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Sabbath School. BIBLE LESSONS. Third Quarter. STUDIES IN LUKE'S GOSPEL.

Lesson III. Sept. 12. Luke 19: 37-38. JESUS ENTERING JERUSALEM.

OLDEN TEXT. Blessed be the King that cometh in the name of the Lord.—Luke 19: 38.

EXPLANATORY. I. THE TRIUMPHAL PROCESSION. Vers. 37, 38. On Sunday morning, the day after their Sabbath, Jesus and His disciples left Bethany, and proceeded on the Mount of Olives toward Jerusalem.

THE PROPHECY FULFILLED. All this was in order to fulfil a prophecy uttered 600 years before, as we learn from Matthew and John. "The name of the prophet is not mentioned, the quotation being in fact a combination of two prophecies (Isa. 62: 11; Zech. 9: 9), both announcing the coming of the Saviour to Jerusalem, and both fulfilled on this occasion."

THE PROCESSION. In Matthew, a very great multitude: crowds from the city (John 12: 12), and crowds of pilgrims from all parts thronging into the city by the Jericho road.

CASTING GARMENTS BEFORE THE LORD. As these people cast their garments before Jesus as He rode in triumph, so we should cast our talents, our money, our time, all that we have, before Him, and do all that we can to aid His cause and hasten His success.

ENTHUSIASM FOR CHRIST. We are accustomed to say that this same multitude, who on Sunday shouted Hosanna, cried "Crucify Him!" on the following Friday: that "the whole enthusiasm of the multitude at the end is nothing more than the last upsurge of brilliancy of an evening sun, before it vanishes beneath the horizon."

THE TRIUMPHAL PROCESSION TO COME. Jesus riding in this triumphal procession was an object lesson, a living parable, setting forth the fact that He was a king; that His kingdom was at hand; and also "the spiritual dignities and glory of the reign of Christ."

II. COLD CRITICISM AND THE REJOICING. 39. And some of the Pharisees. Who had mingled with the groups, to spy out what was passing; or who realized some greatness in Jesus, but did not believe Him to be the Messiah.

40. And He answered. The answer of Jesus has a terrible majesty. He turns the rebuke upon themselves. If these should hold their peace, the stones would immediately cry out.

III. SORROW AND REJOICING. 41. And when He was come near. To Jerusalem, on the brow of the Mount of Olives, where was obtained the nearest and most perfect view of the city as "it rose terrace upon terrace, a city of palaces, with frowning towers and magnificent gardens, and before all the golden roof and marble walls of the temple."

42. If thou hadst known. If only you had understood and realized! Even thou. Who have had such favors, who have received so many blessings, before whom lies such a possible future, such glorious scenes of the ground, and the glory bodies of her children among her ruins; and yet another scene, the silence and desolation of death, not one stone left upon another.

43. For ye have not known. They came within 40 years. That their enemies (the Romans) shall cast a trench about thee. Literally, "a stockade with mound," the mound or wall being made by the dirt thrown up from the trench.

44. They shall not leave in this one stone upon another. In the summer of A. D. 70, forty years after this was spoken, Jerusalem was destroyed and the temple was burned and laid in ruins by the Roman army under Titus, after the most terrible siege on record, in which the besieged belts and shoes, and tore off the leather from their shields, and ate wisps of hay, and even then died by thousands from the horrors of famine; 97,000 were taken prisoners, and 1,100,000 perished.

45. And He went into the temple. This was the next day (Mark 11: 15-17). Jesus, with interest in Christ's warning to the Jews that he does not wait to describe the entry into Jerusalem. At that time, after looking around the temple, Jesus went back to Bethany. And began to cast out. Drive out, perhaps by scolding, as in the first cleansing of the temple at the beginning of His ministry (John 2: 15). He thus asserted His divine and kingly authority over His Father's house.

46. My house is the house of prayer. For pure and holy worship. The sacrifices were accompanied by prayer, and in many cases expressed a prayer. The incense was a symbol of prayer. But ye have made it a den of thieves. Drifters traffic itself was a robbing of God, taking away the reverence, the holiness, the power for good belonging to the house of God. Then, doubtless, there were many sharp and dishonest bargains.

Two Styles of Patriots.

In order to prevent being "stuck" on his papers yesterday a newspaper cried out: "All about war with England! A young man sitting in front of a Griswold street hotel heard the cry, slapped his leg, and exclaimed: "That's the stuff! I'm ready to go again!"

For Your Moulting Hens. The time when hens shed their feathers is again at hand. It is a very exhausting process. Are you preparing to help them through this trying period?

Many people get only five to six dozen eggs in a year from a hen and lose money when they ought to get three times that many and make money rapidly. How? There are about 600 eggs in the ovaries of a hen; get only you can of them in two years and you are no longer.

Mr. J. Smith, Nappan, says: I was taken last spring with a Lame Back, so bad that I could not get up or down for four days. I rubbed a bottle of Johnson's Liniment on it and other medicines, which gave me no relief.

EXTENSION OF TIME is often asked for by persons becoming unable to pay when the debt is due. The debt of Nature has to be paid sooner or later, but we all would prefer an extension of time.

MESSRS. C. C. RICHARDS & Co. Gents, I have used your MINARD'S LINIMENT successfully in a serious case of cramp in my family. In fact I consider it a remedy no house should be without.

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