

especially large, was attended by all the royal family. With all the sentiment, however, there was no actual regret, since a new and vastly superior building had been already erected instead, so that those who frequented the place were gainers, not losers, by the transfer.

We read to-day how a building—a very different one!—was doomed to complete and final destruction. Not one stone was to be left upon another of the magnificent temple at Jerusalem, where even foreigners came to worship Jehovah, the God of Israel. And the doom was pronounced not because the temple was going to decay, not because it was too inconmodious or too small to accommodate the crowd of worshippers. It was spoken when the temple was in its glory, having been enlarged and beautified by Herod, and while the "goodly stones" round about showed that the creation was still incomplete, and that the building was destined to become yet more splendid. The disciples, in spite of the warning which had just fallen from the lips of Jesus (Matt. 24. 27, 28), could not forbear calling his attention, as they passed out of the temple, to its increasing magnificence, and his answer must have struck a strange chill through their hearts. What! all this glory to pass away? Surely that must be the "end of the world" and the "coming in glory of the Son of man" of which they had heard him speak (Matt. 24. 3; Mark 8. 38). Such was probably their thought.

But what did our Lord answer? "Take heed lest any man deceive you." This temper of mind would, after he had withdrawn his bodily presence from them, be taken advantage of by impostors, who would say, "I am Christ." The ruin of the temple was by no means the end; there was far more to take place before his coming in glory.

For just as that building at Vienna was not pulled down before another better one had been prepared, so when the temple at Jerusalem which had been the visible emblem and symbol of the presence of God was taken away there would be a far higher, a spiritual temple (Eph. 2. 21), to take its place. There would be living witnesses for Christ, indwelt by his Spirit, ready to testify of him and to suffer for his sake (vers. 9, 13). In the past many in other lands who desired to share the knowledge and join in the worship of God had (as the Ethiopian eunuch was yet to do) for that purpose to come up to visit the temple at Jerusalem. But in the future those who composed the living temple were to go forth to publish the Gospel among all nations.

But that new building at Vienna did not grow up of itself. When the inanimate building that had rooted itself in the affections of so many was doomed, it was by the care of living men that another was made ready. And the disciples knew already that to which our Golden Text points our attention, that they had with them "One greater than the temple." It was he whose presence had been the glory of that temple (Hag. 2. 9; Mal. 3. 1). When his presence was withdrawn it was left "desolate" (Matt. 23. 38). But he had already

laid the foundations of the spiritual temple, and through him it was to rise and grow (1 Pet. 2. 4, 5), and to this day there are still "goodly stones" to be built into it.

There are various ways in which this lesson may be applied. The finite nature of all earthly things, even of the ordinances of religion, may be referred to, and the paramount importance of being a part of the spiritual temple impressed on the class. But the central point of the lesson should be that indicated by the Golden Text—the One who is "greater than the temple"—who ever liveth, and who is the same "yesterday and to-day and forever." Young people are apt to feel when the first loss, the first sorrow, comes that it is to them the end of every thing. But no, there is One greater than all they have lost; there is work to be done for him; there is testimony to be borne to him; and there is his promise that though the end "be not yet" he is with his people always, even unto the end of the world.

Cambridge Notes.

(Mark 13. 1-13 = Matt. 24. 1-14; Luke 21. 5-19.)

The purpose of this great discourse seems twofold: 1.) To encourage the disciples in the trials which should come with the breaking up of the old dispensation; and 2.) Much more prominently, to give the Redeemer's Church a general picture of her history up to the last times, when he should come again. This picture is made vivid and at the same time more helpful for the disciples themselves by the constant use of the circumstances of A. D. 70 as typical. That the prophecy is intended for the practical guidance of Christians in every age is self-evident, and emphasized by the fact that John's thoughts on Patmos should have dwelt on it until the inspired rush of thought enabled him to expand it into his great vision. I may again refer all who wish to understand the present discourse and the Apocalypse to Professor Milligan's five lectures on that book (Macmillan, 1886). Taking his view we may divide our lesson thus: 1.) The situation, vers. 1-4. 2.) Reply to the disciples' question, as relating to the fall of Jerusalem, vers. 5-7. 3.) Reply to them as to the end, containing a general outline of the history of the Church and of the world to the second coming, vers. 8-13 (comp. the vision of the seven seals, Rev. 5. 8-20). The subject is then resumed under two special aspects and carried up to the end again, which is described (vers. 24-27). The rest is a practical application. VER. 1. *Went forth.* After the touching incident of the widow's mite. One, Matthew and Luke make it general; we may guess from Mark's referring to one unnamed that it was Peter, as usual. His motive was probably not so much wonder at the familiar beauties of the temple as perplexity at its predicted desertion. Jesus had just said (Matt. 23. 38, margin), "Behold, your house is left unto you," no longer God's. Peter looks again at that sacred building, its adornments the sign of so much devotion—even though Herod might be the instrument of its construction—and he marvels how it can ever cease to be the "house of prayer of all nations." VER. 2. Titus caused the whole city to be dug up. No trace of the temple exists except a few subterranean walls and drains. VER. 3. They had been awed into troubled silence throughout the walk across the valley, and then the inner circle of the twelve approach him. VER. 4. The comparison of their

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