

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON I.—THE TRIUMPHAL ENTRY.—APRIL 7.

Mark xi. 1-11.

JESUS KING
HEAD OVER ALL THINGS.

Jesus remained all night in Zaccheus' house at Jericho and next morning resumed His journey towards Jerusalem accompanied by a crowd of pilgrims on their way to the Passover. Towards evening He arrived at Bethany, remaining over there until after the Sabbath. The day following He left Bethany with His disciples on foot for Jerusalem, and coming near to another village supposed to be Bethphage, He paused and sent His disciples upon the errand described in to-day's lesson.

In to-day's lesson we see Jesus in unerring fulfillment of prophecy entering Jerusalem, lowly and riding upon an ass, the people combining as some ran before and others fellow, in Hosannas crying, "Blessed be the King that cometh in the name of the Lord," while in token of acknowledgement of His Kingship, they spread their garments and strewed branches upon His path.

That Christ is King and Head over all things is a truth which we may well from this lesson seek to have firmly impressed upon our minds.

HE IS SUPREME OVER the universe. All things were made by Him, Jno. i. 3.

By Him were all things created that are in Heaven and that are in earth visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by Him and for Him, and He is before all things and by Him all things consist, Col. i. 16. He that cometh from heaven is above all. The Father loveth the Son and hath given ALL THINGS into His hand, Jno. iii. 31-35. Christ who is over all, God blessed forever, Rom. ix. 5. Jesus Christ He is Lord of ALL, Acts x. 36. All power is His in heaven and on earth, Matt. xxviii. 18. Who is gone into heaven and is on the right hand of God; angels and authorities and powers being made subject to Him, 1 Pet. iii. 22. There we see Christ as Creator from before all things, and as King to keep and rule the things which He has made, having all power; and, as a part of this great universe, we recognize Him with Hosannas and sing, "All hail the power of Jesus name."

Of the earth and of all nations. This is indicated by the stone in Nebuchadnezzar's dream which signified the subjection by Christ of all the Gentile nations which He should break and consume while His kingdom should stand forever, Dan. ii. 44.

There shall be given Him dominion and glory, and a kingdom that all people, nations and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed, Dan. vii. 13-14. All nations shall serve Him, Ps lxxii. 11. His dominion shall be from sea to sea, and from the rivers to the ends of the earth, Zech. ix. 10.

These passages refer to His Millennial Kingdom. This time is approaching with unerring and unhesitating tread, and the Lord will as surely, in fulfillment of prophecy, come back in exultation and triumph, as in fulfillment of prophecy He came in humiliation, yet acknowledged as King, lowly and sitting upon an ass, to Jerusalem.

Of Kings. All kings shall fall down before Him, Ps lxxii. 11. I will make Him, my first born, higher than the kings of the earth, Ps lxxxix. 27.

Who is the blessed and only potentate, the King of Kings and Lord of Lords, 1 Tim. vi. 15, Rev. xix. 11.

Jesus Christ, the Prince of the kings of the earth, Rev. i. 5.

Yes, amid all the councils and jealousies, and ignoble ambitions of emperors, and kings, and presidents, the Lord still reigns supreme, and while statemen are devising plans, and, heedless of the Lord's thought in effect, taking counsel against the Lord and His anointed. He that sitteth in the heavens shall laugh, the Lord shall have them in derision, Ps ii. 2-4.

Let us pray that rulers, especially those who rule our country, may recognize Christ as their King, who will call them to account for their use of the talents committed to them.

Of the family. God said to Noah "Thou shalt come into the ark, thou and thy sons and thy sons wives with thee," Gen. vi. 18. and of Abraham, "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord," Gen. xviii. 19. And the men said unto Lot, "hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place," Gen. xix. 12.

God sent Joseph into Egypt to preserve the family of Jacob, to bring his father and his brothers, and their children and possessions from famine into a land of plenty.

Joshua said to the people, "As for me and my house we will serve the Lord," Josh. xxiv. 15.

This day is salvation come to this (Zaccheus) house, Luke xix. 9.

Lydia was baptized and her household, Acts xvi. 15.

The jailer believed in God with all his house, Acts xvi. 34. So did Crispus, Acts xviii. 8.

The church in the house of Priscilla and Aquila, Rom. xvi. 3-5, and of Philemon, Phil. 2.

Let us take Jesus as the head of our homes and families. May this spirit animate parents, children, and all the inmates of our homes. His recognized presence will give a uniformity of will and plan derived from Him as the inspiring head which will bring

peace and order, where without it would be confusion, division and unhappiness.

Of the individual—The Lord is my Shepherd, Ps. xxiii. 1.

The Head of every man is Christ, 1 Cor. xi. 3.

Bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 5.

You are not your own you are bought with a price, 1 Cor. vi. 19, 20.

Whether we live, therefore, or die we are the Lord's, Rom. xiv. 8.

Members of His body, of His flesh, and of His bone, Eph. v. 30.

He tasted death for every man, Heb. ii. 9.

My Lord and my God I Jno. xx. 28.

Let us the first thing when we rise in the morning kneel down and solemnly and thoughtfully with sincere heart acknowledge Jesus as our Head and King, and in the power of God's Spirit give our spirits, souls and bodies, faculties and possessions of every kind up to Him to be used for His glory. Let us name each of these distinctly and separately to Him as to be accepted by Him, and asking His grace to enable us to act out this surrender.

Christ surrendered His life for us and it should be our delight to yield all His gifts back to Him, and in proportion as we find this difficult, so far are we from fully accepting Him as our King and Head.

As soldiers of His army—as members of His body—as sheep of His fold—as branches in Him the true vine—as subjects of the King of Kings—as co-heirs of Him who is the Heir of all things—as His bride—as those who are to sit with Him on His throne—let us have His aims, His desires, and be one with Him in seeking first the Glory of God.

Let no thought, no desire animate us but such as is consistent with this supreme object and with union to Him. Let us as children of a King live Kingly lives in our identity with Him and in His strength conquering self, world and Satan, and ranging ourselves by His side, clad in the whole armour of God and armed with the sword of the Spirit no conquest shall be impossible to us.

CHRISTIAN ENDEAVOR.

Things to be Consecrated.

First Day—Our money—Neh. x : 32-39.

Second Day—Our minds—1 Cor. ii : 1-16.

Third Day—Our tongues—Acts ii : 1-12.

Fourth Day—Our hands—Exod. xxxv : 25-35.

Fifth Day—Our time—Eccl. iii : 1-12.

Sixth Day—Our lives—Phil. i : 19-30.

Seventh Day—THINGS TO BE CONSECRATED—Ezra iii : 1-7.

PRAYER MEETING TOPIC, April 7.—"THINGS TO BE CONSECRATED," Ezra iii : 1-7. The study of the scripture passage in connection with our topic this week opens up a wide field which it is almost impossible even to glance at in the brief space at our disposal. It might be well perhaps to say a word or two concerning the meaning of that word which has become such a precious one to Christian Endeavorers all over the world, "Consecration." Our own English word is derived from the Latin meaning "to set apart for a sacred purpose," but in our Bibles it is used to translate a Hebrew word the significance of which it does not fully convey. In such passages as Ex. xxxii. 29; Lev. xvi. 32; 1 Chr. xxix. 5; 2 Chr. xxix. 31; the literal translation of the original would be "fill the hand" instead of "consecrate." Thus we have two phases of consecration unfolded. Not only are we to be set apart, separated, peculiar to God, but we are to be in that position with hands filled for service. Thus the idea of consecration is an intensely practical one; it does not only imply the recital of a pledge, or the monthly testimony at a prayer meeting, but it means daily, hourly, yes moment by moment separation to the work of God.

Our topic passage speaks of the burnt offering, and study of the sacrificial law and practice of God's ancient people reveals to us the fact that the burnt offering was one of consecration, representing the putting of one's self on the altar, a living sacrifice for the glory of God. But it also reveals the equally important truth that the consecration sacrifice must be preceded by a sacrifice for sin, (Ex. xxix. 36-38, Lev. viii., xvi. 3); until atonement has been made no acceptable service can be rendered to God. Thus before you can please the Father you must find forgiveness in the death of His son. Along with the burnt offering a meat offering was also often made (Lev. ix. 8-16) indicative not only of consecration of person but also of possessions.

In conclusion, there is one thought of awful warning which must be uttered. Consecration is a matter of individual action, and we may consecrate ourselves to the evil one, (1 Kings xiii. 33, 2 Chr. xiii. 9.) It is terrible to think of how many are filling their hands for the service of the Devil and still more terrible to think that professed Christian people in many cases either directly or indirectly are making it easy for them to do so.

JUNIOR ENDEAVOR TOPIC, April 7.—"What ought we to consecrate to God," Mark xii. 28-34.

The Brooklyn Endeavorers say very wisely: "We believe in everything that will take religion into politics, and everything that will keep politics out of religion."

Miss Brain in her "Fuel for Missionary Fires" tells of a small boy who has a great many grown up relations. He was a member of a mission band, and confessed with shame that a quarter for peanuts looked as big as a pinhead, and a quarter for mischief as big as a cart-wheel.