

is now called St. Stephen's Gate; and also to realize the successive incidents at successive points of the road. If the famous passage in Stanley's "Sinai and Palestine" is as familiar in Canada as it is in England, there will be few who will not be able to make themselves masters of the subject. And it is desirable to do so for two reasons: 1. Such a picture may awaken in the children's minds an entirely new idea of the interest of Bible narratives; 2. The application will gain much in impressiveness.

What is the application? If St. Luke's narrative could be brought in, the most forcible one would be that based on the contrast between the shouting multitude and the weeping King. Thus, Why did he weep? Because he saw into the future—the great sin Jerusalem would commit four days after in killing her Lord and Saviour—the great tribulation to come upon her forty years after in consequence. Then: Jesus "beholds" us—does he "weep over" us? What is it that grieves him? (a) To see us neglecting our "day of visitation." (b) To hear songs of praise from those whose hearts are not steadfast with him.

But if it be well to base the application on the appointed passage in Matthew, it must be worked out somewhat differently. The last point in the foregoing outline will be more prominent. After describing the scenes on the road from Bethany and in the temple, let the following be the line of thought:

#### 1. *The praises which Christ loves not.*

(a) The praises that are only momentary, and may turn at any time to curses. Some who shouted "Hosanna!" that day on Olivet shouted "Crucify him!" before the week was out. Our boys and girls join heartily in Sunday-school hymns, catching enthusiasm from the measured rhythm and the swinging tune; but when they get into other company during the week, will they not be equally carried away by songs and cries of a far different kind? Might not God use to them his solemn expostulation in Hosea, (vi. 4), "O Israel, what shall I do unto thee? for your goodness is as the morning cloud, and as the early dew it goeth away."

(b) The praises that are insincere. Some of the rejoicing multitude that day thought nothing of their temple being desecrated by noisy and not too honest traffic. Are not some of our hearts, which should be God's temples, preoccupied with our own plans and projects,

business and pleasure? Here is his word to such: "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded," (James iv. 8; see 2 Cor. vi. 14-17.)

#### 2. *The praises which Christ loves.*

(a) The praises of children. Priests and scribes might conspire, and Pharisees cavil; but "out of the mouth of babes and sucklings" God "ordained strength because of his enemies;" and these very hymns confounded the objectors. So it will be now. (b) The praises of those who rejoice that their King is coming. The King is coming again, in a far greater blaze of triumph. Does the thought of it make us afraid? or can we say, "Even so, come, Lord Jesus."

### Berean Notes.

#### I. GENERAL STATEMENT.

Christ's public entry into Jerusalem. His visit to the temple. The people receive him with joy; the children adore him; the priests are sore displeased.

#### II. NOTES AND ILLUSTRATIONS.

*Topic:* The people worshipping the Messiah.

1. THE GREAT RECEPTION, vers. 8-11. (1.) *The route.* About two miles along the road from Bethany to Jerusalem round the southern swell of Olivet. Jesus is riding upon "a young ass," John xii. 14; Mark xi. 7. On Sunday: Palm-Sunday: Palm-entry. Four days before the crucifixion. (2.) *The attendants.* Hundreds of thousands, doubtless. Vast numbers crowded the city to attend the Passover feast. SPREAD.....GARMENTS. Ancient mode of paying reverence to conquerors and kings. BRANCHES—of palm—emblem of victory. For Mordecai the streets were covered with myrtle, and the porches with purple. Esther vi. Refer to Lev. xxiii. 40; 2 Kings ix. 13.

I was not a little surprised soon after my arrival in the East, when going to visit a native gentleman, to find the path through the garden covered with white garments. I hesitated, but was told it was for "my respect." I must walk on them to show I accepted the honor.—*Roberts.*

(3.) *Shoutings of the people.* MULTITUDES THAT WENT BEFORE—coming out of the city to meet those who FOLLOWED Jesus. CRIED—with a loud voice—doubtless prompted by the Spirit of God. Even the disciples did