

would say it, "The Lord." The title might mean "Jehovah," or "The Master." Even in the latter case the bystanders would give instant consent when told that the Master was Jesus, who had raised Lazarus in the adjacent village, and whom all Jerusalem was expecting (John 11, 26). He will send him. According to the Revised Version, this is a promise on Jesus's part to send back the cult to its owners.

4. They went away. They did not stop to suggest imaginary difficulties, nor to ask questions. Tied at the door. Does Matthew or Luke give this detail? Do we owe it to Peter's memory? Open street. Not in the court-yard, but convenient of access. They were struck with the easy solution of their quest. It looked as if every thing had been prepared for them. Compare a like incident occurring a little later (Luke 22, 10). So Peter, sent to the sea, had found the money in the mouth of the first fish he drew up (Matt. 17, 27). In John 21, 6 the first cast of the net was to prove successful, as it had in Luke 5, 6. They loose him. They do not inquire for the owners. They ask no questions.

5. Certain. Luke, "the owners." What do you say? What have you to do what you are doing?

6. Even as Jesus had said. They did not suggest explanations of their own. Like the faithful heralds of a king, they repeated the exact message entrusted to them. Let them go. Mark sees here another token of the popular feeling touching the Messiahship of Jesus. They promptly put their own need below that of the Son of David.

7. Bring the coat to Jesus. The tenses used indicate that what takes place here is of peculiar interest to Mark. It is as though he said: Here they come with the coat, what do you suppose they do not do? They cast on him their garments. How quick and eager their affection and homage! Luke, "threw their garments." Their outer garments, made of a kind of saddle and caparison. All too clearly saw that Jesus had not sent for the animal for the sake of his personal convenience, but that Jesus was preparing to enter the city in royal estate. It seemed that he was at last coming into his kingdom. He had sent them to put aside all such opportunities. When the people would have made him a king by the Sea of Galilee, he had abruptly disappeared (John 6, 15). When they had most clearly spoken of his kingdom, he had uniformly added conceptions which had seemed to deprive it of reality (chap. 8, 29-31; 10, 37, 38). Now Jesus was assuming the state which they thought belonged to the Messiah. See Zech. 9, 9.

II. The Entry (vers. 8-11).

8. Many. Some had toiled up the eighteen miles of jagged ascent from Jericho; some had come from beyond Jordan; some from Galilee (Matt. 21, 11); and some had come out from Jerusalem to meet Jesus (John 12, 12). The city and suburbs would now swarm with passerby pilgrims. Spread their garments. A token of royal homage. Jesus was thus saluted (2 Kings 9, 3). **Others branches.** The Greek word applies to such branches as one could make a bed of; branches that had broad leaves like the fig and palm. These would make a kind of soft tapestry along which the Son of David should proceed.

9. They that went before, and they that followed. On all sides the triumphal salutation was heard by Jesus. They answered each other antiphonally, as was the custom in singing psalms in their public worship. Hosanna. This Hebrew word from Psa. 118, 25 means "save now," where it is addressed to God as a devout "acclamation of praise." It is like Simon's thanksgiving (Luke 2, 28, 29). In the name of the Lord. In him the Lord returns to his temple and his people for the realization of their hopes and prayers.

10. The kingdom that cometh. The kingdom that is now being ushered in. How few of them suspected the real nature of his kingdom! See Luke 17, 20; John 18, 36; Rom. 14, 17. David. To whom the Messianic promise had been made (Acts 2, 30). In the highest. An appeal to the visible Jehovah on his heavenly throne, to establish the reign of Messiah on the earth. It was into the midst of this jubilation that Luke (19, 41-45) introduces a scene which suggests a most striking contrast, that of Christ weeping over the city. Not one of the enthusiastic throng suspected the sequel, that before the week closed Jesus would be hanging on a gibbet, dead! And yet he that was in the highest did hear, and it was the kingdom of their father David that was coming in.

11. Into the temple. His first errand was to his "Father's house" (Luke 2, 49, Revised Version). It was late Sunday afternoon. Looked round about upon all things. He was a close observer. In the temple he had seen the widow who cast in her two mites, the Pharisee and the publican at prayer, as well as the money-changers and other profane of the place. He was more deeply interested in the spiritual life of the nation than in any other feature of it. Went out into Bethany. The suburban town would afford seclusion from the multitude, sounder sleep, and especially greater security from a secret arrest by the jealous hierarchy. See John 11, 56, 57.

III. Application.

1. What Jesus said about the next village (ver. 2) proved true; shall we not heed what he says about the next world? (Heb. 2, 5; John 14, 2.)

2. Prompt and exact obedience to conscience (Luke 7, 8; Num. 22, 38; John 17, 8).

3. The Lord's need. He needs the two mites of the widow, the five barley loaves of the lad, the boat of Simon the fisherman, the testimony of the demoniac (chap. 5, 19) and of the stranger (John 4, 39), as well as the influence of the rich (chap. 10, 21) and of the conspicuous (Acts 6, 7; John 13, 35).

4. In Christian temples, dedicated to his name, Jesus still looks round about on all things, on the preacher and the people at worship, on the choir and the ushers, on the man with the gold ring and the one with the vile raiment (James 2, 2), on the widows, the orphans, the stranger. He looks round about on the entertainments. He looks round about upon all things in the Sunday-school with expectant interest. He listens when the children sing (Matt. 21, 15). He scans the faces of the young people (Mark 10, 21) for signs of the new life.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

When Queen Margaret of England, the wife of Henry the Sixth, fleeing with her son from the rebels, met in the forest a solitary robber, she at once claimed from him protection and succor. Upon what did she base her claim? Not on her forlorn condition, but on the fact of her being the king's wife, and her son the prince of the realm. A king has the right to claim.

Yet, while Queen Margaret gained the benefit of this right from the man, who, though a robber, acknowledged it, she could exercise no queenly power. The king, her husband, though by right the sovereign, was at that time a prisoner in the hands of his enemies. There is such a thing as being the rightful king, *de jure*, yet not the actual one, *de facto*. It is the actual possession of power that makes the king *de facto*. That man who can secure obedience and carry out his will is actually king. "Where the word of a king is there is power" (Eccl. 8, 4).

Take a third characteristic of a king: There is a story of Henry the Fourth of France, that when hunting in a forest he got separated from his suite, and was glad to accept the friendly guidance of a laborer to whom he was unknown. The latter, having expressed his wish to see the king some day, was told that it should shortly be gratified, and that he would know his sovereign by his retaining his hat when all others doffed theirs. On coming up with the least attendants all removed their hats, and, turning to the stranger whom he had guided, the laborer saw that his was retained, and so recognized his sovereign. A king accepts homage.

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