

stones that have entered into the building of the temple. He has touched the Master's arm. Will he not look at those huge stones? And the Master—what a strange utterance he makes! All the disciples are astonished to hear him say that one stone shall not be left upon another that shall not be thrown down! As if these massive blocks could possibly be dislodged, as if the great, magnificent temple would be toppled over like a heap of leaves that the wind scatters! They must ask him to explain himself. So they follow him patiently out of the city, down through the valley, up the slope of Olivet.

They are on its crest at last, opposite the temple. They are seated on rocks or the green turf, looking down into the valley and then across to Jerusalem. What a view! They glance into the rocky ravines isolating the city, up at the slopes overshadowing them. Between him and the city, can the Saviour see Gethsemane, that leafy garden which afterward hid his sorrow but betrayed his presence? On the other side of the valley rise the stubborn, defiant, hoary walls of Jerusalem. How imposing are tower and battlement! How thick and multiplied the roofs! But look—there is the temple! How great and goodly are its stones, how strong and sure its foundation! All about the temple is what an environment of peace and stability! Can war ever invade this seclusion? Can yonder strong temple, with foundations so massive, possibly be in danger? There are disciples who would like to know what the Saviour meant by that strange utterance at the temple. And there are disciples who come to speak to him about these things. "Tell us, tell us, when?" they say.

While he speaks, they listen.

His words are a glass through which they look afar and see the future.

They hear the murmur of a trampling host. They see the tents of the invaders pitched on this very hill, fair, beautiful, queenly Olivet. They see the great engines of war where they are planted. The gates of the city are shut. There is no going out, no coming in. Along the walls tramp the plucky defenders, resolved nobly to die. The Master speaks of famine. It will stalk all through the city streets, gaunt and haggard. And amid these hard, cruel figures in the glass shift the forms of the disciples. They are seized by the persecutor. They are hurried before the judge. And O, power from on high that fills them, burns its way through their enthusiasm, kindling, glorifying it! O, Holy Spirit of power! How great thine anointing! But as the Saviour speaks what other scenes flit before them! They are standing before councils. They are confronting rulers and kings. They are ever witnessing for the Saviour, and that strange Spirit of power burns in their souls evermore and flames out in their speech.

They see themselves going every where, filled, dominated by this same great Spirit of God! What if they see in the class of the Saviour's words their murderer! The dazzle of an exceeding glory of salvation purchased and assured by the Saviour makes luxurious life's end and prepares for eternity's beginning.

### Primary and Intermediate.

LESSON THOUGHT. *Jesus is coming again.*

INTRODUCTORY. If you have a picture of the temple pin it up. Tell that Jesus had been in the temple, teaching and answering questions. Recall the parable he spoke, and his teaching about the commandments.

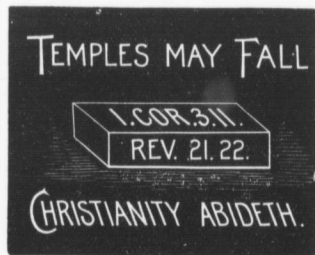
Tell that now he was about leaving the temple with his disciples. They did not know that he would never more enter that holy place. But Jesus knew it. To be taught: 1.) That nothing made with hands shall endure. 2.) That we should seek heavenly things very earnestly. 3.) That we should watch for the coming of Jesus very carefully.

1. Try to convey some idea of the magnificence of the temple. Tell of the immense stones, some forty feet long and twenty feet wide; of the nine gates overlaid with gold and silver; of the beautiful porches, the lofty towers. Tell that it took forty-six years to build this wonderful house, that more than ten thousand men worked on it, etc. Yet Jesus said that it would all be destroyed! Tell how exactly his words were fulfilled, and teach that it is so with all that man makes. The great cities in our time will all be gone in a few years. The only city that will stand forever is the city of God.

2. Tell story of a child who went into a garden and tried to gather the dew-drops which looked so bright in the morning sun. Then, tired of trying to secure these, he chased the gay butterflies. But when he had caught one it lay limp in his hand, its beautiful, bright life all gone. Teach that this is the way things of the earth deceive us, and show that we ought to be as earnest to gain heavenly things—love, peace, patience, obedience, etc., as the child was to catch the dew-drop and the butterfly.

3. Jesus has promised to come again. Talk about his coming. What he will do when he comes. Imagine him coming to a home where there is strife. Would he bring peace? To a home where sickness and pain were found, etc. Teach that Jesus tries to enter just such homes. Show that he wants to enter hearts—hearts that are not good—and make them good and sweet and clean. Talk about watching for Jesus. Make picture of a tower. Read from the Bible, Hab. 2, 1, and show how children who watch for Jesus's words will be kind and loving and true like their Lord. Close by tenderly teaching that only those who watch all through life can be saved.

### Blackboard.



EXPLANATION. This diagram is an illustration that makes a comparison between the material things that perish and the spiritual things that are eternal. The temple was destroyed, but the Church of Christ is planted on a foundation that will never be overthrown.

Let two men sit on the border of the mind of Christ to trials to come and that I unto the e

CIRCUMS

CALAMIT

Draw a line the temple place, time of the diction of ver. 5; 2) 8; 4) Fail Show how were fulfilled meet at the these trouble What priv 1) Forekn Christ, ver ver. 11; 4) tions. ... Ve Felix, Agri a Christian a court, w since he left tian saw ye monument t giving the d

### Reference

9: Councils; CYCLOPEDIA Poetical, 35 6: Prose, 73 10: Prose, Ver. 13: Pro 11851.

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I. THE SPIRIT Take heed "I say u  
"Let us  
II. THE SPIRIT Many shall "Be ye r  
"Believe  
III. THE SPIRIT Be ye not t  
"Casting  
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