



LESSON II.—January 13.

The Triumphal Entry.

Matt. xxi., 6-16. Memory verses, 9-11.
Study Matt. xxi., 1-17; Luke xix., 29-44.

Golden Text.

'Blessed is he that cometh in the name of the Lord.'—Matt. xxi., 9.

The Bible Lesson.

6. And the disciples went, and did as Jesus commanded them.

7. And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

8. And a very great multitude spread their garments in the way; others cut down branches from the trees and strewed them in the way.

9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

14. And the blind and the lame came to him in the temple; and he healed them.

15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased.

16. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

Suggestions.

The morning after the beautiful scene at Bethany, Jesus and his disciples set out for Jerusalem. As they reached Bethphage near the Mount of Olives, our Lord sent two of his disciples to a neighboring village to get an ass and a colt which they should find tied at a certain place. These they were to bring to Jesus, and if any one tried to hinder, they were to reply, The Lord hath need of them. Probably the animals belonged to some friend of our Lord who would be only too glad to lend them for his use, the disciples found everything as he had said and brought the ass and colt, spreading their garments on them for a saddle cloth.

Jesus rode into Jerusalem, in fulfillment of the prophecies of Isaiah (lxii., 11) and Zechariah (ix., 9). And the multitudes thronging behind and before in this glad procession cried, 'Hosanna,' and with enthusiasm cast their garments on the road for the Lord of glory to ride over. By thus riding into Jerusalem on an ass, the symbol of peace and humility, by thus fulfilling the prophecies concerning the Messiah, Jesus publicly offered himself as the Messiah to the immense concourse of devout Jews then assembled at Jerusalem. As he rode into the city the people were stirred, and kept asking one and another, Who is this? If he had then offered to set up a temporal kingdom, they would have been ready to crown him with enthusiasm. But Jesus, anxious rather for their eternal salvation than for their temporal allegiance, makes no effort to gain popular approval, he knows already of the cry of hate and murder which will, before the week is over,

be rising from the lips of that same crowd.

At the beginning of his ministry Jesus had entered the temple and cleared it of noisy money-changers and merchants, in the name of his Father, (John ii., 13-16); again now, at the close of his earthly ministry he enters the temple and cast out all those who with buying and selling and bargain-driving, profane the sanctuary of the Most High. My house shall be called the house of prayer, said the Lord Jehovah through Isaiah, (lvi., 9), but as in the days of Jeremiah (viii., 11), the temple had been made by its frequenters a den of thieves.

As our Lord stood in the temple after sending away all the profane money-makers, many blind and lame persons heard that he was there and went to him with all haste to be healed of their various afflictions, and Jesus with infinite tenderness and sympathy, healed them all. Then the children in the temple began to cry out in praise to the Saviour, 'Hosanna to the son of David.' But when the chief priests and scribes saw his wonderful works and heard the praises which were rendered him, they were very angry and wanted our Lord to put a stop to it, but Jesus accepted the praise of the children and would not allow them to be hushed. Jesus went back to Bethany to lodge; thus ended the first Palm Sunday.

Questions.

On what day do we celebrate the triumphal entry? How did Jesus ride into Jerusalem? What prophecy did this fulfil? What did the people shout as he rode along? What did the people say when he reached the city? Was every one glad to see him? What did our Lord do to the traffickers in the temple? What did he do to the blind and lame? What did he do to the chief priests and scribes? Does Jesus love to have the children praise him?

Lesson Hymn.

All glory, laud, and honor
To Thee, Redeemer, King,
To Whom the lips of children
Made sweet Hosannas ring.

Thou art the King of Israel,
Thou David's Royal Son,
Who in the Lord's name comest,
The King and Blessed One.

The people of the Hebrews
With palms before Thee went;
Our praise and prayer and service
Before Thee we present.

Thou didst accept their praises,
Accept the prayers we bring,
Who in all good delighted,
Thou good and gracious King.

The Free Church Catechism.

5. Q.—What does Jesus say about himself?

A.—That he is the Son of God, whom the Father in his great love sent into the world to be our Saviour from sin.

6. Q.—What is sin?

A.—Sin is any thought or feeling or word or act, which either is contrary to God's holy law, or falls short of what it requires.

7. Q.—Say in brief what God's law requires.

A.—That we should love God with our whole heart, and our neighbor as ourselves.

8. Q.—Are we able of ourselves to do this?

A.—No; for although man was made innocent at the first, yet he fell into disobedience, and since then no one has been able, in his own strength, to keep God's law.

9. Q.—What are the consequences of sin?

A.—Sin separates man from God, corrupts his nature, exposes him to manifold pains and griefs, and, unless he repents, must issue in death eternal.

A teacher should be pointed. Some, when they have their subject, treat it as the earth does the sun—revolve round, but never come to it; and too often with this result—like the earth, they revolve in empty space.

The Teacher's Aim.

Another possibility before the teacher is that of the conversion of the scholar. This is the ultimate aim of all proper instruction. This is the goal toward which all energy is directed. If this be not true, then the teacher should resign at once and give place to one who has that ideal and aim. Let not anyone think that it is only a child, and one need not be in any very great anxiety. A far greater work is done in the conversion of a child than in that of a most stalwart sinner. This is not according to the generally accepted idea of the church nor her ministers. The report of the conversion of adults is lauded and rejoiced over, while that of children is given with a tone of apology. What has an old sinner before him in the way of usefulness? Very little. His time is taken with helping himself. Indeed, he often takes a while church in a united effort to keep him on the way. His field lies behind him unploughed and uncultivated because of the weeds of a sinful life. Make up for lost time? Where? How? When? But with a child it is different. The field lies before him. Let him plough and sow for godliness and the harvest shall be eternal life for him, and eternal usefulness to others.

Two neighboring pastors held revival services. One man had but one seeker, and that a small boy. The other had a glorious revival with many adults professing conversion and added to the church. The work of the pastor with but one boy convert was looked upon as of little consequence. But how differently God looks upon results. The little boy grew to manhood to become one of the greatest preachers our country ever saw, even Matthew Simpson.

When Robert Moffat was converted as the only result of a year's labor of a good old Scotch preacher, one of his parishioners visited him and said that his work was done, as the results, or rather want of them, showed. Saddened by the words of his parishioner the old dominie walked out to the graveyard and thus spoke with himself: 'For these many years I've ministered to this church, and many are the souls that have been converted unto God. But now perhaps it is true that my usefulness is ended, for only one little boy has been in evidence as the fruit of my labors. Many of these sleeping ones were laid away by me, and now my time will soon come to join them.' While he was thus engaged the boy found him and made known his desire for an education. The sequel lies in the unsurpassed missionary services of Robert Moffat. The old pastor lived to see the day when all England and Scotland rose up to do honor to Moffat, his once boy convert.—'Sunday School Teacher.'

The Class Collection.

How to train scholars to a habit of giving according to their ability is a question which at some time or other has puzzled almost every Sabbath school teacher. Probably there are few classes in our schools whose weekly contributions represent the most that could be done in the way of giving to the cause of Christ. Most teachers will, therefore, welcome any suggestions that will aid them in combating the spirit of indifference toward this subject which prevails so largely among scholars.

A teacher of a class of little girls in a Sabbath school in the south has tried, with good success, a method that may be helpful to other teachers.

Each Sunday, before the lesson begins, all the pennies are collected in the class envelope, and then, while the teacher holds the envelope in her hand, every head is bowed, while she asks the Heavenly Father to bless the pennies the hands and hearts have brought to him, and to let them do something for him.

By this simple little service the scholars learn the importance of their gifts, and are reminded of the fact that every penny has a value in the eyes of the Master. They never forget that the money they bring is for Christ and the advancement of his kingdom in the world.—'Westminster Teacher.'

Every man in his humor. 'World Wide' is a collection of the best writing on the most interesting subjects.