



LESSON V.—MAY 1.

The Triumphal Entry.

Matt. xxi., 6-16. Memory verses, 9-11.

Golden Text.

'Hosanna to the Son of David: blessed is he that cometh in the name of the Lord.'—Matt. xxi., 9.

Home Readings.

- M. Matt. xix., 13-30.—Lessons from the rich young ruler.
 T. Matt. xx., 1-16.—Parable of the laborers in the vineyard.
 W. Matt. xx., 17-34.—Teaching and healing by the way.
 T. Matt. xxi., 1-17.—The triumphal entry.
 F. Luke xix., 29-48.—Compassion in the midst of triumph.
 S. Matt. xxi., 18-32.—Silencing the priests and elders.
 S. Matt. xxi., 33-46.—Parable of the wicked husbandmen.

Lesson Story.

Jesus was going to Jerusalem with his disciples. When they reached Bethphage, our Lord sent two of the disciples to a neighboring village to get an ass on which he purposed to ride. They brought the ass and her little colt, and spread their garments on them that the prophecies of Isaiah and Zechariah might be fulfilled. (Isa. lxii., 11; Zech. ix., 9.)

The King of kings entered Jerusalem riding on an ass, typifying his meek and lowly spirit. Great multitudes hailed his approach, spreading their outer garments in the path, cutting down branches of the palm trees to cast before him, and praising him with loud acclamation. 'Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.' Then all the city was stirred, and asked who this great man was. And the multitudes following our Lord answered, 'This is Jesus, the prophet of Nazareth of Galilee.'

Going into the temple Jesus saw there many buyers and sellers and money-changers. Filled with holy wrath at this defilement of his Father's house, he drove out the wrangling merchants and overthrew the tables of the money-changers, saying, 'It is written, My house shall be called the house of prayer: but ye have made it a den of thieves.'

And the blind and the lame came to him in the temple and he healed them. But the chief priests and scribes when they saw his gracious miracles and heard the praises of the children in the temple, were sore displeased, and reproachfully asked him, 'Heariest thou what these say?'

And Jesus answered, 'Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?'

Lesson Hymn.

When his salvation bringing,
 To Zion Jesus came,
 The children all stood singing,
 Hosanna to his name;
 Nor did their zeal offend him,
 But, as he rode along,
 He let them still attend him,
 Well pleased to hear their song.

And since the Lord retaineth,
 His love for children still,
 Though now as King He reigneth
 On Zion's heavenly hill,
 We'll flock around his banner,
 Who sits upon the throne,
 And raise a loud hosanna,
 To David's royal Son.

For should we fail proclaiming
 Our great Redeemer's praise,
 The stones, our silence shaming
 Would their hosanna raise.
 But should we only render,
 The tribute of our words?
 No; while our hearts are tender,
 They, too, should be the Lord's.

—King.

Lesson Hints.

Read the accounts of this event in Mark (xi., 1-10), Luke (xix., 29-46), and John (xii., 12-15). Note the exact fulfillment of our Lord's command.

'Garments'—the loose outer garment or cloak called an 'abba.' It was the Roman custom to spread carpets or garments in the path of a great hero or conqueror.

'Branches from the trees'—palm branches, (John xii., 13), the palm is a type of grandeur and royalty.

'Hosanna'—is said to have been a solemn word in frequent use among the Jews, its meaning was 'Lord, save us,' or 'Have mercy upon us.' It seems to have been here used with a note of joy and triumph.

'Temple of God'—ye are the temple of God, (I. Cor. iii., 16, 17: vi., 19, 20.). God's temple in our hearts frequently gets filled up with jarring notes; angry thoughts or worrying cares destroy the peace and calm which should fill the holy place. God will not dwell in the midst of confusion and tumult. He must drive out the buyers and sellers, the anxious cares, the doubts, the impure thoughts, before he can fill his temple with peace and purity and joy.

'Bought and sold'—awful sacrilege! The temple had become a mere market-place and a den of thieves.

'Money changers'—the yearly tax due from every Jew to the temple was half a shekel. This could only be received in a certain kind of money called the 'temple shekel.' Those Jews who came from other lands had to change their money into temple shekels, for which reason it seemed very necessary to have the money-changers close at hand.

'Doves'—these were used as offerings for sacrifice from the poor.

'House of prayer'—(Isa. lvi., 7.).

Primary Lesson.

Did you ever know a little boy who went to church every Sunday, and never heard the sermon? He fidgeted and turned over the leaves of the hymnbook and thought about those lessons he had not prepared for Monday. He wished that the minister would not talk so long and that it would soon be dinner time, or Sunday-school time, so that he could talk to the other boys in his class.

He wished that it was Monday or some other day so that he could spin his top, or fly his kite, or play marbles. Then he began to think how many marbles he had, and how if he only had five cents more what beauties he could get. He thought about fish hooks and bicycles and the boy who sat next him at school, and then he found that the service was over, and that he was going out of church, and all the time he had been there in God's house he had never once thought of God!

Or did you ever know a little girl that went to church with her mamma, and sat up thinking about her pretty dress, or the party she was going to, or the new doll she had just been given, or the girl next door whose hair was red, or the new kid gloves which were a little too tight?

Of course she would not have brought her doll to Church, but she never thought of its being almost the same to think about it. Her brother would have thought it terrible to see a boy playing marbles in church, but he did not hesitate to play them in his mind.

Both of these little people would have been horrified at the tale of the bad men who bought and sold and changed money in the temple of old. They would be so glad that Jesus drove out those sinners.

Yet it was just as right for a man to sell doves as for a boy to play marbles. Business and games are necessary, but they must be kept in the right place. Work and play must be kept out of the thoughts of our hearts when we are in God's house, for we go here to meet God, our loving heavenly Father. And our hearts, even our bodies, are God's temples.

We must ask our Lord Jesus to cleanse our hearts from all sin, so that God will be glad to dwell in his temple.

Suggested Hymns.

'Ride on, ride on in majesty,' 'Hail to the Lord's anointed,' 'When mothers of Salem,' 'Rejoice, rejoice, our King is coming,' 'Far above in highest heaven,' 'I think when I read,' 'Jesus loves me,' 'Praise Him! Praise Him!'

Practical Points.

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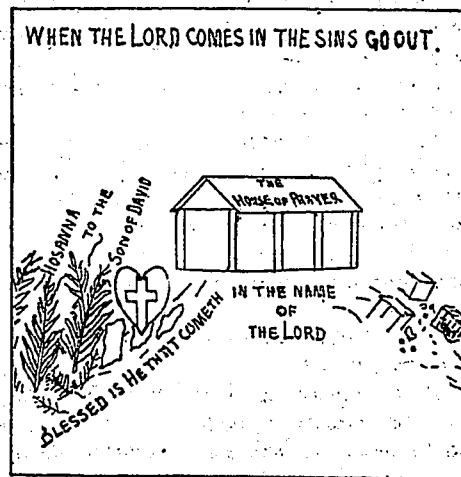
MAY 1.—Matt. xxi., 6-16.

Obedience does not ask why, when 'joy is

duty, and love is law.' Verses 6, 7, We may praise the Lord by our deeds as well as by our words. We may sing, hosanna with plough or pen, as well as with wind or stringed instrument. Verses 8, 9, No one ever made such a sensation as Jesus, in the world, in the home, and in the heart. Verses 10, 11, Jesus will not dwell in the heart that owns another king. Verse 12, Compare Matt. xii., 29. Many modern methods of raising money for religious purposes have no sanction in scripture. Verse 13, In the best sense of the term Jesus is the great physician. Verse 14, Sa'an would put a damper on the Christian's song service, if he could not quench it. But Jesus pours the oil of his grace on the smouldering fire till it bursts into a flame. Verses 15, 16,

The Lesson Illustrated.

The temple here is a rough reproduction of a Greek temple, not that of Jerusalem; but it conveys to us more clearly the idea of a temple than a more careful reproduction of the details of the Temple at Jerusalem. The Christ symbol advancing over strewn clothes and branches of palms with other



branches waving in glad procession tell of the triumphal entry. The overturned and cast out money tables and cage of doves, tell of the cleansing of the temple when he came in. But alas for Jerusalem, they would not keep the Lord in their temple so the sins came back, multiplied seven-fold, and growing worse, until the destruction of temple and city some forty years later.

A picture of too many hearts now is this story of the temple long ago.

Christian Endeavor Topic.

May 1.—Little ways of bettering the world. —Phil. ii., 12-16; Matt. v., 13-16.

Sunday Mail.

The Sunday opening of the post-office, says the Rev. Wilbur F. Crafts, can be conquered by showing not only its sinfulness, but also its folly. In a western city, settled by a religious colony of staunch Sabbath observers, the Christians were found to be in the habit of leaving an interval at all the churches between the morning Sabbath-school and the church service for a 'union meeting,' as the writer called it, at the post-office, where on the particular day he was there, they laid the Sunday mail on the Bible lesson of 'Jehu, the half-hearted man,' still open from their recent study. They were reminded of the unconscious illustration, the 'horrible example' they had given to the lesson, and straightway petitioned for Sabbath closing.

In Los Angeles a postal clerk came to the writer just before a Sabbath evening address and whispered, 'There are Christians in this city that get their Sunday mail.' When the incident was repeated to the great audience there went over that sea of faces a wave of surprise as if they had been told by a tutti-frutti machine how many saints and how many sinners had dropped a penny into the slot. They had thought the post-office a great machine, not knowing it had eyes to see the difference between consistency and inconsistency, and a heart to feel the loss of the home day, and a conscience oppressed by the doing of unmerciful and unnecessary work on the day of rest and worship. The incident had 'arrested' seven thousand people. May this printed 'arrest of thought' reach a yet larger multitude! The Reform Bureau, Washington, D.C.—S.S. Times.