

## The Quiet Hour.

### The Triumphal Entry.\*

Connecting links.—It was Passover time, and the pilgrims were going up to Jerusalem from all parts of the country. Many went to Bethany to see Jesus, and being convinced that He was the Messiah, believed on Him, which greatly angered the rulers. (John 12: 9-11.) He remained at Bethany over Saturday, the Jewish Sabbath, and on the following day, Sunday, He made His public entrance into the city. The supper at Bethany of our last lesson was in the evening before, after sunset, which was the close of the Jewish Sabbath. Matthew gives the account of the supper out of its proper order.

V. 1. Drew nigh unto Jerusalem. Leaving Bethany, which was about two miles from Jerusalem, Jesus and his disciples, accompanied by others, set out for the city, probably taking the southern, or main road. It was perhaps near noon, as the entrance into the Temple seems to have been late in the afternoon. (Mark 11: 11.) (For the proper names see Bible Dictionary, page 6.) Then sent Jesus; showing a deliberate intention of publicly entering Jerusalem as Israel's king. He is no longer encouraging popular enthusiasm (Mark 5: 43) through fear of arousing opposition from the Pharisees (Mark 2: 7-16), who could no longer interfere with His work. (Mark 1: 45.) His work as teacher was almost finished. There remained only Gethsemane and the Cross.

Vs. 2, 3. Go into the village; of Bethpage, mentioned in the previous verse. Ye shall find an ass. In the East the ass was and is highly esteemed (Judges 5: 10; 12: 14); but "it is the common beast for everybody to ride, and has been so from the days of the patriarchs and prophets." The Lord hath need of him. The owner may have been a secret follower of Jesus; or, sharing in the enthusiasm of the crowd, he would willingly grant the Master's request.

Vs. 4, 6. All this was done, etc. Matthew finds in the incident the fulfilment of Zech. 9: 9. The quotation is not literal. Free use is made of the prophets' words. Behold thy king. The horse was used for war purposes, but the ass being domestic, was, therefore, a symbol of lowliness and peace. The incident is in keeping with the character of the Prince of Peace.

V. 7.—Brought the ass and the colt. Jesus rode upon the colt (Mark 11: 7), and Mark informs us that no man had ever before ridden him. The mother was naturally taken along that the colt might go the more quietly. Put on them their clothes; their outer robes, or cloaks, instead of a saddle. It was a royal procession. One thinks of Sir Walter Raleigh spreading his mantle on a miry place that his queen might cross.

V. 8. The most part of the multitude (Rev. Ver.). Not all, for the Pharisees, like evil birds of prey, were hovering around. (Luke 19: 39.) Their garments; their cloaks, or outer garments. Branches; from the date palms (John 12: 13) that grew upon the Mount of Olives. The leaves were often ten feet long. The palm was an emblem of victory.

V. 9. The multitudes that went before; those who came out of the city to meet Him (John 12: 12), and who turning round pre-

ceded Him. That followed; from Bethany, and from other parts of the country, as they were coming up to the Passover. Hosanna; literally, "Save now" or "Save, I pray"; the opening words of Ps. 118: 25. Compare our "God Save the Queen." Blessed is he. These words from Ps. 118: 26 were held to refer to the coming Messiah and were sung at the great festivals. In applying them to Jesus the people show that they accept Him as Messiah. The same is implied in the title "Son of David." Hosanna in the highest; i. e., in the highest heavens. It was a prayer that their "Hosannas on earth might be echoed and ratified in heaven." (Buce.) But our Lord, knowing how little this popular applause meant, wept over the city as He saw it from the crest of the Mount. (Luke 19: 41-44.)

V. 10. When he was come into Jerusalem. The procession, having crossed Kidron Valley, probably entered the city through the Sheep Gate on the north. The city was moved; literally "shaken," the word used for an earthquake. Excitement ran high in expectation of a revolution, when their own king should take the place of the hated Romans.

V. 11. This is the prophet, Jesus, from Nazareth (Rev. Ver.); the answer of the pilgrims in the procession, many of whom came from Galilee. Jesus entered the Temple and then quietly withdrew to Bethany.

V. 12. Jesus went into the temple; on the following day, Monday. (Mark 11: 12, 15.) Cast out. The Temple market was in "Court of the Gentiles," the outermost part of the Temple, where oxen, sheep, wine, oil, salt, etc., were sold for sacrificial purposes.

V. 14. The blind and the lame. The Temple was a common resort for such seeking alms (Acts 3: 2). Healed them; thus, as it were, restoring the Temple to its proper use as a house of mercy.

V. 15. The chief priests. Their authority was called in question and they did not like it. The children. Even the little ones caught the enthusiasm and recognized Jesus as the King.

Vs. 16, 17. Hearst thou? It seemed to them blasphemy to ascribe to Him the title of Messiah. (Luke 19: 38, 39.) Have ye never read it; in Ps. 8: 2. They had read, but did not understand that "if the Scriptures had already taught that even the unconscious admiration of the infant is a tribute to God's glory, how much more might children of maturer age be suffered to join in acclamations to His Son." (Alexander.) He left them; to spend at before the night in peace and quiet at Bethany, and thus refreshed Himself for the morrow.

It is helpful to believe that there is as much devotion to-day and as many really pious men and women in the world as there ever was. Were God to inspire some one to write the life of some man of God or some mother in Israel it would read much like the life of Abraham or Hannah. Some of these are God's hidden ones. Nevertheless they exist, and when it suits God's purpose he manifests them to the world.

"Now is our salvation nearer than when we believed."

### Prayer.

Heavenly Father, we beseech Thee to make us followers of Thy dear Son in all things. Thou, O Father of mercies, love the stranger. May we love Him, and love our neighbor as ourselves. Thou carriest the lambs in Thine arms. May our hearts go forth in tenderness to all young children, and the babes in Christ. Thou carest for the laborers and them that toil in rowing on the waves of this troublesome world. Help us to lighten, by sympathy, the burden of life to some over-burdened men, and to cheer the hearts of all with whom we have to do. May our presence bring solace to some that are tossed by tempest and not comforted, and assist the faith of things unseen in those who are caring too much for the things seen and temporal. Make us, O God, in all our works the servants of our Lord Jesus Christ; and teach us to look not only on our own things, but also on the things of others.—Selected.

### Influence.

A characteristic story is told of Spurgeon that when an independent young woman objected to assenting to those questions in the marriage service which implied the superiority and authority of the man over the woman, he said to her in a fatherly way: "Come, now, let him be the head and do you be the neck and turn him which way you please."

This is a good illustration of the supreme potency of influence. Merely nominal precedence or authority does not amount to much. Almost every head has a neck that can turn it. How often the wife proves to be the ruling, directing spirit of a household, instead of the husband and father. Who has not known organizations in which the real controlling power was wielded by some member or members not officially recognized? The essential thing to seek is the power of influence—not so much the headship as the neck-ship of affairs. Anybody can be a figure-head, provided he gets a chance in that capacity. But it takes genuine merit and faculty to be what is called "a controlling spirit." Let no mean, petty spirit of envy actuate us in our dealings with others. Position, outward honor, need not, and very often does not, mean real power, real supremacy. That belongs to influence—the quiet, subtle force which moves so-called authority as the neck of a man moves his head.

### Self Forgetfulness.

Jesus seemed never to think of himself, while we seem seldom to think of anybody else. If he was tired and sought rest for body and brain, he quickly forgot it all if some one met him who needed his help. What a different institution the Church would be if every member lived a life of self-forgetfulness! What a society yours would be if each member imitated the Divine Model in this respect! How quickly would the world be brought to Christ if all who bear his name would deny self for the sake of the perishing millions who never will be saved until the love of souls takes the place of the love of ease and pleasure which now so largely control us all. Presbyterian Journal.

Flowers were at the funeral, and though doubtless the lovely dead walks the streets of the celestial city and enjoyed the things eye hath not seen, yet a visit and a bunch of flowers while living would have been most acceptable. This thought is old, but it needs to be repeated again and again, "Let thy kindness be done to the living and not to the dead."

\*S. S. Lesson, 13th January 1901—GOLDEN TEXT—Matt. 21: 9. Blessed is he that cometh in the name of the Lord.