



LESSON XI.—SEPTEMBER 9, 1906.

Jesus Enters Jerusalem in Triumph.

Matt. xxi., 1-17.

Golden Text.

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

Home Readings.

- Monday, September 3.—Matt. xxi., 1-17.
 Tuesday, September 4.—Zech. ix., 9-12.
 Wednesday, September 5.—Rev. i., 1-17.
 Thursday, September 6.—Mark xi., 1-11.
 Friday, September 7.—Luke xix., 28-40.
 Saturday, September 8.—Luke xix., 41-48.
 Sunday, September 9.—John xii., 12-19.

(By Davis W. Clark.)

'A great multitude of people
 Fills all the street: and riding on an ass
 Comes one of noble aspect, like a King!
 The people spread their garments in the way
 And scatter branches of the palm-trees!'
 —'The Divine Tragedy:' Longfellow.

Jesus left the hospital villa of His friends to join the pilgrim caravan on its way to the festivities of the Passover week. He was enthusiastically welcomed. These Galilean travellers had a local pride in the wonder-working prophet of Nazareth. They felt it to be an honor to be His escort to Jerusalem.

Jesus sent two of His disciples ahead to bring the beast on which He should ride. They would find it tethered at a certain point. Mention of His name and need would be all that was necessary to secure it. This comparatively insignificant incident, the request for the beast in the well-known name of the Nazarene, hastily reported from mouth to mouth along the crowded thoroughfare, would serve notice (as it was designed to do) of Jesus' approach. Up from a thousand pilgrims' booths on the slopes of Olivet came an eager throng, out from the city gate came pouring an ever-augmenting multitude of those who were only awaiting a signal of Jesus' approach.

Jesus was mounted now, and so in plain view of the largest possible number. He rode a beast considered appropriate for a sacred function—one never ridden before. As only an ox that had never worn the yoke was esteemed fit for the altar, so this foal that had never been saddled was meet for the Master's use.

Such a transport of admiring loyalty seized that mighty throng as made all former ebullitions seem faint in comparison. The palm-trees were stripped to provide the emblems of victory. Ten thousand abbas were proffered to carpet the highway with. A litter—a mattress of twigs and green grass—was formed so that the King's beast might tread softly beneath Him.

And now the multitude bursts forth in a noble psalm of welcome, the rear guard responding antiphonally to the van.

The first glimpse of the city is the signal for a salvo of joy and praise. David's city is called to welcome David's Son. When from the crest of Olivet the city and temple lay at the pilgrim's feet, they raised such a shout that it penetrated to the star-chamber of the Sanhedrin, and keyed to its highest pitch the murderous jealousy of the rulers of Israel as they exclaimed, criminalizing each other: 'Perceive ye how ye

prevail nothing? Behold, the world has gone after Him!'

The crowd looked and shouted. Jesus looked and wept. His patriotic heart is stirred as He sees the fate impending over the city, which knows not the things which belong to her peace.

Some forward Pharisee, with ominous glance at the Tower Antonia, exhorts Jesus to suppress this demonstration. But Jesus puts the seal of His approval upon this festal spectacle, in the declaration that the very rocks would find tongues to welcome, if the people did not.

So the Messenger of Malachi came suddenly to the temple. But a venal hierarchy could not abide the day of His coming. He calmly looked about as the Divine proprietor of all. But His presence was like refiners' fire and fullers' soap to the dross and filth of the ecclesiastical establishment.

ANALYSIS AND KEY.

1. The Triumphal Entry.
 No mere incident.
 Event of large degree.
 Not accidental, but designed.
 Consistent with His plan.
 Presents Himself for acceptance or rejection.
2. Contrast with Other Triumphs.
 Meekness, lowly equipage.
 Absence of captives and spoils.
 Accorded by common people.
 Not Church or State.
 Yet most significant triumph of history.
3. Evanescence of Popular Ovations.
4. Lasting Enthusiasm for Jesus.
 How produced.
 What channels it can take.

THE TEACHER'S LANTERN.

The triumphal entry was not a mere passing incident or accident of Jesus' approach. It was a very large event.

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Jesus deliberately planned his entry and made it as effective as possible. He was not captured by the multitude; He captured it, and used it for His purpose. The orderly precision of all His movements indicates this. The royal entry was an integral part of the history of Christ, which would not be complete nor thoroughly consistent without it.

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He openly came to His own. The issue was not pressed. They must now accept or reject. The test was not made in any dark corner, either. Nothing could have been more conspicuous.

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Was it mere coincidence that the Lamb of God came to Jerusalem the very day on which the paschal lamb was selected and set aside for sacrifice? It was the 10th of Nisan. The admiring joy of the people also marked Him as fit and worthy.

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A triumphal entry, true! But how many points of contrast it presents to all other triumphs! The world is familiar with! Meekness of victor, lowliness of equipage, absence of captives and spoils—a triumph accorded not by chiefs of Church or State, but by common people. Yet even Pompey's triumph pales in comparison. No similar spectacle was ever fraught with such significance to the whole race.

C. E. Topic.

Sunday, September 9.—Topic—The triumphs of Christianity. John xii., 32; I. Cor. xv., 20-28.

Junior C. E. Topic.

ELISHA'S PROMOTION.

- Monday, September 3.—The walk to Bethel.—II. Kings ii., 1-3.
 Tuesday, September 4.—The walk to Jericho. II. Kings ii., 4, 5.
 Wednesday, September 5.—The walk to Jordan. II. Kings ii., 6-8.
 Thursday, September 6.—Elisha's request. II. Kings, ii., 9.

Friday, September 8.—Elisha the prophet. II. Kings ii., 19-22.

Sunday, September 9.—Topic—How Elisha was promoted. II. Kings ii., 9-15.

Living Testimony.

Our life is more than our words. When Jesus said, 'Ye are the salt of the earth; ye are the light of the world,' he was probably not thinking of the testimony we should utter, but of the life we should live. That passage follows the Beatitudes. We are salt and light if we are meek and merciful, pure in heart and peacemakers. Our words are finally useful only in so far as they express and interpret our lives, and so give consciousness and clearness to the unconscious impressions men have gained on us. If our words do not formulate what we are, or at least what we long to be, they are a deceit for others and a snare for ourselves. Thunder makes a noise, but lightning is the real force and the cause of the thunder. The lightning of our life must precede the reverberations of our lives.—American 'Sunday School Times.'

The Worry of It.

It is not the work, but the worry,
 That makes the world grow old,
 That numbers the years of its children
 Ere half their story is told;
 That weakens their faith in heaven
 And the wisdom of God's great plan.
 Ah! 'tis not the work, but the worry,
 That breaks the heart of man!
 —Somerville 'Journal.'

The Saddler's Choice.

A wealthy man came to a poor saddler, and, leaving a bridle, gave orders that it should be finished by Monday.

'That is not possible.'

'What nonsense! There is all day to-morrow.'

'We do not work on Sunday, sir.'

'Then I shall go to those who do.'

'We can get it done by Tuesday.'

'That will not do; put it in the carriage.'

Quietly the saddler did as he was told.

Hours afterwards a neighbor said: 'I thought that I would come and thank you, and tell you that I should be glad of as many more customers as you would like to send.'

'I shall not send you those I can keep,' said the saddler, 'but I will never go against my conscience for any man nor for his money.'

Weeks went by, weeks of trouble to this faithful saddler. One day a military man came into his shop. 'So you are the fellow who will not work on Sunday. My friend said that you refused to do his work.'

'I had no choice, sir.'

'Yes, you had; you were free to choose between serving God and pleasing man, and you made your choice, and because of that I am here to-day. I am General Downing. I have been looking for a man on whom I could rely to execute a large government order. The moment I heard of you I made up my mind that you should have it.'—'Westminster Gazette.'

Rabbits Support Missionaries.

At the annual meeting of the Baptist Missionary Society at the Church at Heston, Essex, the secretary read a letter from two boys, as follows:—

'Enclosed please find 7s. 7d. for the Baptist Missionary Society, which we have obtained by keeping and selling rabbits during the year.'

	s.	d.
One rabbit, at 8d..	0	8
Three ditto, at 9d..	2	3
One ditto, at 1s. 6d..	1	6
Two ditto, at 1s. 7d..	3	2

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'Balance in hand, three rabbits. Next year we hope to obtain more funds for the missionary cause, if it be God's holy will.'—English Paper.