

universal by removing its purely Jewish element. Messianism remained, but not that of the rabbis, centering about national deliverance and glory, but that of Jesus, looking toward the deliverance from sin and the establishment of a regenerate humanity, in which men would be brothers because they were sons of God. No wonder the common people heard such an enemy of religious monopoly gladly." (c) His exposure of false teachers and teaching. Take up the three parts of the religion of the scribes,—vanity, avarice, hypocrisy. Show that such avaricious, hypocritical conduct as that of the religious leaders, described in vs. 38-40, is exceptionably damnable. What is the modern type of such religious pretensions?

3. *The great giver*, vs. 41-44. Bring out the teaching that this represents Jesus' idea of devotion as contrasted with the greed of the scribes. Deal with three facts,—the contribution of the rich was large, that of the widow was small; and Jesus' estimate of their relative values. Sum up that the greatness of giving is its relation to life, involving the greatest sacrifice.

For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

Call the attention of the class to the frequent controversies among the Jews as to which of the commandments was the greatest, and ask for an expression of opinion on this subject from the scholars. Note the beautiful way in which Christ answered this question by grouping the commandments all together and calling them love. The greatest thing in the world is love, and love is the heart of all the commandments. Then make a character study of the man who asked the question, and of the woman who illustrated the correct answer in her life.

1. *The Thoughtful Scribe*, vs. 28-34. How does Christ describe this man? (V. 34.) What was there in his life to lead Christ to make this declaration?

(1) His appreciation of the character of Christ indicated that he was not far from the kingdom. He recognized the wisdom of Christ shown in the answer to the question which he had asked Him. Remind the class that no one can have a warm appreciation of

the character of Christ without being brought to the very border of the kingdom; but remind them also that this is not enough. In order to be in the kingdom we must love Christ and serve Him. "Almost saved is altogether lost" is an old maxim which we need to remember.

(2) He manifested a spirit of earnest inquiry. He wanted to know the truth, and he believed that Jesus could enlighten him on this subject. Show how an earnest spirit of inquiry always brings one near to the attainment of his object. The student who is filled with an earnest spirit to know is not far from success in his studies. So an earnest spirit of religious inquiry always brings a person near to the kingdom of God.

2. *The Poor Widow*, vs. 41-44. Ask one of the scholars to tell the story of this poor widow, and to show how her relationship to the kingdom differs from that of the thoughtful scribe. Ask for Christ's beautiful commendation of what this poor widow had done. When we commend ourselves by saying that we have given our mite to religious purposes, how do we usually differ from this woman? Our mite is seldom our all. Lead the class to see that we ought to give till we believe that we are receiving the master's commendation. We may not be required to give all we have, but we are required to give liberally and cheerfully and lovingly and prayerfully. Impress upon the class that there is a giving which enriches, and a withholding which impoverishes, and remind them of Him who, though He was rich, yet for our sakes became poor.

For Teachers of the Boys and Girls

By Rev. J. M. Duncan, D.D.

Remind the class, first of all, of how the first part of to-day's Lesson deals with one more of the questions which the religious leaders have been putting to Jesus (see Mark 11:28; 12:14, 18, 35). The majority of the questioners have been trying to entrap Jesus in His answers. Discuss the Lesson under two heads:

I. *Knowing the Truth*, vs. 28-34. Ask the class who the questioner was, what the question was, and what prompted the question, v. 28. It was a natural question for a