:
"That lot of land situate, lying and being in the said City of Saint John, and described and bounded as follows: Beginning on the Southern side line of Hanover Street at the Eastern side line of lot numbered one hundred and fifty-one, thence running Southerly along the said eastern side line and a prolongation thereof one hundred and twenty-five feet; thence Northerly and parallel with the said eastern side line one hundred and twenty-five feet to the Southern side line of Hanover Street and from thence easterly by the same twenty five feet to the place of beginning. The lot of land hereby leased being and comprising the eastern half of the said lot Numbered one hundred and fifty-one, fronting on Hanover Street and twenty-five feet of the eastern end of the northern half of the lot numbered one hundred and forty-eight fronting on Brussels Street, as by reference to the plan of the said City will fully appear."
The above sale will be made under and by virtue of the power of sale contained in the above mentioned Indenture of Mortgage, because default has been made in the payment of the money or contributions secured by said Indenture of Mortgage, and by virtue of an order of the Board of Directors of the said Saint John Building Society, made for that purpose.
Terms and particulars made known at the time of sale, or on application to the undersigned.
By order of the Board of Directors of the Saint John Building Society.
Dated the 3rd day of March, A. D. 1886.
H. CHIPMAN SKINNER,
WILLIAM PUGSLEY, Jr.,
Solicitors for the Saint John Building Society.
td the above Mortgagees.

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