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The Sabbath School.

INTERNATIONAL LESSON.

First Quarter Lesson II, Jan. 13, 1901

THE TRIUMPHAL ENTRY. —Matthew 21 : 1-17.

Print Verses 6 16.

HISTORICAL SETTING.

Time.—Palm Sunday and Monday, April 2 and 3. The days following the anointing by Mary. The last week of Jesus' life.

Place.—The Mount of Olives, between Bethany and Jerusalem; the city and the temple.

GOLDEN TEXT.—"*Blessed is he that cometh in the name of the Lord.*" —Matt. 21 : 9.

PREPARATIONS FOR THE PUBLIC ANNOUNCEMENT THAT JESUS WAS THE MESSIAH KING.—Vs. 1 7.—The events of two days form the subject of this lesson They all bore upon one purpose, the presentation of Jesus to the people as their Messiah.

Sunday morning, the day after their Sabbath, in the evening of which Jesus had been anointed, he left Bethany, and soon came to the neigboring village of Bethpage. Here he sent two of his disciples to bring him an ass's colt, which probably belonged to one of his friends *The disciples....did as Jesus commanded them.* As a King he had the loving obedience of his subjects. *The ass, and the colt.* The colt provided had never before been ridden by man, in accordance with the rule that animals used for a sacred purpose must never have borne the yoke *Put on them their clothes* Outer garments. As was frequently done in place of a saddle.

1. The fact that the triumphal entry is one of the few events recorded by all four of the evangelists shows that it had great importance in their eyes.

2 The riding of the ass was in accordance with prophecies uttered centuries before. The words quoted in Matt. 21 : 5 are a combination of two prophicies, Isa. 62 : 11 and Zech. 9 : 9. They were familiar to the Jews. Jesus by fulfilling this prophecy presented himself as the Messiah.

3. Riding on an ass instead of a horse presented him as the Prince of Peace, not a hero of war. His kingdom will be one of peace through righteousness.

4. All was in accordance with Jesus' plan of a spiritual kingdom. There was no herald, nothing to excite the antagonism of the Romans. There was no worldly pomp. It was a visible presentation of his spiritual Kingship! his king dom of truth, of peace, of brotherhood, of love.

THE TRIUMPHAL PROCESSION. JESUS PRESENTS HIMSELF TO THE PEOPLE AS THEIR MESSIAH.—Vs. 8 11. Jesus left Bethpage and rode toward Jerusalem. *And a very great multitude.* Rather, "the most part of the multitude," for there were some cold and scowling critics. There were crowds of pilgrims from all parts of the country coming up to the Passover festival. 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 in the way.* This was a recognized act of homage to a king. *Others cut down branches.* As Jesus advanced, they kept cutting branches and spreading them, and the multitude kept crying. *The multitudes that went before, and that followed cried, saying, Hosanna.* "Hosanna" is like a shout of "Salvation! Salvation!" It was a kind of holy hurrah. *Blessed is he that cometh in the name of the Lord.* Sent and approved by the Lord, his Messiah. *Hosanna in the highest.* In the highest degree; in the highest strains; in the highest heavens. *Come into Jerusalem.* The royal city of the Jews. *All the city was moved.* Stirred, shaken. They did not know what was coming next. The promised redemption, deliverance from Rome, might be at hand. *Who is this?* Is this the Messiah who comes proclaiming himself a king? *This is Jesus the prophet of* (from) *Nazareth.* Jesus is revealed in a new light to most of them. He now stood forth before the nation as the Messiah.

THE NOTE OF SADNESS. JESUS LAMENTS OVER JERUSALEM. One touching incident is related by Luke (19 : 41-44). "For a mile or so beyond Bethany you are in the country; to the right are wheat-fields, dotted with the olive trees; to the left, the rocky, cave pierced slopes, brilliant with many colored flowers springing up among the stones. You seem to be miles away from a town. And then the road turns, and suddenly the city of Jerusalem bursts upon your vision. Here Jesus paused, and lamented over the city which might have been saved had its people been willing to accept of him; but which was doomed to destruction because it refused to repent and to accept the kingdom of God. He was crossing the ground on which, a generation later, the Tenth Roman legion would be encamped, as part of the besieging force destined to lay all the splendor before him in ashes.

In vision he saw the most terrible siege on record, in which the besieged "fought for miserable scraps," chewed belts and shoes, and tore off the leather from their shields, and ate wisps of hay, and even then died by thousands from the horrors of famine, 97,000 were taken prisoners and 1 100,000 perished. The ground around the city was planted thick with crosses on which Jews were crucified, till there was room for no more. Did he not also look beyond this to the more awful destiny of those whom even the infinite love of God could not lead to repentance? 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. 12 14. On the Monday following the triumphal entry. Matthew states the facts briefly without regard to their order. *Jesus went into the temple of God.* As he had done when a boy of twelve *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 out of the traffic, and there was large opportunity for extortion. Noise, confusion, wrangling, bitter words, wreckless oaths, and dishonest practice filled the sacred courts where the Gentiles should have been taught the holy worship and the commandments of God. *Tables of the moneychangers,* who were necessary because the pilgrims came from all over the civilized world, and the temple tax must be paid in Jewish money. He cast them out with authority as a rightful king. *Sold doves* for the sacrifices. *It is written.* Isa. 56 : 7; Jer. 7 : 11. In their seeming worship they were destroying the very soul of worship, and robbing, God's house of its usefulness. They *made it a den of thieves* They not only robbed God, but were dishonest in their business transactions.

Practical. This was a type of the work of Christ in the temple of the heart, in the church, and in the world, cleansing them from all sinful habits, customs, feelings, and acts. "He is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver" (Mal 3 : 2, 3). Again he exerted his kingly powers by destroying the works of the great enemy, the devil. *The blind and the lame came to him,* in the house of God, the place where all the troubled should come, *and he healed them.* A work of mercy, pleasing to him. This was a type of his kingly work among men, comforting, healing, blessing, redeeming.

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 him. They asked Jesus to put a stop to these loud praises. 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. No hearts, less hard than stones, could repress their enthusiasm. *Have ye never read.* How is it that you are not familiar with your own Scriptures? *Out of the mouth of babes and sucklings thou hast perfected praise?* The children and those who have qualities give forth the most unalloyed praise.

Application. The church should take the best care that the children should join in the services of praise. They should arrange their services so that the children can thus have part. 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.

Good Manners at Home.

Practical jokes are rarely indulged in by persons of nice perceptions, and teasing passes the bounds of good taste when it ceases to be a matter of pure fun on all sides. Inquisitiveness is always bad form. Whom is your letter from? What makes your eyes so red? are interferences with one's rightful privacy. A closed door should be respected and give assurance of seclusion.

One who is so disloyal as to repeat to any outsider, however int[redacted] demand —that by no mischance, no lose of self-control, shall family discords be revealed to stranger, children, or servants.

An uncontrolled voice is always unmanner'ly and undignified.

A readiness to give up in little things is the most tactful appeal possible for a return of courtesy at other times when the matter may be of importance to us.

Personalities that are made to do duty as family jokes are never funny to strangers.—Ladies' Home Journal.

The Spider in the Helmet.

Major Lawrie was one of the officers who fought so bravely in the late Soudan war. One day, before the battle of Atbara, he found a spider in the ventilator of his helmet, and watched it with some interest. The spider used to come out in the evening, and, having had its supper of flies, would return to the helmet for sleep and rest. Major Lawrie allowed the spider to remain in its strange hiding place, and even went into battle carrying his friend in his helmet. Men were killed all round at Atbara, but Major Lawrie escaped without a scratch, and the same good fortune attended him at Omdurman, where the spider again accompanied him. When the war was over Major Lawrie packed up his things to be sent home, and amongst them the helmet, and not till it was too late did he remember that the spider had been sent with the helmet. It must die on the road, for how could it find anything to eat in tin packing-case? The Major was sorry; he had taken a great interest in the spider, and it was sad to have condemned it to a lingering death. The first thing he did on arriving in London was to open the helmet-box, expecting, of course, to find the spider dead; but not only was the spider alive and well, but it was the happy mother of two young spiders!

Don't Use Big Words.

In a clever manner the use of short words and plain English is set forth in the following article:

Short words are sharp tools for writers. Some of us remember the following advice given some years ago by a wise father to his grandiloquent son at college:

"In promulgating your esoteric cogitations or articulating superficial sentimentalities and philosophical or psychological observations, beware of platitudinous ponderosity. Let your conversation possess clarified conciseness, coalescent consistency, and concatinated cogency. Eschew all conglomerations, flatulent garrulity, jejune babblement, and asinine affectations. Let your extemporaneous descantings and unpremeditated expatiations have intelligibility, without rhodomontade or thrasonical bombast. Sedulously avoid all polysyllabical profundity, pompous proxility, and ventriloquial verbosity. Shun double entendre and prurient jocosity, whether obscure or apparent. In other words, speak truthfully, naturally, clearly, purely—and don't use big words."—The Writer.

Curious Bible Facts.

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he would aspire to the throne, was kept in solitary confinement in the old prison at the Palace of the Skulls, Madrid. After thirty-three years in this living tomb, death came to his release, and the following remarkable researches, taken from the Bible and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:

In the Bible the word "Lord" is found 1,853 times, the word "Jehovah" 6,855 times, the word "reverend" but once, and that in Psalm 111 : 9.

The ninth verse of the eighth chapter of Esther is the longest.

The eighth verse of the ninety-seventh Psalm is the middle verse of the Bible.

The thirty-fifth verse, eleventh chapter of John, is the shortest.

Each verse in Psalm 136 ends alike.

No names or words with more than six syllables are found in the Bible.

The thirty-seventh chapter of Isaiah and nineteenth chapter of 2 Kings are alike.

[redacted] he word "girl" occurs but once [redacted] he Bible, and that in Joel 3 : 3. [redacted] he four most inspiring promises [redacted] in John 14: 2, 6 : 37; Matt. 11: [redacted] and Psalm 37 : 4.

Things Not To Do.

[redacted] hildren are sometimes tired of [redacted] ng told what to do. We offer [redacted] brief list of things not to do. [redacted] Never make fun of old age, no [redacted] tter how decrepit or unfortunate [redacted] evil it may be. God's hand rests lovingly upon the aged head.

Never tell or listen to the telling of filthy stories. Cleanliness is a word and act in the sign manual of a true gentleman.

Never cheat or be unfair in your play. Cheating is contemptible anywhere at any age. Your play should strengthen, not weaken your character.

Never call anybody bad names, no matter what anybody else calls you. You cannot throw mud and keep your hands clean.

Never be cruel. You have no right to hurt even a fly needlessly. Cruelty is the trait of a bully, kindness the mark of a gentleman.

Never make fun of a companion because of a misfortune he could not help.—The Home Monthly.

Rothschild's Rules.

When Meyer Rothschild, founder of the great banking house in Frankfort, Germany, died, he left something better than wealth—an example that has become a tradition in this noted family. He also left precepts. Among them were the following:

Carefully examine every detail of your business.

Be prompt in everything.

Take time to consider, but decide positively.

Dare to go forward.

Bear troubles patiently.

Be brave in the struggle of life.

Maintain your integrity as a sacred thing.

Never tell business lies.

Make no useless acquaintances.

Pay your debts promptly.

Shun strong liquors.

Employ your time well.

Do not reckon on chance.

Work hard.

Advice to Boys.

Under the caption, 'If I We[redacted] You, My Boy,' an exchange says: 'I wouldn't be ashamed to d[redacted]

[redacted]

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