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ake no other kind.

The Sabbath-School.

INTERNATIONAL LESSONS.

Third Quarter-Lesson 4.-July 24 THE BAPTISM OF JESUS .- Matt. 3:13-17.

GOLDEN TEXT .- This is my beloved Son in whom I am well pleased.—

THE MEETING OF JESUS AND JOHN. -Vers. 13, 14. Jesus had lived in Nazareth for 29 years, till he was about thirty years of age (Luke 3:23). Here he had been preparing in body and in spirit for the great work that lay before him.

Then (when the time came for Jesus to enter upon his public ministry, and while John was baptizing) cometh Jesus. From Galilee. Nazareth in Galilee. To Jordan. Probably Bethabara, a distance of 70 or 80 miles. To be baptized of him. Why should Jesus, the sinless one, come to John and be baptized The answer is given in ver. 15, to

fulfil all righteousness. But John forbade him, tried to hinder him, was in the act of hindering him. Saying, I have need to be baptized of thee, and comest thou to me? That is, I have far greater need of baptism than thou. I need to be purified. But thou? I see nothing of the nature of impurity in thee. It is implied in the Baptist's words that he had some definite knowledge of the character of Jesus. They were kinsmen, and John could not have been brought up in ignorance of the circumstances of Jesus birth. He must also have had some acquaintance with the pure and sinless life of Jesus at Nazareth. It was on this occasion that the divinely given sign appeared, by which John, after the baptism, knew with bracing many decided novelties in certainty that Jesus was indeed the better grades of goods than we have Messiah (John 1:33). He probably needed the divine sign to

> had come to him. THE BAPTISM OF JESUS.—Ver. 15. But Jesus answering said unto him. Suffer (permit) it now. For thus it becometh us to fulfil all righteousness. To leave nothing undone which would be honoring to the seemly and significant ordinances of God. As John's baptism was not "of men," but "from heaven" it became Jesus to countenance and in all its forms by accepting a divine ordinance, even, perhaps, because it seemed to place him in fellowship with the sinners, with whom at the beginning, as at the close of his ministry, he thus identified himself. It was a public renunciation of sin and a public profession of religion. It is true that needed no repentance but he was numbered with the transgressors, him (Jesus) allowed him to be

his authority. as baptism was to be an ordinance crisy on a small scale, and allow of perpetual obligation in the new yourselves to be seen freely by those dispensation, we see in the baptism What Jesus here sanctions by his example, what he afterwards did

fession of religion. THE SPIRIT OF GOD DESCENDS ON Jesus.—Ver. 16. And Jesus, when he was baptized, went up straightway out of the water: And lo. heavens were opened. An apparent separation or division of the visible expanse, as if to afford passage to Hides and Leather bought and sold on the form and voice which are mentioned in the next clause. Unto him. To Jesus. He (Jesus) saw.

the vision was to Jesus alone; but the Baptist was also a witness, as we learn from John 1:32. This was practice!—Dr. Goulburn. Spirit of God descending like a dove. Temptation is the condition of The appearance and voice seem to human life, and to try to flee from have been manifested to our Lord it in one shape is often only to taste and is the prescription of one of ceived without measure (John 3:34). ignore, our discipline to encounter, the oldest and best female physicians At the same time, our Lord had a and our glory to overcome. It is stagnant pool, or from the deadly and nurses in the United States, and is human development from one degree no sin to be tempted, for Jesus, the gases of city sewers, malarial poisons for sale dy all druggests throughout of holiness to another, rising higher sinless One, was tempted in all are the same. Ayer's Ague Cure, the world. Price twenty-five cents a and higher at every stage of life, in things like as we are, yet without taken according to directions, is a

event marked the age of maturity; ness of his nature and mission as temptation of our own accord. The

the God-man and Saviour. The Baptism of the Holy Spirit, charmer until our hearts go out as a preparation for religious work. after the forbidden sweetness, and No one is fitted to teach or to work it is all up with us. The weakness for God till he has received the Holy is in our great terror at the noise of Spirit and its power. Our teaching the waves and the darkness of the till then is seed sown in the winter, sky, to gaze upon the danger till we is gunpowder without fire, sails with- are rapidly sinking into it and till out wind. We need the Holy it is almost too late to call out to Spirit to give us life; to open to us Him who rides upon the storm; the Word of God according to the | "Lord, save us; we perish!" (Matt. promise, that he would testify of viii, 25.) Yet if our enemies are show them unto us, to be our guide; tower: the righteous runneth into

the fruits of the Spirit.

our spirits, if we yield ourselves up supplying their needs, and comfortto his guidance. God's providence, ing their hearts. - Dr. A. W. Thorand a natural or acquired fitness, old.

are also voices. PRACTICAL HINTS.—Let Christ be our example in baptism, and in all

his commandments. tion of all unrighteousness, and of complete consecration to God, so should we. A religion that is not worth professing is not worth pus-

sessing. Every Christian should seek to fulfil all righteousness. Every defect lessens his power for good. Let us open our hearts to receive

the Holy Spirit whom the Father has promised to send on his people. God pleased thus to reveal his Son: in him we should trust. God fixed in him his delight: so should we. In him God was well pleased: receive it, and John to administer only when we are in him is God well possible. In half a minute's time I it. It was meet that he should fill pleased with us. God publicly up the full measure of righteousness attested him: we should be ready he's safe," upon which I put my to confess him.

True To God.

sin, however popular it may be, rope could be thrown so as to reach have any sanction or countenance | him. from you, even by a smile. The Christ himself knew no sin and manly confession of Christ, when or think there is nothing for you to his cause is unpopular, is made by do, even in dark and weary days. himself the condition of his confessand carried our transgressions. In ing us before men. If people find your light; let it "so shine" "that taking upon him human nature, he out that we are earnestly religious, men may see," and in the bright took all its humiliation and all its as they soon will if the light is resurrection morning what joy to duties. Then he (John) suffered shining, let us make them heartily hear the "Well done!" and to welcome to the intelligence. And know that you have, unawares, baptized. Jesus was really the then, again, in order that the lights "saved some soul from death!" active person, since the rite was may shine without obstruction, we administered at his command and by must be simple and study simplicity. This is by no means so easy as it at Public profession and obedience, first sight appears; for in this highas a preparation for all workers for ly artificial and pretentious age all God. Christ, being thus closely society is overlaid with numerous connected and identified with his affectations. Detest affectation as people, was their exemplar. And the contrary of truth and as hypoaround you in your true colors. of Jesus an example to his followers. There is an affectation of indifference to all things and a lack of sensibility which is becoming very prethrough his disciples (John 4:2), he valent in this age, which is the at last confirms with the complete sworn foe to simplicity of character. formula in his last commission The persons who labor under this (Matt. 28:19). The true follower moral disorder pretend to have lost of Christ must follow him in this their freshness of interest in every public renunciation of sin and pro- thing; for them, as they would have it believed, there is no surprise and no enthusiasm. As Christians, we must eschew untruth in every form;

we must labor to seem just what we are, neither better nor worse. To be true to God and to the thought prayer. Even to Jesus the best of his presence all day long, and to gifts came through prayer. The let self occupy as little as possible his approval, and comparatively little for the impression we are making upon others; to feed the inward light with oil, and then freely to let it shine—this is the great We should infer from the text that secret of edification. May he inand enable us to illustrate it in our

Temptation.

WINSLOW'S SOOTHING SYRUP," and proportion to its capacities (comp. sin. It is no weakness to feel the warranted specific for malarial disjun161y. Luke 2:40, 52; Heb. 5:8). This temptation grievous, for Jesus again orders.

"suffered, being tempted" (Heb. ii, the attainment of the full conscious- 18). The mistake is to run into sin is in listening to the voice of the Jesus, and guide us into all truth, here, our Saviour is here as well. and take of the things of Jesus and | "The name of the Lord is a strong to purify us from sin; to aid us in it, and is safe" (Prov. xviii. 10). teaching (Acts 1:8); to fill us with If the assaults of the enemy all but exhaust us, and, like Christian with THE VOICE FROM HEAVEN .- Ver. Apollyon, our sword flies out of our 17. And lo, a voice from heaven. hand when we want it most, and the The first of the three heavenly voices | battle is all but decided against us, to be heard during our Lord's min- at the last moment the way to istry; viz., at his baptism; his trans- escape shall appear, that we may be figuration; in the courts of the able to bear it; for "when the temple during Holy Week. My enemy shall come in like a flood, the beloved Son. These solemn words | Spirit of the Lord shall lift up a are a divine declaration that our standard against him " (Isa. lix. 19). Lord Jesus Christ is the promised | The table in the wilderness is spread Redeemer. In whom I am well by the Lord's own hand. He who pleased. "I delight" comes the provided a morning meal by the nearest, perhaps, to that ineffable Lake of Galilee for His seven complacency which is manifestly in- disciples, wearied by their night's The Approval of God, as a pre- on their way to the Passover because paration. No one can be a happy He pitied them as sheep having no and successful worker, unless he has shepherd, will be to His own temptsuch a voice in some way speaking ed and wearied servants what the to his soul, and approving his work. good Samaritan was to the wounded

Let your Light so Shine.

During a voyage to India, I sat ing thoroughly unwell, as the sea was rising fast and I was a poor sailor. Suddenly the cry of "man overboard!" made me spring to my

I heard a tramping overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man. "What can I do ?" I asked my- 700 Bus. FEEDING OATS self, and instantly unhooked my

lamp. I held it near the top of my cabin, and close to my bull's eye window, that its light might shine on the sea, and as near the ship as heard the joyful cry, "It's all right,

lamp in its place. The next day, however, I was told that my little lamp was the sole means of saving the man's life; Never lower your principles to it was the only timely light which the world's standard. Never let shone upon him, that the knotted

Christian workers, never despond

"Looking unto Jesus,' lift up

Beginning With Prayer. One of the anecdotes current concerning the childhood of the Queen was to the effect that her possible ascent to the throne was kept from her knowledge until she had passed her twelfth birthday. It was then, the subject was needless, and a genealogical table was placed on a book of history which she was studying. When the princess saw it, she said, "I never saw that before." Her teacher replied, 'It was not thought necessary you should.' "I see I am nearer the throne than I thought," she answered. "So it is, madame," was the reply. After a few moments' thought the child said, "I hope I will be good," and referring to the reason which she now saw for the special care which had been taken of her education, she repeated the words, "I will be good." On the death of William III., the first words spoken by the Queen to the Archbishop of Canterbury were, "I beg your Grace to pray for me, and all knelt down together; and so, with prayer to God, did Queen Victoria begin her reign.

FACTS WORTH KNOWING. - This is the season of the year when the blood BRUSSELLS CARPETS, needs to be cleansed and purified.

TAPESTRY CARPETS, to accomplish this is Gates' Life of Man WOOL CARPETS, Bitters and Invigorating Syrup, they UNION CARPETS, extract the water and purify the blood, HEMP CARPETS regulate the bowels, increase the appe- TWINE MATTINGS, novate the whole system. A dozen COCOA MATTING, tite, excite the liver to action and rebottles only cost five dollars and fifty FLOOR OIL CLOTHS, cents, if every person should use this quantity each spring we are sure that

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TO be sold by Public Auction on SATUR DAY, the sixteenth day of July next, between the hours of Twelve o'clock noon and five o'clock in the afternoon, in front of the County Court House in the City of Fredericton, in the County of York, all the right, title, interest, property, possession, claim and demand either at Law or in At lowest prices, Wholesale and had on the Fifteenth day of February, A. D. 1887 of in to or out of the following described premises, to wit; All that cer-Upon application will be pleased to tain lot, piece or parcel of land situate, lying and being in the Parish of Stanley, County of York and Province of New Brunswick, and bounded as follows:-Running by the magnet along the Cross Creek road south fifty-four degrees and fifteen minutes west one chain and sixty-two and one-half links to a post; thence north fortytwo degrees and fifteen minutes west six chains and twenty-five links to a post, thence north fifty-four degrees and fifteen minutes east one chain and sixty-two and one half links to a post, thence south forty two degrees and fifteen minutes east six As Jesus made a public renuncia- one dark evening in my cabin, feelon Cross Creek road, located to one Ed ward Speer, and containing one acre, together with all the buildings and improvements, privileges and appurtenances to the same belonging or appertaining, the same having been seized under and by virtue of several executions issued out of the County Court of the County of York, at the suit of William T. McLeod against the said Henry

A. A. STERLING, Sheriff. March 28th 1887.

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