



LESSON,—SUNDAY, JUNE 14, 1908.

## The Risen Christ by the Sea of Galilee.

John xxi. 12-23. Memory verse 15. Read John xxi. 1-25.

### Golden Text.

Lo, I am with you always, even unto the end of the world. Matt. xxviii., 20.

### Home Readings.

Monday, June 8.—John xxi., 1-14.  
 Tuesday, June 9.—John xxi., 15-25.  
 Wednesday, June 10.—Acts i., 1-11.  
 Thursday, June 11.—I. Pet. i., 3-25.  
 Friday, June 12.—I. Pet. ii., 1-25.  
 Saturday, June 13.—I. Pet. iv., 1-19.  
 Sunday, June 14.—II. Pet. iii., 1-18.

### FOR THE JUNIOR CLASSES.

Did you ever have to wait for anything for a long time and not do anything while you were waiting? You know all the wonderful things that happened in Jerusalem, about which we have been studying lately; about Christ rising from the dead, and Mary seeing him, and all the disciples seeing him. Don't you think you would have wanted to tell everybody about it if you had seen Jesus then? Most likely the disciples did too, but Jesus told them to wait a while. He wanted first of all to teach them all he had to teach them and then they could tell everybody. You know it was at Jerusalem that Jesus was crucified and buried, and at Jerusalem, too, that the disciples first saw him after he rose from the tomb, but Jesus told them to go up into Galilee, quite a long way from Jerusalem, as he wanted to meet with them there. So they went, but they did not know where Jesus was, they couldn't see him anywhere, and some of them just got tired of waiting about. So Peter suggested they should go out fishing, and they all went. You know they had been fishermen, most of them, before they became Christ's disciples, and they were up now beside the lake where they used to go fishing. They owned boats and great fishing nets there, so they all got into boats and went out fishing. They fished all night, not like you do, perhaps, with a line to catch one fish at a time, but throwing big nets out over the side of the boat so that they could catch a lot at one time, like our own fishermen do, somewhat, who fish along our ocean shores. They fished all night, all of them, and how many fish do you think they caught? Why, none at all. This was very discouraging, and in the morning when they were all going back to shore without any fish at all, who do you think called to them from the shore?

### FOR THE SENIORS.

In all, not counting the appearance to Saul on the road to Damascus, Christ appeared after his resurrection eleven times to some one or more of his followers. All those appearances which were not considered under the previous lessons on our Saviour's resurrection life, should at least be referred to in this lesson and all the appearances should be passed in review. These can be placed by a study of the closing chapters of the four Gospels and I. Cor. xv., 4-7, where the appearance to James is alone recorded. A particular feature of to-day's lesson is that it records the meeting Christ foretold before his death and which the angels told the women to announce (Mark xvi., 7). Christ had shown himself at the tomb (John xx., 14), on the highways (Matt. xxviii., 9; Luke xxiv., 15), and in the house (John xx., 19);

now he would meet them where so many days had been spent together, in Galilee beside the lake. They were about the common everyday task when he did come. Some would argue that their night's useless labor was a reproof for not merely waiting for the Master. That seems unlikely. None of them seem conscious of offense in meeting the Lord and his words convey no rebuke. It might well be, however, that he wished the fruitless night followed by the abundant reward that followed obedience to his word to illustrate the power that might be their's through him where they would only fail alone. Anyhow, the incident served to reveal Christ to John. The memory of that previous sweet meeting of pardon and love (Luke xxiv., 34) drew the impetuous Peter at once to his Lord; but it was not enough to repent and be forgiven, Christ required from him the public profession of that love and repentance. Three times he had publicly denied his Master, three times he must publicly acknowledge him. What it was that Christ said to Peter, the first to come ashore, we cannot know, yet John records that although Peter had impetuously left the others to attend to the fish the Lord himself had bade them catch (John xxi., 7, 8), yet when the boat came to shore and the others crowded in wonder about the Master, it was Simon Peter who drew the net ashore (John xxi., 11). We may fancy the Lord's greeting something like this, 'Always, Peter, so anxious to protest your love to me? Why not prove it by attention to the duty that lies nearest?' Anyhow it was the necessity of proving love by service that formed the text of the subsequent talk (verses 15-19). It is this lesson that John passes on in his first epistle, 'My little children, let us not love in word, neither in tongue; but in deed and in truth' (I. John iii., 18).

### (FROM PELOUBET'S 'NOTES.')

'We, too, toiling in the night, may be aware of a Presence that sheds peace across the waters, like a moonbeam over a stormy sea. We, too, if we keep our ears open, may hear the counsel and command or his directing voice. We, too, if we obey that voice when we do hear it, may be surprised with long-delayed, and therefore the more joyous success, which will turn apparent frustration into triumphant fruition. And when he calls us from the wet nets and the pitching boat, on to the steadfast shore, we may come not empty-handed, but bearing in our hands results which are the consequences not so much of our toil, as of his blessing. He will accept these, and we shall eat of the fruit of our hands, and the Master himself will gird himself, and come forth and serve his servants.'—Alexander Maclaren, D.D.

'Lovest thou me?' This question, faithfully put, is the absolute, and the only absolute test of Christian character. And the first and most essential evidence of Christian life, springing from love to the Saviour, is a strong desire to do good both to the bodies and souls of men.'—Charles Mason, D.D. 'Feed my sheep.'

Verses 20-22. John evidently recorded this conversation mainly to correct the current statement that Christ had prophesied that he should never die. 'In the Middle Ages there were many who believed that John was still alive. This belief is the occasion of the touching legend of St. John and the pilgrim, and is enshrined in the bas-reliefs of the frieze of the shrine of Edward the Confessor, in Westminster Abbey.'—Boardman.

No answer to skepticism is so convincing as the simple, reverent study of the Gospels. 'By every parallel of history the Galilean movement should have ended at the cross. Jesus should henceforth have been remembered only as a hero and a martyr. If his story was to take any hold upon popular imagination, it should have been as the story of one who had gloriously failed. On the contrary, the apostles preached a Jesus who had triumphantly succeeded. They never speak of him as dead, but as one alive for evermore. We may call this, if we will, a kind of sublime hallucination. But we have then to ask whether it is probable that the

entire course of human history could have been altered by any hallucination. Can we possibly imagine a band of madmen able to subdue Europe to a faith in an insane delusion?'—William J. Dawson, D.D.

### (SELECTIONS FROM TARBELL'S 'GUIDE.')

To be unduly anxious about the future of any part of Christ's Church, as if He had omitted to arrange for that future, to act as if we were essential to the well being of some part of Christ's Church, is to intermeddle like Peter. To show astonishment or entire incredulity or misunderstanding if a course in life quite different from ours is found to be quite as useful to Christ's people and to the world as ours; to show that we have not yet apprehended how many men, how many minds, how many methods, it takes to make a world, is to incur the rebuke of Peter. —Marcus Dods, the 'Gospel of John.'

When a man foresees a great temptation that is coming, it is always better that, instead of turning to his neighbors and saying, as he searches their faces, 'I wonder who will do this wicked thing,' he should turn to himself and say, 'Is it possible that I am the man who will do it?' When the wind is rising it is good for each ship at sea to look to its own ropes and sails, and not stand gazing to see how ready the other ships are to meet it.—Phillips Brooks.

Let us not be inquisitive or solicitous to know the judgment to be pronounced upon our brethren; or to solve the enigmas of their destiny, but take heed to our own.—William E. Gladstone.

### Bible References.

Rom. v., 20; Prov. x., 12; Acts i., 7; I. Pet. iv., 15; Matt. xvi., 24; John ii., 26; I. Pet. v. 2, 4.

### Junior C. E. Topic.

Sunday, June 14.—Topic—How to choose a life-work. I. Kings iii., 5-15.

### C. E. Topic.

Monday, June 8.—Jesus and a little boy. John vi. 8-11.

Tuesday, June 9.—A mother's prayer. Matt. xv., 21-28.

Wednesday, June 10.—A father's prayer. John iv., 49, 50.

Thursday, June 11.—Christ's message about children. Matt. xviii., 5.

Friday, June 12.—God's command to children. Deut. xxxi. 12, 13.

Saturday, June 13.—The Christ-child's example. Luke ii., 51, 52.

Sunday June 14.—Topic—Jesus and a little girl. Mark v., 22-24, 35-43.

### Some Don'ts for Sunday School Teachers.

1. Don't go to class with a poorly prepared lesson. There is no excuse for it, for you have ample time for study. A half hour each day, well spent, will do the work.

2. Don't get to school late. The school has a right to a peaceful and undisturbed session, and your tardiness infringes upon this right. Be prompt. Set yourself and others a good example.

3. Don't be irreverent in God's house at any time. No matter what others do, remember that God has commanded you to reverence his sanctuary.

4. Don't chatter and talk while the teacher is endeavoring to give instruction. One has said that those scholars who are guilty of this need home drill in the principles and practices of good manners. They reflect no credit on either their parents or themselves.—S. S. Messenger.

### Sunday School Offer.

Any school in Canada that does not take 'The Messenger' may have it supplied free on trial for three weeks on request of Superintendent, Secretary or Pastor, stating the number of copies required.