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The Sabbath-School.

INTERNATIONAL LESSON.

Second Quarter—Lesson V. May 1. '98

THE TRIUMPHAL ENTRY. —Matthew 21 : 6 16.

Read Matthew 20, 11.

Commit Verses 9-11.

GOLDEN TEXT. —*Hosanna to the son of David: Blessed is he that cometh in the name of the Lord.*—MATT. 21 : 9.

HISTORICAL SETTING.

Time.— Sunday, April 2, A. D. 30, just before the Passover, and five days before the crucifixion, five months after the last lesson.

The Scene is on the west slope of the Mount of Olives, toward Jerusalem from Bethany; then in the streets of Jerusalem, and in the court of the temple.

Rulers. — Tiberius Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea.

THE PRINCE OF PEACE.—Vs. 6, 7. On Sunday, the day after the Jewish Sabbath, corresponding to our Monday, Jesus who had been spending the night at Bethany, two miles from Jerusalem, planned to ride into Jerusalem, as the prophets had foretold, and sent two of his disciples to Bethphage, the next village, for a young ass on which to ride. They found the colt, and the owners objecting, they said, "The Lord hath need of him." *And they brought....the colt* to Jesus. This was the only time recorded that Jesus rode. *And put on them their clothes.* Instead of a saddle.

JESUS PRESENTS HIMSELF AS THE MESSIAH. The purpose of this riding into Jerusalem was to present himself to the Jews for their acceptance. It was the final offer to those who had rejected him as a teacher, that they might accept him as the Messiah, and save themselves and their nation from destruction. (1) He came as a king, as God's ambassador, seeking willing subjects, desiring to do only good, and to destroy only evil (2) He came in accordance with prophecy uttered centuries before (Isa. 62 : 11 ; Zech. 9: 9). (3) He came as the Prince of Peace. His kingdom will be one of peace through righteousness, — peace with God, peace with one another, peace of conscience, that passeth understanding.

THE TRIUMPHAL PROCESSION. — Vs. 8, 9. *And a very great multitude.* R. V., most of the multitude, because only a few could find branches. The crowds came from two directions, from the city, and crowds of pilgrims thronging into the city. By a census taken in the time of Nero, it was ascertained that there were 2,700,000 Jews present at the Passover. *Spread their garments.* Loose blankets or cloaks. *In the way.* It was customary, in royal procession, to spread cloth, or carpet, upon the ground. *Others cut down branches.* Of palm trees, according to John. The date-palm leaves are often ten feet long. *The multitudes that went before, and that followed,* cried, *Hosanna.* "Hosanna" is a rendering into Greek letters of the Hebrew words, "Save, we pray!" (Psa. 118 : 25). It is like a shout of "Salvation! Salvation!" It is used as an expression of praise, like "Hallelujah," or "Hail." *Blessed is he that cometh in the name of the Lord.* The words are taken in part from Psa. 118 : 25, 26, a hymn which the people were accustomed to apply to the Messiah — *Hosanna in the highest!* In the highest degree; in the highest strains.

SORROW OVER THOSE WHO REFUSED TO JOIN IN THE TRIUMPH.—Luke 19 : 41 44. One touching incident is related by Luke only. As the procession began to descend from the summit of the Mount of Olives, the glories of Jerusalem, burst upon Jesus view. Here, while others shouted, Jesus wept over the city, for the sins of its people, who, in rejecting him, sealed the ruin of the city and the nation. The contrast was terrible between the Jerusalem that rose before him in beauty, glory, and security, and the Jerusalem which he saw in vision, with the camp of the enemy round about it on every side, hugging it in deadly embrace; then the city laid even with the ground, and the gory bodies of her children among her ruins; and yet another scene, the desolateness of death, not one stone left upon another. Even in the midst of our rejoicing over the triumphs of Christianity, we should weep over those who will not come and be saved.

KINGLY DEEDS IN THE ROYAL CITY. — Vs. 10 14. *When he come into Jerusalem.* "Mark adds, 'into the temple,' and that he 'looked round about upon all things.'" *All the city was moved.* They were agitated as the waters in a tempest. *The multitude said,* imp. kept saying. *This is Jesus, the prophet of Nazareth.* Of this there was no doubt, and they thought he might be the Messiah. *Cast out.* Now at the end of his ministry, as he did at the beginning. *All them that sold and bought in the temple.* In the court of the Gentiles was the temple market, where animals, oil, wine, and other things necessary for sacrifices and temple worship, were sold, for the convenience of pilgrims who came from all parts of the world to offer sacrifices at the Passover season. The priests made gain out of the traffic, and there was large opportunity for extortion. Noise, confusion, wrangling, and dishonest parctises filled the sacred courts. *Tables of the money changers,* who were necessary because the pilgrims came from all over the civilized world.

This was a type of the work of Christ in the heart, in the church, and in the world, cleansing them from all sinful habits, customs, feelings, and acts. *The blind and the lame came to him,* in the house of God, *and he healed them.* A work of mercy more pleasing to him than the stern act of justice he had just performed This, two, was a type of his work among men, comforting, healing blessing, redeeming his people from every outward and inward evil.

THE CHILDREN'S HOSANNAS.—Vs. 15, 16. *The children,* boys, *saying, Hosanna to the Son of David.* They caught the enthusiasm from their elders. *They,* the chief priests, *were sore displeased.* Opposed to any approbation of Jesus that would make it dangerous for them to work their will upon Jesus. They asked Jesus to put a stop to these loud praises (Luke 19 : 39, 40). His reply was that the very stones would cry out if these held their peace. No power could repress the fact that here was the true Messiah.

Have ye never read. In Psa. 8 : 2. How is it that you are not familiar with your own Scriptures? *Out of the mouth of babes and sucklings thou hast pertected praise.* Thus the Old Testament expressly approved and praised that which here took place; why then should they find fault? True praise of God had perished from the temple; in the mouths of these children of the temple it was being restored.

APPLICATION. The church should take the best care that the children should join in the service of praise. The gospel preached in so direct and simple a manner, the doctrines stated in so clear and simple a form, that children can understand them, the services so devotional and helpful that children can be uplifted by them, will most help the largest number of people.

THE PRESENT VISION. The triumphal procession of Christ is still going on. Already it numbers countless millions, who have cast their talents, their money, their time, all that they possess before Jesus, to aid his cause, and hasten his success.

They know that to him they owe all that is dearest in life. From him they have received pardon and grace, and eternal life. I see among them the redeemed drunkard, now clothed, and in his right mind; the harlot, trying to live a Christ-like life; old men and boys, feeble women and robust maidens, all saved by the power of the Lord, unite in that throng. Multitudes of Sunday-school children are there too, and join in singing his praise.

Commerce, railroads, printing presses, inventions, wealth, civilization are aiding his triumph, paving his way, and advancing his glory. All are cast down before him in his onward march. And all the redeemed, ten thousand times ten thousand and thousands of thousands, are singing his hosannas, and joining in the song," "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

The Ideal Teacher.

She possesseth that subtle and mysterious gift called sympathy. She knoweth the names and conditions of her scholars, and in all she taketh a tender interest. She understandeth their dispositions; she hath no contempt for any. Therefore she draweth all toward her, and all place their confidence in her.

She is slow to wrath. She remembereth that she also is human, and therefore liable to err.

She is gentle and gracious in his bearing; for she forgetteth herself in her endeavors to set at ease them that come to her.

Her voice thrilleth as the tones of a sweet instrument—now persuasive, now high, now low, yet very gentle and firm.

To dwell in her company is an inspiration; for she unconsciously demandeth from her scholars their best.

She is humble, because she knoweth there is more to be learned.

She hath an infinite patience with the dullard and the backslider. She is a mother confessor to every anxious heart. From her confessional box the downcast go away cheered, the indolent inspired the rebellious subdued.

She is a born ruler; for she is of them who have learned to obey in their youth.

She loveth the children

No duty is trivial or beneath her to do well. She loveth her work, since not for what she getteth, but for what she giveth, doth she toil.

Yet she is cheerful of spirit. The sound of laughter often issueth from her lips and calleth forth that of her scholars. That which she doeth, she doeth with zest; under her teachings the burden of learning groweth lighter. . . .

She liveth ever; for in the years to come her memory will be green, and emit a sweet fragrance in the hearts of those she taught and loved—Sunday School Herald.

A Wrong Practice.

It would be interesting to know how large a number of teachers in Sunday-schools put off preparation for instructing their classes until just before the hour of such service. It is to be feared that the number is very large. It is also to be feared that not a few make no special preparation at all beforehand. It can hardly be said that such ones are, in any deep and vital sense competent and accurate teachers. It is quite possibly true that those teachers who, through the week, are devoting themselves to general Bible study, are passably qualified for class instruction without special preparation. Certainly they are much better qualified than are those who do not make a daily practice of studying the Bible, and who do not make special preparation for meeting their classes.

Now, all will say that it is a wrong practice in any one habitually to go before a class without special, studious preparation. Moreover, it is wrong for any teacher to practice depending upon the Holy Spirit to help in his work if he neglects any seasonable efforts to fit himself properly for his duties. It is quite probable that some teachers have the idea that even if they do not make studious and timely preparations for their class-work, the Holy Spirit will come to their aid and save them from making a failure. But we must think that such an idea is utterly repugnant to the Holy Spirit, and he will not work a miracle to rescue any Christian Sunday-school teacher from a failure in his class simply because he has been inexcusably negligent in making preparation for his duties.

It is a contemptible presumption to ask the Holy Spirit to make up for our slackness and unnecessary inefficiency. We are to do our very best to fit ourselves for our tasks, and at the same time ask the Spirit to help our infirmities and bless the work of our hands. — Baptist Teacher.

Saved by What?

Let us examine the Scriptures, and note some of the agencies and conditions that lead to salvation. There are fifteen specifications in Scripture which indicate how we are saved. The New Testament says we are:

1 Saved by God. John 3 : 16; Tit. 2 : 11.
2 Saved by Christ. 1 Tim. 1: 15.
(a) Saved by his life. John 1 : 4.
(b) Saved by his word. John 6 : 63.
(c) Saved by his works. John 20 ; 30, 31
(d) Saved by his death. Rom. 6 : 6.
(e) Saved by his resurrection. Rom 4 : 25.
(f) Saved by his blood. Heb. 9 : 14.
(g) Saved by his name. Acts 4 : 12.
3. Saved by the Holy Spirit. John 16 : 8.
4. Saved by preaching. 1 Cor. 1 : 18.
5. Saved by ourselves. Acts. 2 : 40.
6. Saved by hearing. Rom. 10 : 17.
7. Saved by faith John 3: 14
8 Saved by love. Gal. 5 ; 6.
9, Saved by fear. Heb. 4. 1.
10. Saved by repentance. Acts. 17 : 30, 31.
11, Saved by confession. Rom. 10 : 10.
12. Saved by baptism. Mark 16: 16; Acts 2 : 38.
13 Saved by prayer. Acts. 2: 21.
14. Saved by continuel obedience. Rev. 22 : 14.
15. Saved by hope. Rom. 8: 24.

How dare a man pick out No. 7, and say we are saved by faith alone? —Christian Commonwealth.

Riding With a King

A German paper tells this story of a courteous act of the King of Wurtemberg:

Some time ago a soldier was returning to the barracks of Ludwigsburg from an excursion to the suburbs. It was near the time for evening drill, and he was in fear of being late. Suddenly a small vehicle, driven by a man in civilian's clothes, appeared.

"May I not take the vacant seat at your side, sir?" asked the soldier. I am late for drill."

"I'll be glad of your company," came the reply.

The trooper took his seat. A few minutes later, looking at his watch, he grew pale.

"Pardon me," he went on, "but might I ask you to drive faster? I have great fear of my captain, who is a strict disciplinarian. If I am a minute late he will put me in the guardhouse."

'To what barracks do you belong?"

"The K——barracks."

"Very well; we shall arrive in time."

The driver whipped up his team, and in a short time drew up before the gate of the barracks.

"Thank you, sir," said the soldier, in descending.

While the son of Mars was still bowing his acknowledgments the officer on duty at the armory had ordered the guard to present arms. The driver of the vehicle was the King of Wurtemberg.

The Best Pills.—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parmelee's Pills, and find them by far the best pills we ever used." For Delicate and Debilitated Constitutions these pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

Finger Nails Came Off.

A wonderful story comes from Emerson, Man., to the effect that Mrs. Jas. Saunders of that place lost her finger nails through a severe attack of Salt Rheum. Nothing seemed to do her any good till she commenced taking Burdock Blood Bitters, with the result that the Salt Rheum has all gone and her finger nails gradually grew on again.

Cures Every Time.

"I have often had Coughs and Cold, as well as Bronchitis. Norway Pine Syrup cures me every time.'
LIZZIE HARDY,
Mayfield, Ont.

Years ago Bishop Vincent said that there were four kinds of Sunday-school teachers: "1. Those who leave upon the minds of their pupils a general impression, but no definite knowledge of which the pupil can make use. 2. Those who succeed in communicating knowledge, but do not provide for its retention by the pupil. 3. Those who communicate knowledge, and fix it in the memories of their pupils, but the knowledge is like seed carefully deposited in a paper or box. 4 Those who so impart knowledge that it develops self activity and power in the pupil as seed wisely deposited in the soil, and which grows and bears fruit." It is worth belonging only to the last class.

If a superintendent desires a quiet Sunday school he must be quiet himself. If upon accession to office he finds a noisy school he must resist the tendency to conquer noise with noise. It will take some time to calm it down, but he can do it if he himself is calm and self-poised. But if he shouts and stamps and rings a bell, he will but add to the spirit of tumult. When the engine in a building rattles and bangs, every one in it is compelled to speak in a halloo key.— Pilgrim Teacher.

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