

## International S. S. Lessons.

### THE TRIUMPHAL ENTRY.

7 April.

Les. Mark 11:1-11.  
Mem. vs. 9-11.

Golden Text, Mark 11:9.  
Catechism, Q., 15.

Read the story as given by each of the evangelists.

In December, six months before His crucifixion, Jesus had been in Jerusalem at the feast of Dedication, see John 7:9, 11. The Jews then sought to stone Him. He left and went away East across the Jordan to be out of their way.

Some three months later he came back to Bethany, near Jerusalem, and raised Lazarus. The chief priests again sought to kill Him when they saw that many of the people believed on Him, and again He went away across the Jordan for a few weeks.

Now the Passover was drawing near, and though he knew that He was to die, He would not stay away. He started once more for Jerusalem. On the way He passed through Jericho about a week before His death, lodged with Zaccheus, see last lesson, came up on Friday to Bethany, and lodged at the home of Lazarus. Next day, their Sabbath, He remained there. On their first day of the week He entered the city in triumph as recorded in to-day's lesson.

Many would be gathered to the feast. On Monday morning those who had rested on their journey for the Sabbath at Bethany would be coming into the city. Multitudes in Jerusalem, hearing that He was in Bethany, and not wishing to go out to see Him on their Sabbath, would stream out from Jerusalem the next morning, and finding Him starting, would come back with Him.

Just after starting He sent two of His disciples to get an ass colt, telling them where to find it and how to get it and that He would straightway send it back again to the owner as soon as He was done with it.

The ass was the favorite animal for riding, even by royalty, in times of peace. This is the only record of Christ riding. It fulfilled an old prophecy concerning Him. (Js. 62:11; Zeck. 9:9.) He came on an ass, the symbol of peace, and not on a horse as in war. How fitting, too, that the ass which he rode in his triumph, as well as the sepulchre in which He lay in His humiliation, should be new, never used by man.

What a marvellous scene took place during that two mile ride around the western slope of Olivet, across the Kedron and up to the city gate. The fame of Jesus had widely spread. The multitude gathered there was largely a strange throng which had none of the priestly hatred of Christ, and was not the crowd that shouted "crucify" a few days thereafter. As they saw Him riding with such a procession, some of His more enthusiastic followers began shouting, what would in modern days be "Long live the King." The spirit spread. The multitude took up the cry. Hosannas rent the air. Their loose outer garments were flung in the way to make a carpet for Him to ride on. Others kept decorating the way as He advanced with leaves or twigs of neighboring trees, as path. are sometimes flower strewn to-day. Read the account of the procession as given by the different evangelists.

Amid it all He wept (see Luke 19:41-44) for the change that was so soon to come, not to Him, but to them. He saw, some forty years later, a starving city and a most terrible siege, in which, it is said, over one million people perished.

Then He entered the city, looked about upon

what was doing at the temple, and in the evening went out to spend the night in peace at Bethany.

### LESSONS.

1. "The Lord hath need of him"—of that ass colt, of our persons, service, means, family, church, country.
2. What a blessing to lend to the Lord. The ass would be much more prized by his owner after being in such a service.
3. Christ uses all modern means of transportation to hasten His triumphal march over the world.
4. Jesus can use very humble agencies in carrying on His work.
5. We should cast our hopes and prospects, our aims, efforts, attainments, all, before Him.
6. Has He entered, in triumph, your heart?

### THE WICKED HUSBANDMEN.

14 April.

Les. Mark 12:1-12.  
Mem. vs. 7-9.

Gold. Text, Mark 12:6.  
Catechism, Q. 16.

The triumphal entry of last lesson took place on their first day of the week, our Lord's Day, five days before the crucifixion. This parable is supposed to have been spoken on Tuesday, two days after last lesson.

On Sunday evening, after the triumphal entry, He went, as we saw, to Bethany and spent the night.

Next day, Monday, he came back to the city and cleansed the temple, Mark 11:15-18, driving out the traders, overturning the money changers' tables, etc. It might almost be said that the first and last great acts of His public ministry were cleansing the temple. At His first Passover, just after beginning His ministry He did so, John 2:15, and now, just at the close of that ministry, He repeats the act.

Tuesday, the day of this lesson, was His last great day of public teaching in the temple; and it was a fitting time for this parable, directed against them for their rejection of their Messiah.

Two days previously He had offered Himself to the Jews as their King by entering their royal city in triumphal procession. The day following He had presented His claims in another way by assuming authority over His Father's house, and they had rejected this claim. To-day He once more brings before them their great opportunities at their guilt and danger in rejecting them. One of these parables is the lesson, but instead of learning from it their lesson they pronounce their own doom.

1. God's kingdom on earth as a vineyard, v. 1. This figure is often used in Old Testament, and it was a fitting one, because, of their vineyard they took the greatest care, see Deut., 32:32; Ps., 80:8-16; Is., 5:1-7; Jer., 2:21; Ezek., 15:1-6.

Watch Tower.—To watch against wild beasts and thieves. God's church is like a vineyard in that He takes great care of it in many ways, and looks for fruit from it.

2. The messengers and their treatment, vs. 2-5. How often when God looked for the fruit of Holy living, He found His people worshipping idols. Their treatment of His prophet messengers whom He sent to recall them to Himself is pictured in this parable, see Jer., chaps. 37, 38; 1 Ki., 18:13; 22:24-27; 2 Ki., 6:31; 21:16; 2 Chron., 24:19-22; 36:16; Acts, 7:52, and especially Heb., 11:36-37.

3. The Son and His treatment, vs. 6-8. God's Son had come to His church, and they had been saying for more than a year "come let us kill Him." What forbearance and kindness He had shown. How basely ungrateful were they. He