

Sabbath School.

BIBLE LESSONS.

Adapted from Peabody's Select Notes. SECOND QUARTER. Lesson XI. June 10. John 21: 4-17.

PETER AND THE RISEN LORD.

GOLDEN TEXT.

"Lord, thou knowest all things; thou knowest that I love thee." JOHN 21: 17.

EXPLANATORY.

I. THE APPOINTMENT TO GALILEE TO MEET JESUS. The very morning of the resurrection the angels in the tomb sent a message by the women to whom they appeared, that the disciples were to go into Galilee, and Jesus would appear to them there (Matt. 28: 7-10).

4. "When the morning was now come," literally, as B. V. was now breaking, was becoming, before the light was perfect. "Jesus stood on the shore," or beach, a smooth as distinguished from a rocky shore. "But the disciples knew not that it was Jesus;" partly from the distance and the twilight, partly because they did not expect to meet him here, but on the mountainside, and partly because Jesus after his resurrection was known only as "one whom Jesus said to them;" "It has been supposed that our Lord asked this question in the character of a trader who had been watching for the return of the boats that he might buy, or that it was with the natural interest every one takes in the success of a person that he is making." Children, have ye any fish? The word for fish is equivalent to "what is added to bread as a meal," especially fish. The expression expects a negative answer and is like the familiar, "Lads, ye have not caught any fish, have ye?"

III. THE GREAT DRAUGHT OF FISHES. -Vs. 6-8. "Cast the net on the right side of the ship (boat) and ye shall find." They evidently are doing nothing strange in the direction to "cast the net on the right side," it is probable that they attributed it to the stranger seeing a shoal there. Shoals can often be discerned from the higher levels of a boat, aided by the color of the water, while the fisherman may be close to the fish without noticing them. In Cornwall, men are stationed on the cliffs to watch the sea, and give signals to the boats when to cast the net in a particular direction. The miracle here is in the large number of "great fishes," which the Lord's power brought to the spot at that moment.

7. "That disciple whom Jesus loved." This John modestly but lovingly speaks of himself, never once mentioning his own name in his Gospel. "Balth 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). Note how every trifling act betrays the character. John, with his deeper and quicker insight, first recognized the Master; Peter first reached him, calling himself impetuously into the sea. Recall the two at the tomb of Jesus, and once before on this lake. "Girt his fisher's coat." This appears to have been a small net, like the one which the fishermen used to-day. He put on the coat, to show respect in the presence of his Lord, and girted it so as not to impede his passage through the water. "For he was naked." That is, stripped of all but his light undergarment. "And did cast himself into the sea." In his impetuous desire to meet and welcome his Teacher and Lord, he could not wait for the little boat or his comrades, but plunged into the sea. "In a little ship," a small boat belonging to the larger ones, which could not come close to the beach. "Two hundred cubits," 300 or 350 feet. Dragging the net, because there were too many fishes in it to allow them to take it to the beach.

IV. A MORNING MEAL WITH JESUS -Vs. 9-14. "As soon then 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 repast, to which the apostles were invited as guests. Whether the provision was miraculously or not is not declared. "Of the fish which ye have now 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.

"Simon Peter went up." On board the boat to help. "Ye was not the net broken." So the gospel net can hold all who will come. "Not one believer will be lost." Rather, "Come, breakfast"; that is, take breakfast, or "break your fast"; for the verb denotes partaking of the morning meal. Jesus recognized the needs of his day. The instrument must be cared for if we would do good work. "And none of the disciples durst ask him, Who art thou? knowing that it was the Lord." They desire the assurance from his own word; and yet they were so certain that it was the Lord that they did not dare to show any doubt by asking him who he was.

13. "Jesus... took bread and girt them." It is not said here that Jesus ate with them; but it seems probable that he did, since he also broiled fish and honeycomb with the two disciples at Emmaus (Luke 24: 42, 46). This invitation to eat with Jesus may have been meant to complete his objection to these as 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 bread with him in the kingdom above at the marriage feast of the Lamb.

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.

V. PETER FULLY RESTORED. -Vs. 10-17. Note that Peter "had been called to the ministry after a miraculous draught of fishes; it is after a similar draught that the ministry is restored to him. He had lost his office by a denial beside a fire of coal; it is beside a fire of coal that he recovers it."

Kindly address all communications for this column to Rev. G. G. Goss, St. John, N. B. Prayer Meeting Topics for June 9-16. Christian Endeavor Topic—"How to Study the Bible." Joshua I. 3-9. B. Y. P. U. Topic—"The Good Samaritan." (Rescue work.) Luke 10, 25-40.

M. B. Y. P. U. Monday, June 5th—"Think on these things." (vs. 8, 9). Phil. IV. Read Job 7:18; 8:30. Tuesday, June 6th—"Christ the fullness of the Father." (vs. 10). Col. I. Read Job 3:24; Col. 2:9. Wednesday, June 7th—"So walk ye in Him." (vs. 10). Col. II. Read I Thes. 2:12; Eph. 4:1.

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Read the notices from Bro. McDonald and Dykeman. Both are important and ought to have appeared in the last issue but did not come to hand until after our column was in type. B. Y. P. U. A Young People's Society of Christian Endeavor was organized at Hopeville Hill, April 1st. The membership has increased from forty-one to seventy-five. Of these, fifty-three are active members. Both are important and ought to have appeared in the last issue but did not come to hand until after our column was in type.

B. Y. P. U.

OUR OBJECT. The unification of Baptist young people their lines of spiritual illumination is the Christian service their redemptive mission knowledge that history is the Baptist history and doctrine their enrichment in missionary activity, through existing denominational divisions.

OUR FELLOWSHIP. All Young People's Societies of whatever name in Baptist churches and Baptist churches having no organizations are entitled to represent themselves in this B. Y. P. U. Our common bond is the New Testament, in the full affirmation of whose teachings WE ARE ONE PEOPLE WITH ONE MISSION.

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NOTES.

The Association Union, in connection with the Western Association, of Nova Scotia, will meet in the Baptist church Digby, on Friday, June 14th, at 8:30 o'clock.

Each Young People's Society is requested to send two delegates; and each church, where there is no such society, one delegate.

It is advisable, that these delegates be also delegates from their churches to the Association. Friday afternoon will be given to the reading of papers on the subject of "The Good Samaritan of the same;" and perhaps the election of officers. Friday evening meeting be an Evangelistic service conducted by the Union.

Be sure that your Society is represented. Signed, A. T. DYKEMAN, President. Digby, May 23.

SENSATIONALISM.

Sensationalism is humbug. Not that all humbugs are sensational. The great showman, P. T. Barnum, used to say that the American people liked to be humbugged, but they managed to get out of it. The American is proverbially good natured, and often the victim of a practical joke takes it good naturedly instead of getting angry; but we doubt very much if he likes it.

Barnum's success was not wholly due to humbugging. He was really a great showman. His manageria was the best that traveled, and he had the faculty of knowing what people would really like to see. He practiced more or less deception, but his success in this respect was due to the fact that the deception was not discovered until it was over. There is no doubt that the average American likes to see practical jokes on other people, much as the traditional schoolboy enjoyed seeing his companion get a whipping that he might hear him howl. We are quite ready to laugh at practical jokes—when they are played on some one else. Barnum usually managed that the victim did not know he was the victim; and year afterward told the story to another set of people who enjoyed it on the schoolboy principle.

We do not believe, however, that the American people, or any portion of them, themselves like to be humbugged. They are rather indignant when they discover that a trick has been played upon them, although they may think it better to take it good naturedly than to resent the imposition. Undoubtedly humbugs succeed, but they succeed because they are not discovered. Successful humbugs, the undiscovered humbugs, are very numerous. The poor and the ignorant are the greatest sufferers; and the money out of which they are swindled, if properly used, would aid greatly to their comfort.

Sensationalism is humbug, pure and simple. One would suppose that it would fall because people would not be humbugged a second or a third time; but the sensationalist hopes to draw in a new class of people, and also knows that the innate expectation of truth makes one ready to fall into the trap a second time.

A true remedy for sensationalism is culture; and the acquirement of better taste. There is nothing quite so valuable as the acquirement of good taste, and a man of good taste, does not like to see language used out of its ordinary significance. He knows that the difficulty of expressing ideas is great, at the best, and that it is important to use words in their definite series of meanings. He gains greater range in expression by an accurate use of words, so that each means precisely what he intends. The straining after effect by using words out of their ordinary significance disgusts him. But the education of the people is a tremendous task, and the strivers after sensation effects, especially the daily papers, are continually debauching the masses.

The great man, the man of culture, the man of good taste, seeks ever for simplicity of language. He strives for ideas and seeks only to present them in the simplest and clearest manner. He produces a result by ideas, and truth, and not by tricks of language. Above all he seems to act on false pretences, to strive to give something of no consequences an air of importance.

REVERE IN VAIN.

No message of love to God and man has ever been in vain; no love of man or God has ever perished from the universe; no life of love has ever been or ever can be lost. This is the only infinite and only eternal message, and this is why the mission and the message of Jesus of Nazareth must abide. This is the reason that the life of Jesus is eternal, and that all things must be subdued unto him; for "love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophecy in part; but when that which is perfect is come, that which is in part shall be done away. For now I see in a mirror; but then face to face; now I know in part, but then shall I know even as also I have been known."

And when at last we shall clearly know what now we dimly see in Jesus Christ—that "love is righteousness in action;" that mercy is the necessary instrument of justice; that good has been the first and the last, and that through testing innocence must have been glorified into virtue—when we shall see that God is love and law is Gospel, and sin has been transformed into righteousness, then shall we also see that "there is one body, and one Spirit, even as also we were called in one hope of our calling: one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

Then shall we see that "unto each one of us was the grace given according to the measure of the gift of Christ;" and we shall all "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." And "Every kindred, every tribe, and of his terrestrial habit, To him all our hearts adore, And crown him Lord of all."

The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.—George Dana Boardman.

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one bottle of Ayer's Hair Vigor, my hair was restored to its original color and ceased falling out. An occasional application has since kept the hair in good condition.—Mrs. H. F. FENWICK, Digby, N. S.

Eight years ago, I had the various, and lost my hair, which previously was quite abundant. I tried a variety of preparations, but without beneficial result, till I began to fear I should be permanently bald. About six months ago, my husband brought home a bottle of Ayer's Hair Vigor, and I began at once to use it. In a short time, new hair began to appear, and there is now every prospect of as thick a growth of hair as before my illness.—Mrs. A. WEBER, Polymonia St., New Orleans, La.

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Advertisement for Sarsaparilla, describing its effectiveness for skin conditions and general health.

Advertisement for 'The Gift' for the holiday season, mentioning 'The Sarsaparilla' and 'The Sarsaparilla'.

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