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THE TEACHER.

BIBLE LESSONS FOR 1873.

INTERNATIONAL SERIES.

SUNDAY, November 9th.

Hosanna to the Son of David.—Matt. xxi. 8-16.

GOLDEN TEXT.—“Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.” Matt. xxi. 9.

COMMIT TO MEMORY: Verses 8-11.

SUMMARY.—Zion's King comes to Zion as King, and the Temple's Lord rules in the Temple as Lord.

ANALYSIS.—I. The entrance in Jerusalem. vs. 8-11. II. The cleansing of the temple. vs. 12-14. III. The children in the temple. vs. 15, 16.

EXPOSITION.—Connection.—Last Sabbath we found Jesus in Peraa, a region lying to the east of the Jordan. It was while here that he received news of the dangerous illness of Lazarus. John xi. 4. This was only a little while before the crucifixion. From this place he crossed the Jordan, and went up across the desert between Jerusalem and the Jordan westward to Bethany. The resurrection of Lazarus stirred up his enemies, and made it necessary for him to conceal himself for a while in “a city called Ephraim,” “near to the wilderness.” John xi. 54. Then just one week before the crucifixion, “six days before the passover” (John xii. 1), he appeared again openly at Bethany, which was very near Jerusalem. A multitude of Jews and proselytes, from all quarters, were already assembled in Jerusalem; and the news of his re-appearance at Bethany soon spread, and brought many out to see him and Lazarus. John xii. 9. These were composed largely of his disciples. The next day his entrance into Jerusalem was made. John xii. 12.

Verse 8.—The Saviour was already mounted on the young ass, which was accompanied by its mother, probably to make the colt manageable. Mark and Luke say that “no man had ever sat” on this colt. “Animals which had never borne the yoke, or been employed for ordinary purposes, were (by a custom common to all the ancients, whether Jews or Gentiles) employed for sacred purposes.” Deut. xxi. 3; 1 Sam. vi. 7.—Bloomfield. The ass was chosen as a symbol of the peaceful reign of Christ. A very great multitude. The occasion of whose presence has been explained above. Spread their garments in the way. These garments were the loose outer garments, or coats, used also as covering for the poor by night. Some of the disciples nearest the Lord had already taken off theirs, and put them on the beast which he rode. Mark xi. 7. This was an act of enthusiastic devotion, done to honor the Saviour as justly King. Even their garments were not too good to form a carpet for the feet of the animal which he rode. Cut down branches from the trees. From the palm trees, as John tells us (xii. 13), for palm branches were regarded as symbols of prosperity, of victory; and hence their fitness for this use.

Verse 9.—The multitudes that went before, and that followed. Jesus was thus in the centre of the procession, moving down westward in full view of the glorious golden city. Hosanna to the Son of David. From Psalm cxviii. 25. Hosanna is a word made up of two Hebrew words, which together mean, “Help now!” or, “We pray thee, help.” It seems to have become a common “Messianic prediction of good wish.” The Son of David was a prophetic title of Christ, indicating his nature, descent, and also that he was “the Son;” that One who was “the Seed of the woman;” the hope of Israel, and, in particular, the Heir of the throne. Here it is used in its royal sense. Blessed is he that cometh in the name of the Lord. From Psalm cxviii. 26. Used as a festal greeting of pilgrim to pilgrim, as they went up together to the Holy City for holy worship; but having its full meaning as applied to Christ, who came truly in the name, in the power and spirit, and authority of Jehovah; came as Jehovah. Hosanna in the highest. “In the highest” places, or, as we say, “on high,” in heaven; a call to the heavens, and to the inhabitants of heaven, to rejoice with the earth, because the King of heaven and of earth, the King from heaven upon the earth, now rides in triumph, yet with the triumph of peace. See Mark xi. 10. Matthew does not tell us what was in the heart of Jesus, or what words were on his

lips, as he was advancing amid this vast procession of enthusiastic and applauding worshippers, but Luke presents him to us as moved with a tender but mighty sorrow which, as they neared the city, broke forth in weeping, and in that lament whose every word staggers under its burden of divine compassion. Luke xi. 41-44.

Verse 10.—All the city was moved. Never before, had there been such an entrance as this, where all along up and down the far reaching line there was such an enthusiastic demonstration of devotion, and that, too, directed not to the grand old city, or its Temple, or to the unseen God of the Temple, but to One within the procession, mounted and riding as King, and receiving all this divine homage as though it were of right his. This city was the more moved because there was abroad a dubious questioning expectancy as to this very Christ, and that in the minds of both hostile and friendly parties. The question, Who is this? we may regard as passing from lip to lip, asked by many in ignorance of Christ, but by many in some knowledge of him.

Verse 11.—And the multitude; i. e., the multitude in the procession. Said. Doubtless as with one voice, shouting out in concert and in triumph the answer, as the question came to them. This is Jesus the prophet of Nazareth of Galilee. Giving thus the name and description by which he was most commonly known. They do not say, “The Messiah,” or “the Son of God,” for as yet he was not generally recognized as such. The apostles, but not the mass of the disciples, had confessed him to be the proper bearer of those titles. This public entrance of Christ into Jerusalem comes in immediate connection with his passion; i. e., his suffering and death, and in striking contrast with it.

Verse 12.—Jesus went into the temple of God. He entered the Temple immediately on his entrance into the city, but it seems from Mark xi. 11 that on his first entrance he only “looked round about upon all things.” He then privately returned to Bethany for the night, and came back the next morning. Mark xi. 12. Then he went in, as recorded here in Matthew, where the account is less full and minute, though not less accurate than in Mark. The Temple was the place where the holy God and sinful man met, and were reconciled. It was the type of Christ's body, or person, for in him the world is reconciled to God. Bought and sold. The animals and other things needful for service and sacrifice. This was avowedly for the convenience of worshippers. The tables of the money changers. The common money which was held to be profane and unfit for the Lord's treasury was exchanged for the sacred coin, “the double drachmas.” Of animals only “doves” are mentioned, perhaps because these would be sold in largest number, the offering presented by the poorer masses. Lev. xii. 8.

Verse 13.—It is written. In Isaiah lvi. 7. Here, as everywhere, the fact that anything was “written” in the Old Testament, was by Christ and his apostles regarded and treated as final proof of its truth. Den of thieves. Or of “robbers;” quoted freely from Jer. vii. 11. The two quotations joined together into one, because of their mutual relation. It will be seen from John ii. 12-17, that Christ had done the same thing at the beginning of his ministry.

Verse 14.—And the blind and the lame came, etc. This healing was an act of mercy, and a symbol of the higher spiritual work of God in saving souls.

Verse 15.—Wonderful things. The miracles of healing mentioned in verse 14. The children. The friends, disciples of Christ, among whom it would seem were many young persons.

Verse 16.—Hearest thou, etc. They seemed to think that Christ, too, must agree with them in regarding this cry as a desecration of the place. Out of the mouth of babes, etc. See Psalm viii.

QUESTIONS.—Where did our last lesson find and leave Jesus? Chap. xix. 1. What can you tell of Christ's movements between that lesson and this? John xi. 6, 11, 17, 18, 54; xii. 1. On what did Christ ride into Jerusalem? vs. 5, 7. Why on this animal? Why was its mother taken along?

Vs. 8, 9. How came there to be such multitudes with Jesus? John xii. 9. What did they do with their outer garments? With palm branches? Why? What cry did they raise? Its meaning? Psalm cxviii. 25. What were the Saviour's feelings? Luke xix. 41-44.

Vs. 10, 11. Meaning of the phrase “all the city was moved”? Why thus moved? Were there at this time crowds of strangers in Jerusalem? John xii. 12. What inquiry was raised? What answer given?

Vs. 12, 13. What was the temple? What did Jesus do in it? Was this on the night of his public entrance? Mark xi. 11, 12, 27. How came these kinds of business to be carried on there? What led those bad men to obey Christ's command? What lessons for us?

Vs. 14. What did Christ next do? Was this work suitable for the place?

Vs. 15, 16. What is meant by “wonderful things”? What by “the children”? Why were the Scribes and Pharisees angry? From what Psalm did Christ quote his answer?

Abridged from the Baptist Teacher. Scripture Catechism, 151.

SUNDAY, November 16th.—The Lord's Supper.—Matt. xxvi. 26-30.

Youths' Department.

ROY HAMMOND'S TUNING.

I want to tell you how I hurt my foot. You see my grandpa is what they call a big farmer and keeps ever so many cows, and most all of 'em has got a call, and some have got two. Grandpa keeps them in a big pen behind the west barn, and Joe and I thought it was the very tallest kind of fun to get on their backs and ride them. We used to do it a good many times each day, and after a little they begun to grow poor, and grandpa couldn't think what ailed them, until one day he caught us at it, and told us in a louder voice than Lever thought he had, if ever we did it again he would tune us. Now we didn't really know that he meant by that, but 'sposed it was something like tuning a fiddle. But anyway we didn't think it was anything very bad, and we did want to ride those calves dreadfully. Did you ever ride a calf when you was a little chap? I'll bet, if you ever did, you'd have done it once more, even if you knew you'd get two tunings. Well, the next morning grandpa set off to the mill with a big grist. He asked us to go with him, but we didn't want to, (O, how I wish we had!) for we knew he'd be gone a great while, and just as soon as he was out of the yard, we went straight to the calf-pen, pulled off our jackets, for it was pretty warm work riding calves, and each of us got on one and the day began. We hadn't been round the pen more than half a dozen times when who should we see standing by the gate but grandpa! And he didn't look one bit pleasant, either. I was so scared I let go my calf's tail (for I sat with my back to its head so I could get a good grip on its tail to keep me on), and off I tumbled, and somehow the calf came top of me, and hurt my ankle dreadfully. By the time I got straightened out and could look about me, I saw Joe was getting his tuning. Grandpa had just had the barn newly stangled, and they were lying all about. Grandpa was holding poor Joe over his knee and using one of those shingles which lay there so handy. Oh, my! how Joe did holler! By the time Joe was finished off, my ankle was aching terribly, and it did seem as if I couldn't bear anything more just then. I'm ashamed to tell of it, but I was howling most as loud as Joe, and began to beg grandpa not to tune me till the next day—and he didn't. He took me up just as carefully as he could and carried me to the house, but I could see his mouth twitching, and he kept biting his lips all the way. I suppose he felt bad to think what naughty boys we were, and I'm sure we've both been sorry and promised never to do it again. I had to lie on the lounge a good many days, and I'm so lame now I can't go without a crutch. I haven't got my tuning yet, but I know I shall, for Grandpa never breaks big word. He's just like me about that. I do wish it was over with though, for it keeps me awake nights, thinking of it. I know it's pretty hard to bear, for Joe was so sore for a week he didn't want to ride a calf he said.—Christian Union.

DANIEL DREW'S ORTHOGRAPHY.

A good story is told by a friend of Daniel Drew, which the news of his illness calls up. Remaining one evening late in the office, and having occasion to use the safe, he permitted the cashier to go home, remarking that he would close the safe and fix the combination on the word “door.” But when the cashier undertook to open the safe in the morning he found the lock refused to yield to the magic “door.” He tried and tried again, but without success. Finally, happening to remember that Daniel's early education had been neglected, he attributed his ill luck to poor orthography. He therefore tried the lock upon “dore.” Still no success, and then upon

“doar,” with no better fortune. Finally, disgusted, he proceeded to the St. Nicholas, routed “Dan!” out of his choicest morning nap, and as he stuck his nightcap out of the door this colloquy ensued: “Mr. Drew, I can't open the safe on ‘door.’ You must have concluded to change the word.” “Change the word! Nothin' o' the kind, I shut it on door.” “Are you sure, sir?” “Sure, sir, you tarnal ape; of course I'm sure! Go back to your work, and don't come foolin' roun' here this time o' the mornin'.” “Well, perhaps, Mr. Drew, I don't spell the word right. How did you spell it?” “Spell it! Any fool can spell door. D-o-a-r-e, doare, of course, sir. If you can't spell door, sir, you're no cashier for me. Pack up your duds and go out of the ‘door.’” And shutting the “door” in the cashier's face, Daniel returned to his bed in a passion, and the clerk to his place. Armed with the open sesame of “doare,” however, the safe flew open without further trouble, and when Daniel arrived, mollified by a good breakfast and his morning prayer, he advised his cashier that he might keep his place provided he would improve his time and “go tu spellin' skool in the evenin'.”

A STRUGGLE WITH A DEVIL FISIL.

Mr. Charles B. Brainerd of Boston, in writing to the Scientific American about specimens of the devil fish, relates this incident: The strength which these creatures possess is almost beyond comprehension, as is evinced by what took place when my pet (?) was captured. He had seized hold of a sub-marine diver at work in the wreck of a sunken steamer off the coast of Florida. The man was a powerful Irishman, claimed to weigh 300 pounds. His size and build fully verified his statement, and, to use his own language, “the baste landed on top of my shoulders and pinned my arms tight. I felt my armor and myself being cracked into a jelly. It seems he was just about being brought to the surface else the monster would have killed him, for he was suffering so from the terrible embrace that he could move no part of himself. When dragged on to the raft from which he had descended, and finally released, he had fainted. The men on the raft seized the fish by one of its muzzling arms and tried to pull it off, but could not break the power of a single one of the suckers. The fish was only removed by being dealt a heavy blow across the sack containing the stomach. The sack stood stiffly up above the eyes while the eyes stood out like lobsters' eyes and gleamed like fire. The monster is, in all, one of the most frightful apparitions it could be the fate of man to meet. It fulfils in every particular the horrible features attributed to it in Victor Hugo's ‘Toilers of the Sea.’ Notwithstanding the severity with which the able Frenchman had been criticised ‘creating a nondescript with his weird imagination,’ the truth must be granted his ‘nondescript’ has an actual existence as is evinced by the specimens in Brighton and Hamburg as well as my own.

THE LOBSTER.

The Boston Globe says: Among the many prominent enterprises in this city there are few of which so little is known and which are more interesting than the lobster business. There are six firms engaged in this trade, with a combined capital of over \$200,000, requiring nineteen vessels and a large number of boats, giving employment to over 500 men. There are 3,000,000 lobsters boiled in this city each year, and one-half of this number are consumed in Boston and vicinity, and the balance find a ready market in New York, Buffalo, Chicago and other inland cities and towns. All lobsters suitable for boiling are caught from Cape Cod to Cape Sable, while those caught south of Cape Cod are of no value. With the present appliances—skill and knowledge of the habits of these ‘fish,’ only two-thirds the amount of former years are now caught, so the constant drains by packers east of Portland has fearfully reduced the supply. It is thought that unless government protects the growth of lobsters, in a very few years the scarcity will be so great that as an article of diet lobsters will be no more, as the price will be too high for consumption. The only protection which can be given to the growth of the lobster is that all small ones be left to mature on the grounds from which they are caught; also that the female lobster be protected during the spawning season. Each female lobster

carries from 2,000 to 4,000 eggs, which mature in from two to three years. All lobsters come to the shore to shed their shell about once a year, but this depends in great measure upon its growth, as it is discovered that the shell is not shed if the lobster is not growing. The growth of lobsters, with good feeding grounds, is about one pound a year, and the most desirable size is from two to three pounds. Lobsters weighing nearly thirty pounds have been brought into this market, but not for several years. The old notion that these palate-tempting fish should not be eaten during the months of May, June, July and August, the months which do not contain the letter ‘R’ in their names, is fast passing away, as there is a steady increase of consumption during these months.

Many plans have been tried in Maine and Massachusetts for the propagation and raising of lobsters, but in no case have the results been satisfactory. The nature of these animals require space and variety of food, with an even temperature and a large supply of water.

It is known that lobsters have travelled twenty miles in ten days. Their food consists of clams, muscles and periwinkles, and whenever lobsters have been confined, it has been discovered that they lose in weight. There will not be far from 8,000,000 cans of lobsters packed by Boston and Portland packing houses this season, all of which will find a ready market in all parts of the world. This great demand is what is threatening to deprive us of what nature has so bountifully supplied us, and, unless New Englanders awake to the importance of preserving the supply, this drain will prove detrimental to an important interest.

THE CHILDREN'S REBUKE.

One morning a gentleman and his wife were in such haste to reach a railway train, that they omitted family worship. The next time they sat down to read, the mother remarked that the first chapter of Ephesians was the place. “No, mamma,” said one of the little girls. “It is the second chapter we read the first chapter after you were gone.” The children were all under ten years of age, but they had conducted family worship in the absence of their parents. How many older boys and girls are ashamed to do their duty under such circumstances!

A strange spectacle was witnessed recently at the opening of a synagogue of Polish Jews in Spitalfields, London. After the dedication service, which was conducted in the primitive form still adhered to by the Israelites in Poland, the rabbi arrived to superintend the filling in of the first and last words in the sephar or scroll of the law. The scroll was taken from the ark with the forms and ceremonies always observed when handling the sacred parchment, and it was then announced that the privilege of filling in would be sold at auction for so much per letter. The beadle assumed the part of auctioneer, and the sale was regularly proceeded with. The words were then knocked down to the highest bidder at an average of \$1.25 a piece. The congregation in whose house of prayer this scene was enacted are quite humble people from Kalisch, West Poland, and the money accruing from the auction in the synagogue was doubtless an object to them. The Pall Mall Gazette, in an article on the event related, takes occasion to characterize it as being surely out of place, but admits that it was not a whit more out of place than the letting of pews to the highest bidder in the Church of the Rev. Henry Ward Beecher, which the Gazette finds “periodically described in the New York newspapers.”

Humility is doing God's will without asking questions. “To be in Christ,” is to have heaven on earth, but to be with Christ is to have heaven in heaven.

It is impossible to sail to the harbor of glory without going through the straits of repentance.

It was a noble saying of an old minister, “Lord, give me learning enough that I may preach plain enough.”

It costs a good deal to lead a religious life, but it costs much more to lead an irreligious one.

There are many infidels on the earth, but none in hell—the devils believe and tremble.

The Sabbath is the golden clasp which binds together the volume of the week.

Death has no almanac. Carve thy name on hearts, and not on marble.