

PETER RESTORED.

DR. JOHN HALL'S NOTES ON THE SUNDAY SCHOOL LESSON.

Lesson VII of the International Series for Sunday, Nov. 14—Golden Text, "He Saith Unto Him, Feed My Lambs." John xxi, 15—Lesson Text, John xxi, 4-19

The pupils are to be reminded of the facts going before this lesson on two lines: (1) Christ's resurrection and appearance twice to the whole company of the disciples (v. xiv). It may be said: How did they fail to recognize him at once? The answer is twofold. In the resurrection "we shall be changed," though the same individuals. Jesus was the type of our resurrection. And secondly, Jesus was able to make himself known, or to remain unknown, as to the disciples on the way to Emmaus, as he pleased. For his own reasons he sometimes hid them to find him out by what he said and did. In a sense it is so still with disciples. Jesus is providing for, or teaching, or even chastening them, and they do not at first recognize him.

The previous career and character of Peter need to be recalled. Probably the oldest of the little company, he was the most prompt and forward. He was notably a man of impulses, not waiting to raise and settle questions of principle, but acting on the "spur of the moment." This led him, as it will lead any one, into mistakes. He had professed unflinching attachment to Christ (Matt. xxvi, 35), and then denied him thrice. That very morning he was truly confident as he had been inexcusably self-confident, and he did not have many a time recalled his sin and shame, and desired an opportunity to confess to Christ and get his forgiveness. But he was not alone with him. How the message, "tell my disciples and Peter," must have melted his heart! These facts we must remember if we would secure a connected view of the truth set out in our present lesson. A group of disciples had been fishing all night on the lake in vain. Doubtful of what was to come and desiring to secure bread, Peter had gone back to his calling.

Showing came; they were nearing the shore. A man stood there, but the disciples did not recognize him. This was doubtless part of his plan. (See Luke xxiv, 16.) Yet his language must have roused their attention as he says, "Children," etc. Are there any Christians here pressed for means to live? How many do suffer thus? Jesus is not unmindful of them. Many would make better way if they listened for his voice and cast the net at his bidding. "No," they have caught nothing.

V. 6 It is said that fish can be seen in numbers in the lake at times. His words then, "Cast the net," etc., would not seem so strange to them. They did so, and their net was so filled with fish as to make it too heavy to be lifted into the boat; it was drawn ashore (v. 11).

Specially devoted to Jesus and quick with the instinct of affection, John v, 7, whispers to Peter—one can fancy with mingled awe and joy—"It is the Lord." Ah! here is an opportunity to show that he is no longer recumbent, that the Lord is dear to him beyond expression. When he hears this he studies his master's countenance as he probably in partial clothing, as men prepared for such work, and flings himself into the water. It was an impulse again, but on the good side—far better than the blow with the sword at the man's ear (John xviii, 10). He meant to welcome Jesus, to show his joy and love.

V. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

V. 11, Simon Peter on the land already obeys, "went up and drew the net to land." The contents are described, and it is noted that such was the "take," the net bore the strain and was not broken. The number is mentioned, probably to explain the wonder of the net not breaking.

V. 12, The sympathy of Jesus with the disciples and his treatment of them as brethren are now seen. He says, "Come and break your fast" (Revision). They all had the firm conviction that it was their Master. He spoke with authority, mingled no doubt with gentleness; yet none had courage to call for a direct answer. Then he

V. 13, comes and gives them—helps them to bread—they had none of this—and fish likewise. Of his identity they had no doubt. This is the evangelist says

V. 14, "the third time that Jesus showed himself to his disciples." (Appearances to individuals are omitted in the count.) See the other two cases—one where Thomas was

absent, the other eight days after, when he was present (last lesson). Up till now Jesus has treated them all alike in the interview. Now he deals with Peter just as we saw him deal with Thomas. He forgets nothing that is to be remembered for his people's good. He perfectly adapts the lessons to the nature of the learner. So after they had broken their fast, Jesus

V. 15, puts a question to Peter, which must have brought up many a sad thought. But it is often for our good to have our past errors and sins recalled. "Simon, son of Jonas, lovest thou me more than these?" He had conveyed as much as this when he said, "Though all men forsake thee, yet will not I." Then he was self-confident, impulsive and self-conscious. Now he is not so. He is patient. He remembers his folly and does not repeat it. He can truly say that he does love his Master, but he makes no comparison between himself and them. "Thou knowest that I love thee." Then the Master gives the command, "Feed my lambs." Thou didst wander from the fold; thou hast been brought back. Remember the lesson and labor for the strayed and wandering. Read his epistles and you will see that he did not forget this direction.

V. 16, Again the Master puts the question, but dropping any reference to the objectionable element of comparison; again he gets an affirmative reply, but Peter using again a different word for "love" from Christ's. The direction is now given, "Feed my sheep." How he remembered this you may see by studying Peter v, 2, 4. This figure Peter could well understand. He remembered the discourse of John x, in which Jesus said, "the good shepherd giveth his life for the sheep." Perhaps our Lord spoke to the heart of Peter thus: "You are to be an under shepherd; you may after all have it laid on you to be like me and lay down your life. That may come to you in stern necessity which in a moment of impulse you volunteered." This view is rather favored by vs. 18, 19, and falls in with the idea that our

Lord was not giving any special power to Peter as to the future, but teaching him in view of the guilty past.

V. 17, that the sin of Peter in denying showed the form of this dealing with him is clear from this. "Peter was grieved * * * three times," and he made his reply emphatic and full of feeling. "Lord, thou knowest all things" (the way our Lord was teaching him now showed that; "thou knowest that I love thee." The commission is repeated, "Feed my sheep." He is supposed to them; warn them; love them. Peter was so. No one gives more faithful cautions against temptations.

Vs. 18, 19 are entirely in the line of the view given. They make a gentle, kindly intimation of that martyrdom which Peter volunteered voluntarily, but which the Master sent later. In the right time, and one can fancy Peter saying, "After all I am glad I shall have to die for one so noble and so forgiving."

The teacher will show how fit this lesson was at this point. The apostles were to be fishers of men. But of themselves they could catch none. Under Christ's orders the net will be full, and it will not be broken. In the supper of the Lamb the joint fruit of Christ's and his fellow laborers' toils will be gathered together. To Peter the lesson was specially fit, in view of the past. Self-confidence was his snare. Christ twice uses a word for "loves" stronger than Peter's own word, "Do you really love me as a friend, or is it only talk, as before?" So Peter appeals to our Lord's omniscience. Then the fact comes that in loving and following Christ, Peter shall have Christ's experience and really carry out all that he had counted on, then from his own over-confidence and pride, but at last under the impulse of genuine consecration to Jesus, his Lord. The words do not give Peter special and peculiar powers for the future, but are meant to recall and save him from special temptations into which he had fallen already.—Sunday School World.

A Razor Getting "Tired." "Yes, I knew it," exclaimed the veteran barber, "I knew this razor was getting tired."

"So'm I," said the reporter, with some asperity. "I feel as if you'd been running a lawn mower over my face." "That's what I said," replied the barber. "This razor is tired." "What are you talking about?"

"O, razors often get that way. I have used this one for three years, and a better piece of steel was never honed. During that time it has been 'tired' just four times. What do I mean by 'tired'? Well, to all appearances this razor is as sharp as need be, but it won't work. No matter how much I hone it there still is no improvement, and the only thing to do is to give it a rest. First, I clean it with more than ordinary care. Then I open it and put it away in a drawer with a good lube. I lock the drawer and leave it for five days. At the end of that time I open the drawer and take out the razor. It will be as sharp as any blade you ever saw."—Chicago News.

A Heide of the Tyrol. The village of Lalis, in the Tyrol, has for generations observed the rule that its maidens must not take husbands outside their own village. Late in the afternoon of the 10th of the month, a young girl of the village, named the most beautiful girl of the whole district, accepted the proposal of a suitor from a distant place. The youths of Lalis resented this as a personal injury. Six of them seized her, tied her on a manure-cart, and led her through the village, the other youths and boys jeering and singing derisive chants. At length her father rescued her, and took proceedings against her assailants, who were sentenced to terms of imprisonment ranging from four weeks to two months.—Chicago Letter.

Mexico City's American Hospital. The American citizens that live in the City of Mexico have issued another appeal for the American hospital, to be erected in that city. A very desirable site has been secured, on which it is proposed to erect four small pavilions with an administrative building in the center. One of these pavilions is fast approaching completion and it is hoped that funds are available to erect the central building soon. The whole plan calls for about \$50,000, of which about \$20,000 has been subscribed. It is hoped that many Americans will aid this most worthy object.—New York Tribune.

Fresh Australian Butter. The enterprising colony of Victoria, encouraged by the satisfactory results flowing from the trade in fresh meats is bent on tempting the English markets with fresh Australian butter. It is argued that the system of refrigeration by which meat is kept fresh during the long voyage to England will serve equally as well in the case of butter, and it is pointed out that butter produced in the antipodes in summer would reach the English markets in time to command a ready sale during midwinter.—Chicago Times.

Emblem of Good Luck. The latest emblem of good luck in Paris is the African grigri, copied from the "fetich" brought over by the black Prince Karamoko, who has lately been one of the lions of the French capital. The grigri is a tiny insect of very ancient days, imprisoned in amber, and imitations are mounted in different articles of jewelry for the Parisian belles to wear as charms.—Frank Leslie's.

Lake Superior's North Shore. The north shore of Lake Superior has never been surveyed; consequently there are no charts to aid navigators, no buoys to indicate dangerous rocks and shoals; and but four lighthouses along the entire coast, some 500 miles in length.—Chicago Herald.

Thread from Milk-Weed. American ingenuity and ingenuity united have produced threads from the blossom of the common milk-weed which has the consistency and tenacity of imported flax or linen thread and is produced at a much less cost. The fibre is long, easily carded, and may be readily adapted to spinning upon an ordinary flax spinner. It has the smoothness and luster of silk, rendering it valuable for sewing machine use. The weed is common throughout this country, but grows profusely in the south. The material costs nothing for cultivation, and the gathering is as cheaply done as that of cotton.—Dry Goods Chronicle.

The Earthquakes of Lima. In Lima there is a constant shaking of the ground. The houses are uniformly three stories in height. The first story is of brick or stone, the walls being fully three feet thick. The upper two are made of bamboo lashed together. It takes a pretty severe earthquake to destroy one of these buildings. The peculiar thing about a shake is that the first time you get one you are apt to take it coolly. The next time you are afraid, and ever after that you are demoralized. Earthquakes are something that no man can become accustomed to.—Chicago Herald.

A THOUGHT.

When the great trembling world was late convulsed,
And thro' each stricken breast, a spasm of dread
Passed for the quick, I thought upon the dead—
The newly-coffined dead—with arms still-pulsed
Crossed over the breast, and wondered if perchance
Some poor flesh-prison'd soul, thrilled from its trance,
Hear'd not the rumbling in earth's laboring womb,
And thought 'twas Gabriel summoning him to doom.

—Orelia Key Bell.

THE PAY OF LAWMAKERS.

What They Receive in the Principle Countries of the World.

In Belgium each member of the chamber of representatives receives 200 florins, or 16 pounds 15 shillings per month; or for the session of eight months 134 pounds sterling.

In Denmark the members of the landsting and the folketing are paid the same salary, 15 shillings per day. The average number of working days in a session is 115; the total amount for the same is 113 pounds 15 shillings.

In Portugal peers and deputies receive an annual stipend of 67 pounds.

In France senators and deputies each get 19,000 francs, or 350 pounds per year; the colonial representatives getting, in addition, their traveling expenses.

In Sweden the members of the diet receive 1,200 rik-dollars, equal to 66 pounds 14 shillings, for a session of four months, and their traveling expenses. Here members of both chambers are fined 10 rik-dollars, or 11 shillings, a day if they do not attend.

In Switzerland members of the national council receive 10 shillings per day, which is paid out of the federal treasury. Members of the state council are paid by the cantons, and their salaries range from 6 to 10 shillings per day.

In the United States representatives and delegates each receive 1,000 pounds per year and their traveling expenses at the rate of 10 pence per mile.

In Norway the members of the storting receive 13 shillings 4 pence a day while it is sitting, which is usually about twelve weeks.

In Italy neither senators nor deputies are paid, but they get free passes over all the railways in the kingdom and some other concessions as to taxes and patronage, a most objectionable mode of payment, and long since condemned in this and other countries where similar privileges used to be conceded to legislators.

In Spain the members are not paid. In Greece senators get 20 pounds per month and members of the representative chamber 10 pounds per month.

In all the local legislatures in Germany the members, with one or two exceptions, are paid, the salaries averaging in Prussia 20 shillings per day and in Austria 20 shillings a day.

The members of parliament in Great Britain, as is well known, receive no pay and have no direct patronage. Were the members of the house of lords paid at the same rate as American congressmen and senators, their salaries would amount to about 518,900 pounds, and the members of the house of commons would absorb about 670,000 pounds.—Chicago Tribune.

Novel Customs in Mexico. El Cronista de Morelos, a paper published in Mexico, avers that it is customary among the Indians of the Jomacatepec district of that country to exchange wives. Occasionally these trades are permanent, but more often they are for a stipulated length of time, at the expiration of which each woman returns to her former husband, and the event is celebrated in each family by a feast, at which the pulque flows freely. Where the wives can not be traded even, a dog, cat or pig is added on one side to make the barter fair. In the district of Tenango, at Tescaliacac, the still more novel custom exists of selling or trading off mothers-in-law. A very fair article of mother-in-law can be bought for a lamb or sucking-pig.—Boston Budget.

Piano Improvisation. The latest invention enables any one who improvises on a piano to preserve a perfect record of his ideas as they flow. Every one is transferred to paper by the valuable accompaniment to an ordinary piano, and it now remains to be seen whether there is much originality in the usual improvisation, and whether it is not largely composed of reminiscences which scarcely bear elaboration or development.—Chicago Times.

A New Zealand Fungus. A curious export of New Zealand is a peculiar fungus which grows on the trees in some sections, and which is sold only in China, where the demand is rapidly increasing. Its uses do not seem to be well understood, but English officials have reported that it is employed as a blood-purifying medicine, as food in soups, and as a dye.—Boston Budget.

The Hatelness of Jelly. The other day The Boston Ledger had a leader entitled "The Mystery of Jelly," in which it said: "The human heart is deceitful and desperately wicked but if it ever found adequate excuse for its perversity it surely was in the maddening vagaries and intolerable hatelness of the jelly that will not jell.—Exchange.

Now, What's the Time. Wife—Dear, the dining-room clock must be fast.
Husband—Impossible, love; I set it by my watch.
Wife—And what did you regulate your watch by?
Husband—Well, really, I think by the clock.—New York Graphic.

After a Hearty Meal. A New York physician says "it is dangerous to go into the water after a hearty meal." And we presume if he did go in after one he wouldn't find it.—Shoe and Leather Reporter.

DREAMS OF THE BLIND.

At What Age May a Child Lose All Memory of the Visible World?

Among the papers read before the biographical section of the American Association for the Advancement of Science, was one on "The Dreams of the Blind," by Dr. Joseph Jastrow, of Philadelphia. The object of the paper was to determine the extreme age at which a child may become blind and yet lose all memory of the visible world, so that it no longer sees in its dreams.

"Almost all dreams of normal persons," the paper says, "are sight dreams, and a dream is often spoken of as a vision. The blind are deprived of this most important sense; but if they have not been born blind they may remember enough of what they have seen to enable them to imagine how things look, and when the imagination has free play in sleep to picture themselves as in full possession of all their senses. Physiologists would explain this by saying that during the years in which they saw a certain part of the brain has become educated to receive and interpret all these messages which the eye sends, and that when this part of the brain acts spontaneously in sleep the person dreams of seeing. Such a portion of the brain would be called the sight center.

"If, now, we find out the latest age at which blindness may set in and yet the person keep on dreaming of seeing, we will find out the time it takes for this sight center to develop, for of course it is not present in the new-born infant. For this purpose about 200 blind persons of both sexes were questioned at the institutions for the blind in Philadelphia and Baltimore, and it was found that those who became blind before their 5th year never dreamed of seeing; of those whose sight was lost between the 5th and 7th year some did and some did not see in their dreams; while all whose eyesight was destroyed after the 7th year had quite as vivid dream visions as seeing people. The 5th to the 7th year is thus shown to be the critical period. This period corresponds with the age which authorities assign as the limit at which a child becoming deaf will also become dumb, and also with the age of one's earliest continuous memory of one's self.

"It is quite interesting to note that blind persons dream quite as frequently as normal people, and that with those that do not see in their dreams hearing plays the principal part. When dreaming of home, for instance, they will hear their father's voice or their sister singing, and perhaps will feel the familiar objects in the room, and thus know they are at home. We, in such a case, would see it all."—Philadelphia Press.

A Telephonic Discovery. Every one who has used the telephone much, knows how troublesome "cross talk" is at times. Indeed, in lines not more than ten miles in extent, if there be parallel wires, a good, clear service is not to be thought of. In this regard, a curious discovery was recently made by one of the speakers at the recent convention. He says that when it is found impossible to work two parallel wires at the same time, if those using one of them will speak German or any other foreign tongue, while those in the other are speaking English, they will have no trouble in making themselves understood.—Scientific American.

Deaths in the Coal Mines. The death roll for 1885 by accidents in the Pennsylvania coal mines footed up 394. Of these 311 were killed in the anthracite district and 83 in the bituminous. Falls of roof and slate occasioned the greater number of fatal accidents, although explosions of fire damp were responsible for the loss of a good many lives. The non-fatal accidents numbered about three times the fatal ones, many of the victims being maimed and crippled for life.—Philadelphia Times.

A Common Sense Answer. There is a good deal of practical common sense in the answer of the old cook in New Orleans when her young mistress told her of Wiggins' coming earthquake. "Go 'long, chile," she said, "go 'long wid yer nonsense! God-a-mity don't go and tell anybody what He's gwine ter do; He jes' go 'long and do it."—New York Sun.

The Reason Why. "My dear children," said the deacon, addressing the scholars, "can you tell me why you come to Sunday-school?" "Cause our pas would wallup us if we didn't," promptly responded a small scholar.—Life.

What We May Expect. Scene in hotel twenty-five years hence. Guest to porter—Can you tell me what time it is?
Porter—Yes, sir. It's half-past 12. That'll cost you 50 cents, please.

The Largest Theatre in the World. The largest theatre in the world is the new opera house in Paris. It covers nearly three acres of ground; its cubic mass is 4,287,000 feet; it cost about 100,000,000 francs.

The Type-Writer. The typewriter now in such common use, dates back to 1714, when Henry Mill got a patent for it in England, but it was not really made practicable until 1867.

Unlike what is generally supposed, Paul Revere was a man of 40 when he took his famous ride.

In Northern Asia now they are making whisky of reindeer milk, which is rich in alcohol.

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