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## Sabbath School.

# BIBLE LESSONS.

FROM PELOUBET'S SELECT NOTES

Second Quarter.

Lesson XI. June 13. John 7: 37–52

### JESUS THE CHRIST.

GOLDEN TEXT.

Thou art the Christ, the Son of the living God.—Matt. 16: 16.

I. THE FEAST OF TABERNACLES.—(1) *Time.* This feast was held from the 15th to the 21st of Tisri (Sept.-Oct.) of each year. (2) *Object.* It is called in Ex. 23: 16 the feast of ingathering, and was in one aspect a *Thanksgiving* for the produce of year. (3) *How celebrated.* Booths were *erected everywhere*, in court and on housetop, in street and square. These arbors or booths were made of branches of trees,—palms, sycamores, olives, pines, willows, etc. Then in the temple all day long the smoke of the burning, smouldering sacrifices rose in slowly-winding column, and hung between the Mount of Olives and Zion. Two remarkable features were added to this feast: (a) the drawing of the water daily from the pool of Siloam, as described below, and (b) the lighting of eight great lamps (supported on two lofty stands, four on each) in the court of the women. (4) *The symbolism.* The whole symbolism of the feast, beginning with the completed harvest, for which it was a thanksgiving, pointed to the future. The ceremony of the outpouring of water, which was considered of such vital importance as to give to the whole festival the name of "House of Outpouring," was symbolical of the outpouring of the Holy Spirit; the temple-illumination, of the light which was to shine from out the temple into the darkest night of heathendom.

II. THE LAST DAY OF THE FEAST.—The pilgrims are all in festive array. In his *right* hand each carries what is called the *Lulabh*, which, although properly meaning "a branch," or "palm-branch," consisted of a myrtle or willow-branch tied together with a palm-branch between them. This was supposed to be in fulfilment of the command, Lev. 23: 40. "The fruit (A. V. 'boughs') of the goodly trees," mentioned in the same verse of Scripture, was supposed to be the *Ethrog*, the so-called Paradise-apple, a species of citron. This *Ethrog* each worshipper carries in his *left* hand. Thus armed, with *Lulabh* in their right and *Ethrog* in their left hands, the festive multitude would divide into three bands. One of these to the sound of music started in procession from the temple. It followed a priest who bore a golden pitcher capable of holding three *log* (rather more than two pints). They proceeded to the fountain of Siloam, in the valley south of the temple. Here the priest filled from this fountain the golden pitcher, and brought it back into the court of the temple amid the shouts of the multitude and the sound of cymbals and trumpets. The return was so timed that they should arrive just as they were laying the pieces of the sacrifice on the great altar of burnt-offering, towards the close of the ordinary morning-sacrifice service. The water from the golden pitcher was poured upon the altar. Immediately the great "Hallel," consisting of Psalms 113–118, was chanted antiphonally, or, rather, with responses, to the accompaniment of the flute. At the close of this festive morning service there was a pause in the services while the priests prepared to offer the special sacrifices for the day. *At this moment there arose, so loud as to be heard throughout the temple, the voice of Jesus.* He interrupted not the services, for they had for the moment ceased; he interpreted, and he fulfilled them.

III. THE DISCOURSE OF JESUS ON THE LIVING WATER.—Vers. 37-39. 37. *In the last day that* (the) *great day of the feast.* That is, on the seventh day of the feast, Oct. 17 of that year. *Jesus stood.* In the temple court, probably in Solomon's porch. *And cried.* Hearkled, spoke in a loud voice, so that all could hear him. This was probably in the pause and hush in the ceremonies mentioned above. *If any man thirst.* It was burning autumn weather, when the sun had for months shone in a cloudless sky, and the early rains were longed for. The ceremonies of the pouring of water commemorated that part of the wilderness wanderings when the people were suffering from a terrible thirst, and Moses at God's command brought water for them from the rock (Numb. 20: 1-11). Now Jesus invites all who were suffering from spiritual thirst, like the burning thirst of the people in the desert. Thirst is emblematic of spiritual necessities; an intense need and desire for pardon, for help, for righteousness, for love, for peace, for comfort, for God, for a worthy life, for immortal life. *Let him come unto me and drink.* To come to Jesus is to believe on him, to accept his teachings, to yield to his commands.

38. *He that believeth on me.* It is parallel with *cometh* in the previous verse. *As the Scripture hath said.* The reference is not to any one finished passage, but to the general tenor (1) of such passages as Prov. 1 8; 4: 1-9, 58: 11; and Jer. 44: 3. And (2) to such passages as Joel 2: 28, the gift of the Holy Ghost, and Ezek. 47: 1-12; Joel 3: 18; Zech. 13: 1; 14: 8. *Out of his belly.* Better, his heart. *Shall flow rivers of living water.* Just as the rock in the desert not only contained water, but the water flowed forth for the thirsty multitudes (Numb. 20: 11; Ps. 78: 16, and the stream followed them to supply their needs (1 Cor. 10: 4). *Shall flow.* Whether he walls to be a teacher or no, the true Christian cannot fail to impart the spirit of Christianity to others. *Rivers.* Denoting abundance, freeness, continued supply. *Of living water.* Pure, running water, ever-flowing streams; the opposite of stagnant, malarious, poisonous water; also life-giving water (see on chap. 4: 10).

39. *But this spake he.* This is John's interpretation of Christ's words in the temple. *Of the Spirit, which they that believe on him should receive.* The Holy Spirit and his influences were the living waters, abundant, free, purifying, bringing life, health, salvation to the soul as water to the thirsty. *Was not yet given.* The dispensation of the spirit, when his influences should come in their full abundance, had not yet come. It would not come till after the atoning sacrifice was made, John 16: 7. *Because that Jesus was not yet glorified.* The great work of the Spirit could not fittingly be accomplished till Jesus had completed his work, made his atonement, and shown what he really was; for the spirit was to use this work and lead men to Jesus as King, and Saviour, and Lord.

IV. DISCUSSIONS AS TO WHETHER JESUS WAS THE CHRIST.—Vers. 40–44. Jesus, by his public words in the temple, claimed to be the Messiah. The Jews expected their Messiah to fulfil the promises repeated at the ceremony of the Outpouring, and therefore understood Jesus to make this claim. And none but the Messiah could fulfil what he promised.

40. *Many.* Omitted in the best Mss. and in the Rev. Ver. *Of a truth this is the Prophet.* The prophet of Deut. 18: 15, whom some identified with the Messiah, others supposed would be the forerunner of the Messiah.

41. *Others said, This is the Christ. Shall* (the) *Christ come out of Galilee.* Christ seemed to them to come from Galilee, because his childhood home and much of his ministry was there.

42. *Hath not the Scripture said.* This is their argument for believing that Jesus, being a Galilean, in their opinion could not be the Messiah. *That Christ cometh of the seed, or offspring, of David* (see Ps. 89: 19-29; 132: 11; Isa. 9: 6, 7; 11: 1-5; Jer. 23: 5, 6). *And out of the town of Bethlehem, where David was!* All the trouble with their argument was that they did not take care to ascertain the facts.

44. *Some of them.* Of the multitude, not the officers mentioned in the next verse. *Would have taken him.* Arrested him, and carried him before the Sanhedrim as a pretender. *But no man laid hands on him.* Not even those who had been commanded to do it (see vers. 32, 45). They were fettered on the one hand by fear of the adherents of Jesus, and on the other by the secret power of God.

V. NO MAN SPAKE LIKE THIS MAN.—45. *Then came the officers.* Not Roman soldiers, but temple police.

46. *Never man spake like this man.* They were not overawed by the multitude, but by the words of Christ himself. No man spake like Jesus. (1) Because he spoke with the authority of one who knows. All of heaven and earth, past and future, was known to him. (2) In a higher degree than any other he spoke to men's needs. (3) He spoke to men's hearts. (4) He spoke for their consciences. (5) He spoke the good news from God.

47, 48. *Are ye also deceived? Have any of the rulers,* etc. Implying that those who were sent were men of influence and position.

49. *But this people,* the crowd, the multitude, *who knoweth not the law.* Have not been instructed in the schools of the Pharisees, and taught how to read and interpret the Old Testament. *Are cursed.* Or, *accursed are they!* execrable, doomed to error and deception, and worthy of contempt and perdition.

VI. A DEFENCE BY NICODEMUS.—50. *Nicodemus. . . .* He that come to Jesus by night (before), as recorded in John 3d chap. Nicodemus seems not yet to have become an open disciple; but we see him here approaching to it. His defence of Jesus in this excited meeting required no little boldness and conviction of the truth.

51. *Doth our law judge any man, before it hear him?* There is a covert sarcasm. They had just been sneering at the people for not knowing the law, and yet at the same time they themselves were acting contrary to the law.

52. *Art thou . . . of Galilee?* Any one who would defend Jesus of Galilee, even to do him justice, they thought must be allied to the Galileans. *Out of Galilee arisseth no prophet.* The prejudices of the Pharisees led them to forget their history as well as their law. Jonah was of Galilee (2 Kings 14: 25), Elijah very probably so (1 Kings 17: 1) and Nahum either of Galilee or Assyria, a heathen land (Nahum 1: 1). Sneers are the weapons when arguments fail.

### God's Resources—A True Story.

One day a modest, gentle little pilgrim, over eighty years of age, was looking on Fulton Street for a hardware store once known to her. Not being able to find it and from feebleness becoming more and more confused, she entered another store to make inquiries. Having been rightly directed she pursued her quest.

A young boy standing at the counter had been much interested in her inquiries, and by her winning face and manner. He asked the proprietor if he could tell him who she was, for he felt like sending her a Thanksgiving present. It was so ordered by Providence that her name and address were on the books of the establishment as she supplied them at times with little articles of her own make; therefore it was given to the boy who gladly started off. He told his story to a few schoolmates and his teacher, the result being a barrel of provisions, enough to last the old lady nearly all winter—potatoes, cabbages, tea, sugar, apples, etc., capped off by a large home-made mince pie!

When sent to her tenement, she refused to take it, certain it was a mistake; but the carman would leave it; and the old lady ran them with joy and astonishment.

She said to me: "Why, I never had such a thing happen to me in all my life before! I can only keep saying, 'Great are thy tender mercies, O Lord!' Thou opened thy hand and satisfied the desire of every living thing!"

How many boys and girls could lighten up the dwellings and hearts of poor, aged people during the holidays, if they would but seek out the truly needy and deserving, who are never found clamoring at the door of public or private charities? A very small sum from each one of half a dozen will fill a barrel with wholesome food, and fill a lonely dwelling with gladness.—*Christian at Work.*

### Suffering and Sympathizing.

He who has passed through the trial can feel most tenderly for those who are similarly afflicted. This is so true that the inspired writer has said even of Jesus: "In that he himself hath suffered, being tempted, he is able to succor them that are tempted," and, indeed, in one aspect of it, the very necessity for the incarnation is found in the principle just enunciated. To have a sympathizing God we must have a suffering Saviour, and there is no true fellow-feeling with another save in the heart of him who has been afflicted like him. Nay, more—the having suffered like another impels us to go and sympathize with him. Those of us who have lost little children feel a prompting within us to speak a word of comfort to every parent who is passing through a similar experience.

We cannot do good to others save at a cost to ourselves, and our own afflictions are the price we pay for our ability to sympathize. "He who would be a helper must first be a sufferer. He who would be a savior must somewhere and somehow have been upon a cross; and we cannot have the highest happiness of life in succoring others without tasting the cup which Jesus drank and submitting to the baptism wherewith he was baptized. Every real Barnabus (Son of Consolation) must pass to his vocation through seasons of personal sorrow; and so, again, we see that it is true that "by these things men live."

The most comforting of David's psalms were pressed out of him by suffering; and if Paul had not had his thorn in the flesh we had missed much of that tenderness which quivers in so many of his letters.—*Rev. W. M. Taylor, D. D.*

### Wages in 1800.

The condition of the wages-class of that day may well be examined; it is full of instruction for social agitators. In the great cities unskilled workmen were hired by the day, bought their own food, and found their own lodgings. But in the country, on the farms, or wherever a band was employed on some public work, they were fed and lodged by the employer and given a few dollars a month. On the Pennsylvania canals the diggers ate the coarsest diet, were housed in the rudest sheds, and paid $6 a month from May to November, and $5 a month from November to May. Hod-carriers and mortar-mixers, diggers and choppers, who, from 1793 to 1800, labored on the public buildings and cut the streets and avenues of Washington city, received $70 a year, or, if they wished, $60 for all the work they could perform from March 1 to Dec. 20. The hours of work were invariably from sunrise to sunset. Wages at Albany and New York were three shillings, or, as money then went, 40 cents a day; at Lancaster, $8 to $10 a month; elsewhere in Pennsylvania workmen were content with $6 in summer and $5 in winter. At Fredericksburg the price of labour was from $5 to $7. In Virginia, white men employed by the year were given £16 currency; slaves when hired were clothed and their masters paid £1 a month. A pound Virginia money was in federal money $3.33. The average rate of wages the land over was, therefore, $65 a year, with food and perhaps, lodging. Out of this small sum the workman must, with his wife's help, maintain his family.—*McMaster's History of the People of the United States.*


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| | Halifax—leave, | 7 30 | | 2 30 |
| 1 | Richmond, | | 6 15 | 2 30 |
| 14 | Windsor Junction, | 7 40 | 7 15 | 3 30 |
| 20 | Newport, | 8 43 | 8 12 | 4 35 |
| 23 | Windsor, | 9 00 | 10 05 | 5 20 |
| 33 | Hantsport, | 9 22 | 10 37 | 6 11 |
| 38 | Wolfville, | 9 36 | 11 35 | 6 41 |
| 45 | Port Williams, | 10 00 | 11 55 | 6 52 |
| 51 | Kentville—Arrive | 10 15 | 12 05 | 7 10 |
| | Do—Depart, | 10 30 | 12 15 | |
| 59 | Berwick, | 11 00 | 1 10 | |
| 63 | Aylesford, | 11 15 | 1 40 | |
| 69 | Waterville, | 11 35 | 2 10 | |
| 75 | Middleton, | 11 57 | 2 40 | |
| 82 | Bridgetown, | 12 20 | 4 00 | |
| 120 | Annapolis—arrive | 1 20 | 4 55 | |

| Miles. | GOING EAST. | Acc. dy. | Acc. Y.T.W.F. dy | Exp. dy |
|---|---|---|---|---|
| | | A.M. | A.M. | P.M |
| | Annapolis—leave | | 6 15 | 1 30 |
| 14 | Bridgetown, | | 7 10 | 3 10 |
| 20 | Middleton, | | 8 10 | 3 55 |
| 26 | Lawrence, | | 8 40 | 3 15 |
| 33 | Aylesford, | | 9 10 | 4 40 |
| 37 | Berwick, | | 9 30 | 5 02 |
| 39 | Kentville—arrive | A.M. | 10 10 | 5 35 |
| | Do—Depart, | 8 40 | 11 15 | 6 40 |
| 45 | Port Williams, | 8 50 | 11 35 | 6 55 |
| 52 | Wolfville, | 9 10 | 11 42 | 7 05 |
| 57 | Hantsport, | 9 25 | 11 52 | 7 20 |
| 68 | Windsor, | 9 50 | 12 30 | 8 00 |
| 70 | Newport, | 9 70 | 1 40 | 8 21 |
| 78 | Windsor Junction, | 10 00 | 2 45 | 7 30 |
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AT this season of the year many persons are saying, I don't feel well, have no appetite, and am weak; what shall I take?

To all such, we emphatically say, use

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INVIGORATING SYRUP,

they meet your case exactly, by purifying the blood, extracting the water therefrom, and arousing to action the sluggish liver, creating a desire for food, and seeing up the whole system. During nearly fifty years constant use they have given such wonderful satisfaction and have made such positive cures, that they are considered far superior to any similar preparation before the public.

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## Notice of Sale.

TO THE WIDOW AND HEIRS of ALEXANDER JAMIESON, late of the City of Saint John, in the City and County of Saint John and Province of New Brunswick, Mechanic, deceased, and all others whom it may concern:

TAKE NOTICE that there will be sold at PUBLIC AUCTION on FRIDAY the eleventh day of JUNE 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, and the lease thereof, with the buildings thereon, situate, lying and being in the said city of Saint John, and being known as the two certain indentures of Mortgage, dated respectively the twenty-ninth day of October, A. D., 1872; and the twentieth day of February, A. D., 1875, and duly recorded in the office of the Registrar of Deeds, in and for the City and County of Saint John, in Books O, No. 6 of Records, pages 19, 20 and 171; and in Book W, No. 7, of Records, pages 188, 189 and 190, and made between the said Alexander Jamieson, of the first part, and the Saint John Building Society, of the other part, as follows, that is to say:

"The Southern half of a lot of land, situate in the said City of Saint John, and known and distinguished on the plan of the said City as the lot numbered one hundred and ninety-one, fronting on Brussels Street, the half of which hereby leased containing a front of twenty-five feet on the said street, and extends westerly therefrom to the eastern side line of Exmouth Street; also three feet of the northern part of the lot adjoining the above, and known and distinguished on the plan of the said City as the lot numbered one hundred and ninety, fronting on Brussels Street, the part of which hereby leased containing a front of three feet on the said street, and extends westerly therefrom seventy-five feet, more or less, or to the eastern line of the part of the said lot numbered one hundred and ninety, now under lease to one John Hipwell."

The above sale will be made under and by virtue of the power of sale contained in the above mentioned indentures of Mortgage, because default has been made in the payment of the money or contributions secured by said two indentures of Mortgage, and by virtue of an order of the Board of Directors of the said the 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 20th day of April, A. D. 1886.

E. CHIPMAN SKINNER,
WILLIAM FUGSLEY,
Solicitors for the above Mortgagees, the Saint John Building Society. 18td


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