Sabbath School.

BIBLE LESSONS.

Adapted from Peloubet's Select Notes.

SECOND QUARTER.

Lesson I. April 7. Mark 11: 1-11.

THE TRIUMPHAL ENTRY.

GOLDEN TEXT.

"Hosanna: blessed is he that cometh in the name of the Lord."—MARK 11: 9.

THE SECTION includes Mark 11: 1-18, and the Parallel Accounts, Matthew 21: 1-17; Luke 19: 29-48; John 12: 12-19.

EXPLANATORY.

(This Whole Story is Pictured before us in a Series of Vivid Scenes.)

SCENE I. PREPARATIONS FOR THE TRIUMPHAL ENTRY.—Vs. 1-3. 1. "And when they came nigh to Jerusalem," from Jericho. Mark omits a number of events, and simply states that Jesus had now almost reached his destination, Jerusalem. 'Unto Bethphage' (house of figs, or fig-town) a small village not far from "Bethany" (house of dates) which was a village nearly two miles east from Jerusalem, the home of Lazarus, Martha, and Mary. It was on the eastern slope of "the mount of Olives," so called from the ample orchards of olive trees upon it. "It was their open ground for pleasure, for worship; the 'Park' of Jerusalem; the thoroughfare of any going or coming in the direction of the great Jordan valley." "He sendeth forth two of his disciples." Very likely Peter and John, as hereafter in Luke 22: 8.

2. 'Go your way into the village (Bethphage) over against you': and probably then in sight. "Ye shall find a colt": an ass's colt, the mother being with it (Matt. 21: 2). "Tied": by a gate or door in the open road. In the East the ass is in high esteem. Statelier, livelier, swifter than with us, it vies with the horse in favor. The rich man's ass is a lordly beast. In size he is far ahead of anything of this kind we see here at home. His coat is as smooth and glossy as a horse's. His livery is shiny black, satiny white, or sleek mouse color. "Whereon never man sat," significant of the fact that Jesus took no other man's place.

3. "And if any man say unto you": as the owner or his friends at hand would be likely to do if any one should undertake to lead the animal away. "Say ye that the Lord hath need of him." The Lord God, and the Lord Jesus. The account leads to the inference that the owner of the ass was an adherent of Jesus, who had perhaps not yet declared himself. The number of such secret followers was probably very large. "And straightway he will send him hither." The R. V. translates, "and straightway he (Jesus) will send him back hither." "The idea is not, as commonly understood, that the owners will at once give up the animal, but a promise "that the Lord would, without delay, return the animal."

4. "Found the colt tied by the door without in a place where two ways met": or, as in R. V., "at a door without, in the open street." The original word means a "winding way, a way around" a place; probably because the street wound about the village, as described above under verse 2

5. "And certain of them that stood there": the owners among them (Luke). "Said unto them, What do ye," etc., what are you going to do with the colt, what authority have you?

6 "And they let them (the two disciples' go": or let them alone, to do what they wished.

SCENE II. THE PRINCE OF PEACE.—V. 7.- "And they brought the colt to Jesus." This was the only time recorded that Jesus rode. "And cast their garments on him": instead of a saddle, as is frequently done by the rider himself to-day; but for the people of the company to do it was an act of high and honorable regard. An animal to be ridden by a monarch was often covered with splendid cloths.

THE OBJECT of this riding into Jerusalem was to set forth as in a living parable that Jesus was the Messiah the expected King, and to present himself to the Jews for their acceptance. It was the final offer to those who had rejected him as a teacher, that they might accept him as the Messiah, and save themselves and their nation from destruction. (1) He came as a king, but not on a war-horse, heralded by trumpets and clad in gorgeous array, for that would have caused the Jews to misunderstand the nature of his kingdom as if it were of this world, and would, as Dr. Gibson says, "have raised the standard of revolt against the Romans, and been the signal for tumult, bloodshed, and disastrous war." But he rode in the simplest fashion on an ass, the symbol of peace. (2) He came in the way foretold 600 years before by the prophets that the Messiah would come (Luke 24: 25-27, 46; Isa. 62: 11; Zech. 9: 9). He filled the place and did the deeds of the Messiah expected by the Jews. Was the chief motive of Jesus merely to fulfil a prophecy, and did he turn out of the way for this purpose? Rather, let us see that this was THE RIGHT THING TO DO at this time. It was necessary for his mission to offer himself, on this last opportunity, to the Jews as their Messiah King, so that they might accept him and be saved. It was necessary to reveal to his disciples and to the people his kingly nature, his kingly "right," and to give a foregleam of his triumph over the world. "Therefore" this event was "prophesied," and therefore it was "accomplished." The prophecy and the fulfilment having the same purpose in view. (3) He was kingly in his nature. His claim to be the Messiah "is the most stupendous claim that could be made." He had the true kingly spirit—pure, noble, holy; a spirit, not of pride, but of lowliness; not of exultation, but of daily service and helpfulness; sanctifying and exalting common things; not afar off in seclusion, but near the people; not receiving from the people, but giving to them, full of compassion, the King of Love. (4) He was the Prince of Peace. His reign will bring peace into the soul now a troubled seat of war, into the community so often arrayed in contending factions; between nations, and everywhere; peace which passes understanding and which flows like a river."

SCENE III. THE ROYAL WELCOME—Vs. 8-10. 8. "And many." In Matthew, "a very great multitude"; crowds from the city (John 12: 12), and crowds of pilgrims from all parts thronging into the city by the Jericho road. By a census taken in the time of Nero, it was ascertained that there were 2,700,000 Jews present at the Passover. Being visitors, they would have abundant leisure for any procession or excitement. "Spread their garments": the loose blankets or cloaks worn over the tunic or shirt. "In the way." Thus manifesting, extemporizingly, their high idea of our Lord. It was customary, in royal processions, to spread decorative cloth, or carpet, upon the ground, that the feet of royalty might not be defiled, or that dust might not arise.

CASTING GARMENTS BEFORE THE LORD. As these people cast their garments before Jesus as he rode in triumph, so we should cast our talents, our money, our time, all that we have, before him, and do all that we can to aid his cause, and hasten his success. It is a great privilege to have part in his triumph. "And others cut down branches off the trees." The idea is, "that the people kept cutting down and spreading branches, twigs," or "fronds." It was a simple and interesting mode of decorating the road, and manifesting respect, corresponding to the scattering of flowers, which continues to be a custom in our own and other lands.

9. "And they that went before, and they that followed." Two vast streams of people met on that day. The one poured out from the city, and, as they came through the gardens whose clusters of palm rose on the southeastern corner of Olivet, they cut down the long branches, and moved upward toward Bethany with shouts of welcome. From Bethany streamed forth the crowds who had assembled there the previous night. The two streams met midway. Half of the vast mass, turning round, preceded; the other half followed. "Cried." We get a better idea of the scene by putting together the manifold words of praise as reported by the different evangelists. "Hosanna," "Hosanna to the son of David" "Blessed is he . . . Blessed is the King . . . Blessed is the King of Israel that cometh in the name of the Lord." "Blessed be the kingdom of our father David that cometh in the name of the Lord." "Peace in heaven and glory in the highest." "Hosanna in the highest." "Hosanna." 'Hosanna" is a rendering into Greek letters of the Hebrew words, "Save, we pray!" (Psa. 118: 25). It is like a shout of "Salvation! Salvation!"

10. "Blessed be the kingdom of our father David, that cometh." (Better as in the R. V.) This recognizes clearly that Christ's kingdom is the continuation of the old kingdom of God's people, whose glories are prophesied so often in the Old Testament. "Hosanna in the highest." In the highest degree; in the highest strains; in the highest heavens. "The expression is, strictly speaking, a prayer that what is set forth in the wind 'hosana' may be ratified and confirmed in heaven."

ENTHUSIASM FOR CHRIST. We are accustomed to say that this same multitude, who on Sunday shouted Hosanna, cried "Crucify him!" on the following Friday; that "the whole enthusiasm of the multitude at the end is nothing more than the last upstreaming brilliancy of an evening sun before it vanishes beneath the horizon." But when we say that a city votes "no license" one year, and "license" the next, we do not mean that the same persons to any extent voted on opposite sides. Richard Glover is doubtless near the truth when he says, "The whole of that enthusiasm was not excitement. If most of the gladsome voices were silenced by the cross, very few, if any of them, took up the other cry, 'Crucify him!' Doubtless many of those who sang hosanna that day asked at Pentecost, 'What must I do to be saved?' and were among the first believers." 'This story," says Dr. Robinson, "proves Christ's fitness to evoke religious enthusiasm.' It is a frightful mistake to suppose, and a wilful perversion to assert, that Christianity, as a scheme of faith, is tame, insipid, and lifeless." There never has been anything on God's earth so adapted to kindle all the enthusiasm of the soul, and to make it an enduring flame. Blessed are they who have felt and continue to feel a deep, abiding, glowing enthusiasm for Christ and his gospel.

V. II. "And Jesus entered into Jerusalem." The royal city, the visible capital of the kingdom, and, ever since, the type of the central glory of the kingdom of God. "And into the temple," his Father's house, the royal palace. Here Jesus did royal deeds (Matt. 21: 14), healing the blind and the lame, and preparing for his great kingly deed on the morrow of cleansing the temple, thus taking possession of his Father's house.

THE CHILDREN'S HOSANNAS.—Matt. 21: 15, 16. The children joined in the shouts of Hosanna, catching the enthusiasm of their elders. The Pharisees were displeased at this, but Jesus quoted to them from the eighth Psalm: 'Out of the mouth of babes and sucklings thou has perfected praise." Note that the church should take the best care that the children should join in the services of praise. They should arrange their service and build their edifices so that the children can thus have part. The older people will find that "thus" praise is perfected. The gospel preached in so direct and simple a manner, the doctrines stated in so clear and simple a form that children can understand them, the services so devotional and helpful that children can be uplifted by them, will most help the largest number of people. "He looked round about," to take in the situation, and the needs, and then "went out unto Bethany with the twelve," where he could spend the night in peace.

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B. Y. P. U.

OUR OBJECT.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist history and doctrine; their enlistment in missionary activity, through existing denominational institutions

OUR FELLOWSHIP.

All Young People's Societies of whatsoever name in Baptist churches and Baptist churches having no organizations are entitled to representation. We depend for our unity not upon any young people's name or method. Our common bond is in the New Testament, in the full affirmation of whose teachings

WE ARE ONE PEOPLE WITH ONE MISSION.

Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for March 31.

B. Y. P. U.—Conquest Meeting—Leaders and Triumphs in Africa—or "Favor Neglected," Matt. 22: 1-10

C. E. Topic—"Christ's Yoke," Matt. 11: 28-30; John 14: 14-15.

"Fragments Not to be Lost."

"Wisdom is oftentimes nearer when we stoop than when we soar."

"Never trust your feelings, or the opinions of men, if they contradict God's Word."

"No wonder the egotists find the world so ugly. They only see themselves in it."

"Truths hang together in a chain of mutual dependence, you cannot draw one link without attracting others."

"Selfishness says: 'Cover sin,' and the sin thus covered up hills like a cancer. Jesus says: 'Confess sin and I will have mercy. Abandon sin and flee unto Me.' The only way to obtain peace of mind is to fling ourselves into the arms of Jesus."

Your Opportunity.

Now is the time for "Look Out" and other committees of our societies to bestir themselves. Many a young heart has been touched during the past few weeks by the Spirit of God and will be responsive to any advances you make. See that your society gathers round the new members of the church and that the church shall be made home like for them. Some of these who are now coming into the church are leaving their worldly associates and new friends and friendships will be sought. Here will be your opportunity to do some of the best work of your life—work that will be of untold good to others and of blessing to your own christian life.

Make Your Meetings Interesting.

While the *real interest* of a meeting depends on the presence of God the Holy Spirit, there is still a sense in which that interest is more or less closely allied to us. You are the channels through which the Holy Spirit will work. Are you where He can use you? Are your social and intellectual powers consecrated to you Master? The voice to sing is that now His? Then if His and He is to honor you, must you not make needed preparation? The Word—His Word—row specially study. Let that Word dwell in you. Then be found much in prayer. Seeking the blessing for service, before you go to your meetings; then once there with cheerful heart and bright face, with soul filled with love to God and those around you seek with all your powers to do God's will in trying to win others to Him.

Gibson, N. B.

Although our B. Y. P. U. was organized in Nov. '91, and has been working ever since; yet I regret to say that to my knowledge we have never sent a report to the MESSENGER AND VISITOR. Hoping that you will excuse our negligence, I will now pen you a few lines, which may perhaps be of some interest to you.

Since Jan. 1st our church has been holding special services. A number of young people have been led to the Saviour, and have joined our Union as well as the church. Consequently more interest has been taken in the meeting and our Union has prospered during the winter months. Last Sunday evening our pastor administered the ordinance of baptism to four young sisters. We are hoping and praying that God will still continue to pour down his blessing upon us. Since the special meetings commenced, we have dispensed with our Conquest meetings which always proved to be both interesting and instructive. We hope to resume them again in a few weeks. Our president Mr. J. A. Bolster is a zealous worker. We hope under his leadership to make rapid strides during '95.

J. H. BRADLY, Sec'y.

March 14, '95.

Bridgetown, N. S.

On Tuesday evening, Feb 26.h, new officers were elected for the present term, and efficient committees appointed. Officers elected as follows: Pres. Mrs. F. M. Young; vice-pres. W. A. Craig; Sec. Miss Jennie Hall; Cor-Sec. B. D. Neily; Treas. Abram Young. We are now well equipped for aggressive work, but while we are receiving incalculable good from our meetings, are we as much in earnest as we should be? Do we feel our individual responsibility as we ought? We have nine associate members, are we praying for them? Are we by our "Loyalty to Christ in all things, at all times," showing them what a glorious thing it is to be a "Child of a King."

We find our S. L. Course very instructive, also very pleasant, under the efficient leadership of our pastor. March 12th a grand rally was held in the B. B. church. Five Unions were represented. Papers were read, and addresses were given interspersed with excellent music. Before the meeting closed, a county convention was organized. This rally, although the first, but with its prettily arranged platform, occupied by presidents of the unions, with the chairman of the meeting, members and delegates occupying the central seats; the Maritime colors draped gracefully, with the motto welcome in red letters on blue background; banner bearing the motto of our Union; others with names of Unions and when organized made us exclaim Massey Hall in miniature.

Can we not catch some of the enthusiasm of the larger conventions, and make the work done by our county convention tell for Christ.

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Prince William, N. B.

I am pleased to report an encouraging state of affairs in our Union. At the beginning of the year, the following officers were elected: Pres., William Kelly; Vice-Pres., Miss Hellas Estabrooks; Sec'y, Miss Sarah Saunders; Treas., Ernest Hoyt; Cor.-Sec., M. B. Whitman. The first year of the history of this Union having just expired, some account of its progress during the year may be interesting and helpful to other societies throughout the provinces.

Our Union was organized March 8, 1894, under the auspices of Rev. C. E. Jenkins, who was then laboring here. It then comprised sixteen active members and one associate member, but has since increased to twenty-seven active and eleven associate members. During the year one of the associates has been transferred to the list of active members. The meetings continued with interest unabated during the summer months, and the pledge has been faithfully kept by the majority of the members.

Some efforts have also been made by our society in the direction of enlarging the sphere of Christian service in the society and throughout the church generally. For this purpose, several missionary meetings have been held which have been very largely attended, and, we trust, a greater zeal in behalf of the perishing millions both at home and abroad has been created.

Thus far our Union has proved very beneficial in keeping the young people of the church together in increasing christian activity and growth not only in the hearts of the members of the society, but also in the hearts of other christians outside of the society, and we trust some seeds have been sown which ere long will bear fruit in the hearts of the unbelieving and impenitent.

M. B. WHITMAN, Cor.-Sec.

Amherst, N. S.

Instead of taking the February topic for Conquest meeting as outlined in the Baptist Union, the devotional committee of the Amherst B. Y. P. U., selected as the subject "Beginnings of Maritime Baptist Missions."

Through the untiring efforts of Miss Alice Page, who had charge of the meeting, an extensive programme was arranged. The result was highly satisfactory. Much valuable information concerning the lives and labors of Fathers Alline, Harding, Manning, and others was given. As we listened to those thrilling accounts, we thanked God for these brave, and faithful Baptist Fathers of our own provinces.

On Tuesday evening, March 12th, a large audience assembled in the cheerful, roomy vestry of the new Baptist church to listen to Dr. Carey, of St. John, deliver his powerful and instructive lecture on the "Life and Times of John Bunyan." For nearly two hours the people listened with rapt attention. It is needless to say all were more than pleased.

The Union hopes soon to have the pleasure of listening to Dr. Steele in the same capacity.

ANNA FILLMORE, Cor Sec'y

Grand Rally.

At Bridgetown, on Tuesday evening, 12th inst., there was a grand rally of the B. Y. P. U. societies of Annapolis county. The various Unions were represented by about 200 members. Pastor Young had charge of the programme, which consisted of music, reading of papers and devotional exercises. Papers were read by Bro. E. J. Elliott of Clarence on "What shall we do with our pledge?" Bro. Dunlop of Middleton on "Importance of committee work." Sister Minnie Longley of Paradise on "Educational features of our movement." Sister Mrs. F. M. Young of Bridgetown on "The Founding Fund." These papers were of a very excellent character, and worthy of a very practical application in the respective societies.

Before closing, a resolution was submitted relative to the organization of a County B Y. P. U. This resolution being unanimous the meeting proceeded to the election of officers, which resulted as follows: Pres., Bro. J. A. Gates; Vice-Presidents, Bros. H. Shaw, Eugene Morse, Acadian Messenger, Fred. Bently and Sister Armstrong; Sec'y, Bro. A. D. Brewer; Asst.-Sec'y, Sister Helen Starrall. Executive committee to consist of Vice-Presidents.

The social feature of the evening preparatory to taking up the programme, was a tea provided by the ladies for all those who had been in attendance at the p. m. quarterly meeting of the Sunday school convention.

Our societies appear to be in good working order. It is to be hoped that the tendency of these united meetings will be to incite to greater activity in the work of the Master.

A. D. B., Sec'y.

"Thou shalt not kiss," is the new commandment laid down by the health convention as a means of preventing consumption. In spite of this people will kiss, and will neglect a cough which a few doses of Hawker's balsam of tolu and wild cherry would speedily cure.

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Mrs. Mary A Livermore says: "The temperance question is a part of the labor question. The complaint of the laboring man that he fails to receive a fair share of the wealth he helps to create is undoubtedly true and when his scanty earnings are diminished by the wastes of intoxicants and tobacco, destitution and wretchedness are certain to overwhelm both himself and family."

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You can follow the winding stream
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beguiled
A poet in his dream.

You can hear the hum of the waterfall,
And voices from over the lea,
And the distant stroke of the woodman's axe,
And murmurings of the sea.

'Tis seldom within this quiet retreat
The face of the stranger is seen;
A stillness like that of the Sabbath rests
Upon its fields of green.

The house, as we enter its time-worn door,
Has the air of unruffled repose;
Like the hush of a golden autumn day
When drawing near its close.

It speaks of a harvest of gathered sheaves,
Of reapers, with toiling all o'er;
Of hand in hand for a little while yet,
Till cometh the nevermore.

We seem to be treading on hallowed ground,
And reverently bow the head
As we think of the years of wedded life
They have together led.

They only wait for a few more morns,
For a few more smiles and tears,
When the hands of the clock will cease to move,
In numbering their years.

It is said the house in their early days
Was known for its music and mirth,
When laughter and song kept time with the roar
Of fires upon their hearth.

But tears would start should we venture to speak
Of those who have passed away,
And we deal with those old folks tenderly,
In all we have to say.

For long as the years of life shall last,
And memory holdeth its throne,
They will dwell on scenes of the buried past
While living here alone.

We may wander some day along the banks
Of this river quiet and fair,
And knock at the door but find no more
These old folks waiting there.

—*Henry S. Washburn.*

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