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November 10, 1886.

RELIGIOUS INTELLIGENCER.

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"DRAW NEAR TO ME, O LORD!"
Draw near to me, O Lord;
And let me lean my head upon thy breast;
Thou hast promised in thy word
That there the troubled soul shall find its rest.
And mine is tempest tossed;
And, drifting o'er this stormy sea of life,
I fear it will be lost:
Oh, shield me from its dangers—from its strife!
Keep me from every sin
My wayward heart is prone to linger o'er
That I may enter in,
And share thy rest with loved ones "gone before."
I yield to thee, dear Lord,
My earthly hopes, my idols every one.
I crave but one reward—
The grace to feel and say, "Thy will be done."

The Sabbath-School.
INTERNATIONAL LESSONS.
[FROM PELOUBET'S NOTES.]
Fourth Quarter.—Lesson 7.—Nov. 14
PETER RESTORED.—JOHN 21: 1-19.

GOLDEN TEXT.—He saith unto him, Feed my Lambs.—JOHN xxi: 15.

THE DISCIPLES GO UP TO GALILEE.—The morning of the resurrection the angels in the tomb sent a message to the women that the disciples were to go into Galilee. Accordingly the eleven (Matt. 28: 16) went away into Galilee and waited. It was during this time that the three next appearances occurred (7th) to seven disciples by the Sea of Galilee, (8th) to the eleven on a mountain in Galilee, and 9th to above 500 at once (1 Cor. 15: 6), either at the same time with the eleven or in close connection with that interview.

THE LORD'S FISHERMAN.—While they are waiting seven of the disciples are by the sea. Peter suggests that they go a-fishing. Seven of them go.

Three years before this some of these disciples were fishing in this same lake when Jesus called them to become fishers of men. Now they are to learn another lesson in the same school.

THE NIGHT OF TOIL IN VAIN.—The seven disciples toiled all night, but in vain. Jesus was teaching them that toil, day and night, for men without him, without the spirit, is in vain. They would begin to understand what he meant when he bade them tarry in Jerusalem till they were endued with power from on high (Luke xxiv. 49).

GREAT SUCCESS AT JESUS' WORD.—In the gray twilight, they saw a stranger on the shore; that they did not recognize him may have been due in part to the dimness of the early light, but more probably to the fact that he was recognized only as he chose to reveal himself (chap. xx. 14; Luke xxiv. 16). *Children.* A familiar oriental address. *Have ye any meat?* i. e., any fish.

Cast the net on the right side of the ship (boat) and ye shall find. As they evidently saw nothing strange in the direction to "cast the net on the right side of the ship," it is probable that they attributed it to the stranger seeing a shoal there. The miracle lay in the large number of "great fishes" which the Lord's power brought to the spot at that moment. *They were not able to draw it.* Up into the boat. *For the multitude of fishes.* There were 153 large ones.

Thus Jesus gave them a type of the success they might expect as fishers of men, when they labored in accordance with his word. This result was exemplified on the day of Pentecost.

Therefore that disciple whom Jesus loved (John) saith unto Peter, It is the Lord. His loving heart first recognized his beloved Lord. Now when Simon Peter heard it was the Lord, he girt his fisher's coat unto him. A sort of loose garment, like the workman's blouse of to-day. *For he was naked.* That is, stripped of all but his light under-garment. In his impetuous desire to meet and welcome his Teacher and Lord, he could not wait for the boat but swam ashore. He would fain prove that he did love him in spite of his fall a few days before. It is characteristic of the two men, that John the thoughtful was the first to recognize Christ, and Peter the impulsive the first to go to him.

A little ship. A small boat belonging to the larger vessel. *Two hundred cubits.* 300 to 350 feet. *Dragging the net.* Being unable to draw it into the boat, they drew it to the shore.

A MEAL WITH JESUS.—Vers. 9-14. 9. *As soon 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.* The short preparation for a single meal. Whether it was provided by Jesus himself or miraculously cannot be determined.

Simon Peter. Peter, having greeted his Lord, now takes the leadership of the work in hand. *Full of great fishes.* They were all large; in this consisted part of the miracle. *Yet was not the net broken.* So the Gospel net can hold all who will come.

Come and dine (rather, take breakfast). And none of the disciples

durst ask. 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.

Jesus then cometh, and taketh bread and giveth them. It is reasonable to see in this provision for the disciples' commonest needs—food and a fire at the end of a night of sleepless toil—a new illustration of the tenderness of Christ's consideration for his own. They were taught also that if they gave themselves up to the work of the Gospel, they should find in that work all they need for the necessities of the body.

This is now the third time. The third time he appeared to the disciples in a body, and when John was present, the appearances to individuals not being counted here.

PETER'S CONFESSION OF LOVE, AND RESTORATION TO WORK.—Vers. 15-17. What appears surprisingly beautiful on the part of the now humbled disciple, is, that in simplicity he passes over the more, and says, not, "I love thee more than these," but "Thou knowest that I love thee." Failure had taught him humility, and therefore he will not claim a pre-eminence in affection. Christ's regard to his flock is so tender that he will not trust it to any but those that truly love him, and all that are his for his sake. Those that do not truly love Christ will never truly love the souls of men. *Feed my lambs.* "Feed" refers to the spiritual sustenance required by the flock of Christ. Instruction concerning Christ's person, work, and promises would be food for the soul. "Lambs" designates a distinct class of the spiritual flock,—the young and tender disciples, whether in age or Christian standing. Feeding his lambs would be the proof of Peter's love, and the means of increasing his love, and also the assurance from Jesus of restored confidence and favor.

Feed my sheep. To be a Gospel fisherman, and draw men into the kingdom of God, is one great work of disciples, but to shepherd those who are already in the fold, to feed with heavenly food, to lead to green pastures, to guard and warn from dangers, to guide into their true place and work, is equally important.

He saith unto him the third time. The three questions could not but recall the three denials.

THE OBJECT OF THIS QUESTIONING. (1) To show Peter that Jesus knew his failures, and forgave him. (2) To guard him against his natural self-confidence, lest he should again fall. (3) To publicly restate him among the disciples. (4) To restore peace and hope within Peter's own soul. (5) To impress upon him, that only in deep and earnest love to Jesus could he do his appointed work.

AN ASSURANCE THAT HE WOULD NOT FALL AGAIN.—Vers. 18, 19. Peter had once denied his Lord in a time of great temptation. Jesus now foretells that he should hereafter come into as great trial again, but would glorify God by steadfastly bearing witness even on the cross. Peter was a changed man after this.

When thou wast young, thou girdedst thyself. As he had a few moments before, when he cast himself into the sea to swim ashore, girding the garments was a preparation for a journeying or work. *Thou shalt stretch forth thy hands.* Alluding to the stretching forth of the hands on the transverse beams of the cross, which he did of his own accord, not waiting to be compelled. *Another shall gird.* The mastery over his own movements had passed away. The executioner shall bind him to the cross with cords.

By what death he should glorify God. The prophecy foretells the manner of his death, which, according to an early and apparently trustworthy tradition, was by crucifixion at about the same time with Paul, in the persecutions under Nero. According to Origen, Peter was crucified with his head downwards, either by his own request, because in his humility he was unwilling to suffer the same death as his Lord, or by order of Nero, as matter of wanton and ingenious cruelty. The contrast between Peter's experience in his youth and in his old age is one common in Christian experience, a contrast between *doing and suffering*, between active, energetic service of the Lord and the patient endurance of his cross. Both are involved in following Christ.

HINTS.
The true way to wait for our special work is to do the work that comes to us to do.

Jesus often comes to us in our daily duties as really as in our hours of devotion.

There are two kinds of Christian work, one represented by the fisherman, the other by the shepherd.

Labor at Jesus' word, in his way, with his help, is sure of large results.

The first and deepest question of the Christian worker is "Lovest thou me?"

True love for Jesus will find some work to do for him.

Working for Jesus will increase our love to him.

The lambs must be cared for first of all. That church will do most for the Lord which does most for the children.

THE FIRST BRIDGE.

When was the first bridge constructed? and what was it made of? I am not able to answer the first question very definitely, but I think I know what the first bridge was made of. It was not of wood, nor of stone, nor of brick, nor of iron, nor of rope. It was made entirely of monkeys—live monkeys. A troop of these animals in a South-American forest came one day to a stream which was too wide for them to leap across. They climbed a high tree, where the first monkey selected a suitable branch, wound his long, powerful tail about it, and let himself hang head downward. The second monkey, running down the body of the first, wound his tail about its neck and shoulders, and let himself hang head downward. A third and a fourth added themselves in succession, and others after them, till the chain reached the ground. Then the lowest monkey, by striking his hands on the earth, set the living pendulum in motion, and increased this motion by striking again at each oscillation, till it swung so far across the stream that he was able to seize a branch of a tree on the other side. The line of monkeys now constituted a bridge, by which the remainder of the troop quickly crossed over. Then the monkey which (not who, as most people write it) had been the first volunteer in this engineer corps, unwound his tail from the branch and let go. What had before been the top of the pendulum was now the bottom; it swung across the stream, and dissolved into its original elements, and the whole troop went chattering on their way. This took place before the appearance of man upon the earth, and the long-toiled monkeys have been building such bridges ever since.

Between that primitive bridge of monkeys and the last and greatest of all bridges ever undertaken—the suspension bridge over East River, connecting New York and Brooklyn—there is apparently a wide discrepancy; yet the two are constructed on the same principle.

The first bridge recorded in history was built over the Euphrates at Babylon, in the reign of Queen Nitocris. The course of the river was turned, and its bed laid dry, till the foundations were built. The arches were of immense hewn stones, clamped together with iron, and the whole bridge was roofed over. It was thirty feet wide, and over six hundred feet long. No remnant of this great bridge has been discovered in modern times.—*Wide Awake.*

CHILDREN'S MANNERS.

In training children in good manners, mothers often mistake an overflow of spirits—a natural playfulness of healthy childhood—for rudeness, and in subduing and correcting these seeming faults, rob the little ones of wholesome exercise and a large share of the sunshine of their lives. There is a time for playing, and even noisy outdoor sports that develop the young muscles and strengthen the fast growing bodies, and children should not be deprived of this privilege of their childhood. The essential things to be taught them in play is to respect each other's rights, to protect the weak and to be fair even in their sports. Moral courage should be cultivated in children by teaching them always to say and do bravely what they believe is true and right, regardless of consequences. "There is something knightly in the heart of every boy—something helpful and womanly in the heart of every girl," and these qualities should be developed. The sympathies of children are quickly aroused, and can be rightly directed to their great benefit.

Pets are a source of great pleasure to children, and the possession of them awakens and increases the chivalrous spirit which enlarges the heart and ennobles the character. The care of a dog, a lamb or a goat trains a boy in all that is manly; while the pet kitten or bird gives a little girl a sense of responsibility and teaches her kindness to the helpless.

When a king is received into a city, the keys of the gate are delivered unto him. So a heart that hath received Christ prays earnestly to him that he would set a strict watch over its sense, that no thought come in or go out without his special warrant.

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