

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1905.

APRIL TO JUNE.

Lesson IV. — April 23. — The Entry of Jesus into Jerusalem. — John 12: 12-26.

GOLDEN TEXT.

Blessed is he that cometh in the name of the Lord. — Matt. 21: 9.

EXPLANATORY.

THE TRIUMPHAL ENTRY. — Vs. 12-19. 12. ON THE NEXT DAY, after the evening supper described in our last lesson. It was Sunday morning, but the day after their Sabbath.

The Procession from Jerusalem. Much people that were come to the feast. As Milman says, "not only the great mass of the inhabitants of Palestine, but many foreign Jews thronged from every quarter, — from Babylon, Arabia, Egypt; from Asia Minor, Greece and Italy; probably even from Gaul and Spain."

This verse refers to the pilgrims who were at Jerusalem, and now poured out of the city in a vast crowd, when they heard that Jesus was coming to Jerusalem. They had heard of the mighty works of Jesus (Luke 19: 37.) especially of the raising of Lazarus (vs. 17, 18). They knew his claim to be the Messiah, and felt as the people did at the feeding of the five thousand, that here was just the man to deliver the Jews from the oppression of Rome.

13. TOOK BRANCHES OF PALM TREES. "The long leaves of the date palm, often ten feet long, which to this day are a regular feature in all decorations of the country."

CRIED HOSANNA. Hosanna is a rendering into Greek letters of the Hebrew words, "Save, we pray!" (Psa. 118: 25.) not Save us, but Save the King. It is used as an expression of praise, like "Hallelujah," or "Hail." It is thus remarkably like the aspiration or petition that is breathed in the national anthem, "God Save the King!"

The Procession from Bethany. 14. While the procession was moving from Jerusalem, Jesus found a young ass in the way described in the other gospels, and sat thereon, and accompanied by his disciples and great crowds of people going to the Passover, moved down the slope of Olivet toward the throng that was coming up. As it is written in Zech 9: 9.

15. THE KING COMETH, SITTING ON AN ASS'S COLT. "This is the only time recorded when Jesus rode. "In the East the ass is in high esteem. Statelier, livelier, swifter than with us, it vies with the horse in favor."

16. THESE THINGS, the fulfilment of the prophecy, the Hosannas of the multitude, and the reasons why Jesus rode into Jerusalem, UNDERSTOOD NOT HIS DISCIPLES AT THE FIRST. This was very natural, and of frequent occurrence. In the very midst of events it is often hard to realize their full meaning, as it is now in regard to the coming of the Kingdom.

Casting their garments in the way. In this procession, too, the people cast their garments in the way, and carpeted the path with twigs and branches, 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."

17. THE GREEKS SEEK FOR JESUS. — Vs. 20-26. The next two days, Monday and Tuesday, after the triumphal entry were filled with deeds and teachings worthy of the Messiah King, and such as presented Jesus in that light. They were a part of Jesus' labors to persuade the nation to receive him. Study the harmony, and note what bearing each one has upon this object. 20. THERE WERE CERTAIN GREEKS. Men of Greek descent (not Jews who spoke Greek like the "Grecians," really "Hellenists," of Acts 6: 1) "applied to all who spoke the Greek language in ordinary life, and enjoyed the privileges of Greek settlers in the empires ruled by Alexander's successors." These Greeks who came up to worship at the feast were probably the descendants of "old soldiers, traders, adventurers" who, after Alexander's conquest, settled in the Decapolis (group of ten cities) east of the upper Jordan, and who had become "proselytes" of the gate to the Jewish religion.

21. CAME THEREFORE TO PHILIP. Naturally, because Philip and Andrew are the only Greek names among the apostles, and being from Bethsaida, belonged to families who spoke Greek. Sir, we would see Jesus. Some think Jesus was still in the Court of the Women (i. e., the court beyond which women are not allowed to go, but open to all except Gentiles). Philip would, therefore, have to go in there and ask Jesus to come out into the court of the Gentiles to see these Greeks.

Why did they wish to see Jesus? Possibly there was an element of curiosity in the

desire, but the emphasis was certainly on the desire to know more about him and the salvation he preached.

23. JESUS ANSWERED THEM. The Greeks were doubtless with the two disciples, and the answer was for all. THE HOUR IS COME THAT THE SON OF MAN SHOULD BE GLORIFIED. (1) By his death on the cross (implied in vs. 24 and John 7: 39 compared with John 16: 7) through which the redemption of the world was to be accomplished; (2) by the reception of the Gentiles, the opening of the door of the kingdom to all nations, through which only could he become king of the whole redeemed world. These Greeks were the earnest, the firstfruits of the Gentile harvest.

24. EXCEPT A CORN (grain) OF WHEAT, etc. Jesus knew that he was about to die, and that this would tend to shake the faith not only of the Greeks, but of all who were excited by his triumphal entry, and were expecting him immediately to assume his kingdom. He, therefore, by this illustration, shows them that death on the cross is the only way to the kingdom; the very basis of their faith, not its destruction; for that there was to be a resurrection, as of the seed when it grows up into the new life of the plant.

25. In this verse he applies the same principle to them as to himself. The law of the seed is the law of human life. Only by making the worldly life subservient to the higher, only by being willing to give up the temporal for the sake of the spiritual, can one have eternal life. Some of those who heard him would give up their lives for eternal life, and for the kingdom of Christ.

26. The verse is the promise of the higher life to those who are willing to serve him, confirming what he had said in the previous verses.

REGRET.

Regret for the right object is very precious but so many people employ it wrongly. We find them adhering to the evil thought and regretting the good. Regret the days you lose, the hours you fritter away; regret the speech that wounded, the unjust suspicion, the hasty judgment. But never regret that you followed your heart when it led you toward confidence, toward sincerity, toward kindness. Regret neither the tears you have shed nor the service you have rendered the ungrateful, nor that you have kept your illusions, preserved your human tenderness, your hope, and even your grief. For all these things it is well to live and die impatient. — Charles Wagner in "The Better Way."

True prayer never stops with petition for one's self. It reaches out for others. The very word intercession implies a reaching out for some one else. It is standing as a go between, a mutual friend, between God and some one who is either out of touch with him or is needing special help. Intercession is the climax of prayer. It is the outward drive of prayer. It is the effective end of prayer outward. Communion and petition are upward and downward. Intercession rests upon these two as its foundation. Communion and petition store the life with the power of God; intercession lets it out on behalf of others. — Ex.

TESTS OF CHRISTIANITY.

The old saying to the effect that a man is never a hero to his valet is often quoted. But did you ever stop to consider what kind of a Christian you are to your fellow-boarders or house mates? The story goes that in a certain boarding house a lady, who was on her way to take a bath, armed with a brush, sapolio and a cloth for cleaning the tub before she could use it, announced to a friend whom she met on the way: "I have found a definition for a Christian. A Christian is one who leaves a tub clean after taking a bath." This definition is a bit startling at first and cannot be said to be exhaustive. But doesn't it include the Golden Rule and the whole Christian gospel of good will to men? We are reminded of a friend who declares that he finds the final proof of his wife's Christianity in the absolute cleanliness and order in which she leaves a house from which she is moving. We should not dare to say that a woman who left a rented house full of trash and dirt was not a Christian, for there are doubtless degrees of Christian-

ity. But it is just such homely tests that our fellow-beings apply to Christians and which make one realize that "the world needs Christians, but it sadly needs better Christians."

HOW TO BANISH TROUBLE.

Hannah Whitall Smith once knew a woman who carried a heavy burden that was driving sleep away and undermining her health. She was told the following incident of how it was banished.

"One day when it seemed especially heavy, she noticed lying near on the table a little tract called 'Hannah's Faith.' Attracted by the title, she picked it up and began to read it, little knowing that it was to create a revolution in her whole experience."

"The story was of a poor woman who had been carried triumphantly through a life of unusual sorrow. She was giving the history of her life to a kind visitor on one occasion, and the rice the visitor said feelingly, 'Oh, Hannah, I do not see how you could bear so much sorrow!'"

"I did not hear it," was the quick reply: 'the Lord bore it for me.'

"Yes," said the visitor, 'that is the right way. We must take our troubles to the Lord.'

"Yes," replied Hannah, 'but we must do more than that; we must leave them there. Most people, she continued, 'do take their burdens to him, but they bring them away again, and are just as worried and unhappy as ever. But I take mine and I leave them with him, and I come away and forget them. If the worry comes back, I take it to him again; and I do this over and over until at last I just forget that I have any worries and am at perfect rest.' — Southern Christian Advocate.

"Then bless thy secret growth nor catch
At noise but strive, unseen and dumb,
Keep clean, bear fruit, earn life and watch,
Till the white-winged reapers come." — Ex.

Life is not so short but there is always time for courtesy. — Emerson.

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26—Express for Point du Chene, Halifax and Pictou.	12.15
4—Mixed for Moncton and Point du Chene.	13.15
8 Express for Sussex.	17.10
134—Express for Quebec and Montreal.	18.00
10—Express for Halifax and Sydney.	23.25

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax and Sydney.	6.20
7—Express from Sussex.	9.00
133—Express from Montreal and Quebec.	13.50
5—Mixed from Moncton.	14.20
3—Express from Moncton and Point du Chene.	16.50
25—Express from Halifax, Pictou and Campbellton.	17.40
7—Express from Halifax.	18.40
81—Express from Moncton (Sunday only).	24.35

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THE CANADIAN NORTH WEST.

Homestead Regulations.

Any person who has been granted an entry for a homestead in Manitoba or the Northwest Territories, excepting 3 and 20, which have not been included or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

ENTRY. Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader cannot be present, an application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES. A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

(1) At least six months residence upon and cultivation of the land in each year during the term of three years.
(2) If the father or mother, or the father or mother of any person who is entitled to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is construed to mean 80 acres substantially fenced. The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1900.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of clause (3) or (4) of the homestead law must have on his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have his entry.

APPLICATION FOR PATENT. Should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

INFORMATION. Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

W. W. CORY, Deputy Minister of the Interior, N. B. In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of land (containing lands) are available for lease on purchase from railroad and other corporations and private owners to Western Canada.

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