

Sabbath School. BIBLE LESSONS. Adapted from Publisher's Selected Notes. SECOND QUARTER. Lesson VI. Aug. 5. Mark 1:1-11. THE BAPTISM OF JESUS.

GOLDEN TEXT. "Thou art My beloved Son, in whom I am well pleased."—Mark 1:11. THE SECOND DIVISION of the life of Christ, "preparations for His public ministry" (Lessons VI. and VII.) includes: (1) The ministry of John, (2) The baptism of Jesus, and (3) The forty days' temptation.

THE SCENE of the story belonging to this lesson includes the ministry of John, Matt. 3:1-12; Mark 1:1-8; Luke 3:1-18; and the baptism of Jesus, Matt. 3:13-17; Mark 1:9-11; Luke 3:21-23. EXPLANATORY. 1. THE FORGEBENER OF CHRIST.—Vs. 1-3. 1. "The beginning of the gospel. This verse is a title to the book of Mark. It is equivalent to 'Here begins the gospel, etc.' 'The gospel.' Shortened from 'good spell'; i. e., good story, news, tidings. The best news the world ever received was brought by Jesus Christ; nay, more, Jesus Christ himself was the good news, 'the gospel alive.' 'Jesus Christ the Son of God.' This is the full title of our Lord, a complete description of our glorious Saviour. 'Jesus' (meaning Saviour) was his personal name, showing his human nature. He was a 'ZENY FATHER MAN.' 'Christ' (meaning anointed) is the Greek equivalent of the Hebrew Messiah. He was the PROMISED MESSIAH. 'The Son of God.' This declares his eternal and divine nature, as expressed more fully in John 1:1-3, 14. He was the TRUE GOD, the second person in the glorious Trinity.

2. "As it is written." (i. e., even as.) Note the punctuation of verses 2, 3, 4. In the Revised Version, where this phrase is connected with 'verse 2' as the prophets foretold, 'John came, etc.' 'In the prophets.' Verse 2 is from Mal. 3:1, and verse 3 from Isa. 40:3. "Behold I send my messenger before thy face." As heralds would be before the oriental kings, proclaiming their coming, and bidding every one to make way for them, so John was a herald to make proclamation of the coming of Christ and his kingdom.

3. "The voice" (Isa. 40:3-5). The prophet was transported, as it were, into the midst of the scenes he describes, and seems to hear the voice. John is called "a voice" because: (1) He was the utterer of God's thought; (2) "The whole man was a sermon." (3) Because of emphasis and importance lay chiefly in the message, not in the messenger; (4) Himself weak and insignificant, yet produced a mighty effect on the souls of men. "Of one crying (heralding) in the wilderness, 'Prepare ye the way of the Lord.' This refers to the custom of sending persons to prepare the way for the march of a monarch through a wild and uncultivated region. This consisted of leveling, filling, filling valleys, putting roads in order, and getting everything in readiness.

II. JOHN THE BAPTIST PREPARING THE WAY FOR CHRIST.—Vs. 4-8. Studying these verses in connection with the description of John's work as given in Matthew and Luke, we note several ways in which John prepared the way for the work of Jesus Christ. First, JOHN CALLED THE ATTENTION OF THE PEOPLE to the fact that the new kingdom of God was at hand. His preaching would set them to searching the scriptures and watching the signs of the times (Mt. 24:3, 2).

Second, HE LED THE PEOPLE TO DEEP CONFESSION OF SIN, and thus made the people feel their need of a Saviour. 4. "John." Called The Baptist (The Baptizer) in Matthew. "Baptize," . . . preach." An explanation of how John performed the duty of baptizer, according to the prophecy, "Baptize." (See under "Baptism" below.) "In the wilderness. (See Place) "Preach." Publicly announce, proclaim in a heraldic way. "Baptism of repentance;" a baptism, the characteristic of which was repentance; which involved an obligation to repent. Abolition in the East is, indeed, of itself, almost a religious duty. The dust and heat weigh upon the spirits and heart like a load; its removal is refreshment and happiness. It was, hence, impossible to see a convert go down into a stream, travel-worn and soiled with dust, and in a moment emerge pure and fresh, without feeling that the symbol suited and interpreted a strong craving of the human mind. "Repentance. A change of mind, of heart as to sin; implying grief over sin, as its source, and a change of life and conduct, as its result. "For," rather unto, as the result of fruit of confessed repentance, an indispensable prerequisite. "Remission of sins." Remission of sins, or forgiveness, is more than the taking away of the punishment due for our sins. It is the being received back into the family of God, as his true children, so that we may draw near to God as to a loving father, who treats us as if we never had sinned.

5. "And there went out unto him all the land of Judea." A popular description of the multitude, representatives from all parts, city and country, and of all classes, Pharisees, Sadducees, soldiers, tax-gatherers, rich and poor, learned and ignorant. "And they of Jerusalem." Even the highest and most educated and wealthy classes were drawn from the excitement of city life to hear the wonderful preacher.

Fourth, LARGE NUMBERS WERE BROUGHT TO REPENTANCE, and so prepared to believe on Jesus. "And were all baptized of him in the river of Jordan." (The "y," removes the "all" and places it before "they of Jerusalem.") The place (five miles northeast of Jericho) was known as Bethabara, "the house of the ford." Fords do not change in a river like the Jordan; fords are never altered in the East, and this must always have been, as it is now, the place of passage from Jericho to Gilead. Here probably the Israelites first crossed into Canaan (Tristram's Land of Israel); and twice afterwards

was it miraculously opened by Elijah and Elisha (2 Kings 2:8, 14). "Confessing their sins." The very act of baptism was a confession and a promise of repentance, but doubtless they also, as Alfred says, made "a particular and individual confession"; not, however, made privately to John, but before the people. No one truly repents who does not also confess—to God the sins against God, to man the sins against man, ever also making restitution as far as possible.

VALUE OF CONFESSION OF SIN. (1) Confession strikes at the root of the matter, showing that we ourselves are to blame for our sins and the sorrow that flows from them. (2) It honors God before men, no longer imputing to him the evils which belong to ourselves. (3) It confides and strengthens us in our new life. It is a barrier against returning again to sin. (4) It tends also to convict others of sin, and to lead them to repentance. (5) Therefore everything that is noble and honorable in our nature requires us to confess our sins.

6. "And John was clothed with camel's hair." Woven into a garment, a mantle or tunic such as the Bedouins still wear. Not the elegant kind of cloth made of the fine hair of the camel, which is thence but from his coarsest manufacture from the long and shaggy hair (shed every year) of these animals. This raiment of camel's hair was nothing else than that sackcloth of which we read so much in the scriptures. This is one of the most admirable materials for clothing; it keeps out the heat, cold, and rain. It is used only by the poorest class. "And with a girdle of a skin." i. e., of untanned leather, like that worn by the Bedouins of the present day. This was in contrast with the richly ornamented girdles, often of the greatest richness, embroidered with silver and gold, in which the Orientals delight. And he did eat locusts. The common locust locusts of the present day. This was in contrast with the richly ornamented girdles, often of the greatest richness, embroidered with silver and gold, in which the Orientals delight. And he did eat locusts. The common locust locusts of the present day. This was in contrast with the richly ornamented girdles, often of the greatest richness, embroidered with silver and gold, in which the Orientals delight.

7. "And he ate locusts and wild honey." Made by wild bees, and stored in hollow trees or clefts in the rocks. Sixth, JOHN PREACHED CHRIST TO THE PEOPLE. "And preached." John did much more than baptize; he warned, and exhorted, and persuaded men to repentance, and proclaimed the coming Christ. "There cometh one mightier than I." He called attention to himself, who was but a man, to the divine Saviour, who was able to save them from their sins, who could wield all influences and conquer all enemies. "The isleth of whose shoes," or rather, sandals, he carried away. A word now obsolete, was the "thong" or "lace" with which shoes or sandals were fastened. "I am not worthy to unloose." It was the business of the locust servants to bind on, to loose, and carry about their masters' sandals.

8. "I indeed have baptized you with (or in) water." I have administered the outward rite, that expresses your repentance, but cannot renew your hearts. "But he shall baptize you with (or in) the Holy Ghost." Matthew adds, and with fire. The Holy Spirit was symbolized by fire, which enlightened, and purified, and renewed, with intense power. This refers, as our Saviour says in Acts 1:5, to the gift of the Holy Spirit, which characterizes the new dispensation, and was first experienced on the day of Pentecost, a special and powerful influence upon men that day, and in every true revival of religion since—a pervading influence, a power from God which moves the hearts of men, convicting them of sin, of righteousness, and of a judgment to come, uplifting them, ennobling them, inspiring them. It is not easy to describe it, but no one who has felt it can mistake it. It is the power which Christ sent down and by which the world is to be converted to God.

III. JESUS CHRIST ENTERING UPON HIS WORK BY BAPTISM.—Vs. 9-11. 9. "In those days." When John was preaching and baptizing. Probably in January, A. D. 27. "Jesus came from Nazareth." His home with his parents, where he lived till he was now about thirty years old (Luke 3:23); the age at which the Levites began their ministry, and the rabbis their teaching. He left Nazareth, and came to Bethabara for the purpose of being baptized, thus commencing his ministry. "And was baptized of John in Jordan." It is uncertain where, but probably at a ford near Jericho, where John had been baptizing.

WHY JESUS WAS BAPTIZED. Matthew says it was in order "to fulfil all righteousness." (1) It was right for all good men to be baptized; and Jesus, as a man, was under obligations to do whatever was incumbent on other good men. If one so deeply devout had stayed away from the ministry and baptism of the new prophet, it would have been setting a very bad example, unless explained. (2) Jesus was that example for his disciples to imitate; and as baptism was to be an ordinance of perpetual obligation in the new dispensation, we see in the baptism of Jesus an example to his followers. (3) It was a public renunciation of sin and a public profession of religion. It is true that Christ himself knew no sin and needed no repentance (John 8:46; 14:30), but all the more would he renounce all sin publicly, showing where he stood in relation to it. (4) Our Lord was now at the age (the thirtieth year) of the priests at their entrance into office (Num. 4:3). Thus by his own personal obedience to all righteousness, Jesus was prepared to teach the people.

PUBLIC PROFESSION AND OBEDIENCE, as a preparation for all workers for God. The true follower of Christ must follow him in this public renunciation of sin and profession of religion. It is not true, as is sometimes said, that Christ professed religion only by his life. The teacher who refuses to obey the ordinances of his Lord and Master cannot effectually lead the scholars under his

charge to the Saviour. No ordinance of God is meaningless and without effect. He that loses this blessing out of his life and character has lessened his power of teaching and working for God. Secret religion is like a plant grown in the shadows, never so vigorous or fruitful as that which grows in the open air. 10. "And straightway coming up out of the water." As soon as the baptism was completed, and he was going up the bank of the river. He went up praying. All such solemn ordinances should be bathed in a spirit of prayer. "He saw." While he prayed, in answer to prayer. Even as Jesus the best gifts came through prayer. So it was that the transfiguration came. "The heavens opened; or, as in Revised Version, 'All that had hidden from him the vision of his heavenly home and his Father above was re-vealed, and he saw into the very heaven' of heavens." The Spirit like a dove descending upon him." This is most captivating symbolism. The coming of the Holy Spirit expresses God's abiding love in our hearts; even the Spirit produces, in the hearts of those who dwell in the spirit, the dove-like nature—gentle, loving, attractive.

That Life Eternal. How very mysterious it seems to us when a loved one goes out of our home on a journey whence none ever return!

The mother went away so suddenly that she left the garment she was making for her little child unfinished, and the needle placed in the hem ready to take the stitch that would never be taken by that loving hand. Mother, I have gone into alien lands, and have sent back to her loved ones in her own happy home on earth. The children come with tearful faces to ask why mother went away and when she is coming back again, and why the children—we to whom death is as great a mystery as it is to them? A father, who did not wish anything but pleasant associations connected with the mother's going away, took his motherless little ones to the home of a friend, until the funeral was over. When he went to bring them home he told them that dear mamma, who had been so very ill and suffered so much pain, had gone away to a beautiful home where she would live with the well.

"How did she go?" "The angels—God's messengers—took her in the night while you were asleep." "Oh, yes, mamma glad to go? It is such a beautiful country where her new home is. The grass is always green, the flowers never die. The little birds sing all the while, and cold winter never freezes up the pretty brooks that love to frolic and jump through the pastures. And, best of all, mamma has gone to live with the good Lord Jesus Christ, of whom she had so often told you, who loved little children and took them in His arms and blessed them. Can we go to that beautiful home and see mamma, or will she come back again before long?" "No, mamma cannot come back again, but some time you will go and live with her."

One of the children, after she had grown to womanhood, said she could never be too thankful to her father for taking his children out of sight of those appalling ceremonies consequent upon a funeral, which she had witnessed with such terrifying impressions of a child. Any one who has read "My Father's Memoirs," by the author of "Kath and his Friends," could not have helped being touched by the gloomy impressions of death, which she received as a child. He said, "I knew my mother was said to be dead. I saw she was still and laid out, and then shut up and did not move, but I did not know that when she was carried out in that long black box, and we all went with her, she alone was never to return. When we stood around the open grave, with my surprise and alarm the coffin, resting on its bearers, was placed over that dark hole. When they lowered it to the bottom I took hold of the black cord in my misery and anger, and my father had some difficulty in forcing open my small fingers. I had a hatred throughout my childish years of the cruel men who put my mother in the dark hole of the ground."

How often we tell our friends say— "We do not know anything about it, for there has been so little talk us regarding the other world." For to all of us comes a time when we need to know something of those dear ones who walked with us in loving companionship and with whom we talked so pleasantly by the way. We feel as if we could not bear their silence, and we wonder why God has hidden the glory of that beautiful country from our sight, and that He never permits our dear ones to come back even for a little, just to speak a few words to us of their new home. This strong love of ours is no light thing; it binds us with ties that are

very hard to break. Why did God give us these ties of kinship and loving companionship if they are to be ruthlessly broken forever? "Love," says Drummond, "must be eternal. It is what God is. Love is life. Love never falleth. He that dwelleth in love dwelleth always in the love of God is love." And our dear ones on earth who loved us so well, love us in heaven. They have a ministry of love and help for us, we would fain believe, that has grown more divine with their change of habitation and their long-fellow thought, "when the hours of day are numbered."

"Then the forms of the departed Enter in at the open door; The beloved, the true-hearted, Come to visit me once more. With a slow and noiseless footstep Comes that messenger divine, Takes the vacant chair beside, Lays her gentle hand in mine."

And what are they doing in that beautiful land—those who laid aside their world here and went with the messenger? In Luke 20:36 we find these words: "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." "Children of God"—is that not enough for us to know? In such personal relation to Him, what a beautiful life must theirs be! Let us who have not yet finished our work here, see to it that we do not let it wait, because of our days of mourning. Why should we cover ourselves with mourning because they—the ones so dear to us, and whose happiness on earth we sought—have passed into that country? Let us come again, and let us joyfully and pleasantly, and where the birds continually do sing, and the promise all where they have seen the promise fulfilled that was made by our blessed Lord: "And if I go and prepare a place for you, I will come again, and will receive you unto Myself; that where I am, there ye may be also." They are not not dead, but have entered into life—life eternal. And when we ask what of the country to which they have gone, let us read St. John's description of the Holy City and the inhabitants thereof.—Zions Herald.

Oh, the rain-song of the robin! How it thrills my heart to hear The rain-song of the robin in the summer of the year! How I long for wings to join him where his carol pours free, And for words to beg the secret of his magic minstrelsy.

Does he sing because he revels in the fury of the storm? In the thunder and the lightning does he find a hidden charm? Or with prophetic eyes, unaptured, does he see the dark and perilous road? And the beauty which shall bloom when the clouds disperse at last? When they rain on me descendeth, and Thy clouds about me roll. Grant, O God, the power of singing to my G-d-mest-thank son! May I see Thy mercy shining far behind the outer gloom! May I hear Thine angel chanting: May I see Thy lilies bloom! —Kate Upson Clark, in Harper's Bazar.

The fussy church must be doing something, if it is only mischief; the meddling church cannot stand still; chit-chat-mongers are infinitely too busy they lack repose; they consider that if they are waking up and down very much, that they are doing something; they consider that if they are bustling quietly still, looking with wonder-filled eyes to the great silent heavens in exclamation and eager love, they are doing nothing. —Joseph Parker, D. D.

If we could only think of the pain and the suffering, the unpleasant surroundings, and all the things that make living so hard, and the bed out of which the lily beads may come, and with our hidden hearts golden and glowing, just climb up slowly through the deep waters, until the soul shall open out all white and lovely under the full sunlight of God, would it not pay for all we have to bear?—Mary Lowe Dickinson.

Only in the seclusion of inward silence does the soul truly meet the secret-hiding God. The strength of resolve, which afterwards shapes life and mixes itself with action, is the fruit of those sacred, solitary moments when we meet God alone.—Frederick William Robertson.

Don't complain about the weather, For easier 'tis, you'll find, To make your mind to weather Than complain to your mind. Don't complain about the sermon, And about your lack of wit, For, like a boot, a sermon hurts The closer it dth fit. Don't complain about your neighbor, For in your neighbor's view His neighbor is not familiar— That neighbor being you.

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Correspondents to this department should address their communications to Rev. J. J. HARRIS, St. John, N. B. For the Week Beginning July 27th. B. Y. P. U. On Thursday evening, 28th ult., delegates from the Young People's societies of the Baptist churches of P. E. I., met at East Point, to consider the organization of an Association of B. Y. P. U.'s. A brief report of the service was conducted by Bro. J. K. Ross, of Charlottetown, after which verbal and written reports were heard from each society. Five new unions have been organized during the year which were all reported doing good work.

The different phases of the work were presented as follows: Educational, Rev. B. H. Bentley; Devotional, Rev. J. C. Spurr; Social, Rev. C. W. Corey. Bro. J. K. Ross urged the organization of a union and read the constitution as recommended by the International "B. Y. P. U." It was unanimously decided to adopt the constitution and organization. The officers for the current year are as follows: President, J. K. Ross, Charlottetown; Vice President, I. N. Schurman, Summerside; Corresponding Secretary, R. H. Jenkins, Charlottetown; Treasurer, A. C. Shaw, East Point; Managing Committee, J. C. Glass, St. John; C. M. Read, Springfield; Layton McCabe, Alexandria; Mrs. M. C. Higgins, North River; Elizabeth Howatt, Tryon.

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