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"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—Matt. xxv. 40. Only a word for the Master, Lovingly, quietly said:

Only a word! Yet the Master heard, And some fainting hearts were fed. Only a look of remonstrance,

Sorrowful, gentle, and deep; Only a look! Yet the strong man shook, And he went alone to weep.

Only some act of devotion, Willingly, joyfully done;
"Surely 'twas nought!"
(So the proud world thought)
But yet souls for Christ were won!

Only an hour with the children, Pleasantly, cheerfully given; Yet the seed was sown In that hour alone That would bring forth fruit for heaven!

Only !"-but Jesus is looking, Constantly, tenderly, down To earth, and sees Those who strive to please; And their love he loves to crown.

### The Sabbath-School.

INTERNATIONAL LESSONS.

[FROM PELOUBET'S NOTES.]

Second Quarter.-Lesson 1.-April 4 STUDIES IN THE WRITINGS OF JOHN

THE WORD MADE FLESH .- JOHN i. 1-18.

GOLDEN TEXT.—The Word was made flesh and dwelt among us.—John i. 14.

JOHN THE APOSTLE.-John was a native of Bethsaida on the shore of the Sea of Galilee (Luke v. 10; John i. 44), and his home was there From the best markets, and another lot of those handsome PARLOR LAMPS at \$1.00. So marvellously cheap. Do not fail to call. I have determined to make inducements to you by offering fine Goods

The date of his birth is uncertain; but he was probably younger than his Master. His father's name was Zebedee, a or at Capernaum. The date of his well-to-do fisherman on the Sea of him. Galilee. His mother's name was DANIEL & BOYD. Salome. She was one of the women of Galilee who ministered to Jesus and was with Jesus at the cross, and with the first at the sepulchre. From a comparison of Matt. xxvii. 56 with John xix. 25, it would appear that she was own sister to the Virgin Mary; this is not the interpretation of all critics. According to the above, John was first cousin to Jesus, and hence more distantly related to John the Baptist. He was brought up to his fishing in the waters of Galilee. According to all traditions John never married. He was one of the earliest disciples of Jesus. After the Crucifixion little is known of his life. He was at Jerusalem at the first Great Council, A. D. 50. It is supposed that he made his home in that vicinity till the destruction of Jerusalem in A. D. 70, and then at Ephesus. According to Irenæus was buried at Ephesus. He wrote the Gospel of John, A. D. 80 to 90, three epistles, and the Book of Revelation, A. D. 90.96. He had a

> dove with the sublime force and vision of the eagle. I. THE DIVINE NATURE OF JESUS. -Vers. 1-4. In the beginning. Before time, before creation. In the ages of eternity when God only existed. The Word. That the WORD was Jesus Christ is evident from ver. 14. He is called the Word of God because through him is revealed to us the thoughts and feelings of God, as our words express our thoughts and feelings to others. Christ is the Word of God in the Old Testament. He is probably the "Angel of the Lord" who so often came to men in the early ages. Christ's own person is the Word of God, he "being the brightness of his glory and the express image of his person," so that he could say, "He that hath seen me hath seen the Father." Christ is the revelation to us of the character and love of God. Christ's teachings reveal to us the mind and heart of God the heaven and eternal life God has prepared for us, and the way there; and God's desire that we should all come to him. Christ's atonement on the cross is the revelation of God's love for us and his plans for us. No word of love ever equalled this or so expressed to man the very heart of God. Christ is still the Word of God by the Comforter, the Spirit of Truth, whom he sends to

reveal the truth of God. And the Word was with God. With the One Infinite Eternal God. The Word existed in the eternal period before all creation, naturally and essentially ONE BEING with the Diety, yet possessing some species of relative distinction from the Father. And the Word was God. This statement annihilates two errors that might arise: That the Word being with God, might be inferior. No; he was God, none listened to the fathers plausible greater than he. That if equal to reasoning, and how could they help he is not one of two Gods. He is after years, the father, whose opin-All things were made by him. Came finds him practicing larger frauds,

creative power was exerted. And without him was not anything. This denies the eternity of matter.

In him was life. He is the fountain and source of all life, animal, vegetable, intellectual, spiritual, eternal (Col. i. 17; John x. 10); nothing in the universe moves or has power except through him. to live the Word was the source of that life. It is interesting to note light of men. The intimation is Mediator. How does Christ the life | ten soon to add to the sum for a give light? By giving spiritual life, by renewing the soul. He gives light by his example. He gives light by all his manifestations of figures." the nature and heart of God. He gives light by the revelations and | the mother. Uncle Robert can spare experiences through the Spirit whom he sends.

THE MANIFESTATION OF THE mistake when we write. DIVINE WORD TO MEN .-- He (the him as their Saviour and creator and king. On the contrary they

crucified him. And his own received him not. The

whole, yet many individuals, both not we save our fare." Jews and Gentiles, did receive him. How they received him is explained my fare than to save it in this way, in the last clause of the verse. To them gave he power. Not capability, nor privilege, nor claim, but power and right; the original word com- ours," is the careless rejoinder bines the two ideas.

WHAT IS INCLUDED IN BEING to have some free rides." CHILDREN OF GOD? We are born again into the nature and character father's business, and carried on of God. We are members of God's that believe on his name. This explains who are the sons of God and dealings with mankind. how they became such.

and Jerome, he died in the year 98, in his birth) has become superior to eternity before me."

For the law. Both the moral and ceremonial. Was given by Moses. peculiarly tender, gentle, loving grace and truth came by Jesus and receptive nature, and with these Christ. The grace is the favor of was also ardent, bold, impetuous. God, the truth is the clear revelation He blended the gentleness of the of the divine character and will. O'oserve the contrast between Christ and Moses (com. Heb. iii. 5-6), and between the gifts brought by the twc. The law was given, a completed thing, once for all; grace and truth came, and continually come, grace for grace, ont of the inexhaustible fulness of the giver.

No man hath seen God. Men see only partial manifestations of God. The only begotten Son. Who being like God, partaking of his nature, would know God perfectly. Which is in the bosom of the Father. In the most intimate relations, close to and purposes. He hath declared For he only could declare him. He has done this by his teachings, by his love in coming, by his perfect example, by his atonement, by his resurrection.

### ---DISHONESTY TAUGHT AT HOME.

"Why, the stamp on this letter has not yet been cancelled," said Mr. Martin Moore, taking up an envelope which had been post-marked be wrapping his up and running off with a pen from a country post-office. to the bank with it. The boy who "You can remove the stamp carefully to use again as well as not. "But I shall do no such thing," replied the person thus addressed,

to whom the letter had been sent. "Oh, well, then I can do it for you, and when you get out of stamps I will lend you one," was Mr. Moore's laughing reply. "You don't suppose Uncle Sam will ever miss atwo-cent

stamp-do you?" "It is the principle of the thing," said the other speaker; "and we have no more right to steal two cents amount, and I will never touch that

stamp again." This conversation occured in the home circle, where the children God, there might be two Gods. No; being influenced by it? And if, in God himself, the One Eternal God. | ions the bright-eyed boy respects, into being through him, by his will the parent call to mind this and agency. The Word was that part | similar lessons taught, indirectly, it of the godhead through which the may be, in the home circle?

Here is another case in which both deceit and dishonesty are instilled into the young mind. Little Robbie writes a letter to Uncle Robert, and in it boy-like states that he has saved a dollar, and is going to put it into the savingsbank. Now, Robbie made figures to represent the money, and Uncle Whenever any living thing began Robert read it ten dollars instead of one, "Well, well," he remarks, "the boy is doing well to save so much." that science to-day confirms this Now the uncle is of a thrifty dispostatement. And the life was the sition and approves of boys saving their pennies and dimes. So he that all the light of Old Testament | writes to Robbie's mother that if prophecy and instruction came her little son has ten dollars to put through the Word, i. e., through the into the bank, he will send another

snug nest-egg. "But I didn't write ten dollars," light by his teachings. He gives said Robbie, when he read the letter. "Uncle made a mistake in my

"Well, never mind now," replied

ten dollars as well as not, so we need not say anything about the Thus the child's better and more light) was in the world. In all past | honorable impulses are checked and a ages, in every manifestation of God, lesson is easily learned in greed and

in the history of the chosen nation, dishonesty. Does this mother, a probut especially when he appeared as fessing Christian, anxious for the the man Jesus Christ, the Saviour moral and religious welfare of her of the world. And (yet) the world | children, consider what tares she knew him not. Did not recognize herself is sowing in the young mind. Said a lady to her guest, "We

will take the first train after dinner, and go and call on Cousin Alice.' Unto his own. His peculiar At the station, when the visitor people, the Jews. Jesus was a Jew. speaks of getting her ticket the hostess replies, "No matter about nation as a whole did not receive it now." So the matter is left to be him as the Son of God, their pro- arranged later. But, as no fare is mised Messiah. They might to-day paid on the car, the subject is rebe the central power and glory of ferred to again by the guest after His father's name was Zebedee, a the world, had they only received returning home. "Oh, the conductor does not call for our tickets But as many as received him. half the time on these short trips," Salome. She was one of the women Although the Jews as a nation did replied the lady; "when he does, not receive him, nor the world as a we pass him the change, and when

"But I would much rather pay said the visitor. "Oh, well, if conductors do not have time to take up the tickets that is their lookout, not "besides, we go so often we ought

And this is said before the children, who, doubtless, are accustomed to getting free rides when family. We are under his peculiar they can, and are thus learning disloving care. We are heirs of all honest practices in little things things through him. Even to them | which cannot fail to blunt the moral sensibilities in reference to larger

Thus, in a thousand trifling John bare witness of him. Of the ways, are petty deceits and pecca-Word made flesh. And cried, he dilioes practiced by people who that cometh after, etc. The exact would scorn to be thought dishonest, meaning seems to be, "He who is and who never seem to think what coming after me (in his ministry, as | their influence may be in the family and among those with whom they at the age of 90 or 95 years, and me, for he was in existence from all have business relations. Is it a wonder that from such lessons learned in the home circle larger defalcations come, that the love of greed As the means or instrument. But is made subservient to bitter ends Strict integrity is a principle which needs to be inculcated, both by pre cept and example, in the home, the counting-house, the workshop, and in all the affairs of life. - Congre-

## IDLENESS.

Never be idle. Idleness means ruin just as stagnation means decay. You can catch better things than early worms by rising early in the morning-something that will paint your cheek, lighten your steps, quicken your pulse, brighten your eye, and give you such an appetite as will make breakfast a pleasure, dinner a treat, tea a delight, andhis heart, familiar with his nature no room for supper. Besides, it's only one early bird that catches the worm. Every early boy can catch the benefit I speak of. And what the boy learns to love the man will turn to deeper account, and, while his hay will be better and more abundant than an idle man's, his corn, his carrots, and his cucumbers will be finer, better and more abundant, too; and just when the idle man is thinking that he ought to have a fortune the early one will says it's music to hear the milkman and chimney-sweep from between the sheets will most likely take to his bed to escape his creditors byand-bye. - Sunday Magazine.

DRIVE MODERATELY.—Because you have but a short distance to go is no reason why you can drive faster or put on a heavier load than usual, says an expert teamster. Such ideas are often entertained and acted upon by those who have not from the government than a larger had the expierence they ought to have with horses. To go two or three miles at too rapid a gait is much harder upon a horse than it would be to go five miles as far if it was properly driven. If you want to get the full capacity out of your horses without injury, use moderation at the beginning of every task you impose upon them.

> The joy of a child over a new toy, or a colored sweetmeat, shows of what bliss the human heart is made capable. Prince Wm. Street, St. John, N.B.

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