

SUNDAY SCHOOL LESSON

Lesson V. April 29, 1917. Jesus Welcomed as King.—John 12: 12-26.

Commentary.—I. A welcome for Jesus (vs. 12, 13). 12. The next day—On Saturday evening, after the Jewish Sabbath, the feast was given at Simon's house, where Mary anointed the head and feet of Jesus. It was "on the next day," or Sunday, that the triumphal entry took place. Much people that were come to the feast—The feast was the Passover, which was held annually to celebrate the deliverance of the Israelites from Egyptian bondage. The multitudes who came to Jerusalem from all parts of Palestine and from many foreign countries were very great. A census is said to have been taken in Nero's time of the pilgrims attending the feast of the Passover, and the number was found to be over two and a half million. This indicates the interest that existed in the observance of this feast. Heard that Jesus was coming—The important utterances and the great miracles that had been crowded into the three and a half years of his public ministry had resulted in spreading his name far and wide. The multitudes at Jerusalem heard that Jesus was approaching the city and they were intensely eager to see him. They were impressed with the thought of his greatness and goodness, and were ready to accord highest homage to him. 13. Took branches of palm trees—"Took the branches of the palm trees."—R. V. The language indicates that there were palm trees growing along the road between Bethany and Jerusalem, and the people took branches from them to do honor to Jesus. The palm is recognized as an emblem of victory and rejoicing. The fact that the people took these palm branches and went forth to meet him is evidence that they believed in his kingship. They would welcome him to the sacred city, the centre of the great Jewish system of religion, as the one who was to come to fulfill the prophecies uttered centuries before. Hosanna—This is the Hebrew word translated to the Greek and passed on into the English. It means, "Save, we pray." It was used on this occasion in adoration of him whom the multitudes were hailing as King. Blessed—Happy, honored, adored. The King of Israel—This is an acknowledgment that Jesus was the Messiah, the king who was to come. The prophecies spoke of him under the title of king (Isa. 32: 1; Jer. 23: 5; Zach. 9: 9). The idea the multitudes had of the nature and work of the Messiah was vague and crude yet they were eager to recognize his kingship. In the name of the Lord—He came not only in the strength of the Lord and with his authority, but also as divine, assuming man's nature that he might make an atonement for the sins of the world. The different evangelists record different forms of this ascription of praise, and taken together they are most expressive. "Hosanna to the son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matt. 21: 9); "Hosanna; Blessed is he that cometh in the name of the Lord; peace in heaven, and glory in the highest" (Luke 19: 38); "Hosanna; Blessed is the King of Israel that cometh in the name of the Lord" (John 12: 13).

II. Coming in humility and triumph (vs. 14-19). 14. Found a young ass—The other evangelist gives an account of Christ's sending two of his disciples, presumably Peter and John, into a village near Bethany to find an ass and her colt, which they were to bring to him. Jesus told them to disciples that they should tell any who might question why they were taking the animals that the Master needed them. Sat thereon—This is the only instance during Christ's public ministry of his traveling in any way on land except on foot. As it is written: "The reference is to Zech. 9: 9. In this passage Jesus is spoken of as being a King, and at the same time as lowly. 15. Daughter of Zion—The people of Israel. The King cometh—Jesus came to establish a spiritual kingdom and not to rule as a mighty earthly sovereign. He came directly to the Jews, but he came also to all the world. He is to bear the title, "King of kings, and happy are they who in this life own his authority and render him obedience. It was a great honor, on which no one had ever ridden. The ass is highly esteemed in the east and is almost indispensable. The horse is used in warfare, but the ass is associated with peace.

16. Understood not—The minds of the disciples were not prepared beforehand for this extraordinary scene. Their Master appeared to them in a new office, and they wondered at the homage that was paid to him. They failed to recall the scripture texts that show that this was a part of the divine plan of working out human redemption; but after the ascension of Jesus they remembered what had been foretold and then they understood the import of his triumphal entry into Jerusalem. 17. The people therefore bare record—The raising of Lazarus from the dead a few weeks before this had made a profound impression and was still fresh in the minds of the people. Those who were present when Jesus called Lazarus from the tomb gave wide publication to the miracle, and the multitudes were attracted to Jesus. Even the Pharisees admitted that this miracle had been wrought and they were powerless to keep the people from flocking to him. 18. The people also met him—The evangelists speak of two multitudes, the one before Jesus and the one following after him. The multitude that was coming forth from Jerusalem to meet him was composed largely of pilgrims who had come from distant places to attend the Passover and were in sympathy with Jesus. Those who followed him were the people of the vicinity of Bethany who had been joined by others who were on their

to the feast. Heard that he had done this miracle—The Jews who had come from remote places were told by the people who lived near Jerusalem that Jesus had recently raised Lazarus from the dead. The events of the last few days of the earthly life of our Lord was known to multitudes of Jews. The great reception that was given to him on his approach to Jerusalem at this time must have made a deep impression upon them; and they must have been greatly affected by what took place a few days later. It would be a question in the minds of the people, why there should be such a change of the people's attitude toward Jesus, whose words and miracles were known to all.

19. Pharisees—An influential sect of the Jews. At the time of their rise they were a reform body and deeply devoted to the Mosaic law, but they had become powerful and popular and had lost their devotion. They took a strong position against Jesus, for he denounced their hollow profession and their hypocrisy. Coming in lowliness as he did, he did not appeal to them as being the Messiah. Perceive ye how ye prevail nothing—These opposers of Jesus consulted together over the enthusiastic reception which Jesus was receiving. They had used their most earnest efforts to keep his followers from giving honor to him, but they had not succeeded. They admitted among themselves that with all their plotting and activity they had accomplished nothing. The world is gone after him—The Pharisees made use of a strong expression in a-knowing the hold that Jesus had upon the people. From the different accounts of this event there is nothing to indicate that there was any part of the multitudes that were opposed to giving a royal welcome to Jesus. While Jesus knew what awaited him, he saw that this welcome was genuine and the people really honored him.

III. Greeks seeking for Jesus (vs. 20-26). 20-22. Among those who came to Jerusalem to worship at the feast there were some of Grecian descent. They were probably proselytes to the Jewish faith, but had not fully conformed to Jewish customs. They had heard of the miracles which Jesus had wrought and were desirous of seeing him. They made this desire known to Philip, who in turn told Andrew. These disciples bore the request to Jesus. 23-26. In answer to the desire of the Greeks to see him, Jesus made it very clear that his mission was not to become a great earthly ruler, but he must become "obedient unto death" and "be glorified." The grain of wheat must fall into the ground and be buried before it can become fruitful in producing a harvest. Jesus must go through the ordeal of death in order to accomplish his glorious mission of making possible the salvation of the race. The Greeks were shown that eternal life might become their possession upon the condition of surrendering all to Jesus. The earthly life must become fully subservient to the spiritual life if one would have

MURAD CIGARETTES. Everywhere Why? The blending is exceptional. Shaggyroos

the life that is eternal. The way is open to all who will follow Jesus. The followers of Jesus enter upon a life of service; but the servant is in close fellowship with the Master and will receive honor from the Father. Questions—Where did Jesus spend the Sabbath before his triumphal entry into Jerusalem? What feast was soon to be held? In what ways did the multitudes give homage to Jesus? Describe the manner of Christ's entry into the city. What Old Testament prophecy bears on this point? What miracle increased the desire of the multitudes to see Jesus? By what figure did Jesus foretell his death? What are the conditions on which eternal life is received?

PRACTICAL SURVEY. Topic.—Acknowledged Kingship. I. Indicated by the 'joyous multitudes. II. Explained in its spiritual import. I. Indicated by the joyous multitudes. Both the Jews of Jerusalem and those in attendance at the Passover, bore witness to the miracle, the raising of Lazarus, which led to the demonstration the day following the supper at Bethany. With palm branches, symbols of triumph, and with loud acclamations, they welcomed the King to the Royal city. Until then Jesus had resisted and restricted the enthusiasm of the people. Now the time had come for him to accept it. His entry into Jerusalem was in accordance with duty and necessity, the carrying out of an eternal plan indicated six hundred years before. Two things were to be done, first openly to announce his true relation to the theory and to assert himself in such a way as to give no countenance to mistaken Messianic ideas. He who has tacitly claimed to be Zion's King, who had repeatedly proved his right to such dignity and had established it by the

miracle at Bethany, now asserted it in the most open manner by riding in royal state into his capital, to complete his work. He was no usurper, but one to whom the throne belonged by divine appointment. The event seemed at first to confound the plot of the Pharisees. The nation seemed to be slipping from their hands. They seemed to blame each other for the frustration of their plans. They evidently concluded that the time had passed for half-measures and therefore prepared to adopt the more extreme measures suggested by Calaphas. The day was memorable for its surprises and reversals of judgment. The hopes and visions of the disciples were doomed to disappointment.

II. Explained in its spiritual import. The Greeks were representatives of the great Gentile world seeking after Jesus, ready, it would appear, to enter his kingdom. Their request was for a private conversation with Jesus on religious subjects. They may have cherished some desire and hope of being admitted into the number of Christ's disciples. It is significant that they, as proselytes of the Gentiles, should be so anxious to see Jesus at a time when the Pharisees were taking steps for his destruction in a spirit of deepest hatred. Jesus regarded the request of the Greeks as an indication that the crisis of his course was at hand; not that he needed such an evidence, but he welcomed it as it came, as he looked through the vista which opened up to him and the joy before him. That approaching hour in the Saviour's life was that for which all others had prepared, which had been foretold, expected and waited for. It was the hour of the apparent success of his foes. It was the hour of his humiliation and woe. It was the hour of sacrifice and redemption. Jesus knew that he must die in order to become to mankind the source of spiritual and eternal life. His truest glory was to consist in the

salvation of multitudes by means of his sacrifice and intercession. The including of Jews and Gentiles in "one new humanity" made up the triumph of Christ's spiritual Kingship. The principle of death and fruitfulness as applied by Jesus to himself is one ordained by the Creator of the moral universe, teaching that the only true enrichment is through giving, the only true gain is through loss, the only true victory is through suffering and humiliation, the only true life is through death. Jesus foretold the results of his obedience unto death, the spiritual hopes of a whole race. The prospect of approaching suffering and of future victory stirred and troubled his soul with a mighty emotion. In the coming of the Greeks our Lord discerned the earnest of a glorious future. His answer to their application was in substance that the extension of the gospel to the Gentiles was conditioned by his death. Their presence suggested the thought of the scattered sheep, for whose gathering the Shepherd must lay down his life. His language implied that the hour of his passion was at hand. He alone could appreciate the magnitude of the crisis, the mysterious import of the great transaction. In him was the promise of a new and blessed life for humanity. Because he was the son of God, it was impossible for him to bring to the human race spiritual vitality and fruitfulness. The relationships here revealed are indebtedness to Christ, identification with Christ and hope in Christ.

T. R. A. Kiddie Koats. Pleats, Silk barrels, Long lines, eoo, Large collars, Hooded collars, Tasselled collars, Belts and sashes, Novelty and straight-away pockets.

TEN THOUSAND POUNDS FROM PURE-BRED AYRSHIRES. How a Firm of Dairymen Near Charlottetown, Prince Edward Island, Are Making Good in Winter Dairying—Their Methods of Management Explained.

(By A. J. Campbell.) A farmer who was trying to sell a cow represented the animal as a "nice cow" to the prospective purchaser, who thereupon asked: "How much milk does she give?" "Oh, I don't know. I never measured it," replied the farmer. "But she's a nice kind cow. If she's got any milk at all she'll give it to you."



from 7,000 to 8,000 pounds, with an average of from 300 to 350 butter fat. The milk is separated and the cream sold to the creamery at from 26 to 32 cents for fat. The herd are on pasture from June 1st to October 31st. The pasture feed is supplemented by green feeds. If the price warrants, a small amount up to two pounds of cotton seed meal is fed to the heaviest producers according to yield. In winter the cows are fed the usual quantities of hay, roots and ensilage, together with a meal ration of oats, barley bran and oil cake mixed according to price and fed at the rate of about one pound to every four pounds of milk given. Every effort is made to have the cows in prime condition at the time of freshening, but two weeks before that time all heating feed is cut off. After freshening the cow is fed for a week chiefly on roots and bran, and then

for service. The heifers retained are bred when two years old. The soil of the McRae farm is for the most part a sandy loam, and under a judicious rotation has been kept at full strength. Last year the farm produced 1,200 bushels of potatoes, 8,000 bushels of roots, 200 bushels of oats, 100 bushels of barley, 12 tons of corn, 60 bushels of wheat, 35 tons of clover and 40 tons of timothy. In addition eleven acres were utilized for the growth of oats, peas and vetches, corn and white turnips, which were cut and fed in a green state. The sowing crops are sown from May 1st to July 1st. For some time a five-year rotation was followed, but finally it was decided that this system was too slow for high-priced land. Now a four-year rotation is practiced. First year, corn and roots; second year, grain; third year, clover; fourth year, timothy and

bought every year for bedding. A covered manure shed stands beside the stable, but most of the manure is hauled direct to the fields and placed in long low heaps, which are kept well tramped down. Two large silos stand beside the barn and are filled to overflowing every autumn. Thirty Berkshire and Tanworth hogs are marketed yearly at an average weight of 175 pounds. The pork was sold last year at eleven and one-half cents the pound. The hogs are fed all they can consume of roots, shorts, home-grown grains and skimmed milk. "I believe in winter dairying," said the head of this enterprising firm, "our cows as a rule freshen in the fall, from September to December. As a result of this we are able to devote more of our time to their care. We also obtain higher prices for our milk

and milk products and we find that we get actually more pounds of milk from fall freshening than from spring freshening. Moreover, fall calves are very much more easily raised than spring calves. It must be remembered that the heat, dry pasture and the fly pests of July and August cut down production, and in our experience offset the low cost of production when the succulent grasses of June are available. It is difficult and expensive to handle milk during the hot summer weather, not to mention the extra trouble involved in the constant effort to keep all dairy utensils clean and sweet. It seems to me the advantage of winter dairying is so apparent that arguments in its favor ought to be unnecessary. If it were more generally adopted our province would be in a position to produce more and superior milk from a higher grade of dairy cows. I for one am firmly of the opinion that dairying is and shall be the mainstay and salvation of the farms of this Island.

Messrs. McRae believe that fresh air, light and warmth and comfort are essential to animal health. They also hold that the extent to which these requisites are supplied will largely determine the measure of success attained by any dairyman. Their cows are well stabled with plenty of light and ventilation. The stalls are made thoroughly comfortable for the animals. A large quantity of straw is

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MARKET REPORTS

TORONTO MARKETS.

Table with columns for Dairy Produce, Eggs, Cheese, etc. and prices.

Table with columns for MEATS—WHOLESALE and prices.

Table with columns for TORONTO CATTLE MARKETS and prices.

OTHER MARKETS.

Table with columns for WINDYBEG GRAIN EXCHANGE and prices.

Table with columns for MINNEAPOLIS GRAIN MARKETS and prices.

Table with columns for BUFFALO LIVE STOCK and prices.

Table with columns for CHICAGO LIVE STOCK and prices.

Table with columns for MONTREAL MARKETS and prices.

The Knitter.

What do you do, Little Sister? ... My new knitting is just begun! ... And who is the lady, Little Sister? ... The Knitter.

Petticoat Peeks.

Somewhat narrower, One or two inches longer, Much novelty in cut, Materials of quality, High colors and white in the lead, Wash silks, satin, cotton twills, In making warries, if a little cold water is added and thoroughly incorporated in the batter they will brown more easily and will be lighter.