

III. A ROYAL APPROACH.

Thy King cometh unto thee. v. 5.*"Behold thy King cometh."* Zech. 9, 9.*"The King of glory shall come in."* Psal. 24, 9.

IV. A ROYAL WELCOME.

Hosanna to the Son of David. v. 9.*"Jesus Christ, the Son of David."* Matt. 1, 1.*"Unto David a righteous Branch."* Jer. 23, 5.

V. A ROYAL AUTHORITY.

Cast out all them that sold. v. 12.*"Shall suddenly come to his temple."* Mal. 3, 1.*"Shall purify the sons of Levi."* Mal. 3, 3.

VI. A ROYAL MERCY.

The blind and the lame came. v. 14.*"Eyes of the blind....opened."* Isa. 35, 5, 6.*"To open the blind eyes."* Isa. 42, 6, 7.

THOUGHTS FOR YOUNG PEOPLE.

How to Honor Christ.

1. We may honor Christ by esteeming it a privilege to run upon his errands and do his work, however lowly it may be. vs. 1-6.

2. We may honor Christ by placing our property at his disposal and using it in his cause. What a privilege it was for that man to have Jesus ride into Jerusalem upon his beast of burden! vs. 2, 3.

3. We may honor Christ by our public profession and praise, declaring before all our faith in him. vs. 9-11.

4. We may honor Christ by keeping his temple—which is the believing heart—pure and holy, fit for his presence. vs. 12, 13.

5. We may honor Christ by our testimony to his grace and power, such as the children gave in the temple. vs. 14-16.

English Teacher's Notes.

I KNEW a house, whence the owner was for some time absent, which fell into sad neglect. The person left in charge made free use of it, had her friends there continually, and took no heed to the damage done by the children in their play, so that the place was becoming dirty, untidy, and dilapidated, until timely warning was given by one who had watched what went on. Such a case is not of uncommon occurrence. And hardly better is the condition of a tenantless house, left for the time to darkness and silence and decay. In both cases what a difference is made when the owner or lawful tenant enters and takes possession! The silent, empty dwelling is again bright with life and stir, and the disorderly and neglected one is repaired and cleaned and becomes once more a pleasant home.

We read to-day of a house which might be compared to both of the above cases. The temple of God in Jerusalem was no longer the center of sincere and hearty worship. The outward services went on, but there was little or no true aspiration in the prayer, and no gladness in the praise. The meaning of the sacrifice daily offered, the "shadows of good things to come," was not apprehended; the service was a mere form—a body without the soul. See chap. 15, 7, 8. Worse than this, the house of God was given over to purposes of traffic and gain; buyers and sellers and money-changers filled its courts; it was a place where dishonest bargains were made; it had become a "den of thieves."

To this place comes One having authority, coming, as our Golden Text expresses it, "in the name of the Lord."

We might picture to ourselves the owner of some stately mansion, previous to his return to take up his abode there, sending on a messenger to take possession in his name, and have every thing prepared for him. The Lord Jesus was such a messenger coming in his Father's name. John 5, 43. But there is more than this in the expression, "cometh in the name of the Lord." It points out the "messenger of the covenant" spoken of by Malachi (chap. 3, 1), who is none other than the Lord himself. It points to the "Angel" who went before Israel of old, of whom it was said "my name is in him." Exod. 23, 20, 21. He came not merely as messenger, but as owner.

And this is further shown in the manner of his coming. He who had walked many a toilsome mile on the roads of Judea and of Galilee now sent for the ass and the colt, having need of them that he might fulfill the prophecy of Zechariah (chap. 9, 9, 10), concerning the divine King. The colt, stubborn and untamed (comp. Mark 11, 2; Job 11, 12), recognizes its Creator and Lord, and carries him quietly in the midst of the shouting multitude, whose homage he calmly accepts.

And when he comes to his house—that house so empty of true worship, whose courts are given over to profane usage—what does he do there? He does three things:

1. He clears it from its dfilements. Buyers and sellers with their merchandise and their gear are turned out summarily, as once before at the commencement of his ministry three years previously.

2. He makes it a place of comfort and healing. The blind and the lame, who could not enter amid the noisy throng and the bustle of traffic, are welcomed, and meet, not only the kind word, but the touch that makes whole.

3. He makes it a place of praise. The little ones, who recognize in him their tender Friend, fill the courts with their song of joy, "Hosanna to the Son of David" (the first time we read of a burst of spontaneous gladness since the thanksgiving of Simeon and Anna when they found the holy Babe there, Luke 2, 27-32, 38)—thus fulfilling the prophecy of Psal. 8, 2.

That temple has passed away, but there are places now which ought to be houses of God, as we see from Isa. 57, 15; 2 Cor. 6, 16. The hearts which rightly belong to God are often empty and destitute of his love, and given over to other uses. Christ is the lawful owner, and where he is admitted he will do as he did with the temple at Jerusalem. The casting out of all that defiles may be painful, but after that comes the tender healing and restoration, and the waking up of the voice of joy and gladness. He will make "her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. 51, 3.

But for those who refuse to admit the Lord there