

indifferent teacher may keep them back and hinder them from coming.

Of such is the Kingdom of Heaven. It certainly never was our Lord's intention in their receiving children and blessing them and saying what he here does concerning them, to simply teach us that grown people must become childlike in order to be fit for the kingdom of God. He certainly deals a severe blow at their pride of reason when he tells them that instead of the children first becoming like them, they themselves must become like the children; this however was only a passing rebuke for He immediately turned to the children, took them in His arms, laid His hands on their hands and blessed them. And why did our Saviour do this? Just to show that they were thereby made capable as "infants" of the kingdom of God. And if this be so may we not ask in the language of St. Peter in Acts 10-47, "Can any man forbid water, that those should not be baptized, who have received the Holy Ghost as well as we." If the kingdom of Heaven is theirs how much more Faith and Baptism.

Parent and teachers should strive to impress it on the hearts and minds of children that Christ claims them as His own, and has promised to give them His blessing if they come.

SECOND SABBATH.

SUBJECT:—*Hosannah to the Son of David*—Matt. 21 8.

This is Christ's triumphal entry into Jerusalem, and all the four Evangelists are careful to record it in the highest and most exalted language they can command. The triumphal procession was formed near Bethany a village where our Lord so often spent his nights under the hospitable roof of Martha and Mary. Bethany was never very large, and at present it consists of a small collection of houses and the ruins of edifices built in the age of Constantine. John (11 18) says it is 15 furlongs from Jerusalem or nearly two miles. Dr. Thomson says it took him just half an hour to walk to the village, going over the summit of Olivet by the same course as our Saviour and His disciples took during his frequent visits. The situation of Bethpage is not now known. It has completely disappeared. The Mount of Olives rises between Bethany and Jerusalem. The procession, here so grandly described, ascended the eastern slope of the mount from the villages of Bethany and Bethpage which nestled beautifully at its feet, and slowly with loud shouts of "*Hosannah's* to the king that cometh in the name of the Lord," the multitude reached the summit, and looked down on the splendid capital, as it lay before them in all its pride and beauty.

Let us here pause to notice how this

triumphal entry had been foretold by the Prophets and how literally it is here fulfilled. In Isaiah 62 10 11, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones, lift up a standard for the people. Say ye to the daughter of Zion, Behold thy salvation cometh; behold, his reward is with him, and his work before him." And again in Zephaniah 3 14, "Sing O daughter of Zion; shout O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem." And Zechariah 9 9 takes up the same prophetic and exalted strain "Rejoice greatly, O daughter of Zion, and shout O daughter of Jerusalem. Behold thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass and upon a colt the foal of an ass."

Here we have a proof of our Saviour's omniscience. He held in His possession the keys of the human heart. His two disciples found this. He predicted, and they brought the ass and the colt, and having spread their garments on the beasts, as a mark of great respect, they sat down on the colt. Some suppose the ass and colt belonged to a disciple, and that this accounts for His so easily going there on the occasion. This may or may not be. Certain it is, however, that He who had nothing, yet could, when He pleased, show that He possessed all things.

The colt was one on which never man sat. Hence perhaps it was necessary that the ass should be led beside the colt. The old commentators see in these two creatures, the old and new dispensations. Is it not strange that our Lord in this triumphal entry rode on a beast whereon no man had ever sat, and after His death He was laid in a Tomb wherein no man had ever been laid.

We are indebted to St. Luke for the most touching features in this scene. *He beheld the city and wept over it.* What a contrast between our Saviour's thoughts and feelings and those of the excited multitude that surrounded Him. They would naturally think that if He ever felt a thrill of pride and pleasure it would be about that hour when the national voice shouted His praise, and when the ancient crown and sceptre of Israel appeared within His reach. But Jesus saw much in the gay and wicked capital before Him that escaped the eye of others. He saw the hard heartedness and rebellion that so soon after showed themselves in the condemnation and crucifixion of the son of God. He saw the approaching ruin and bloodshed—the horrors of a dreadful siege, during which the city ran with blood. He saw all that magnificence turned into a heap of smouldering ruins and the exultant every revelling in the spoils of the palaces