

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 23.]

APRIL, 1889.

[No. 4

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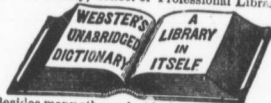
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VOL. X

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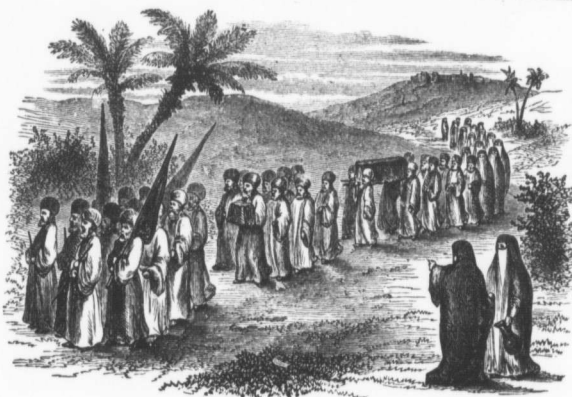
SUNDAY SCHOOL BANNER

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VOL. XXIII.]

APRIL, 1889.

[No. 4.



JEWISH FUNERAL.

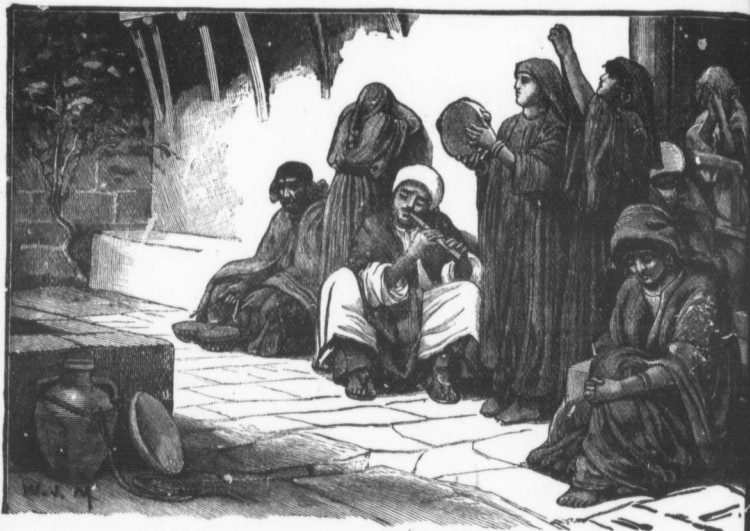
A Jewish Funeral.

THE marriage and the funeral customs in Palestine are marked by the same unchanged use and wont. In any Jewish village may still be verified the life-like portraiture of the Parable of the Ten Virgins, and of the Marriage Supper. So also the mourning customs of the people, expressing with Oriental fervour the sorrow of the soul for the loved and lost, old as humanity, yet ever new. Just such a procession as that shown above may our Lord have met coming out of the streets of Nain, "and much people of the city with it." And just such a company of hired wailers as is shown in the

cut on next page, with its studied publicity, and a careful observance of prescribed ceremonial, "the minstrels and the people making a noise," may our Lord have put forth from the house of Jairus before He raised the dead damsel to life.

How many labor for God without God; not without his permission, nor without his support, but without his inspiration.—*Anon.*

Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished.—*Confucius.*



HIRED MOURNERS IN THE EAST.

Easter-Tide.

WHEN upon the Cross of Calvary,
The dear Saviour bowed His head,
Earth, to her foundation shaken,
Trembled with a mighty dread.
E'en the sun refused his shining,
For the Lord of Life was dead.

Through the darkness came the dawning
Of the resurrection day;
"Christ has risen!" sang the angels;
See the place where once He lay;
"Christ has risen!" shout ye nations,
Death's dark power has passed away.

Blessed words! their heavenly meaning
Sweeter grows as pass the years;
Fall they like a benediction
On our mortal doubts and fears,
Stillling all our anxious longings,
Breathing hope amid our tears.

O ye people, lift your voices!
Join to-day the angels' song,
Growing ever fuller, sweeter,
As the ages sweep along;
Sing how Christ the grave hath vanquished,
Bursting through its portals strong.
—Mary T. Morey, in *Advocate*.

The Methodist Magazine in the Schools.

MORE schools than ever are taking *The Methodist Magazine* for circulation instead of libraries, as being cheaper, fresher, and more attractive. The illustrated articles on Egypt and Palestine are admirably adapted to give fresh and vivid information about Bible lands; and the other illustrated articles are very interesting and instructive—much better reading than the mass of fiction which so many devour. While some of the articles are suited to mature minds, others are of a lighter and attractive character such as younger readers will enjoy. The design is to furnish wholesome family reading for young and old. Schools opening in the Spring will find it to their advantage to send in their orders promptly. Back numbers from the beginning of the year can be supplied. For special rates to schools write the publishers—Methodist Book Rooms, Toronto, Montreal, and Halifax. See advertisement on last page of cover.

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.—Canon Farrar.

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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, APRIL, 1889.

Results of Missions.

A FEW weeks ago, the editor of this periodical had the pleasure of entertaining at his home three recent converts from paganism to Christianity—the results of the missionary agencies of our Church. One of these was a young Chinaman, who is in course of training for Christian work among his countrymen. He has cut off his long, plaited queue—the special badge of nationality among the Chinese—has adopted the Christian garb, and is doing all in his power for the spiritual benefit of his Chinese fellow-citizens in Canada. He has induced about a score of them to come to Sunday-school to receive religious training, and is full of zeal on their behalf.

The other two young men were young Japanese, who are visiting this country to complete their education in English—one to become a preacher of the Gospel to his fellow-countrymen, the other to study English law and jurisprudence; for the empire of Japan, the youngest of the nations, has adopted a constitution akin to that of Great Britain, and is largely adopting the English system of jurisprudence. I could not help being struck with the fact that here were three young men, who, only a short time ago, were the followers of a system of pagan

worship, now devoting themselves with energy to Christian studies, and two of them about to devote their lives to the preaching of the religion of Jesus among those to whom it is still an unknown sound. Few things have brought to my mind so forcibly the great results already achieved by the missions of our Church among the Chinese and Japanese.

As a result of our Chinese mission at Victoria, B.C., already twenty-five adults have been baptized, and others are under instruction for a similar open confession of Christ; while in Japan we have already native membership of 1,283, of whom sixteen are native missionaries, and eleven are native lay assistants.

It is a cause for congratulation that our Sunday-schools are doing so much for the mission cause. The school offerings for last year amounted to the noble sum of \$27,915, or very nearly one-sixth of all that was contributed in subscriptions and collections by the Church at large for this cause. The most cheering feature is that the school givings are increasing every year. The year before last, those school collections amounted to \$25,526, and the year before that to only \$20,762. Yet, while many schools do nobly, especially the schools in the city of Montreal, very many schools do far less than they might. We hope that a great revival in missionary interest will take place, and that all the schools will do as well as some of them do now, then the school givings to this best of causes will, as a result, have more than trebled. None will be such gainers from this missionary zeal as the schools themselves, for nothing so broadens the mental horizon and quickens one's sympathies and deepens one's piety, as giving to the cause of God.

—A FRESH SUPPLY NEEDED.—A sensible merchant replenishes his stock and makes his show-cases and windows more attractive, or he loses trade. You see the point, don't you, brother? You've been doing business too long on the old stock of religion you got at conversion. It is running low, and, besides, is taking on a second-hand appearance that is not attractive. You may not agree to this, but give the bad boys in your class a chance to express their opinion, and you will hear them say, "That's what's the matter."

—GOD is love; God is light; love and light have undertaken to fill the whole earth with beauty and splendor.—Joseph Parker.

Book Notices.

The Vicar of Berrybridge. By CHARLES R. PARSONS. Pp. 250, full gilt. London: T. Woolmer. Toronto: William Briggs.

This is a remarkable story illustrating High Church bigotry toward Methodism, and how it was overcome by Methodist zeal and faith, working a great moral transformation in a community and in individuals. The cuts, especially the pictures of the ideal characters, are capital. Those who have read "The Man with the White Hat," by the same author, will be glad to have this book. We rejoice that in the free air of Canada, Methodism can do its God-appointed work without such intolerant treatment as is revealed in this book, and in the recent conduct of Lord Salisbury and other landed magnates, as recorded in the public press.

Easter Echoes No. 1. Chicago: R. McCabe & Co. (See advt.)

The Easter festival is more largely becoming celebrated in our schools, for this the need of a good song service is felt. The one above noted admirably meets this want. The following is the excellent Preface of this musical programme: "East" is one of the oldest of Christian festivals. It was born with the Lord's Day on the morning of the resurrection. It is a movable feast, but commemorates a fixed and fundamental fact of Christianity. It marks the greatest event in history, and since the morning that Peter and John looked into the open sepulchre till now it has been celebrated. It grows in interest and beauty every year. By it we know we shall live forever. On Easter morning we, too, stand by the empty tomb and gaze into heaven and exclaim, "Now is Christ risen from the dead and become the first-fruits of them that slept." Let us be as happy as the disciples when they first listened to the joyful tidings. Let there be joy throughout all Christendom.

This service, if well rendered as arranged, will give great satisfaction. It is well adapted for Church or Sunday school, or both combined. The music is good, but not difficult. It is nearly all new, and written expressly for the "Echoes."

Aesthetics; Dreams. By JAMES SELLY. *Association of Ideas.* By GEORGE CROOM ROBERTSON. Humboldt Publishing Company, 24 East Fourth Street. Price 15 cents, post-free.

These three essays contained in No. 101 of the "Humboldt Library of Science," will be perused with interest and instruction by every cultivated reader.

It is often very hard to get good temperance songs and hymns. Hood's *Prohibition Melodist*, price 35 cents, admirably supplies this want. May be ordered through the Methodist Book Rooms.

Opening and Closing Service.

I. Silence.

II. Responsive Sentences

Supt. I will bless the LORD at all times.

School. His praise shall continually be in my mouth.

Supt. My soul shall make her boast in the LORD.

School. The humble shall hear thereof, and be glad.

Supt. O taste and see that the LORD is good.

School. Blessed is the man that trusteth in him.

III. Singing.

IV. Prayer.

V. Scripture Lesson.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. Trust in the LORD, and do good: so shalt thou dwell in the land, and verily thou shalt be fed.

School. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.

III. Dismissal.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

April

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INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN MARK.

A. D. 30.]

LESSON I. THE TRIUMPHAL ENTRY.

Authorized Version.

Revised Version.

[April 7.]

Mark II, 1-11.

[Commit to memory verses 8-10.]



1 And when they came nigh to Je-ru'-sa-lem, unto Beth'-pha-ge and Beth'-a-ny, at the Mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and

bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Je'sus had commanded; and they let them go.

7 And they brought the colt to Je'sus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches of the trees, and strewed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father Da'vid, that cometh in the name of the Lord: Hosanna in the highest.

11 And Je'sus entered into Je-ru'-sa-lem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Beth'-a-ny with the twelve.

- 1 And when they draw nigh unto Je-ru'-sa-lem, unto Beth'-pha-ge and Beth'-a-ny, at the mount of Olives, 2 he sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you; and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, 3 and bring him. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and 4 straightway he will send him back hither. And they went away, and found a colt tied at the door 5 without in the open street; and they loose him. And certain of them that stood there said unto them, 6 What do ye, loosing the colt? And they said unto them even as Je'sus had said; and they let them go. 7 And they bring the colt unto Je'sus, and cast on him 8 their garments; and he sat upon him. And many spread their garments upon the way; and others 9 branches, which they had cut from the fields. And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord; Blessed is he that cometh in the name of the kingdom of our father Da'vid; Hosanna in the highest. 10 And he entered into Je-ru'-sa-lem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Beth'-a-ny with the twelve.

INDUCTIVE NOTES.

BY PROF. MARCUS D. BUELL, BOSTON UNIVERSITY.

I. Study of General Features.

SEC. 1. The studies of the second quarter are vitally related to those of the first quarter. The lessons of the first quarter showed us four stages in the deeds and teachings of Jesus: 1. Popular Favor (chap. 1). 2. Opposition from Ruling Class (chap. 2-3-6). 3. Changing Attitude of the People (3, 7-6, 6). 4. The Private Instruction of the Disciples (6, 7-10, 45). These were phases of the ministry of Jesus in Galilee for the most part. The studies of the second quarter follow that ministry to its conclusion at Jerusalem, where nearly all the phases of the Galilean ministry reappear—the transient popular favor, the public teaching, the private instruction of the disciples, the deadly opposition of the ruling class—and directly pave the way for the fulfillment of the thrice-repeated prophecy touching Christ's death and resurrection.

SEC. 2. Lesson XII showed us Jesus leaving Jericho with a numerous company of enthusiastic adherents, among whom one had already before all professed, and was now ready to point to his miraculously opened eyes as a proof of the true Messiahship of Jesus. This lesson depicts the sequel.

SEC. 3. Find the persons who act, in vers. 1-7, (a) Jesus and (b) two disciples; in vers. 8-11, (c) the people and (d) Jesus. What are the naked facts narrated here when stripped as far as possible of all circumstances and details? Write a brief statement:

Nearing Jerusalem, Jesus sends two disciples to bring a colt. As he enters the city, riding the colt, the people salute him as the Messiah. Having visited the temple he returns to Bethany.

What topics are contained here? Shall we state them thus: I. The Errand. II. The Entry? In the further study of the lesson, build around these topics the various circumstances and sequences as Mark has thought and narrated them.

II. Study of Details.

[Parallel passages, Matt. 21, 1-17; Luke 19, 29-46; John 12, 13-19. See the striking additions.]

I. The Errand (vers. 1-7).

1. When they draw nigh. Did the whole company go directly from Jericho to Jerusalem? Did any part tarry anywhere? John 12, 1 tells us. Mark passes directly connect the Jericho incident with the triumphal entry. He narrates it in chap. 14, Bethphage. This site has not been made out. It is plain that it was near Bethany, and, like it, not far from Jerusalem. Bethany, a suburb of Jerusalem, east of the city, a mile from the summit of the hill called the Mount of Olives, which hides the city from view, rising as it does about four hundred and fifty feet higher than Bethany, and about two hundred and fifty feet higher than the temple enclosure in Jerusalem. Why are these careful notices of topography made? To call attention to the fact that it was Jerusalem, the royal city which Jesus was now entering. He had made no such preparation for entering would naturally do (chap. 1, 2; Exod. 2, 5). Two. Was Peter one? Luke 22, 8.

2. Village, Bethphage, perhaps. Ye shall find. Prediction. A colt. Matthew mentions the fact that the colt's mother would be found also. Ever yet sat. This was a sign that the animal could be used for a religious purpose (Num. 19, 2; Deut. 21, 3). Would not those who heard the command begin to suspect what was about to be done? Loose him. They should assert by their first act the royal claim of their Master.

3. If any one say. The Greek hints that some one

would say it. "The Lord." The title might mean "Jehovah," or "The Master." Even in the latter case the bystanders would give instant consent when told that the Master was Jesus, who had raised Lazarus in the adjacent village, and whom all Jerusalem was expecting (John 11, 26). He will send him. According to the Revised Version, this is a promise on Jesus's part to send back the cult to its owners.

4. They went away. They did not stop to suggest 'imaginary difficulties, nor to ask questions. Tied at the door. Does Matthew or Luke give its detail? Do we owe it to Peter's memory? Open street. Not in the court-yard, but convenient of access. They were struck with the easy solution of their quest. It looked as if every thing had been prepared for them. Compare a like incident occurring a little later (chap. 22, 10). So Peter, sent to the sea, had found the money in the month of the first fish he drew up (Matt. 17, 27). In John 21, 6 the first cast of the net was to prove successful, as it had in Luke 5, 6. They loose him. They do not inquire for the owners. They ask no questions.

5. Certain. Luke, "the owners." What do you wish right have you to do what you are doing?

6. Even as Jesus had said. They did not suggest explanations of their own. Like the faithful heralds of a king, they repeated the exact message entrusted to them. Let them go. Mark sees here another token of the popular feeling touching the Messiahship of Jesus. They promptly put their own need below that of the Son of David.

7. Bring the coat to Jesus. The tenses used indicate that what takes place here is of peculiar interest to Mark. It is as though he said: Here they come with the coat, which do you suppose do next. They cast on him their garments. How quick and eager their affection and homage! Luke, "threw their garments." Their outer garments, made of a kind of saddle and caparison. All so clearly saw that Jesus had not sent for the animal for the sake of his personal convenience, but that Jesus was preparing to enter the city in royal estate. It seemed that he was at last coming into his kingdom. Hilbert he had seemed to put aside all such opportunities. When the people would have made him a king by the Sea of Galilee, he had abruptly disappeared (John 6, 15). When they had most clearly spoken of his kingdom, he had uniformly added conceptions which had seemed to deprive it of reality (chap. 8, 29-31; 10, 37, 38). Now Jesus was assuming the state which they thought belonged to the Messiah. See Zech. 9, 9.

II. The Entry (vers. 8-11).

8. Many. Some had toiled up the eighteen miles of jagged ascent from Jericho; some had come from beyond Jordan; some from Galilee (Matt. 21, 11); and some had come out from Jerusalem to meet Jesus (John 12, 12). The city and suburbs would now swarm with passer pilgrims. Spread their garments. A token of royal homage. Jehu was thus saluted (2 Kings 9, 3). **Others branches.** The Greek word applies to such branches as one could make a bed of; branches that had broad leaves like the fig and palm. These would make a kind of soft tapestry along which the Son of David should proceed.

9. They that went before, and they that followed. On all sides the triumphal salutation was heard by Jesus. They answered each other antiphonally, as is the custom in singing psalms in their public worship. Hosanna. This Hebrew word from Psa. 118, 25 means "save now," where it is addressed to God as a devout "acclamation of praise. It is like Simon's thanksgiving (Luke 2, 38, 29). In the name of the Lord. In him the Lord returns to his temple and his people for the realization of their hopes and prayers.

10. The kingdom that cometh. The kingdom that is now being ushered in. How few of them suspected the real nature of his kingdom! See Luke 17, 20; John 18, 36; Rom. 14, 17. David. To whom the Messianic promise had been made (Acts 2, 30). In the highest. An appeal to the visible Jehovah on his heavenly throne to establish the reign of Messiah on the earth. It was into the midst of this jubilation that Luke (19, 41-45) introduces a scene which suggests a most striking contrast, that of Christ weeping over the city. Not the of the enthusiastic throng suspected the sequel, that before the weak closed Jesus would be hanging on a gibbet, dead! And yet it is that was in the highest did hear, and it was the kingdom of their father David that was coming in.

11. Into the temple. His first errand was to his "Father's house" (Luke 2, 40, Revised Version). It was late Sunday afternoon. Looked round about upon all things. He was a close observer. In the temple he had seen the widow who cast in her two mites, the Pharisee and the publican at prayer, as well as the money-changers and other profane of the place. He was more deeply interested in the spiritual life of the nation than in any other feature of it. Went out into Bethany. The suburban town would afford seclusion from the multitude, sounder sleep, and especially greater security from a secret arrest by the jealous hierarchy. See John 11, 56, 57.

III. Application.

1. What Jesus said about the next village (ver. 3) proved true; shall we not heed what he says about the next world? (Heb. 2, 3; John 14, 1, 2).

2. Prompt and exact obedience to conscience (Luke 7, 8; Num. 22, 38; John 17, 8).

3. The Lord's need. He needs the two mites of the widow, the five barley leaves of the lad, the boat of Simon the fisherman, the testimony of the demoniac (chap. 5, 19) and of the stranger (John 4, 39), as well as the influence of the rich (chap. 10, 21) and of the conspicuous (Acts 6, 7; John 13, 29).

4. In Christian temples, dedicated to his name, Jesus still looks round about on all things, on the preacher and the people at worship, on the choir and the ushers, on the man with the gold ring and the one with the vile raiment (James 2, 2), on the widows, the orphans, the stranger. He looks round about on the entertainments. He looks round about upon all things in the Sunday-school with respectful attention. He listens when the children sing (Matt. 31, 15). He scans the faces of the young people (Mark 10, 21) for signs of the new life.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOKER.

WHEN Queen Margaret of England, the wife of Henry the Sixth, fleeing with her son from the rebels, met in the forest a solitary robber, she at once claimed from him protection and succor. Upon what did she base her claim? Not on her former condition, but on the fact of her being the king's wife, and her son the prince of the realm. A king has the right to claim.

Yet, while Queen Margaret gained the benefit of this right from the man, who, though a robber, acknowledged it, she could exercise no queenly power. The king, her husband, though by right the sovereign, was at that time a prisoner in the hands of his enemies. There is such a thing as being the rightful king, *de jure*, yet not the actual one, *de facto*. It is the actual possession of power that makes the king *de facto*. That man who can secure obedience and carry out his will is actually king. "Where the word of a king is there is power" (Eccl. 8, 4).

Take a third characteristic of a king: There is a story of Henry the Fourth of France, that when hunting in a forest he got separated from his suite, and was glad to accept the friendly guidance of a laborer to whom he was unknown. The latter, having expressed his wish to see the king some day, was told that it should shortly be gratified, and that he would know his sovereign by his retaining his hat when all others doffed theirs. On coming up with the lost attendants all removed their hats, and, turning to the stranger whom he had guided, the laborer saw that his was retained, and so recognized his sovereign. A king accepts homage.

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When Christ, the long-promised king, made his one public entry into Jerusalem, it was with no show of kingly state. There was no pomp and pride to dazzle the multitude, no band of soldiers to guard his way. The ass had been used in old times by kings and princes (Judg. 5. 19; 10. 4; 12. 14; 1 Kings 1. 33), but now a stately chariot was the proper thing for a monarch to appear in. Our Lord wore no kingly robes, and bore no insignia of royalty. Yet three things that day marked him truly king:

1. A king has the right to claim. And the animal that Zion's King needed for his service that day was not asked as a kind loan from friend to friend, but was claimed as a ruler claims from a subject that of which he has need in the exercise of his royal functions. The claim was made openly, and was immediately allowed.

2. A king exercises power. And the power which Jesus exercised that day was beyond the reach of man. We read how Alexander the Great when a boy demanded the horse which no one else was able to ride, and after a struggle succeeded in taming the fiery Bucephalus. But our Lord calmly mounted the wildest and most stubborn of animals, an ass's colt that had never yet been broken in, and it bore him quietly amid the throng of people, the flourishing of palm branches, the garments cast before him, and the shouts of triumph.

3. A king accepts homage. There was not only the festive welcome given to Jesus by the multitude, but the distinct recognition of him as the Son of David and the inheritor of the kingdom—the promised One who should come "in the name of the Lord." And this he silently accepted. Simple as was the manner of his coming, he came as the King.

And though "we see not yet all things put under him" (Heb. 2), he is still the King, whose coming brings joy and gladness. He claims our hearts' affections, our powers of mind and body, our service, and our life. His "Come unto me" is not only a loving invitation; it is a royal command. He exercises power over rebel hearts, subduing them unto himself, and over his people, making them "willing" for all his will (Esa. 10); and he accepts the homage of his loving and loyal subjects. The question for the class is, Have you yielded to his claim? Have you experienced his power? Are you giving him the homage due before all men? Only in so doing can you "rejoice greatly" in his coming.

Cambridge Notes.

BY REV. JAMES HOPE MOULTON, M. A.

[These notes are based on the Revised Version].

(Mark 11. 1-11; vers. 1-11—Matt. 21. 1-9; Luke 19. 28-38; John 12. 12-19; ver. 11—Matt. 21. 10, 11, 14-17.)

John tells us that the royal entry into the royal city of David took place on the morning after the feast in Bethany; that is, on the Sunday before the resurrection. Matthew (26. 6-13) and Mark (14. 3-9) narrate this out

of its chronological order, probably to set forth the telling contrast of Mary's devotion and the traitor apostle's malignity venting itself first in words of mean hypocrisy and then in the deed of infamy. We commented last year (*Study*, March 11) on Matthew's mention of the two beasts taken for the Lord's use, and the characteristic ingenuities of Strauss, by which he seeks to make a myth of the whole story. We need only further note the appropriateness of the phraseology used by Mark and Luke. In Greece and Rome the ass was the symbol of stupidity, as with us, and the Gentile evangelists accordingly avoid a word with such associations, using a perfectly general term, "foal," which implies youth, and prepares for the further statement that "no man ever yet sat" thereon. To Jews the ass was an animal fit to carry kings (Judg. 5. 10), but its use implied the absolute exclusion of any warlike idea. The horse, type of war, was a "vain thing for safety," and "Jehovah the Deliverer" was come to "deliver his people from their sins," not from the Romans. Only when the doomed "nations" of the devil's realm had finally refused him should he come forth as the resistless Warrior (Rev. 19. 11-16). The key-note of Mark's narrative, as often, is the assertion of Christ's royalty. The fulfillment of prophecy, the laments over the apostate city, the contemptuous questions of the townsfolk, and the sobered enthusiasm of the Galileans are all passed by.

VER. 1. *Bethphage*. "House of unripe figs," mentioned probably as a village sufficiently well known to indicate the position of Bethany ("house of dates") which is never referred to except in the gospels. See John 11. 18. The names suit the position assigned them on the Mount of Olives, but it is quite doubtful what their exact site was. The order of the words suggests that Bethany was nearer to Jerusalem and was the unnamed village whence the disciples demanded the colt for the King's service. VER. 2. *Colt*. Unbroken and restless, so that its mother was taken also to keep it quiet. The beast on which he sat, the tomb in which he lay, were to be defiled by no other touch. Comp. Num. 19. 2; Deut. 21. 3; 1 Sam. 6. 7. VER. 3. *The Lord*. Compare chap. 14. 14; both commands probably addressed to his own followers. The use of *Lord* here must not be passed over because of its familiarity to us. We cannot affirm that it must have meant "Jehovah," but it is extremely probable in view of the rarity of his use of the title. Its appropriateness here is obvious. *Need*. The King of the universe must borrow even the ass on which he rides! *He will send*. The words differ from those in Matthew, and are very probably the continuation of the preceding clause, a promise to send the animal back to its owner. VER. 4. The vivid details suggest what is otherwise likely, that Peter was one of the messengers. VER. 5. *Certain*. Including, doubtless, the owners, but not identical with them. VER. 6. The potency of the very words of Jesus, not exhausted to-day. The verse is not meant merely to show how the Lord's prediction was verified, but to exhibit the readiness of the men to yield what they had for his service. VER. 7. *They*. Still the two messengers. *Garments*. The loose outer robe, hastily thrown on to serve as a saddle. VER. 8. John shows the two crowds, one present at the raising of Lazarus and "witnessing" thereof to the other, which came out from Jerusalem to meet them; it is a fine illustration of John 30. 29. *Spread*. The English consul at Damascus was welcomed by the distressed inhabitants of Bethlehem in 1836 in precisely the same way. *Branches*. Note the margin. John tells us that they also brought the branches of the palms, the

special emblem of the feast of tabernacles, with which Messiah's coming was always associated. Ver. 9. *Zionanna*. "Save now," compare *Jehoshua* (Jesus). It opens Psa. 118. 25. This psalm was probably composed for the great occasion of Neh. 8, and was always used at the Feast of Tabernacles. Note the blending of the two great feasts, that of joyful thanksgiving and anticipation, and that of solemn sacrificial commemoration. The sacrifice of the Lamb of God bore both aspects. *He that cometh*. In the psalm, referring to the hosts of worshippers thronging to the restored temple. Here, as in Matt. 2. 15 (comp. Hosea 11. 1), Jesus is the Representative of God's Israel. *In the name*. Probably, as in the Hebrew, belongs to "blessed," not to "cometh." Ver. 10. The variety of the cries uttered by the enthusiastic multitude is well seen by putting together the four narratives. Mark selects those which acclaimed the King. *Our Father*. He is still *pater patrie*. *In the highest*. "Save, thou that art on high." It is a prayer for the Son of David, that God may send salvation through him. Comp. Psa. 72. 15. Ver. 11. Only Mark notices the preliminary visit to the temple. The desecrating traffic in animals for sacrifice and money of the sacred currency for the treasury had of course begun again very soon after Jesus had indignantly driven it forth (John 2. 13, sq.). An assertion of the sacredness of worship was thus one of the first and one of the last acts of his public ministry. *Looked round*. Compare chap. 3. 5 for a similar look of sorrow and indignation. This was the climax of that day of strange, unearthly triumph. He had refused kingship before (John 6. 14), and only yields himself to his followers' enthusiasm when he knows the assumption of the royal title will but hasten his death. The significance of the day left for later time to explain (John 12. 16). He goes to take the needed rest at the loving home in Bethany, two miles from the crowded city's turmoil.

The Lesson Council.

Question 1. *What was the design of Christ's triumphal entry into Jerusalem?*

To proclaim publicly that he was the Messiah. This declaration of his Messiahship had much to do, we may be sure, with the success of Peter's sermon two months later, and also with the rapid spread of Christianity. No similar public acknowledgment of his Messiahship had been made by Jesus before, though he had confessed it to individuals. By delaying the proclamation Jesus prolonged his life, and thus gained time for confirming his disciples.—*Rev. Joseph Fullman, D.D., New Britain, Conn.*

It was the fulfillment of the predicted manner of his assumption of the Messianic office. Isa. 62. 11; Zech. 9. 9. It was his inaugural. It was the occasion of his taking to himself publicly the divine title and the declaration, plainly to all, of his mission to the earth.—*Rev. J. R. Day, D.D., Newburg, N. Y.*

The declaration of Matthew and John, writing afterward under the especial influence of the Holy Spirit, makes Christ's design very evident. He did not weakly yield to a popular frenzy, as the "rationalist" has imagined. All was done with deliberation, unerring wisdom, and the distinct purpose to proclaim the fact that in him the Messianic prophecy was fulfilled. He encouraged the acclaim of the enthusiastic multitude, and challenged the Pharisees in their citadel of prejudice. He thus said, "I am the Messiah long fore-

told. I am the King of the Jews!" No one would in that place or age see any thing grotesque in the mode of his approach to the "Holy City." He came not as a martial monarch, but as the Prince of Peace, thus fulfilling with striking exactness the long-cherished prophecy of Zechariah.—*Rev. C. W. Millard, New York city.*

2. *What was the belief and expectation concerning Jesus on the part of those who took part in the triumphal procession?*

They expected a temporal king who should free them from the Roman rule. They had had up to that time no conception of the true character of Christ's kingdom, though he had often told them that it was not of this world, and all of his teachings had been spiritual. They were not misled by him, for his miracles or signs had been designed to enforce spiritual lessons. In no instance is there an intimation that they are for the purpose of awakening confidence in his power to throw off the Roman yoke.—*Rev. J. R. Day, D.D.*

They must have regarded him as the long-expected Deliverer, and doubtless most of them hoped that the hour had come when he would assume regal authority by turning his miraculous power against their Roman oppressors. The terms of applause which they used, taken from Messianic psalms and prophecies, indicate the faith of the happy, exultant multitude. There is no proof that these people were a part of the small nocturnal rabble of henchmen who a few days later cried to Pilate, "Crucify him."—*Rev. Joseph Fullman, D.D.*

Long pent up patriotic yearnings unite with the purest enthusiasms of their souls, and burst forth in the conviction that at last the eventful passover of Israel's complete political redemption has dawned! Their Messiah-King is here! In a few hours he will set up his throne in the city of David and hold his scepter over all the nations of earth!—*Rev. C. W. Millard.*

Lesson Word-Picture.

BY REV. E. A. RAND.

Two loyal Hebrews, Samuel and David, having worshipped in the temple, leave it behind them, and passing through the city gate take the path to Olivet, earnestly talking by the way. It is about the coming of the Lord to his temple, the advent of the Messiah. O, wonderful subject, these Messianic prophecies! Like treasured, hidden jewels, stealthily taken out and viewed by their possessors, this people of God in name, and yet another's in humbling subjection to Rome.

But Samuel and David are talking:
"Our King will come suddenly to his temple, David."
"Yes, and Jerusalem will shout when her king cometh, Samuel."

"But lowly, and riding upon an ass."
"Yet riding in such majesty!"
"Yes, like a true King."
"O, that my eyes might see that great procession, that sudden coming of the King!"
They are now upon Olivet.

Who are these two men suddenly turning into the road? They are busily talking, while hurrying.

"See those men! Some great and special business they are out upon, David," says Samuel.

"Yes, Samuel, urgent, as if on the King's business." The two strangers are talking so loud David and Samuel can easily hear them.

"What does the Master want?" says one of the strangers. "I did not hear all that he said."

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"A colt."

"O, yes! where is it?"

"In that village, just as we enter it."

"Whose is it, I wonder?"

"Don't ask me."

"O, I remember: the colt will be tied, and we loose it, and if any body says Nay, we tell him the Lord hath need of that colt. Yes, I remember. How far is it, think!"

"O, how many questions! But there is the village: and if there isn't the colt!"

David and Samuel are now talking.

"That is interesting, Samuel; see those men standing near the colt!"

"Yes, David. And the two strangers are untying the colt as if they owned the creature."

"Those other people have something to say, but they let the colt go with the strangers."

"Their master wanted the creature for a ride, I suppose. Let's follow and see that ride. It is a very easy way to get a colt."

David and Samuel follow the colt and its guides, till David suddenly exclaims, "Look at that crowd ahead! And that man they have gathered about."

"Why, David," replies Samuel, "that is the great Prophet from Nazareth! I have much respect for him."

"Yes, and those two men have led the colt to him, and is he mounting? Why, look!"

The guides of the colt have found drapery in their garments, and covering its back have made ready for the lowly ride of Jesus. And now comes a wonderful scene! People to right and left are taking off their garments, and are carpeting the road. On every side they are cutting branches of palm. They are waving them.

"Let us join them, Samuel!" cries David eagerly.

"Throw down your robe—here is mine!"

"Take this branch of palm, David! Yes, shout 'Hosanna!'"

Hark! I hear Samuel and David shouting, "Hosanna!" And all the people, how they ring out their hosannas, strewing their garments in the way, welcoming him that cometh in the name of the Lord!

O happy, rejoicing, exultant people! In the center is that lowly One yet triumphantly riding. The procession gathers as it goes on. It winds down through the valley, up to the city-gates, and then bursts into Jerusalem, in one great, happy, hosanna-shouting current of triumph.

The streets are crowded. People leave their business. Workmen throw down their tools. Mothers with their babes come into the streets. The procession pours forward, growing, gathering, rolling onward. The palms wave. The hosannas shake the air. It is the temple now that the great ovation approaches.

And suddenly a veil seems to fall from the eyes of David.

"Look, Samuel, look! See the great Prophet! Will Messiah have a grander entry? Shout, Samuel! This is the day when Messiah will take his own. It is he that cometh in the name of the Lord. Hosanna, hosanna!"

Jerusalem grows more tumultuous. The triumphant shouts are louder-echoing. It is the King riding so lowly! Messiah comes to his own, this day. His kingdom he will set up. Rome shall be vanquished! Prophecy becomes history! The King comes suddenly to his temple! His reign begins! Hosanna!

And yet when Jesus has visited the temple, when his stay there is over, he slips away at eventide, the

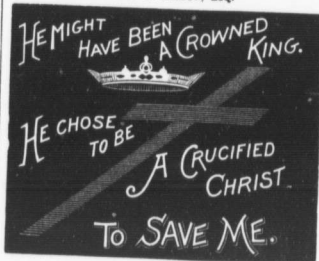
twelve disciples wearily stealing after him to Bethany, Jerusalem is quiet again. The Roman sentry proudly paces his beat.

"So strange!" exclaims David.

"Yes, we thought the Lord would take his own," says Samuel.

Blackboard.

BY J. B. Phipps, Esq.



EXPLANATION. The design on the blackboard is made to illustrate but one of the many lessons embodied in the lesson of to-day. In reviewing the lesson it is suggested that the prophetic allusions to this event be read by the school in unison. Now Jesus enters Jerusalem as the divinely appointed King; at his word he could have assumed temporal power, and have been a crowned king, but [ask the school] What did he choose? Point to the cross. Why did he so choose? All answer, "To save me."

OUR PRINCE OF PEACE.

JESUS A WILLING AN ONLY SAVIOUR.

1 Tim. 2 3, 4; Acts 4. 12.

DIRECTIONS. The crown colored with bright yellow. It can be touched with green and red to represent jewels. The color of the cross may be white or brown. Make the upper sentence all in one color, say of light blue or purple. The middle sentence red, the lower sentence white.

Primary and Intermediate.

BY MARTHA VAN METER.

LESSON THOUGHT. *The King is Coming.*

This lesson abounds in pictures. The teacher who feels unable to use the crayon can prepare a blackboard lesson by the aid of scissors and a little care in arranging which will delight the children and make the lesson a picture long to be remembered.

It is well to have a large envelope into which good pictures of Bible scenes, of child-life, indeed, any thing which may be used in impressing a lesson, may accumulate. Suppose we have access to a well-stocked envelope of this kind now. First, take out your carefully cut gilt crown and pin it up. This will introduce a little talk about kings, and give opportunity to teach that the King who came to Zion was not like an earthly king. Now bring out a picture of a Jew. Talk about the Jews, their place as the chosen people of God, their hope of a Messiah, etc. Perhaps in your collection you will find a procession of people; if not, make one, if it is only a large number of straight marks. Pin up a picture of Je-

rusalem in an upper corner of the board, and make the procession wind up that way. Tell what it all means; who were going, and why. Have you found a picture of Christ riding on the colt? Tell how the colt was found. Explain that in the East the donkey is a beautiful animal. Kings and great men among the Jews rode upon it. Tell why the beautiful garments were spread upon its back; why branches of trees and garments of the people were laid down in the path. They were showing honor to King Jesus! Print the song, beginning, "Hosanna." Tell who sang it—men, women, and children. They were glad to see Jesus going into the city of Jerusalem like a King as he was. So they sang joyful songs, and honored him by their acts.



Our King has come. Have we gone out to meet him? Are we honoring him? Are we singing "Hosanna" to him? We cannot go in a great procession today. But we can obey Jesus. That is the way we can go forth to meet him. The smallest child can honor him thus. A single act of obedience is better than the loudest songs of triumph.

Berean Methods. The Teachers' Meeting.

Draw a map, showing position of Jerusalem, Mount of Olives, Bethany, the temple and the road followed by Jesus... Events of Gospel history associated with Bethany: 1) Mary and Martha, the friends of Jesus; 2) Raising of Lazarus; 3) The ascension of Christ.... Combine the four accounts of this event, note the differences, and arrange the order.... Why did Jesus make this triumphal entrance into Jerusalem?... Previous visits of Jesus to Jerusalem.... The persons in the lesson, and what they show: 1) Jesus, or royalty; 2) Disciples, or obedience, service; 3) Multitude, or praise.... Aspects of Christ: 1) Authority; 2) Omniscience; 3) Power; 4) Kingliness; 5) Carefulness, ver. 11.... How we may honor Jesus. (See Hints to Young People.) Illustrations: "In Persia seven miles of road were covered with superb silks, over which the king rode with a prince whom he wished to honor."—*Bibleland Museum*. ... Robert Browning's poem, "The Patriot," describing one who a year before entered Brescia in triumph, with bells ringing in his honor, and roses strewed in the way; afterward riding out in the rain, stoned by the people, on his way to the scaffold to die.

References. FREEMAN'S HAND-BOOK. Ver. 8: Strewing branches and garments, 687.... FOSTER'S CYCLOPEDIA. Poetical, 3262, 3589; Prose, 12158, Ver. 2: Poetical, 3585-3587. Ver. 8: Prose, 5927, 12059. Ver. 9: Prose, 712, 4509, 4512, 4524, 11059. Ver. 10: Prose, 666, 670, 7127, 7301.

ANALYTICAL AND BIBLICAL OUTLINE. The King of Zion.

I. HIS KINGLY AUTHORITY.

He sendeth forth two of his disciples. v. 1.

"Whatsoever he saith.... do it." John 2. 5.

"My friends.... do.... I command." John 15. 14.

II. HIS KINGLY KNOWLEDGE.

Ye shall find a colt tied. v. 2.

"No matter hid from the King." 2 Sam. 18. 13.

"Eyes of the Lord.... in every place." Prov. 15. 3.

III. HIS KINGLY CLAIM.

The Lord hath need of him. v. 3.

"What shall I render." Psa. 116. 12.

"Gave their own selves." 2 Cor. 8. 5.

IV. HIS KINGLY HONOR.

Blessed is he that cometh. v. 9.

"Every knee should bow." Phil. 2. 10, 11.

"Blessing, and honor.... unto the Lamb." Rev. 5. 13.

V. HIS KINGLY VIET.

Entered into.... the temple. v. 11.

"The Lord.... come to his temple." Mal. 3. 1.

"Walketh in.... golden candlesticks." Rev. 2. 1.

THOUGHTS FOR YOUNG PEOPLE.

How to Honor Christ.

1. We can honor Christ by esteeming it a privilege to fulfill his lowliest errand and services. vs. 1, 2.
2. We can honor Christ by gladly placing our possessions at his service. vs. 3-6.
3. We can honor Christ by showing our faith in him in obeying his commands. vs. 3-6.
4. We can honor Christ by denying ourselves for the comfort and the help of his cause. v. 7.
5. We can honor Christ by our public profession of faith in him. vs. 8, 9.
6. We can honor Christ by our praises, which he delights to hear. vs. 9, 10.
7. We can honor Christ by keeping his house ever in readiness to meet his eyes. v. 11.
8. We can honor Christ by gladly receiving him as a guest in our own house. v. 11.

HOME READINGS.

M. The triumphal entry. Mark 11. 1-11.

Th. "Thy King cometh." Zech. 9. 9-17.

W. Children's praise. Matt. 21. 10-17.

J. A reason for the rejoicing. John 12. 12-19.

F. Tears and triumph. Luke 19. 37-44.

S. A song of triumph. Psa. 118. 19-29.

8. Christ's final glory. Rev. 5. 6-14.

GOLDEN TEXT.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee. Zech. 9. 2.

TIME.—30 A. D.

PLACES.—Jerusalem. Bethphage. Bethany. Mount of Olives.
PERSONS.—Tiberias, Emperor at Rome. Pontarch Pilate, procurator of Judaea. Herod Antipas, tetrarch of Perea and Galilee.

DOCTRINAL SUGGESTION.—The Kings of kings.

LESSON HYMNS.

No. 5, Dominion Hymnal.

Hosanna! be the children's song,
To Christ, the children's King;
His praise, to whom our souls belong,
Let all the children sing.

Hosanna! sound from hill to hill,
And spread from plain to plain,
While louder, sweeter, clearer still,
Woods echo to the strain.

No. 6, Dominion Hymnal.

When, his salvation bringing,
To Zion Jesus came,
The children all stood singing
Hosanna to his name.

No. 7, Dominion Hymnal.

Children, loud hosannas singing,
Hymned thy praise in olden time,
Judah's ancient temple filling,
With the melody sublime;

Infant voices
Joined to swell the holy chime.

QUESTI

QUESTIONS FOR SENIOR STUDENTS.

1. The King.

On what day of the Jewish week did the King come to his temple, as had been prophesied?

What ceremonies were necessary in order to fulfill prophecy?

In what sense was Jesus a King?

What act of kingship did Jesus perform?

What difference do you see between his attitude to this company and his attitude always before to the multitudes?

How do you account for that difference?

Was it theft to take the colt?

Why did its owner so willingly allow the taking?

What was the prophecy which was thereby fulfilled? Zech. 9, 9.

How does Matthew's account differ from this of Mark?

2. His Coming.

For how long a distance did this triumphal procession escort the King?

In what respects was it like an Oriental coronation procession?

From what city had those come who are here described as going before?

Did all the people of the city join in this scene? Luke 19, 38.

What happened when the procession first came in sight of the city? Luke 19, 41.

What did Jesus do that day in the temple which ver. 11 does not record? Matt. 21, 12, 13.

What did the multitude doubtless expect him to do that day?

Can you find any reason for their change toward him before the week was over?

Practical Teachings.

Popularity is no test of power over man—it only indicates popular desire. One set that disappoints the populace makes it hostile. It cries "Hosanna!" one day, "Crucify him!" on another.

Behold the willing servants. Christ said, "Go," "loose," "bring." They obeyed.

He says to you, "Go to thy closet." "Let go of the world." "Bring your all to me." Have you?

See what consecration will do. "The Lord hath need," "and they let them go."

Are you thus willing to give any thing that God asks?

Hints for Home Study.

1. Find from the different records how much time the events of this lesson occupied.

2. Read carefully all three gospel stories, and then write a new account of it for yourself.

3. Read the story of Mordecai's triumphal procession.

4. On a map of Jerusalem and its environs trace the road Jesus took from Bethany.

5. Find if there was any point where he could get a sudden and beautiful view of the city.

6. Now read once more Luke 19, 41, etc.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The King, v. 1-7.

What king is here meant?

To what city did Jesus draw near?

To what village did he come?

Where did he send two of his disciples?

What did he say they would there find?

What were they to say if any one asked why they took the colt?

What would the owner then do?

What did the two disciples then do and find?

What question was asked them?

What effect had this answer?

For whose use was the beast brought?

Why was this done? Matt. 21, 4, 5.

2. His Coming, v. 8-11.

How did the people prepare the way for the King?

What did those who went before him say? v. 9.

What did those who followed respond? v. 10.

What command of a prophet was thus obeyed? (Golden Text.)

To what sacred building did Jesus go?

What did he do in the temple? See Matt. 21, 14.

What time in the day was it when he left?

Where did Jesus and his disciples then go?

Teachings of the Lesson.

What is there in this lesson that teaches—

1. That we ought to obey Jesus fully?

2. That we ought to praise Jesus heartily?

3. That we ought to welcome Jesus joyfully?

Home Work for Young Jerusalem.

Find and read three other accounts of Christ's entry into Jerusalem.

See if you can learn what two disciples were sent after the colt.

Learn who found fault with the people because they greeted Jesus's coming with joy.

Learn what miracles Jesus wrought in the temple during this visit.

QUESTIONS FOR YOUNGER SCHOLARS.

Where were Jesus and his disciples going? To Jerusalem.

How did they travel? On foot.

Where did they stop? At Bethany.

What village was near Bethany? Bethphage.

Whom did Jesus send to Bethphage? Two of the disciples.

What did he tell them to bring him? A young colt.

What did he mean to do with it? To ride upon it to Jerusalem.

Why did he wish to ride into Jerusalem? To fulfill the word of the Lord. See Zech. 9, 9.

What did the disciples spread upon the colt? Their garments.

Who followed Jesus to Jerusalem? A great crowd of people.

What did they cast before him? Branches of trees, and their own cloaks.

Why did they do this? To honor him as a king.

What did they sing? A psalm of praise.

Where did Jesus go when he entered Jerusalem? To the temple.

To what village did he go at night? To Bethany.

Who went with him? The twelve disciples.

Words with Little People.

THE COMING OF OUR KING.

He comes to each child this very day!

How do you receive him? With love and praise?

Do you go out to meet him with gladness?

Do you honor him by obedience?

"Behold, thy King cometh unto thee."

THE LESSON CATECHISM.

1. From what village did Jesus start on his royal entrance to Jerusalem? From Bethany. 2. How did he make this entrance? Seated upon a colt. 3. By whom was he attended? A multitude before and behind. 4. How did they show him honor? They spread their garments in the way. 5. What was their song? "Rejoice," etc.

CATECHISM QUESTION.

16. What has our Lord said about the books of the Old Testament?

He calls them the Scriptures, says that they testify of Himself, and that they will not pass away.

A. D. 30.]

LESSON II. THE REJECTED SON.

[April 14.]

Mark 12, 1-12.

Authorized Version.

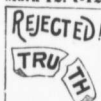
[Commit to memory verses 6-8.]

1 And he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vine-

Revised Version.

1 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into 2 another country. And at the season he sent to the husbandmen a servant, that he might receive from 3 the husbandmen of the fruits of the vineyard. And



receive from the husbandmen of the fruit of the vine-

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this Scripture? The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvelous in our eyes?

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them; and they left him, and went away.

they took him, and beat him, and sent him away empty. And again he sent unto them another servant; and him they wounded in the head, and 5 handled shamefully. And he sent another; and him they killed; and many others; beating some, and 6 killing some. He had yet one, a beloved son; he sent him last unto them, saying, They will reverence 7 my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and 8 the inheritance shall be ours. And they took him, and killed him, and cast him forth out of the vine- 9 yard. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and 10 will give the vineyard unto others. Have ye not read even this scripture;

The stone which the builders rejected,
The same was made the head of the corner:

11 This was for the Lord,
And it is marvelous in our eyes?

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them; and they left him, and went away.

INDUCTIVE NOTES.

I. Study of General Features.

SEC. 1. In the last lesson Jesus, after openly proclaiming by his manner of entering Jerusalem that he was the true Messiah, formally inspected the temple as one who had authority to do so. He doubtless saw, as he had seen on a former visit (John 2, 14), much that displeased him, but the lengthening shadows reminded him that he must defer his reproof until another occasion. Note what followed (vers. 12-14). Was what he had seen the hollowness and hypocrisy of the public worship still in his mind? Do you find proof of this in the acted parable of the withered fig-tree? May we consider the incident of verses 15-17 another parable having the same theme? This rebuke of existing abuses connected with public worship was evidently a rebuke to its official custodians. The response of the latter is seen in ver. 18. They again resolve, as they had two years before (3, 6), upon the policy of judicial murder, but their fear of the people precludes for the present any open exhibition of hostility beyond the assertion of official authority (vers. 27-33). They decide that he shall produce his credentials as a public officer, since he has assumed their functions. He refers them to John the Baptist, whom they had indorsed, in such a way that they cannot reply, but are compelled to listen while he goes on in parabolic form to tell them that he has the authority of God's own Son in the temple, and that they are playing the part of murderers in questioning his authority. The parable is transparent to the rulers, but because of its figurative form is worthless as legal evidence. The questioners retire. The parable is our lesson.

SEC. 2. We already know who speaks and who listen, and can appreciate the effect as stated in ver. 12. Let us then analyze the parable, distinguishing the persons who appear in it: (a) the owner; (b) his representatives; (c) the tenants. Make the briefest statement as to what takes place between (a), (b), and (c). Now join together the facts of the whole lesson in a brief paragraph:

To representatives of the ruling class who inquired what authority he had for cleansing the temple and teaching in its courts he addressed the following parable:

When a man who had planted a vineyard and let

it out to tenants sent to collect the rent, the latter beat him and sent him back without the rent. When other servants came on the same errand they were treated still worse, some of them even losing their lives. Finally, when the owner's own son appeared, the tenants foully murdered him, insidiously hoping they might by that means secure permanent possession. What will be the sequel to such a history? The owner himself will come and destroy the tenants and let out the vineyard to others.

The rulers understood this claim of divine authority and menace of punishment, but their fear that the people should likewise understand it prevented their ordering his arrest.

SEC. 3. Around what topics can this material be grouped? The following are suggested: I. The Parable: (a) The Vineyard; (b) The Tenants; (c) The Owner. II. The Application.

II. Study of Details.

[Parallel passages, Matt. 21, 33-40; Luke 20, 9-19.]

I. The Parable (vers. 1-9).

A. The Vineyard (ver. 1).

1. **Began to speak.** Not merely "he spake," but he "began to." Mark wishes us to see that the inquiry touching his authority led Jesus to respond. Their own consciences will receive a more convincing proof than his right to reprove and instruct that they anticipate. **Parables.** The form of his address was adapted to his hostile auditors. They could not know what he really meant until he had finished. Their curiosity would hold them to the end. He could make the boldest address to their conscience, but they could not use that reply for his arrest. [See February JOURNAL, page 30, sec. 3; page 51, comment on ver. 10.] He spoke two other parables besides this. Read them (Matt. 21, 28-32; 22, 1-14). **Planted.** A vat or cask for vines, prepared the soil, set them out, and cared for them until they could be expected to yield grapes for wine culture was as familiar to them as farming is to most of us. The prophets had used the care of the vine as a type of God's care for his people. They would probably be reminded of such passages as Isa. 5, 1-7; Jer. 2, 21; Psa. 80, 8-10. The reference of the figure is to Jehovah's setting apart of the Jews, by calling them out of Egypt, to be a holy nation, set a hedge, to protect the vines from animals (Song of Sol. 2, 15; Psa. 80, 13) and intruders (Psa. 80, 12). **A pit.** To receive the grape-juice as it was pressed out. **A tower.** A watch-tower, for the detection of thieves, and perhaps for the storing of the vintage. These three were

the usual produce of the vineyard. Had done or would be men. As so to rule knowledge another c the control.

B. The The repre- a prophet Husbandman position i He made a respond- to expect f had agreed so often in

3. Took Punished h Without th

4. Again their first i 4j. Him. man with t the head, added to in

5. Sent persevere i third time. They mista and went a (Ecc. 8, 11). some. The rights of the uttered per Recall Step

6. He ha The langua derful long- son. He w servant. The send him? extremity.

Mark 9, 7; the voice an The priests, their questi- comes to the speak of th him. When abunds (Ro never fainte Son." Las nothing mo Will revea my represen ing the pros with peccati

7. Husba They were n obligation to the righteou He w ery himsef, would not be knew that C asked they taught and promptly ma Let us kill their hie b in this last str upon them.

Jesus thus c thought? E origin of the Shall be our that the own claim that t policy is to c the Jews for Jesus is put c pose the inco tributory. S away. So Je

the usual provisions which were made for securing the produce of the vineyard. The hearers of Jesus would easily enough see that he meant to say that Jehovah had done enough to warrant the expectation that Israel would be an obedient and righteous people. **Husbandsmen.** As the tenants had full charge of the vineyard, so the rulers whom Jesus addressed were the acknowledged spiritual leaders of the people. **Went into another country.** Left the vineyard absolutely under the control of the tenants.

B. The Tenants (vers. 2-8).

2. The season. The harvest season. **A servant.** The representative of the owner. In the case of Israel, prophet (Zech. 1. 6), "my servants the prophets." **Husbandmen.** The repetition of the word and its position in the Greek sentence mark it as emphatic. He made a demand upon those whose duty it was to respond. **Fruit.** The returns which he had a right to expect from his investment, and which the tenants had agreed to render. In the application "fruit," as so often in Scripture, represents righteous conduct.

3. Took him. Seized and held him. **Beat him.** Punished him as though he were an intruder. **Empty.** Without the fruit for which he was sent.

4. Again he sent. Thinking they would repent of their first impulse, and not repeat the outrage (Rom. 2. 4). **Him.** Emphatic; the second righteous demand is met with the same spirit as the first. **Wounded in the head.** Increasing cruelty. **Shamefully.** Insult added to injury.

5. Sent another. They certainly will not dare to persevere in their rebellion, now that the owner the third time insists on his rights. **Him they killed.** They mistook the leniency of the owner for weakness, and went a step further in their defiance (Psa. 50. 21; Eccl. 8. 11). **Many others; beating some, and killing some.** They adopted a settled policy of ignoring the rights of the owner. Compare the testimony of Jesus, uttered perhaps on the same day (Matt. 23. 34-37). Recall Stephen's later testimony (Acts 7. 52).

6. He had yet one. One whom he could send. The language is striking. It indicates at once the wonderful long-suffering of the owner and the rank of his son. He would expect no new result by sending a son. There was indeed one left; but would he send him? It is loving forbearance reduced to its last extremity. **A beloved son.** Compare John 3. 35; Mark 9. 7. 11. What paths must have come into the voice and face of Jesus as he uttered these words! The priests, scribes, and elders have the answer to their question now as to his authority (11. 28). He comes to the temple not as a servant, but as a Son, and speaks of the place as "My house" (11. 17). **He sent him.** Where their sin abounds his grace multiplies more abundantly (Rom. 5. 20). Love hopeth all things, love never faileth (1 Cor. 13. 7). "He spared not his own Son." **Last.** If this last expedient fails there is nothing more that mercy can do (Heb. 10. 36, 37). **Will reverence my son.** The bond-servants, though my representatives, were servants; but my son, as being the prospective owner and speaking in my name with peculiar authority, they cannot disregard.

7. Husbandmen. Notice the emphatic repetition. They were not owners, they were men who were under obligation to heed the owner's command and attend to the righteous demands of the real proprietor. **The heir.** He will by-and-by take possession of the property himself. The bearing of this part of the parable would not be lost upon his auditors; the rulers at least knew that Christ was the Son of God. Before they asked they were well aware by whose authority he taught and cleansed the temple. **Come.** They promptly make up their minds what they will do (3. 6). **Let us kill him.** Accustomed to no reverence. They have become accustomed to murder. Perhaps this last stroke will put an end to further demands upon them. Did not some of the rulers turn pale when Jesus thus exposed to the people their secret thoughts? Elsewhere he acquaints them with the origin of their temper for assassination (John 8. 44). **Shall be ours.** In their infatuation they do not think that the owner himself may return. They rashly conclude that their brief success in the bread-bearing policy is to continue indefinitely. Paul had to blame the Jews for making the same mistake (Rom. 2. 5). If Jesus is put out of the way, no one will be left to expose the inconsistencies of the hierarchy, and bribery, robbery, and hypocrisy will continue their unobstructed way. So Jezebel and Ahab reasoned, 1 Kings 19. 2.

18. 17; Herod the Great, Matt. 2. 16; and Herod Antipas, Matt. 14. 3.

8. Took him. Treacherously seized him. **Killed him.** Wounding, beating, or shamefully killing would not accomplish their purpose; his death alone would nullify his authority. Jesus mercifully shows the rulers what they are about to do, that they may repent before it is too late, if they will. **Cast him forth.** Would not allow him so much as a burial place in his own estate. To murder they added the indignity of exposure. They did not give him a decent burial. This casting forth from the vineyard represents the delivering up of Jesus to the Gentiles (chap. 10. 33), a fate peculiarly horrible to a Jew.

C. The Owner (ver. 9).

9. What... will the Lord... do? An appeal to the religious consciousness of the hearers. What sequel could be expected in such a case? Will the owner abandon all claim on his vineyard? Will the owner abandon his claim if he were the owner? Would that be human nature? And will God do less than man may? Matthew tells us that the hearers at once gave answer as to what the owner would do (Matt. 21. 41). **He will come.** He will send no more representatives. He will come in his own majesty. He will not come asking fruit, but to administer punishment (Mal. 3. 2, 3). **Destroy.** Take their life. The righteousness of the act would make the word "kill" inappropriate. The destruction here prophesied began a few hours later, when the veil of the temple was rent (Matt. 27. 51), and was consummated (while some of the rulers were still living, doubtless) with the destruction of Jerusalem, A. D. 70, and the breaking up of the temple service. **Husbandmen.** The word which reminds the reader of the duties which had been ignored appears yet again. **Unto others.** To other tenants. The Gentiles, Acts 13. 46. According to Luke (20. 16), the rulers replied, "God forbid."

II. The Application (vers. 10-12).

10. Have ye not read. They were professional experts in the Scriptures. **Even this.** Not to speak of other passages of less distinct import. From Psa. 118. 22, which was very familiar, as is shown by the fact that the common people had sung it at Jesus's entry two days before. Peter makes the same application of the words in Acts 4. 11 and 1 Pet. 2. 7. **Stone.** A heavy stone, shaped and marked by the architect for a definite place in the structure. **Builders.** The rulers of the Jews; the "husbandmen" of the parable. **Rejected.** Ignored, neglected, cast aside. **Was made.** By the power of God. **Head of the corner.** The cornerstone, without which the construction of a building cannot be properly begun. This was Paul's teaching (Col. 1. 18), "that in all things he might have pre-eminence." He is to the Church what a corner-stone is to a building, a head to a body. The heir cast out of his vineyard is to be reinstated in the vineyard, and the husbandmen themselves cast out and rejected. This is the note of divine triumph with which he concludes his answer to their question. They may destroy the temple of his body, but in three days he will raise it again (John 2. 19).

11. This. This corner-stone, not this placing of the stone as the Greek plainly shows. Jesus tells them in parabolic form that they are rebelling against one who, like the "beloved son" of ver. 6, came from God the Father. **Marvelous.** The corner-stone, Isa. 28. 16. Isa. 8. 6. "His name shall be called Wonderful." These very rulers complained (John 12. 19) that "the world had gone after him."

12. They sought. In Greek, they were seeking an opportunity to do so; that is, they were when this parable was uttered. Now that the parable had been spoken, the danger was that the people also would see that it had been addressed to the hierarchy. Any attempt on their part to arrest Jesus now would only reveal the fact that the hierarchy themselves recognized the application of the parable, and would place a powerful weapon in the hands of the people. A pretense on the part of the questioners that they saw nothing in this public rebuke, was their best policy. **To lay hold on him.** Not to lay their own hands upon him, but by stealth to secure evidence on which they could send their own officers to arrest him (John 7. 69). **They intended to compromise him before the people, had been answered in a wholly unexpected way. An outward affection of lagging interest in him was the best present policy.**

III. Application.

1. Has God spoken to you or to your class in parables? Is there not in some recent event a divine message to your soul, or to the soul of some one of them, unnoticed by others? Think!
2. "At the season he sent." Do you note the spiritual seasons in the souls intrusted to you? Perhaps to-day you may speak the word in season that may save a soul.
3. "Again he sent." Did you yield your heart to the Lord the first time he called? Do you persevere in prayer for those who have often refused our invitations?
4. "Yet one, a beloved son." The last desperate exponent of divine love (John 3. 16; 1 John 4. 10. 16; Rom. 8. 32). Try to make this truth real to yourself and others.
5. The exaltation of Christ (ver. 10; Phil. 2. 9; Rev. 5. 12).
6. The whole lesson is a rare example of "speaking the truth in love" to prejudiced and hardened hearers.

English Teacher's Notes.

The passage and Golden Text for to-day are in striking contrast to those for last Sunday. Last Sunday we saw a king welcomed with rejoicing; to-day we see a Messenger rejected. Last Sunday gave us a glimpse of the kingdom of Christ, of his all-embracing claim, his all-subduing power, of his full recognition. But how is this recognition finally secured? In the case of an earthly monarch the recognition is brought about by outward success. The Stuarts—so-called "Pretenders," whose place on the throne of England was occupied by the Hanoverian dynasty—were by birth rightful kings. But they were unsuccessful. And therefore even many who had at first recognized them as such were forced to abandon their cause and to acknowledge another as king. It was by outward success that both Napoleon the First and Napoleon the Third secured their recognition by the French nation. When the tide of war turned against them they became simply usurpers. With the kingdom of Christ it was just the reverse. And the passage and Golden Text for to-day show us the tremendous nature of that outward defeat which secured his final recognition.

It shows us how his claim was met. The figure is changed here. He comes, not as a king, but as a Messenger from the owner of the vineyard, yet not as a simple messenger, but as heir to the inheritance. He comes after messenger on messenger has been sent in vain. And, as the heir, he "comes unto his own"—his own inheritance, which has been planted, and cared for, and watched over, and protected, that it may yield him fruit. And how is his claim to his own met? It is fully understood: "This is the heir." His claim is just. Yet they are determined not only to oppose it but to make away with him. And why? "That the inheritance may be ours." They know it to be his by right, but they will have it for theirs. This was the spirit of the Jewish rulers. The scribes and the Pharisees "sat in Moses' seat." They occupied the place of honor and of power (Matt. 23. 2-4, etc.). And they were determined to keep it. They would have the inheritance for their own. Hence their bitter opposition to our Lord.

It shows us how he was received. "His own re-

ceived him not." Instead of giving him the welcome and the homage that should have been accorded to the heir, the husbandmen treated the son of the owner as an enemy. From the first public appearance of Jesus at Jerusalem he was met by determined opposition (John 2. 18, etc.). The ruler who wanted to hear more from him dared not come to him by day (John 3. 1). All through his ministry his movements were dogged by foes (see Luke 5. 17, 21; 6. 2, 7; Matt. 12. 14, 24; 15. 1, 2; 16. 1; 19. 3; John 5. 11, 15, 16; 7. 1, 32; 8. 13, 59; Luke 11. 53, 54; 14. 2; 15. 2; 16. 14; 17. 20; John 10. 39; 11. 53, etc.).

It shows us how his power was kept in abeyance. The owner's son, knowing the hostility of the husbandmen, came nevertheless without guard or retinue. Jesus suffered himself to be taken and bound (see John 18. 4-12). He would not ask for "twelve legions of angels" (Matt. 26. 53). Pilate could have had no power at all against him except it were "given him from above" (John 19. 11). None can take his life from him, but he laid it down of himself (John 10. 18). He resisted not. He was "led as a lamb to the slaughter." And so the terrible deed was done, and Jesus suffered "the death of the cross."

But this was how his universal recognition as Lord and King over all was to be brought about. Changing the figure, our Lord told the Jews that thus should the old prophecy be fulfilled, "The stone which the builders rejected is become the head of the corner." The cross is the foundation of the kingdom. It is as the One who was crucified that he asks the sinner's trust, the forgiven one's love, the saved one's service. It is vain to think of receiving him as King in the heart till he has been received as Saviour.

Cambridge Notes.

(Mark 12. 1-12—Matt. 21. 33-46; Luke 20. 9-19.)

The narrative of Matthew should be examined to see the circumstances of this parable. The chief priests and elders, hoping to get some answer that might start a charge of blasphemy, demand of Jesus by what kind of authority he acted as a rabbi. His reply convicts them of degrading cowardice, veiled by professed ignorance upon a point which they were absolutely bound to have considered, as the religious leaders of the people. The parable of the two sons made them pronounce a verdict on themselves, their self-satisfaction too dense to let them understand the point. The parable which follows exposes them before the people. By revealing the wickedness of the meditated crime he would fain deter both leaders and people from incurring it: comp. Elisha's warning to Hazael (2 Kings 8. 12). The two parables teach complementary lessons. In the first we see the despised and degraded doing God's work while the professed workers are idle; in the second, these teachers are indeed working, but for their own selfish ends, treating God's vineyard as their own private property. Primarily designed for the Jewish leaders, it will clearly fit "shepherds" in every age "who feed themselves," not God's flock. VER. 1. *Began.* It was a fresh beginning because addressed to the people as well. *A man.* The details are taken from

isa. 5, whole perfect sacred less to Hodge anima preser with fo ity be the mu man w and re ceived tion is At the prepar given During hovah Comp. "vinta Testam Christ, an extr messag; nary te ment t three differ the pro him." messen outrage King's herit of his these the hea to Matt death. fully. The beg wrought Apollo. *Yet one.* kind of human n than the ence" r reasons into suc his. Vi of men secure t saint, th no divi 2, where Son is ca holder, Psa. 2. 7. The title of man order co yard and The two that is p mity (se by his o of God. shows th

isa. 5, which, however, was a parable referring to the whole people. There is great force in showing how perfectly God had provided for his vineyard, and how sacred was the trust betrayed. It is fanciful and useless to give allegorical meanings to every detail.

Hedge. Made of prickly plants, to keep out wild animals (Song 6. 15). The natural barriers which preserved the people in Palestine from mixing much with foreigners are thus well indicated.

Fig. A cavity beneath the hollowed wine-press, which received the most trodden out above.

Tower. For the watchman who gave warning of the approach of wild beasts and robbers.

Let. Comp. Song 8. 11. The owner received rent in a share of the produce. The interpretation is like that of the talents and the pound.

Went. At the death of Moses, before which Israel had been prepared by the direct agency of God. The law was given and the chosen people fitted for God's work. During the interval between Moses and Samuel, Jehovah left them to mature their fruits.

VER. 2. *Season.* Comp. Lev. 19. 23-25, unless the word simply means "vintage-season."

Servant. Answering to the Old Testament title of the prophet, "bond-servants of Christ." The prophets, although so numerous, had all an extraordinary mission, a definite and unmitigable message, which widely separated them from the ordinary teachers of the people.

VER. 3. The milder treatment of the first messenger is given similarly in the three reports. After this they reach their climax in different ways. Matthew says: "They beat, they killed the prophets, they killed the King's Son." Luke: "They beat, outraged, dishonored God's messengers, they killed his Son." Mark: "They beat, outraged, killed the King's servants, they killed the King's Son and cast him out from his own inheritance." Thus each brings out the special point of his gospel. (Space forbids the justification of these brief summaries.)

VER. 4. *Wounded in the head.* This peculiar word may possibly answer to Matthew's "stoned," falling, however, to produce death. Comp. Paul's case (Acts 14. 19). *Handled shamefully.* The word is used in a curiously similar way at the beginning of the Iliad, of the sacrilegious outrage wrought by Agamemnon on the priest of the god of Apollo.

VER. 5. Heb. 11. 35-38 tells the tale.

VER. 6. *Yet one.* A touch of Mark's characteristic pathos. Every kind of messenger had been sent, and all in vain. The human analogy, of course, fails here; we cannot say more than that men might have been expected to "reverence" God's Son. Nor is the parable required to give a reason sufficiently strong to warrant sending the "Son" into such danger.

Last. No other message could follow his.

VER. 7. This brings out the consummate stupidity of men who could imagine that such an outrage would secure them undisturbed possession. The professional saint, the doctor of theology, acted as though there were no divinity to shape his ends.

Heir. Comp. Heb. 1. 2, where (probably) he is "heir" as Son of God. The Son is called heir just as the Father is called Householder, the very name of son including that relation.

Psa. 2. 7, sqq., contains the proclamation of the Heir. The title also belongs to him in a different sense, as Son of man (Eph. 1. 30-33; Phil. 2. 9-11).

VER. 8. Mark's order does not imply that they killed him in the vineyard and then vented their malignity on the corpse. The two are parallel pictures of coincident actions, and that is placed second which marks the climax of enmity (see above). They symbolized the King's rejection by his own people, and their treating him as accused of God. Comp. Heb. 10. 29; 13. 12.

VER. 9. Matthew shows that the hearers convicted themselves by answer-

ing the question, and Luke adds their involuntary shudder at the awful doom. We must not forget that God's long-suffering lasted for forty years after the Jewish nation had perpetrated the crowning crime.

VER. 10. *Not even.* Psa. 118, the chant of the feast of the tabernacles. In the original (vers. 22, 23) the "stone" is the chosen people, here their antitype (see note on chap. 11. 9). The words show what the imagery of the parable would not admit, that the murdered Son would eventually triumph in his own person. The quotation is very common in the New Testament.

Thru. It. That is, the "head of the corner." **VER. 12.** Cowardice, dullness, and helplessness could hardly go further. Their shield of triple "brass" was impenetrable to parable; only a direct statement could arouse their dormant wits. And then they simply slink away, leaving their victorious adversary in possession of the field.

The Lesson Council.

Question 3. *What is the application at the present time of the parable of the wicked self-seeder?*

We have here the tragedy of self-seeds. First, there is indifference. The claims of God are ignored. Increasing light is opposed by willful blindness; appeal by insult; patience by presumption; long-suffering by brutality; until at last the climax of mercy is met by the climax of madness. The rebellion is avowed and determined against the Almighty. Then comes judgment! Then doom!—*Rev. C. W. Milard.*

The vineyard is the Church. The husbandmen are the ministers and ecclesiastical officers by whom the intent of the Church is to be carried out, its instructions given, and the comforts of religion administered. These are but stewards. They must account to God. Usurpation of authority or abuse of privilege or indifference will be followed by sure and terrible punishment. The parable has also a broader and no less solemn application to the whole household of faith.—*Rev. J. R. Day, D. D.*

One pertinent application of the parable is to political corruption in our own land. Our system of popular government is in danger of betrayal and rejection by the systematized bribery at our great elections. Wholesale and scandalous bribery at the last national election was charged upon all parties. The party managers and politicians may have been chiefly to blame, but the whole nation will suffer. The people must see to it that "the vineyard is not given to others."—*Rev. Joseph Pullman, D. D.*

4. *What is meant by the rejected stone becoming the head of the corner?*

The rejected stone was Jesus. The triumph of Christianity will manifest the rejected stone as head of the corner. Isa. 8. 14 and 15 foretells the rejection, and Dan. 2. 34 foretells the triumph.—*Rev. Joseph Pullman, D. D.*

Refused by the Jews and cast aside as worthless, he is taken up by the Gentiles and become the cornerstone or foundation of a mighty faith and religion whose proportions are filling the whole earth. And the durability and permanency of the material and the magnificence of the structure emphasize the folly of the Jews.—*Rev. J. R. Day, D. D.*

The quotation from the Hosanna psalm was impressively significant. For the moment, Jesus thus tells them, he may be dishonored and spurned, a stone rejected by the bigot builders at Jerusalem. Nevertheless the glorious superstructure of God's temple among men shall yet be seen resting firmly on himself.—*Rev. C. W. Milard.*

Lesson Word-Picture.

A story of the great Prophet from Nazareth, that wonderful Teacher, Parable-Maker, a story to be given in his own magnetic tones, to be emphasized by his searching eyes, by the hands that shall soon be pierced upon the cross. Yes, a story by the Saviour—our Saviour. He is to tell it this very day in the temple. How many will be there! And we will go, but we must be there early if we would find standing room even. Which way the temple is you can tell by the streaming crowd, who all want to hear what Jesus may have to say. A high day in Jerusalem when Jesus is to teach. The temple court has filled up already. There is barely room for us to place our feet. All are anxiously waiting, curiously looking to catch the first glimpse of Jesus when he shall come. And there he is, climbing the temple's stately steps, the twelve disciples surrounding him, an inquisitive crowd pressing them on.

"Room for the Prophet! Room!"

He has taken his stand. He will begin to teach very soon. You look for a moment about you. Why, every body seems to be here! Old men are waiting in reverence, and the young men in a kindling mood of enthusiasm. Little children are in their parents' arms, and soon they may get down and press up to the kindly speaker and fondle his long robes. But who are those but a little way off, with faces dark, scowling, threatening? Their hooked, Jewish noses are like the talons of harpies eager to clutch at prey. Their prey is that Man from Nazareth, if their claws can only reach him.

But he is telling the story that we have come to hear. It proves to be a wonderful story, with present application close-fitting as that of a strait-jacket. The Jews could never forget that story, and some never forgive him. But listen. He is describing a vineyard. You can see the thrifty, green vines, the strong hedge about them, the high tower, the wine-fat. You hear, too, the voice of the Lord of the vineyard. It is that man who has the hurried way of one taking his leave, and he is telling that group of men who have hired the vineyard just what he expects of them. A hard-faced set with the air of thieves, so stern, iron-like, grasping, their look and voice.

But those vultures, spies, lyers-in-wait, just here in the crowd, watch them. "What does this teller of parables mean?" they are muttering under their scowls. "He always means something."

But here is another picture: the shameful treatment of the servants of the Lord of the vineyard when asking the husbandmen for his own. You can hear the curses sent after them, and how the stones fly! You see the white faces of the murdered servants turned up from the dusty road. "O servant, shame!" the crowd are murmuring.

"What does he mean?" the hooked-nose harpies mutter. "Do you think he dares to mean—us! He looked this way."

There is a third scene sketched in this vivid story. It is the sending of his only Son, "the well-beloved," by the Lord of the vineyard that he may get his own from the husbandmen. And all the crowd there in the temple can seem to see the cruel end, that murdered son, his body cast out of the vineyard as a vile thing. What a shudder goes through the crowd! What an indignant outcry!

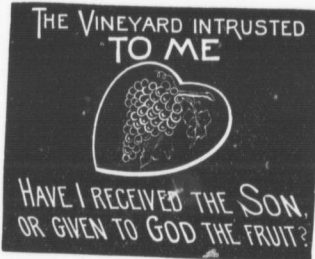
But those muttering spies! They are growling, "He means us! And, O the blasphemy! be the great King's Son!"

Even now you seem to anticipate and hear the savage clamor. "Crucify him!"

They reach out their hands, their talons, and would clutch at him even now, and drag him away. Do they rush toward him? "Back, back!" roar the people.

The baffled assassins shrink away. Not yet shall the blood of the Lord's anointed redder their merciless hands.

Blackboard.



EXPLANATION. The teachers will, no doubt, largely make the application of this lesson relate to the Jews. The blackboard will make the application to the individual. The reviewer may briefly speak of what was represented by the vineyard, the husbandmen, the hedge, the wine press, and the tower, but for the purpose of an individual application the board sets forth but one thing, and that is the heart-vineyard. God has intrusted to each of us this vineyard, and from it he expects to receive fruit. We have a horror of the wicked husbandmen, but it is well to look at our vineyard, and see if we have let the Son come in. The fruit is obedience, love to God and man, right living, liberality in giving, earnestness in work, humility in trusting, thankfulness in receiving. We must welcome God's truth and his messengers, looking ever with rejoicing for the coming of the Master.

DIRECTIONS. The heart may be drawn in outline with white or red chalk; the bunch of grapes with blue, lighted up with white.

Primary and Intermediate.

LESSON THOUGHT. *Rejecting Jesus.*

Review. How did the people show honor to Jesus? Did that please the priests and rulers of the Jews? Why not?

Jesus in the temple? The priests gathered around Jesus and asked him questions. They wanted to kill him, but did not dare for fear of the people. Jesus had too many friends. They tried to make him say something which they might use against him. Then Jesus told them this parable. What does it mean for us? A parable is a story with a meaning. This had a meaning for the Jews. It has a meaning for us, too. Shall we find it? Not unless we look for it.

Make a square on the board to stand for a vineyard. Tell that the vineyard means the kingdom of God on earth, or his Church. God is the owner, for he owns all things. What has he done for this vineyard? He has planted it with vines to bear fruit. Christian men and women, Christian boys and girls, are the fruit-bearing vines. Make something to represent vines in the enclosure. Tell what the hedge was for, and draw from this the lesson of God's loving thought and care for his

children shows forth God's teaching his people that no All the us the and fell servant give the treated said, "What w

THE

Jews did

When, pose the 1) What ... The Wherein Lord of t (3) H 5) His fin Who are ness; 2) pravity; 5 dealing vineyard? ners show "the hea in the less by men; 4 to an em Roman em they ridicu his robe. take much sult the cr were slain, Rome... T mosaic pic from which men, giving sidered his away the st worth." W stone was f centrepiece. the forehea ally for his

Reference wine-presses MEDIA. Pr Prose, 5941, Ver. 3: Pro Ver. 9: Poet 3456.

children. Tell that the building of the wine-press shows the Lord's desire to help his people in bringing forth good fruit. Make a tower in the square, and teach that this shows how God thinks of the safety of his people. A watchman stood upon the tower to see that nothing came to destroy the fruit.

All this was put in the care of servants. God gives us the Church, the Bible, the Sabbath—all his gifts—and tells us to bring forth fruit for him. Tell how the servants thought this was their own, and refused to give the fruit to God who owned it. Tell how they treated his messengers, even his Son, Jesus! They said, "We will kill the son, and then all will be ours." What will God do with such unfaithful servants?



Jews did. How wicked this is!

Our vineyard. Little hearts are God's vineyards. How much God gives to each child! What are you doing with his gifts? If we are not trying to obey Jesus and bear the fruit of good lives, then we are rejecting Jesus, turning him out of his vineyard, wanting to kill him as the

Berean Methods. The Teachers' Meeting.

When, where, by whom, to whom, and for what purpose the parable was delivered...The vineyard: 1) What it meant to the Jews; 2) What it means to us...The husbandmen—their conduct, motives, etc....Wherein are sinners of the present like them...The Lord of the vineyard: 1) His grace; 2) His long-suffering; 3) His tender interest; 4) His self-denying love; 5) His final wrath...The messengers—who were they? Who are such now?...The sins of man: 1) Selfishness; 2) Ingratitude; 3) Hatred against God; 4) Depravity; 5) Impenitence...The principles of the divine dealing with men...Application: 1) What is our vineyard? 2) How are we using it? 3) How do sinners show this spirit? 4) How may Christ become "the head of the corner" to us?...Aspects of Christ in the lesson: 1) Son of God; 2) Sent to men; 3) Slain by men; 4) Lifted up as head...Illustrations: Wrong to an ambassador is wrong to his king. When the Roman ambassador addressed the people of Tarentum, they ridiculed his imperfect Greek, and threw mud on his robe. Holding up the garment, he said, "It will take much blood to wash away that stain." As a result their city was besieged and taken captive, many were slain, and the Tarentines became the subjects of Rome...The rejected stone. A king desired a fine mosaic picture. The master-artist divided the stones from which it was to be constructed among his workmen, giving to each his own design. One artist considered his fragment too small to notice, and threw away the stone intrusted to him, saying, "It is of no worth." When all the work was brought together, his stone was found to be most important of all, the very centerpiece. He lost his place, and was branded upon the forehead with the words, "Of no worth," as a penalty for his neglect.

References. FREEMAN. Ver. 1: Vineyards, fences, wine-presses, and towers, 690....POSTER'S CYCLOPEDIA. Prose, 715. Poetical, 3515, 4085, 3513-3515. Prose, 5941, 7170, 10716, 10780. Ver. 2: Prose, 10217. Ver. 3: Prose, 11442. Ver. 8: Prose, 7109, 12109-12111. Ver. 9: Poetical, 2918; Prose, 10832, 10834; Poetical, 3562.

ANALYTICAL AND BIBLICAL OUTLINE. God's Grace and Man's Sin.

- I. THE GRACE OF GOD.
1. **Privilege.** "Planted a vineyard." v. 1. "Vineyard of the Lord...house of Israel." Isa. 5, 7.
 2. **Mercy.** "Sent...many others." v. 5. "Long-suffering to us-ward." 2 Pet. 3, 9.
 3. **Salvation.** "One Son...sent him." v. 6. "Gave his only-begotten Son." John 3, 16.
- II. THE SIN OF MAN.
1. **Disloyalty.** "Sent him away empty." v. 4. "Ye have not hearkened." Jer. 23, 4.
 2. **Rebellion.** "Beating some...killing some." v. 5. "Prophets...your fathers persecuted." Acts 7, 52.
 3. **Rejection.** "Took him...killed him." v. 8. "Ye have taken...crucified...slain." Acts 2, 23.
- III. THE PENALTY OF SIN.
1. **Loss.** "Vineyard unto others." v. 9. "Salvation...until the Gentiles." Rom. 11, 11.
 2. **Destruction.** "Destroy the husbandmen." v. 9. "Fall by the edge of the sword." Luke 21, 24.

THOUGHTS FOR YOUNG PEOPLE. God's Dealings with Man.

1. God gives to men privileges of salvation and opportunities of influence (the vineyard). v. 1.
2. God surrounds men with the wholesome restraints of his law and ordinances (the hedge). v. 1.
3. God endows men with the kingdom of grace, and makes them stewards of his mercies ("let it out"). v. 1.
4. God leaves men to themselves, in order that individual character may be developed and shown. v. 1.
5. God keeps in relation with men through his messengers of the word, the ministry, and the Spirit. v. 2.
6. God is long-suffering and patient in his dealings with men, giving them every influence to induce repentance and righteousness. vs. 2-5.
7. God makes his crowning endeavor to save men by sending to them his Son. v. 6.
8. God will finally and utterly destroy those who persistently reject his grace. v. 9.

HOME READINGS.

- M. The rejected Son. Mark 12, 1-12.
T_v. The unprofitable vineyard. Isa. 5, 1-7.
W. The rejected stone. Matt. 21, 42-46.
T_h. God's message rejected. Jer. 23, 1-11.
F. Gospel rejected by Jews. Acts 13, 38-48.
S. The unprofitable servant. Matt. 25, 14-23.
S. The unfaithful servant. Matt. 25, 24-30.

GOLDEN TEXT.

He came unto his own, and his own received him not. John 1, 11.

LESSON HYMNS.

- No. 58, Dominion Hymnal.
Come, every soul by sin oppressed,
There's mercy with the Lord.
- No. 64, Dominion Hymnal.
Jesus, Saviour, to thy side,
From the avenger I would flee.
- No. 79, Dominion Hymnal.
Just as I am, without one plea,
But that thy blood was shed for me.

TIME.—30 A. D.

PLACE.—Jerusalem.

RULERS. Same as in previous lesson.

DOCTRINAL SUGGESTION.—The patience of God.

Alas! and did my Saviour bleed?
When I survey the wondrous cross.
In the cross of Christ I glory.
Hail, thou once despised Jesus.
Deep are the wounds which sin has made.
Dare to do right I dare to be true!
When Jesus comes to reward his servants.
My Father is rich in houses and lands.
Stand up for Jesus, Christian, stand.
Rescue the perishing, care for the dying.
To the work! to the work!
Far and near the fields are teeming.
Gather them in, for yet there is room.

QUESTIONS FOR SENIOR STUDENTS.

1. The Stone Rejected.

For what purpose did Jesus speak this parable?
Of what was it really a prophecy?
Of what was it also a history?
Did his hearers know for whom it was intended?
Matt. 21. 45.
Was this parable applicable to them only?
In what way can it be applied to us?
What constitutes a rejection of the corner-stone?
What Scriptures does Jesus here quote? See Psa. 118. 22. 23.

Mention some historic cases which substantiate that part of the parable in vers. 3-5.

2. The Head of the Corner.

In what sense was Jesus Christ the head of the corner?

Was it true that the spiritual building to be reared with him as Corner-stone had not yet been begun?
Why should the hearers think the parable was against them?

Was the part in vers. 7, 8, fulfilled?
Did they understand that?
What had the Sanhedrin agreed upon that would make it true?

Give a reason for supposing that they knew that he was aware of all their purposes.
What does Matthew add to this story that shows why they should have been angry? Matt. 21. 44.

Practical Teachings.

Notice first: the wickedness of the husbandmen was voluntary. They were not compelled to be wicked. They chose to be. It is so to-day. Men cannot justly charge their sinfulness on God. He gives them every opportunity not only to care for themselves, but also to serve him. But they will not.

Notice second: the forbearance of this man was wonderful, and his trust in his servants was even more wonderful. But God's is infinitely beyond it. But remember his word says, "He will not always chide, neither will he keep his anger forever."

Notice third: there is only one corner-stone—that is, Christ. Men cannot lay a corner-stone of their own; morality will not do. It is by Christ and through him alone that men can rise into a spiritual temple.

Hints for Home Study.

1. Explain fully this parable; write it in full.
The certain man means.....
The vineyard means.....
and so apply point by point.
2. Write the names of the prophets who were beaten, driven away, killed, stoned, etc.
3. Read Matt. 23. 27-29, to see what Jesus charged upon these Pharisees.
4. Why they feared the people is not told. Think of the reasons. What trouble would a popular tumult at this time have caused? etc.
5. Find in Paul's writings what he has to say about a corner-stone or foundation and building thereon.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Stone Rejected, vs. 1-8.

What form of teaching did Jesus now resume?
What is a parable?
What six things did a certain man do?
On what errand did he send a servant?
At what time in the year was this? See Matt. 21. 34.
How was the servant treated?
What was done to a second servant?
How did the men treat others?

Whom did the owner of the vineyard then send?
What did the husbandmen say when they saw the son?
What did they do to him?
What says the Golden Text about the treatment of God's Son?
2. The Head of the Corner, vs. 9-12.
What did Jesus say the lord of the vineyard would do?
To what Scripture did he direct attention?
What classes were offended at this teaching? Matt. 21. 45.
What did they seek to do?
Why did they not carry out their purpose?
What did they perceive about the parable?
What evil did they plot against Jesus? Luke 30. 30.

Teachings of the Lesson.

What are we taught in this lesson—

1. Concerning the privileges we receive from God?
2. Concerning the duties we owe to God?
3. Concerning the penalty of disobedience?

Home Work for Young Bereans.

Find in Isaiah a parable concerning a vineyard.
Learn what servants of God were sent to the Jews, and were ill-treated or killed by them.
Learn when the prophecy in verse 9 was fulfilled.

QUESTIONS FOR YOUNGER SCHOLARS.

What parable did Jesus tell the people? The parable of the vineyard.

What do the parables of Jesus teach? Great spiritual lessons.

Who went into a far country? The owner of the vineyard.
To whom was the vineyard let out? To husbandmen.

Whom did he send to get his share of the fruit? His servants.
How did the husbandmen treat the servants? They beat some and killed others.

Whom did the owner then send? His son.
What did the husbandmen do to the son? They killed him.

What did the lord of the vineyard do? He destroyed the husbandmen.
What did he do with the vineyard? He gave it to other men.

Why were the Jews angry? They saw that Jesus meant them.
Whom did Jesus mean by the owner of the vineyard? God.

Who were the husbandmen? The Jews.
Who were the servants they had treated so badly? The prophets and John the Baptist.

How did they mean to treat Jesus, the Son? They meant to kill him.
Who only belong to the kingdom of God? Those who believe in Jesus.

Words with Little People.

My heart is God's little vineyard.
And the fruit I shall bear each day
Is the deeds he will see me doing,
And the words he will hear me say.
When the Lord of the vineyard comes to me,
What shall he see? What shall he see?

THE LESSON CATECHISM.

- [For the entire school.]
1. To whom does Christ here liken God? To the owner of a vineyard.
 2. To whom does he let out the vineyard? To the chosen people.
 3. Who were the servants sent to his people? The prophets of Israel and Judah.
 4. Who was the son whom they slew? Jesus Christ the Saviour.
 5. How does our Golden Text tell the truth of this parable? "He came unto," etc.

CATECHISM QUESTION.

17. Is this the reason why we believe the Old Testament?

There are many other reasons, but this is the chief reason. Our Lord honoured the Old Testament, and we must honour it, and receive it as the word of God.



God will all thy commandments
31 And love thy mandm
32 And hast said none of
33 And underst strength than all
34 And he said God. A tion.

Jesus, t some othe sus. Th 13-17, th selves be sus. Th fully con rection, clusive a scribe to icial exeg present I
Sec. 2, and Jesu short sen mandmen one that love to l neighbor answer. Unite and
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A. D. 30.]

LESSON III. THE TWO GREAT COMMANDMENTS.

[April 21.]

Mark 12. 28-34. [Commit to memory verses 30, 31.]

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one.

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.



Revised Version.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment

29 is the first of all? Jesus answered, The first is, Hear, O Israel! The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is

30 none other commandment greater than these. And the scribe said unto him, Of a truth, Master, thou hast well said that he is one: and there is none other

31 but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself is much more than all

32 whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him Thou art not far from the kingdom of God. And no man after that durst ask him any question.

INDUCTIVE NOTES.

I. Study of General Features.

Sec. 1. Baffled by the bold and wonderful reply of Jesus, the Pharisees went away (12. 12) to meditate some other plan which would justify the arrest of Jesus. They hit upon the shrewd device detailed in 12. 13-17, the blind question about tribute, but find themselves baffled again by the marvelous wisdom of Jesus. The Sadducees, proposing a current but skillfully contrived objection to the doctrine of the resurrection, meet no better success (12. 18-27). The conclusive answer given the Sadducees prompts a learned scribe to test Jesus with a technical question of rabbinical exegesis. With that question and its answer our present lesson is concerned.

Sec. 2. Note in each verse what the two, the scribe and Jesus, say. Put the contents of each verse into a short sentence, thus: 28. Scribe asks, Which commandment is greatest? 29-31. Jesus answers, The one that says, God is one, and commands supreme love to him; and the one that bids a man love his neighbor as himself. 32-33. The scribe approves the answer. 34. Jesus tells him he is near the kingdom. Unite and condense these sentences thus:

To a scribe asking him to name the most comprehensive of divine commandments, Jesus specifies those that enjoin supreme love to God and unfeigned love to man.

Subdivide into topics. The following are suggested: I. The Question; II. Love to God; III. Love to Man; IV. Near the Kingdom.

II. Study of Details.

[Parallel passage, Matt. 22. 34-40.]

I. The Question (vers. 28).

28. **One of the scribes.** He was an exception among his class, which Mark has hitherto (2. 6, 16; 8. 31; 9. 14; 11. 18) represented as bigoted and hostile. This scribe was fair-minded (vers. 32, 34). He was not preoccupied with the mere externals of religion, but like Saul of Tarsus, who belonged to the same class, was interested in the more profound questions suggested by it. While Matthew (22. 35) says he "tempted" Jesus we are not bound to consider the **Them.** The Sadducees and Jesus (18-27). **Knowing.** As an expert in such discussions. **Well.** He may

have felt peculiar satisfaction in the discomfiture of an opposing sect. **Asked him.** So the woman at the well, as soon as she knew Jesus was a prophet, instantly thought of a great theological question much debated among her countrymen (John 4. 30), and proposed it for solution. What reader has not such a question which he would like to have authoritatively answered? **What commandment.** In Greek, "what sort of?" The question suggests philosophic and spiritual insight into the nature of the precepts of the law. It calls for the results of protracted and profound meditation. **First.** In comprehensiveness. This was a well-known and much-discussed topic among the rabbins, some deciding upon circumcision, others on the Sabbath, the keeping one's self from idols, etc.

II. Love to God (vers. 29, 30).

29. **Answered.** He did not hesitate; he did not ask time for reflection. He was at home with such a theme, difficult as it was. **Hear, O Israel.** As in the case of the rich young ruler (10. 19) he refers to that which was familiar to every Jewish child, the *shema*, from Deut. 6. 4, repeated every morning and evening by every pious Israelite. **The Lord is one.** The heathen localized and divided godhead. There were gods in the hills, others in the plains, still others in the clouds and in the sea. These might be hostile to one another, so that man teaching led to very painful perplexity in religious duty, and, in the case of the thoughtful, in religious duty, chiefly inspired fear. To such a miscellany of ungodly, lustful, and fickle personalities, who made themselves known to the individual, for the most part, in infliction of punishment for offense against unknown preferences, love was out of the question. The unity of God is the only possible basis for love to God. We can indeed love him who is the same yesterday, to-day, and forever, the God of our fathers, the God and Father of our Christ, the God of our children, the God who has been with us in all places and all our days, who promises, "I will never leave thee nor forsake thee," the same to-day as when he gave his only begotten Son that each of us might not perish, but have eternal life.

30. **And thou.** "Therefore thou" would be the form in Greek, not literally translated from Hebrew. **Love the Lord.** Of the two Greek words for "love," the one used here denotes a love that has reflection, admiration, and (in this case) adoration behind it. It is having denied his Lord, would not allow himself to appear to his attachment to his Master in John 21. 15-17. **Thy God.** He is not only "Lord of heaven and earth," but his goodness and mercy have followed thee as an individual all the days of thy life. "O my soul, thou hast said unto the Lord, Thou art my Lord" (Psa.

16. 2). **With all thy heart. . . . and soul.** In biblical language, "heart and soul" comprehensively represent the entire immaterial side of man, intellect, sensibilities, and will. "Love God with heart and soul" means, Have a love for God which is intelligent, affectionate, and active, but which does not consist in outward ceremonies and rituals (cf. 33). **With all thy mind.** Loving God with the mind—what is that? Is it not studying the ways of God, and so finding newer and deeper reasons for adoring and loving him? David thus loved God with his mind (Ps. 33: 33; Job, ch. 38; Gen. 32: 10; Paul, Rom. 11: 33). **With all thy strength.** What is this? Is it not exerting the full energy of our wills in obedience to his will, because we love him supremely? Did not Jesus show that he loved his Father with all his strength in Gethsemane (14: 36). It is "living unto him who for their sakes died and rose again" (2 Cor. 5: 15).

111. The Love of Man (ver. 31).

112. **The second.** The great commandment has a complementary part. The greater includes the less. That one loves God implies that one loves what God loves. He loves man; therefore the love of God includes the love of one's neighbor. He that loves his brother whom he hath seen cannot love God whom he hath not seen (1 John 4: 20). **Thou shalt love thy neighbor.** Quotation from Lev. 19: 18. How show it? Matt. 23: 23-40; James 1: 27; Matt. 7: 12. **As thyself.** What singular devotion each man naturally shows to his own interests and welfare? How jealous he is for his own bodily safety, personal advantage, reputation, honor. But the one God is the one Father of all (Eph. 4: 6), and is as much interested in our neighbor as in us. We should share that interest of his. **Greater.** Including more subordinate principles of religious conduct.

IV. Near the Kingdom (vers. 32-34).

32. **Of a truth.** The question he had asked was to his mind a more difficult one than that proposed by the Sadducees, and he had not felt sure that he should in his own special field receive so wise an answer. **Teacher.** He seems not to have used this respectful title before. His admiration will not allow him to omit it now. **Well said.** Mark calls this (ver. 34) a discreet, that is, a discriminating, reply. He was not expressing empty and hypocritical compliment, as did the Pharisees and Herodians (ver. 14); he was without the carping spirit exhibited by nearly every one of his class who had met Jesus; he was expressing intelligent and enthusiastic admiration of Jesus as a religious teacher. He was in intellectual and spiritual sympathy with Jesus. Unlike many of the sincere believers in Jesus, his mind was not preoccupied with a temporal Messiah and a secular Kingdom. Messianic deliverance meant, not deliverance from Rome, but from sin. There is more other but he. The affirmation of the unity in one Godhead of all divine phenomena, carried with it the exclusion of additional divinities.

33. He carefully repeats what Jesus has said, minutely weighing and approving each detail of his statement. The slight variations which he makes in re-ferencing the words of Jesus only show that he had entered profoundly into the thoughts represented by the words. His colleagues in ver. 13 scrutinized the words of Jesus as closely as did he, but only that they might "catch him in his talk." **Whole burnt-offerings.** Real love to God is more than the most costly outward display of religious devotion. The scribe had read of Samuel, David, Hosea, and Micah as carefully as he how instances to Jesus (1 Sam. 15: 22; Psa. 51; Hosea 6: 6; Micah 6: 8).

34. **When Jesus saw.** Jesus listened as closely to the scribe's words as the scribe had to his. He was as intent here as in 8: 29 to observe the impression he had made. **Discreetly.** Answered as one who had clear insight in spiritual things. The average reply showed a want of spiritual understanding. **Not far from the kingdom.** That kingdom is a spiritual kingdom; it does not come with observation, but in righteousness and peace and joy in the Holy Ghost; it is to be done, not with the things that are seen, but with immaterial things; hence to one who does not say, as did Nicodemus, "How can these things be?" but, "Master, thou hast well said," who understands his laws and to whom it is real though invisible, that kingdom is not far away and intangible, but near and accessible. **After that.** A backward glance over the four critical questions addressed to Jesus (if the wisest and most learned could not cope with him in discussion, all hope that he might

be entrapped into inconsistent speech was futile. This was the end of insidious queries. The tables are now at once turned, and again, as in 11: 29, he asks (vers. 35-37) a question which they cannot answer.

III. Application.

1. The truths of this lesson have most striking confirmation and illustration in persons well known to you. "The kingdom of God is in your midst. Lift up the old Hebrew prayer, "Lord, open thou mine eyes!"

2. Think of your pupils. Is the type of this scribe among them, the naturally thoughtful, meditative one? Study Jesus's way of dealing with such a soul.

3. It is not enough to bring souls near to the kingdom; we must, by God's help, bring them into it. To be near was not enough for Zaccheus (Luke 19: 8).

4. The lesson of January 6, provided us of us the Trinity (Mark 1: 11); this teaches the unity of God. From he built the worlds is our personal Friend. "God everlasting to everlasting thou art God."

5. A personal test for all: "Do I love God? Do I love man?"

English Teacher's Notes.

A TEACHER of music once told us that pupils would come to him wishing to learn this piece or the other piece to perform, but the answer he gave was this: "Learn the piano." To study one single piece of music would be a long and difficult matter, and the performance of it would always be that of a task; but to a person who attained the mastery over the instrument all pieces would be within easy reach. To learn the piano was the first and chief thing.

For those who wish to travel in foreign countries there are generally vocabularies and phrase-books provided, that they may know how to express themselves in the most ordinary and the most necessary cases. But even one who has such a book at hand will find himself constantly at fault. In order to mingle with the people of these countries to his own or their pleasure and profit, the first and chief thing is to learn their language. One who knows the language will be ready for all emergencies.

It was a question often debated among the Jews of our Lord's time which was the first and greatest of the commandments; and the scribe who had heard him put both the Pharisees and Sadducees to silence, when they tried to "catch him in his words," seems to have come to him with a sincere desire to know the opinion of the wonderful Teacher on this subject. He would like to learn from him which was the commandment to which the greatest attention should be paid. And our Lord began to answer him by quoting one which was indeed given by Moses, but which is not to be found in the tables of the law.

Since their return from the seventy years' captivity, the Jewish nation had strictly kept themselves free from all semblance of idolatry. Their worship was directed to Jehovah alone, and they refrained from making any outward "likeness" to worship. The holy Name inspired them with such reverence that they would neither pronounce nor write it as it really stood. And from the keeping of the Holy Day there were endless rules and directions. Yet all this was task-work. It was like the toilsome mechanical performance of a

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grand piece of music. God listened for the tones of the heart, and they were few and feeble. What did they need? To have their hearts readily and easily responsive to all God's commands, so that the performance of them should come, if I may so speak, naturally and without strain. There is only one thing that can make the heart thus responsive, and that is indicated in our Golden Text. It is love. Love, our Lord told the scribe, is the "first and great commandment," for it is the summing up and fulfilling of all.

Of the second table of the law the Jews were not unmindful either. The outward observance of some of these was made a matter of great importance (see Matt. 5, 21, 27). But one of them was sometimes rendered "of none effect" (Matt. 15, 3-6) and that one which specially concerned the thought of the heart was continually disregarded (see Luke 16, 14), while the spirit of the whole was altogether set on one side (Matt. 23, 4-14, 23). They were like men confining themselves to certain acquired phrases instead of speaking continually the one language of God's law—love. This love in every-day use, one with another, the love of "thy neighbor as thyself," our Lord put forth as the second great commandment. But is it inferior to the other? By no means. Jesus said it is "like unto it." Both hang together. Love toward God comes first, but it must and will produce love toward the neighbor.

But the illustrations I have given are of things that require study and pains; the mastery over a musical instrument and over a foreign language does not come by nature. And here is a contrast, for love cannot thus be learned. It must come like the song of the bird, like the language of our native land, which grows in fullness, in depth, in power and sweetness, but is never learned as a task. To have this love we must have a new nature, that of the "sons of God," only to be had through receiving Christ by faith (John 1, 12).

Cambridge Notes.

(Mark 12, 28-37; vers. 28-34=Matt. 22, 34-40; vers. 35-37=Matt. 22, 41-46; Luke 20, 41-44.)

It is given to most great causes to humiliate their foes by argument before the crushing argument of force steps in against them. This chapter exhibits the triumph of Jesus, and a more contemptible figure than that presented by his successive opponents it would be hard to imagine. We see them sink away one after the other, publicly disgraced and confounded, and we can easily discern the added determination to secure their revenge. Jesus knew well that he was sealing his own fate, but he went on unmoved, revealing himself in his intellectual and moral grandeur to the wonder of posterity, and arraigning to all time the devils of apostasy, hypocrisy, and worldly materialism. VER. 28. Matthew tells us that the Pharisees, hearing that Jesus had "muzzled" their rivals, held a consultation near where he was teaching, resulting in the "scribe's" or "lawyer's" question. It was put to "make a trial of him," but the expression seems here to mean only a wish to see whether the wise Teacher can solve the

question that has been troubling him. He makes his venture, and is agreeably surprised to hear Jesus re-assert the great formula of Jewish faith. His own enthusiasm is roused by the answer, and he shows that he at least has penetrated the real spirit of the law. *Scribes.* See a full note, April 8, 1888. *Well.* The Pharisees were not slow to take advantage of this answer to the Sadducees, whose strong point in controversy had been the difficulty of proving the resurrection from the law. We find our Lord's argument taken up by later Talmudists, almost certainly borrowed, but of course unacknowledged. *What.* Literally, "of what kind?" His reply seems to show what perplexity lay behind his question. Was his own order right in laying such extraordinary stress on the ceremonies of the law? Were they the essence of it, or was it rather "the eternal laws of truth and right," which a teacher of the laity such as himself ought to emphasize? VER. 29. *The first.* Deut. 6, 4, 5, called the *Shema* ("Hear"), from its first word. It was the Israelite's passport to paradise, the formula of magical efficacy against the powers of darkness. To this day the rabbis are called in to Jewish death-beds that they may chant the *Shema* as the spirit is just passing away. It is startling to find it given by the Lord's brother as a creed which "the demons believe, and shudder" (James 2, 19). *The Lord.* The personal name, *Jehovah* (see note for July 1, 1888). *One.* He is one in himself, in that there is none of the division of attributes which in Shemitic heathenism produced a growing number of new deities; and he is one as standing alone in the universe, with no equal or second. VER. 30. *Love.* Here lay the vital point of Judaism, a commandment which, if obeyed, would have reformed the world. Christ's coming was needed to make it possible for the mass of humanity to obey it. What an amazing precept it is! "He is love who speaketh thus, for only love holds love so dear.... Only love seeks love; only love wins love; only love satisfies love" (*M. G. Pearson*). *With.* Literally, "out of;" every part of man's nature is to pour forth its tribute. Our Lord brings this out by using four words for the three of the Hebrew, which was less precise in the distinction of synonyms. The emotions are to throbb with answering love; the "life" or "soul" to be prodigally expended in loving service; the intellect to find its highest satisfaction in gaining and disseminating the knowledge of God; all the energies of man to be bent on doing God's work. VER. 31. *The second.* "Like unto it," adds Matthew, for it is an inevitable corollary if man is the child of God. It comes from Lev. 19, 18, lying in the midst of ritual laws and minute observances as intended to suggest what was the unifying motive of the whole. Of course, the Jews understood "neighbor" as meaning "fellow-Jew." See our Lord's exposition (Luke 10, 25-37). *As thyself.* It would startle most of us to think out the meaning of this. *There is.* Because, as Matthew's report states, all divine law and every divine message is but an application of these precepts. Comp. Rom. 13, 8-10; James 2, 8; 1 John 4, 7, 8, 9. VER. 32. The scribe's reply is entirely in Scripture phrase. Comp. Deut. 4, 35; 1 Sam. 15, 22. There is a fine ring in his eloquent assertion of a much-forgotten truth. His nation, despite all the prophet's voices from Samuel to Malachi (comp. especially Isa. 50; 51, 16, 17; Micah 6, 8; Hosea 6, 6) were farther than ever from such an estimate of external service. VER. 33. Note that he returns to the familiar three words, substituting the nearly synonymous "understanding" for the "mind" of verse 30. *Much more.* This is the only addition he makes to the sacred text. VER. 34.

Discreetly. Or "intelligently," showing that he understood the law, the first steps toward fulfilling it. *Not fair.* How this would disgust the Pharisees! It was bad enough to allow that any law-observing Israelite could be outside Messiah's kingdom—but a scribe! We may hope that the scathing exposure of his order completed this scribe's enlightenment, though it must have been a severe test of his belief in Jesus. *And, no man.* In Matthew this observation is made after Jesus has confounded them yet further by asking them a question on which, from their official position, they were bound to be able to pronounce a judgment. The picture is profoundly telling as an exhibition of that "awfulness of goodness" which abashed the temple traffickers in their unholy trade, reduced the acute and angry Pharisee to helpless silence, drove back the armed band to fall to earth before one simple word. One further point must be remembered: Jesus pronounced "not far from the kingdom" one who had only repeated with earnestness and conviction the central creed of Israel. Clearly then Messianism, understood, is the antechamber of Christianity. Those who take up the parrot-cry against Judaism should find in all human thought a precept more ennobling than the *SHEMA*. VER. 35. Matthew's account is fuller here, as the incident touches the keynote of his gospel, the fulfillment of Messianic hopes. Our Lord's question is of course much more than a mere puzzle for the professed teachers of the people. It was designed mainly to prove to the unprejudiced that the prevalent conception of a merely human Messiah was really excluded by the very Scriptures from which they had mistakenly derived it. The passage is one of great importance for showing our Lord's indorsement of the old Testament inspiration. The Holy Spirit spoke through the ancient writers, "in many portions and in many ways," a message only perfect for its own generation and always to be interpreted by the circumstances of its time. Yet it is the Spirit's voice; and it is at most but some human theories of inspiration, not the doctrine itself, that must fall before the advance of knowledge. VER. 36. *David.* References to "David's" utterances in the New Testament often only cite the Book of Psalms as called by his name. Here, however, is an unequivocal statement of authorship which, even apart from our Lord's authority, has every thing in its favor. The original of the 110th Psalm begins, "Jehovah said unto my Lord;" the confusion of the two words both in the Greek and the English versions presents an unfortunate ambiguity. *Sil.* Frequently cited in the New Testament to describe the glorified life of Jesus after the ascension. As God he is omnipresent, with his people "all the days;" as the Godman he mediates at the Father's right hand. Comp. Heb. 1: 13; Acts 7: 56 (note the "standing"). *Til.* That is, till those whose hostility is final have been crushed. Comp. Josh. 10: 24. As the phrase (see margin, which gives the better reading here) is identical with that of Psa. 8: 6, it may possibly include also the submission of those whose hostility has ceased. VER. 37. Reverence paid by an ancestor to a descendant, however glorious, was very unseemly, according to Jewish notions. *Heard.* Doubtless the masses were pleased to see their spiritual tyrants thus reduced to helplessness. But there was a stronger motive to keep their attention. Since the prophets vanished no teacher had thought the mob worthy of addressing. Comp. John 7: 40. "To the poor the glad tidings are preached" was the brightest wonder of Christ's advent.

The Lesson Council.

Question 5. What is it to love God?

It comprehends all of the Christian graces and a glad service. In it are comprised gratitude and joy. It lays undisputed tribute upon all of our powers and possessions. Those whom we love live in our thoughts and we live for them.—*Rev. J. R. Doy, D.D.*

To love God is to feel that delight in him which results from the twofold revelation of his grace, whereby we behold in him alone absolute perfection and amazing condescension. Coming to us in sacrificing love, he evokes from the thoughtful eager affection (see 1 John 4: 10). This pure emotion becomes powerful. It fills the whole being of its possessor and compels every faculty to express supreme satisfaction and self-surrender.—*Rev. C. W. Millard.*

To love God is to have our desires and purposes mingle with God's desires and purposes. Love is an intermingling of soul with soul, so that they are no more twain, but one. The test of character in loving God, and the benefit from loving God, will depend on one's conception of him. Jonah's conception of God, or Jehu's, will make us poor Christians. Our conception of God is the tap-root of character.—*Rev. Joseph Paltman, D.D.*

6. What is it to love one's neighbor?

As to love God truly is to think and feel toward him as Jesus did, so to love one's neighbor is to think of him and feel toward him as did Jesus.—*Rev. Joseph Paltman, D.D.*

The Hebrew, the Greek, and the English combine to express in the word "neighbor" the idea of nearness. In the parable of the good Samaritan, Christ tells us that the man is near us whose need is known. Soon we see that the circle of need is the circle of the race. To the Christian consciousness, neighborhood is humanity. To move through that neighborhood impelled by the conviction that the need of our fellow-men imposes obligations co-equal with the demands of highest self-love is to conform to the second commandment.—*Rev. C. W. Millard.*

It is formalized in the golden rule and illustrated in the Saviour's picture of the Samaritan helping the man in the Jericho road among thieves.—*Rev. J. R. Doy, D.D.*

Lesson Word-Picture.

Away out on the edge of the crowd about the Saviour, who is it that watches the debate between Jesus and those Sadducees trying to trip him with their questions? It is Joseph, the scribe; and a very honorable man he is. He loves debate. He loves to set a question-trap for any body who will try to answer, but he is candid in statement, fair in his concessions. As the debate goes on, he edges nearer and nearer, working his way patiently through the crowd till he stands close to the Saviour and that ring of teasing, worrying Sadducees.

And these are discomfited.

Joseph is not sorry.

"He has answered well these Sadducees," concedes Joseph.

Are the Sadducees going?

All but Obadiah. He has discovered Joseph. He knows Joseph's inquisitive turn of mind.

"Perhaps Joseph will ask a question and trip that Galilean," reflects Obadiah. "Ah, there is Joab!"

Joab is another Sadducee. He sees Joseph, and curiously lingers to learn if there be a new questioner.

Yes, Joseph questions.

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How all look up and strain their ears to catch every word!

"Which is the first commandment of all?" asks Joseph.

"Ah, he has the man there!" says Joab to Obadiah. "Hark to tell which is the first—sometimes!"

Obadiah leans and rubs his hands. He is pleased. He thinks highly of those commandments, but he does not think much of keeping them. They are very good for the Romans.

The crowd is keenly interested to catch the great Prophet's reply. Does he hesitate? Does he misstate? Clear, prompt, conclusive are his words. To love God—that is the commandment leading off.

The friends of Jesus are pleased. Joab scowls.

"He answers too quick, Obadiah."

"Yes, he does not think long enough," mutters Obadiah.

Joseph smiles to catch the quick, apt reply of the Lord.

But hark! He is about to give the second commandment.

Obadiah hopes it is that against profanity. He is never profane, but his neighbors he slanders, crowds, cheats.

Listen, Obadiah!

"Thou shalt love thy neighbor as thyself."

Joab looks as if a Roman javelin had been sent at him, while Obadiah acts as if it had gone through him.

But Joseph, fair, honorable, answers, "Thou shalt said the truth."

"Too much, concedes too much!" growls Obadiah.

Joab growls also.

The Lord must have noticed the grumblers, but he has words only for Joseph.

Clear as a bell, straight as an arrow, swift as a bird of flight, goes the voice of the Saviour to the profoundest depths of the soul of Joseph:

"Thou art not far from the kingdom of God."

Joseph goes away, his soul all a-flutter with the longing and aspirations of one who stands at the gate of the fair kingdom of God.

"Will Joseph follow that man?" Joab asks of Obadiah. "We had better not puzzle him with any more questions, if that is the result of them."

"No, no!" cries Obadiah. "I don't like his doctrine. Love a Roman, the idea! We will stop him another way."

Yes, stop him with the Roman's cross.

Primary and Intermediate.

LESSON THOUGHT. "God is Love."

Recall the parable Jesus spoke in the temple. To whom did he speak it? Who owns the vineyard? Who takes care of it? What ought to be found in a vineyard? What is a child's vineyard? What kind of fruit ought to grow in our vineyards? Who can make us bring forth good fruit?

Show picture of a scribe, or Pharisee. Tell that these men asked questions of Jesus, hoping he would say something to make the people angry with him. There were many listening when the scribe asked, "Which is the first commandment of all?" By this he meant, "Which is the greatest, or most important?" The Jews thought some of the commandments more important than others. Some said the one about the Sabbath was the greatest; others, the one against idolatry, and so on. The scribe thought that Jesus would tell which one he thought was greatest, and then all who did not

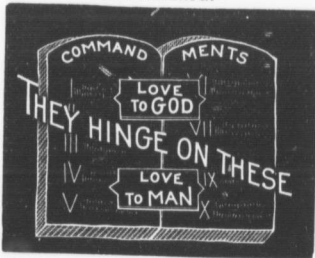
agree with him would be angry with him. Make the stone tables on the board, number the commandments, and take this opportunity for a drill. As they are recited, put down two or three catch-words in each, enough to suggest the text to those who are not very familiar with it. Over the whole print in very large, faint letters the word "LOVE." Tell that this is the answer Jesus gave to the scribe. It is his answer to us if we ask how we can keep the Ten Commandments.



Print above the first table, "Love to God;" above the second, "Love to man." Teach that only love to God can make us love our neighbor. Tell the story of the man who was robbed and left half-dead on the way to Jericho. Tell how the different ones who came by treated him. Ask which one showed love to God? How did he show it? The priest who went by and left the poor man to suffer thought he loved God. How do we know he did not?

Teach that only love in our hearts can make us keep God's law. God is love, and he has sent Jesus to live in us. Will we let him come in? If we do we shall love God first of all and above all. Then we shall love all the people, even the unlovely people, and such love is "the fulfilling [or keeping] of the law."

Blackboard.



EXPLANATION. The drawing on the blackboard represents the two tablets of stone, with the commandments inscribed thereon, joined together with two hinges, the upper hinge being love to God, and the lower hinge love to man. The divine law hinges on these two great commandments. The upper one is the sum of the first table of the law, and the lower one is the sum of the second table of the law. The two go together; each one is incomplete without the other.

DIRECTIONS. Draw the tables with light brown or gray chalk; the hinges with white; the words on the hinges with bright yellow, so as to make them plain, and the large sentence in red.

Herren Methods.

The Teachers' Meeting.

As this lesson relates the last of Christ's teaching in the temple, glance at the events and teachings given on that day as described in the chapters preceding ... Outline of the lesson: 1.) The scribe's question; 2.) The Saviour's answer; 3.) The scribe's reply; ... True Religion: 1.) Its source—God; 2.) Its inspiration—love; 3.) Its power—the heart; 4.) Its relation—

toward God and man; 5.) Its character—sincerity; 6.) Its principles—self-sacrifice....The greatest commandment....Illustrations. When Edward I. of England was wounded by a poisoned dagger, his queen, Eleanor, sucked out the poison with her own lips, risking her life to save her husband's....Legend of an angel who undertook to destroy an iceberg by heaving it down with an ax, then by beating upon it with rain and wind, but in vain. At last God sent forth the sunshine and the warm showers, and the iceberg melted away....There issued to be a religious paper in a Southern city printed by type made from the bullets picked up on the battlefield; so Christ changes the outflowings of the heart from hate to love.

References. FOSTER'S CYCLOPEDIA. PROSE, 3717, 9211. Ver. 29; PROSE, 1507, 2487, 2513, 2527, 2529, 2535, 3399, Ver. 30; PROSE, 3393, 4233, 4928, 6937, 10339, 10328. Ver. 31; PROSE, 3297, 1404, 1406; POETICAL, 1491; PROSE, 3456, 3457, 3461, 3464, 5059, 5062, 5265, 9038, 10330, 10340, 10348, 10349.

ANALYTICAL AND BIBLICAL OUTLINE. The Great Commandment.

I. THE DUTY OF LOVE.

First of all the commandments. v. 29.
"The royal law....Scripture." James 2. 8.
"This is my commandment." John 15. 12.

II. THE SOURCE OF LOVE.

The Lord our God is one Lord. v. 29.
"He first loved us." 1 John 4. 19.
"God is love." 1 John 4. 16.

III. THE LOVE OF GOD.

Thou shalt love the Lord. v. 30.
"God require....to love him." Deut. 10. 12.
"This is the love of God." 1 John 5. 3.

IV. THE LOVE OF MAN.

Thou shalt love thy neighbor. v. 31.
"A new commandment." John 13. 34.
"To brotherly kindness, charity." 2 Pet. 1. 7.

V. THE MEASURE OF LOVE.

Heart....soul....mind. v. 30.
"As Christ also hath loved us." Eph. 5. 2.
"Loved them unto the end." John 13. 1.

VI. THE IMPORTANCE OF LOVE.

More than all....burnt-offerings. v. 33.
"All the law is fulfilled." Gal. 5. 14.
"The end of the commandment." 1 Tim. 1. 5.

THOUGHTS FOR YOUNG PEOPLE.

The Character of the True Follower of God.

1. The true follower of God earnestly seeks to know the divine will. ver. 28.
2. He seeks to obey God by loving God with all his heart. ver. 30.
3. He is inspired by love in all his relations with his fellow-men. ver. 31.
4. He recognizes the service of the heart and the life as more important than the external forms of religion. ver. 33.
5. He seeks not only to be near God's kingdom by knowing, but to be in it by doing, God's will. ver. 34.

HOME READINGS.

- M. The two great commandments. Mark 12. 28-37.
Th. The first great commandment. Deut. 6. 1-9.
W. "My neighbor." Luke 10. 25-37.
Th. Love one to another. 1 John 3. 11-18.
F. Good Friday. Heb. 1. 6-12.
S. Christ's command. John 15. 9-17.
S. Easter Sunday. Matt. 28. 1-10.

GOLDEN TEXT.

Love is the fulfilling of the law. Rom. 13. 10.

TIME.—30 A. D.

PLACE.—Jerusalem.

RULERS.—Same as in previous lesson.
DOCTRINAL SUGGESTION.—Love.

LESSON HYMNS.

No. 177, Dominion Hymnal.

"Christ, the Lord, is risen to-day!"
Sons of men and angels say;
Raise your joys and triumphs high;
Sing, ye heavens; thou earth, reply.

No. 176, Dominion Hymnal.

Mary to the Saviour's tomb
Hasted at the early dawn;
Spice she brought, and rich perfume,
But the Lord she loved had gone.

No. 39, Dominion Hymnal.

Arise, my soul, arise,
Shake off thy guilty fears;
The bleeding sacrifice,
In my behalf appears.

QUESTIONS FOR SENIOR STUDENTS.

1. The Law.

Who was the questioner who now came to Jesus?
What is this questioner called by Matthew? Matt. 22. 35.

What was the reason that caused him to ask the question?
What had been the chief subject of the teaching of Jesus?

Why did he ask the question?
Had he not his own opinion about these things?
In the answer of Jesus did he deny his own divinity?
Is there an argument here against the Trinity?
How are the answers of Jesus correct reproductions of the Ten Commandments?

2. The Scribe.

What was the office of the scribe in Christ's day?
By whom is it supposed the order of scribes was founded?

What was the character of this particular one?
Is there any evidence that he was put forward by the hatred of the Sanhedrin to entangle Jesus in his words?
What was the Saviour's attitude toward this scribe?
What was his attitude toward the scribes as a class? Mark 12. 38-40.

What did the scribe lack of being in the kingdom of God?

Why did no man after that dare to ask him questions?

Practical Teachings.

How many there are who are ready to ask questions about the scheme of salvation!
It is worse to be near the kingdom and to miss it than never to have heard of it.

Being near the kingdom saves no one. He must be in it who would be saved. For this, one must be born again.

Knowledge saves no one. The scribe was discreet and wise.

Agreement with Christ as to the principles of the law saves no one.

Such a one, though not far from the kingdom, is nevertheless not in it.

Hints for Home Study.

1. Write the one word which makes the central thought of this lesson.

2. Think of five things which it will make the soul do, and write them out.

3. Put all of the commandments from Exod. 20 which belong under Christ's first answer into a column. Do the same with the second. How many are in the first column? In the second?

4. Compare this story with the story of the young man whom Jesus loved.

5. Write one evidence that this man was not in the kingdom of God.

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12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

INDUCTIVE NOTES.

I. Study of General Features.

SEC. 1. Does the reader see how the account of the reply made to the scribe in 12:38 would naturally suggest to Mark the words addressed by Jesus to the people concerning the scribes as a class? (38-40.) Has the reader noticed with what a charming episode our evangelist closes this exacting and exciting day, the last that Jesus was ever to spend in the temple (41-44)? The address of Jesus to the people is more fully given in Matthew, where we find the words (Matt. 23. 38), "Behold, your house is left unto you desolate." Does the reader think it probable that this startling declaration remained in the mind of the disciple whose utterance begins our lesson to-day? The desolation of the temple would doubtless take place as certainly as did the prophesied withering of the fig-tree (11. 20), but such a desolation must have seemed sad and strange to the disciples as they beheld the fair proportions of the glorious building in the light of declining day. If the heathen Titus shrank from destroying the beautiful structure, we need not be surprised if the disciples feel like making a plea for it.

SEC. 2. The gentle protest of the disciples, what effect does it produce? Only the reiteration in a more startling form of the prophecy of the "abomination of desolation."

SEC. 3. Scan vers. 1, 2. What single assertion is here? Is it not (a), The temple shall be destroyed? Study vers. 3-8. Disciples ask, When? and, How shall we know when? (vers. 3, 4.) Jesus replies, Be on your guard against impostors (vers. 5, 6), and news of war, earthquakes, and famines, as indications that the temple is immediately to be destroyed (vers. 7, 8). Note now the words "not yet" (ver. 7) and "the beginning" (ver. 8). Reduce vers. 3-8 to a single statement: (b) After wars, earthquakes, and famines have arisen. Carefully consider vers. 9-13. Note the words, "I deliver you up," "beaten," "I lead you to judgment," "put to death," "hated." What one term includes all of these? Is it not "persecution?" Note the word "first" (ver. 18). Can you now state the second item in Jesus's answer to the disciples' question? (c) After you have by your persecutions spread abroad the knowledge of the Gospel. Unite (a), (b), and (c):

In full view of the temple, Jesus prophesied its destruction, following various civil and natural disturbances and the spread of the Gospel.

SEC. 4. Consider now how you will divide the lesson for the study of details. The following division is suggested: I. The Temple to be Destroyed. II. General Signs. III. Personal Signs.

II. Study of Details.

[Parallel passages, Matt. 24. 1-14; Luke 21. 5-19.] I. The Temple to be Destroyed (vers. 1, 2).

I. The temple. The temple inclosure. Another word is used to designate the sacred edifice containing the "holy place" and the "holy of holies." As they moved, different architectural features would appeal to the eye. One of its disciples, Was it Peter? Behold. The disciples as well as the multitude had been awed by his wonderful words (12. 31). They would like to question him further about the "desolation" he had

spoken of (Matt. 23. 28), but only venture to suggest a question by pointing to the massive stones and buildings, the very symbol of stability and unchangeableness. **What manner of stones.** How large, how costly, Luke, "adorned with goodly stones and offerings." "The temple was built of white marble, exquisitely carved, and with stones of large dimensions—some of them fifty feet long, sixteen high, and twenty-four thick." Josephus says, "Its appearance was such as to strike the mind and astonish the sight. For it was on every side covered with solid plates of gold, which reflected when the sun rose upon it such a strong and dazzling effulgence that the eye could not sustain its radiance. At a distance it appeared a huge mountain covered with snow. For where the plates of gold were not, it was extremely white and glistening." (One who has stood before the Cologne cathedral or the Taj Mahal, not to mention lesser buildings, can feel the force of such a tragic prophecy as this. Peter would at least feel likewise again, "Be it far from thee, Lord" (Matt. 16. 22). Not one of the disciples had dreamed that the doctrine of the Messiahship of Jesus involved the destruction of the temple.

2. Jesus. He is distinctly named for the sake of directly connecting the prophecy with the Prophecies. **Seest thou these.** I referred to these very buildings and no other when I said "left desolate." **Great buildings.** He names the impressive quality they felt in them to show that this was no object to be forgotten of his words. **Shall not.** A strong form of confident affirmation is used in the Greek. **Here.** Where now the sight is so impressive. **One stone.** Titus ordered the whole city and the temple to be dug up, leaving only two or three of the chief towers, so that those who visited it could hardly believe that it had been inhabited. **Thrown down.** The words would suggest an earthquake or the engineering of a hostile army, preferably the latter (Luke 19. 43). Twice already had God's temple been destroyed on this same site.

II. General Signs (vers. 3-8).

3. As he sat. After the impressive reiteration of Jesus, all seem to have walked down into the Kidron valley and up the slope opposite the temple wall on the east, toward Bethany, their destination. In full view of the temple buildings Jesus sat down in silence. The most prominent object before them and the subject of their musing were one. There is an opportunity now to ask him to speak with less reserve than he perhaps could speak before the authorities. **Peter.** He is the spokesman, but he says other things which show deep interest that the question may be considered theirs also. **Asked him privately.** They have often, especially during the last year, learned that he would intrust more truth to the public, or even the majority of the disciples. Hence they say,

4. Tell us. They will keep it secret if required so to do. **When.** They have learned not to grieve the prophecies of Jesus. It is not impossible that they could see the withered fig-tree from the spot, where they were sitting. **When are those magnificent walls and battlements to fall?** Was the war to begin soon? It would make a great difference with their personal plans. Where would they go to keep the feast? Would Jesus be with them? Would they continue their work of preaching? **When?** In a year, a month, a week, or in the distant future? No word of their Master's had ever yet been so general as would fall, no doubt, but when? **These things.** The things just foretold; the destruction of the temple and other events necessarily connected with it; according to Matthew (21. 32), "I will be here." **What... the sign.** The sign by which we all know that the prophecy is to be immediately fulfilled (vers. 28, 29). **All about to be accomplished.** Other events besides the destruction of the temple are thought of as connected with it.

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5. Began. This word notes cause and effect. The specific inquiry about the signs of the approaching time prompts Jesus to warn them against being misled by supposed signs. **Lead you astray.** Lead you to think and act as though the end were near, when it is not (2 Thes., 2, 2, 3).

6. In my name. Professing to have come forth from God, as Christ had, I am he. Each one pre-establish his kingdom with power and great glory, and to bring on the end of the world (ver. 23). Such false Christs would the more easily lead people astray, because the real Christ himself had appeared in a humble guise.

7. Wars. The Jews would never voluntarily destroy their own beautiful temple; a foe would do that, hence the rumor of impending war would seem a certain indication that the prophecy was about to be fulfilled. **Be not troubled.** With the fear of the immediate fulfillment of my words. **The end.** The last of the intervening events.

8. Nation... against nation. The troubles times that preceded the year 70 are clearly enough indicated here. No less than four Roman emperors were assassinated one after another. There were various insurrections of the Jews here and there, which occasioned much bloodshed. **Earthquakes.** Besides the well-known overthrow of Pompeii and Herculaneum, four or five earthquakes, in addition to the one at Jerusalem in A. D. 67, are recorded. See also, according to Kendrick, remarks the frequency and destructiveness of earthquakes at this period. **Famines.** In Acts 11, 28 we read of one of them. **Beginning.** It would be natural for Christians, with the occurrence of each startling event, to conclude that the time had come and Christ was about to return. It would be easy to mistake what was only a beginning for the consummation. **Travel.** Literally, birth-pangs. The distress and commotion would usher in a new era.

III. Personal Signs (vers. 9-13).

9. Take heed to yourselves. Do not think of yourselves as about to take part in the solemnities of a closing era; there is much serious experience for you to meet before you can enter upon the new era. You really need to inquire, not so much when the kingdom of God is to come with power, as to ask whether you yourselves are to endure the trying times which shall precede that event. **Councils.** Either the Sanhedrin at Jerusalem or the lesser Jewish judicial bodies in other places, to whom the Romans committed certain judicial authority. Thus Peter and John were brought (Acts 4, 7); Stephen (Acts 7, 12); Paul (Acts 22, 30). **Synagogues.** That these places of worship were also used as places of punishment is clear from Matt. 10, 17; Acts 22, 19. **Governors.** Representatives of the Roman emperor, rulers of Roman provinces. **Kings.** Persons, like the Roman emperor, clothed with the highest civil authority. Paul certainly was brought before such a tribunal, as doubtless were the apostles. **Testimony.** The demeanor of the disciples and apostles of Christ always impressed the civil authorities before whom they were brought. So it was in the case of Felix, Agrippa, Lysias, and others. Paul tells us of his very confinement as a prisoner in Rome had contributed to the spread of the Gospel, while he was sure that his death would magnify the Lord (Phil. 1, 12, 30).

10. First. Before the series of events with which the destruction of the temple is connected can happen. **Unto all the nations.** Not later than A. D. 62 Paul wrote the Colossians that the Gospel had been preached in all creation under heaven (1, 8; 2 Tim. 4, 17). To these Gallians, who had never yet been outside the province of Syria, the world was practically co-extensive with the Roman Empire. They did not suspect that one of their dead apostles would become an apostle to the Gentiles and for long years traverse the empire as a most eloquent advocate of the truth, and spend his ripest years and give his mightiest testimony to the Gospel in the very capital itself. They little dreamed that Rome would become within their life-times a center of Gospel illumination. It is clear, then, that for them the prophecy was marvelously fulfilled in that phenomenal spread of Christianity during the life of a single generation, which ushered in the fall of Jerusalem and the temple worship. To us, in this era of steam and electric communication, to whom the whole globe is little larger than the Roman Empire was to them, it seems fair to expect that these words are

yet to be more literally fulfilled, and that the universal preaching of the Gospel must precede the return of Christ.

11. Lead you. By force. **Deliver you up.** Make accusations which compel the council to formally ex-communicate you. Surely there is enough before the time about which they have inquired to occupy their attention. **Be not anxious beforehand.** As the dignity of the tribunal and the possibility of condemnation might lead you to do. Many of these trials, if not all, would be so entirely the result of prejudice that no regular line of defense could well be anticipated. The trial itself would frequently develop unexpected methods of escape (Acts 23, 6). A calm demeanor, begotten of trust in God, would generally be more effectual than argumentation. Besides, their ultimate aim should be not to escape, but to extend the knowledge of the Gospel (Acts 26, 29). **Whoever shall be given up.** These words have nothing to do with ordinary preparation for the pulpit, but refer to great emergencies. **The Holy Ghost.** The Holy Spirit, who is the revealer of unbelievers (John 16, 8) and the living source of revelation (1 Cor. 2, 10), will use their testimony to bring men to a knowledge of the truth.

12. Brother shall deliver up brother. Well may they take heed to themselves, for before the time prophesied they shall be called to endure extraordinary tests. Well may they expect Jehovah to interfere when the Jewish nation turn against the divine Messiah and his upright followers, and visit them with the same vengeance which they would mete out to malefactors. Acts 7, 59; 9, 1, 2; 11, 19.

13. Hated. Saulhated Christians very heartily before his conversion (Acts 26, 11). Tacitus speaks of them as a hated race. The cause, John 15, 18, 19. See how well Peter remembered the lesson, 1 Pet. 4, 12-19. **For my name's sake.** Because they are identified as Christians, John 7, 7. **Endureth.** In spite of hatred and persecution continues to openly acknowledge that he is a Christian. **To the end.** Till the temple is destroyed, in their case; till death in our case (Rev. 2, 10). **The same.** He who endures, but so other. **Shall be saved.** Shall not lose their life when Jerusalem is destroyed; in our case, shall be with Christ after death. Phil. 1, 23.

III. Application.

[REMARK TO THE TEACHER. There are many points of application in this lesson. What ones you will use, and what you will ignore, must be decided by your knowledge of the different individuals whom you teach. Unless this lesson can be shown to have to do with average human life, it cannot be made interesting. But it can be, and the discovery of a natural connection between various phases of the truth and individual souls will prove as profitable as it is exciting.]

1. The instability of earthly things, ver. 1, 2. Do you feel the impressiveness of this truth, and can you make it so to your pupils? Heb. 12, 25-29; 2 Pet. 3, 10-12.

2. The disciples take their private questions to Jesus. Have all your pupils this confidence?

3. Jesus does not give a specific reply to their question, but his answer is a spiritually profitable one. Study the art of giving edifying responses to hard questions.

4. Has not the warning of ver. 5 peculiar appropriateness just now to some member of your class?

5. Has not the young Christian in these days temptations to apostasy as dangerous as those mentioned in ver. 9-13?

6. The writer has seen manifestations of the hatred spoken of in ver. 13. Have you?

English Teacher's Notes.

Nor long ago I happened to read in the newspaper that an old building in Vienna, which for many years had been a favorite resort for great numbers of people, was about to be pulled down. It seemed difficult to understand that there should be any particular emotion connected with such an event, but it did call forth an extraordinary burst of sentiment, and the last gathering there, which was

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 temple 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 fluite 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. 2). 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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question as given here and by Luke with its form in Matthew shows that they completely identified the fall of the city with the end of the world. *VER. 5. Began.* The common prelude of a specially solemn discourse. *Take heed.* They must not be affected by idle curiosity as to "times and seasons": personal watchfulness is the all-important lesson. *Comp. Acts 1. 6-8. VER. 6.* The brigand Barabbas soon presented to the Jews their own ideal of Messiah. Whether in word or in deed, he and his like came "in Messiah's name." The prophecy is not restricted to the next forty years. It is fulfilled whenever men, Protestants, papists, or agnostics, set up a worldly ideal of conduct to supersede the example of selflessness given by the man Jesus—whenever, in fact, the "man of lawlessness" (2 Thess. 2. 3) enthrones self in the hearts of men. *Comp. 1 John 2. 18. VER. 7.* In their first application these words point to the terrible struggles which led up to the final catastrophe, one unequalled for horror in all human history. The disciples of Jesus were not to be disturbed; these terrors were not for them. *Must needs.* Quoted from Dan. 2. 28. *Not yet.* Nor yet, we can see. Whatever misguided prophets of day, neglecting the caution of verse 32, may derive from strained interpretations of Daniel, the time demanded by ver. 10, and Luke 21. 24, can surely be no short one. For us as individuals the "end" is death. *VER. 8.* Here the language becomes perfectly general, and the twelve and we ourselves alike have both to make our special application. An omnipotent Creator will never perforce restrain the passions of men and the inexorable laws of nature. They must last till the jarring note of sin is finally swept from redeemed creation, and meanwhile the Father will use them to work out his own designs of unsearchable love. *Nation.* etc. From Isa. 19. 2. *Travel.* *Comp. Rom. 8. 22; John 16. 21.* It is a word full of comfort. Human anguish is not fruitless; it is the birth-pang of a higher life. *VER. 9.* The warning is repeated (see Matt. 10. 17-22). Hatred, tribulation, and death remain to sift the false followers of Christ from the true. But there shall no evil befall these; their message shall triumph, and by their patience they shall win their souls. *Councils.* Connected with provincial synagogues, besides the Sanhedrin at Jerusalem. *Synagogues.* *Comp. Luke 12. 11; Acts 9. 2; 22. 19; 26. 11.* They were regularly used as courts of justice. *Governors.* That is, Roman proconsuls and procurators, etc.; see *Acts passim.* Paul came before the representative of Rome and the petty king together (Acts 26). *Testimony.* The heralds of the cross ever welcomed these trials, though they almost always meant suffering, often death, as a unique opportunity for proclaiming their message (comp. Acts 23. 11; 2 Tim. 4. 17). *VER. 10.* We cannot doubt that this means a thorough evangelization. The Gospel is to be offered to every Gentile as fully as the law was to every Jew. *VER. 11. Anxious.* Neither this nor even Luke 21. 14 precludes the careful and prayerful preparation, which may set forth the glad tidings in the most effective way. The Spirit's inspiration never came to save men from taking pains. Only they must not worry; they and their cause are safe in the hands of God. Moreover, they must not tie themselves down to any artificial form; the needs of the hour must determine their mode of speech. *Not ye.* The speeches in the Acts exhibit the work of the Spirit in actually intensifying the personal character of his human instruments. *VER. 12.* This heart-rending prediction takes up Micah 7. 6. *VER. 13. Comp. Matt. 5. 11, 12.* We cannot regard this as only one phase of the trials which true Christians must always undergo. Obviously, it must more or less disap-

pear when a community has been thoroughly leavened by the spirit of Christianity. *Endureth.* As he "endured" (2 Thess. 3. 5; Heb. 12. 2, 3; comp. Heb. 11. 27; Rev. 2. 7, for words of cognate meaning; also the splendid passage in James 5. 7-11). *Saved.* "Out of death" (Heb. 5. 7), often meaning, as for him, "through death."

The Lesson Council.

Question 7. *What particular great stones in the temple were probably referred to?*

The temple was in process of construction. Some of the immense blocks of stone were lying on the ground. The attention of the Master was called to these and to those in the great building also. Answering, he doubtless referred to the utter demolition of the whole structure. There should no part of it be left standing.—*Rev. J. R. Day, D.D.*

Josephus informs us that some of the stones in the temple were forty feet long, and twelve by twenty in depth and width. They were of white marble, and the entire temple, including out-buildings, covered nineteen acres. These massive blocks, forming the walls, colonnades and gateways, and composing one of the finest structures in the world, seemed to contradict the words a little time before spoken by Jesus that an impending destruction would not "leave one stone upon another."—*Rev. Joseph Pullman, D.D.*

They were, in all probability, at that moment looking at the walls of the outer courts on the eastern side. There, as in other parts of the splendid structure, were massive stones sixty feet in length and from ten to twelve feet square.—*Rev. C. W. Millard.*

8. *Under what circumstances may the promise of verse 11 be claimed at the present time?*

Whenever the vicious impulses of human society reproduce the fury of persecution here delineated and compel the Christian to avow his faith before worldly tribunals, then also will be reproduced the fulfillment of the promise. Let the disciple of Christ attest the truth with courage and confidence, fearing neither face nor force of man. Let him make such preparation as he can without anxiety. In the event he will have the eloquence of inspiration. The emergency, with all its sudden demand, will be more than met by the emergent power of the Holy Ghost.—*Rev. C. W. Millard.*

The verse has often been abused, and its application should be made with great caution, and only upon occasions of emergency. It never justifies a lazy intellect. But he who is filled with the Spirit, and to whom the Scriptures are a delight, though unlettered and unskilled in forensics will always find a reason for the hope within him and an effectual answer for the foes of his religious experience.—*Rev. J. R. Day, D.D.*

Certainly under similar circumstances, namely, when Christians are "delivered up to councils," brought before "kings and rulers" for Jesus' sake, as is still the case in pagan and pseudo-Christian lands. But there is poor apology here for a preacher going into the pulpit or a teacher going before his class without preparation. But when unexpected providences bring God's people into straits and trying circumstances they may expect special assistance from the Holy Spirit.—*Rev. Joseph Pullman, D.D.*

Lesson Word-Picture.

They are passing out of the temple, the disciples and the Master.
One of these has turned. His eyes rest on the great

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 roof! 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 availing! But as the Saviour speaks what other scenes fit 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 glass of the Saviour's words their murderers! The dazzle of an exceeding glory of salvation purchased and assured by the Saviour makes luminous 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.

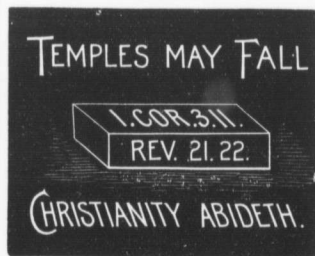
1. Try to convey some idea of the magnificence of the temple. Tell of the immense stones, some forty feet long and twenty feet wide; of the nine gates overlaid with gold and silver; of the beautiful porches, the lofty towers. Tell that it took forty-six years to build this wonderful house, that more 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 on the border of the mind of Christ trials and to the into the e

CIRCUMS

CALAMIT

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

Reference

9; Councils; CYCLOPEDIA Poetical, 35 6; Prose, 73 10; Prose, 11 Ver. 13; Pro 1181.

ANALY

T
I. THE SPIRIT
Take heed
"I say un
"Let us
II. THE SPIRIT
Many shall
"Be ye r
"Believe
III. THE SPIRIT
Be ye not tr
"Casting
"Comm

Let two members of the school read the Scripture noted at the board, and close the review by impressing on the minds and hearts of the scholars that the followers of Christ need not be anxious about trouble at hand, or trials to come, but be sure that they are truly the Lord's, and that he will care for them. "He that shall endure unto the end the same shall be saved."

BLACKBOARD OUTLINE.

CIRCUMSTANCES.	Mount of Olives. Temple in view. Talking to disciples.
CALAMITIES.	Natural. Re-b-lion against Rome. Moral. Rejection of Christ.
YE SHALL	Take heed. Be not anxious. Trust. Endure. Be saved.

Herod's Methods.

The Teachers' Meeting.

Draw a map of Jerusalem and its environs, showing the temple, the valley, Mount of Olives, etc.... The place, time, and circumstances of the lesson.... Predictions of Christ concerning: 1) Dangers of error, ver. 5; 2) War and strife, ver. 7; 3) Earthquake, ver. 8; 4) Famine, ver. 8; 5) Persecution, vers. 9-13.... Show how precisely and how fully these predictions were fulfilled.... What similar trials may God's people meet at the present time?... What disciples need in these troubles. (See Thoughts for Young People.)... What privileges may disciples possess in trouble: 1) Foreknowledge of its coming; 2) Testimony for Christ, vers. 9-11; 3) Presence of the Holy Spirit, ver. 11; 4) Salvation from trouble, ver. 13.... Illustrations.... Ver. 9. Peter before the council, Paul before Felix, Agrippa, etc.... Ver. 12. A Hindoo who became a Christian was forsaken by his wife, who said in the court, when he claimed her, "I have no husband since he left his gods.".... A Jew who became a Christian saw years after, in the cemetery of his town, a monument to his memory, erected by his father, and giving the day of his baptism as that of his death.

References. FREEMAN. Herod's Temple, 704. Ver. 9: Councils; discipline of the synagogue, 656. FOSTER'S CYCLOPEDIA. Ver. 2: Prose, 9091, 9092. Vers. 3, 4: Poetical, 3583, 3595, 3603. Ver. 5: Prose, 1599. Ver. 6: Prose, 7232. Ver. 9: Prose, 4397, 4398, 7239. Ver. 10: Prose, 7227, 7228, 10917. Ver. 11: Prose, 11129. Ver. 13: Prose, 1881, 2265, 4400-4402, 5525, 5530, 11849, 11851.

ANALYTICAL AND BIBLICAL OUTLINE.

The Christian's Spirit in Trial.

- I. THE SPIRIT OF WATCHFULNESS.
 - Take heed lest any... deceive you. v. 5.
 - "I say unto all, Watch." Mark 13. 37.
 - "Let us watch and be sober." 1 Thess. 5. 6.
- II. THE SPIRIT OF WISDOM.
 - Many shall come... deceive many. v. 6.
 - "Be ye not unwise." Eph. 5. 17.
 - "Believe not every spirit." 1 John 4. 1.
- III. THE SPIRIT OF CONFIDENCE.
 - Be ye not troubled. v. 7.
 - "Casting all your care upon him." 1 Pet. 5. 7.
 - "Commit thy way unto the Lord." Psa. 37. 5.

IV. THE SPIRIT OF FIDELITY.

Take heed... shall be beaten. v. 9.
"Suffer as a Christian." 1 Pet. 4. 10.
"Take it patiently." 1 Pet. 2. 20.

V. THE SPIRIT OF TESTIMONY.

Whatever shall be given... speak. v. 11.
"I will give you a mouth." Luke 21. 15.
"As the Spirit gave them utterance." Acts 2. 4.

VI. THE SPIRIT OF PATIENCE.

Endure to the end... saved. v. 13.
"Faithful unto death... a crown." Rev. 2. 10.
"Ye have need of patience." Heb. 11. 36.

THOUGHTS FOR YOUNG PEOPLE.

The Believer in Time of Trouble.

- 1. In trouble the believer needs *isolation*, that he may not be led astray, vs. 5, 6.
- 2. In time of trouble the believer needs *faith*, that he may be calm and self-possessed, v. 7.
- 3. In trouble the believer needs *steadfastness*, that he may not yield to persecuting influences, v. 9.
- 4. In trouble the believer needs *courage*, that he may bear faithful testimony to his Master, v. 11.
- 5. In trouble the believer needs *confidence*, that he may follow the dictates of the Holy Ghost, v. 11.
- 6. In trouble the believer needs *patience*, that he may endure to the end and he saved, v. 13.

HOME READINGS.

- M. Destruction of temple foretold. Mark 13. 1-13.
- P. Remembrance of former glory. Ezra 3. 8-13.
- W. Destruction threatened. 1 Kings 9. 1-9.
- T. Prophecy of destruction. Dan. 9. 20-27.
- F. The greater temple. Rev. 21. 10-27.
- S. False teachers. 1 John 4. 1-6.
- B. Promise to the faithful. Rev. 3. 17-13.

GOLDEN TEXT.

But I say unto you, that in this place is one greater than the temple. Matt. 12. 6.

TIME.—30 A. D.

PLACES.—Jerusalem. Mount of Olives.

RULERS.—Same as in previous lesson.

DOCTRINAL SUGGESTION.—The end of the world.

LESSON HYMNS.

No. 256, Dominion Hymnal.

He lendeth me! oh! blessed thought,
Oh! words with heavenly comfort fraught;
Whatever I do, where'er I be,
Still 'tis God's hand that lendeth me.

No. 138, Dominion Hymnal.

O worship the King all glorious above!
O gratefully sing his power and his love!
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendour, and girded with praise.

No. 140, Dominion Hymnal.

Glory be to God the Father,
Glory be to God the Son,
Glory be to God the Spirit,
Great Jehovah, Three in One!
Glory, glory,
While eternal ages run!

QUESTIONS FOR SENIOR STUDENTS.

- 1. Prophecy.
 - By how many ways might Jesus have gone from the temple?
 - Where were the very great stones to which the disciples called his notice?
 - Did they refer to the temple when they spoke of the building?

What was the prophecy that Jesus made? ver. 2.

Was it ever fulfilled? Does it show any thing concerning his character?

2. Warning.

What was the effect of this prophecy upon the disciples?

Why did only these four ask the question of ver. 4?

Did Jesus answer them as they desired?

What were the warnings which Jesus gave?

What historic evidence can you find that these warnings were well founded?

Mention some of the historic occurrences which fulfilled the prophecy of these warnings.

3. Advice.

How soon was action on the advice of Jesus needed?

What ones of the disciples were brought before councils and tried?

What one of the apostles was brought before kings?

What ones, if any, were scourged?

Does the advice of Jesus in ver. 11 mean that men should preach or teach without preparation?

What preparation had these men already had for their work?

What great need of the Church to-day is pointed out in ver. 11?

Practical Teachings.

Earthly insignificance is here taught. The great stones of the arch of the bridge from David's palace to the royal porch have crumbled and fallen. Christ's word stands stronger in this century than in any previous one.

Many false Christs and false religions have arisen, and will. Many have been deceived. But God is not deceived. As you sow, so will you reap.

How hard human ills are to bear! See the picture in vers. 12 and 13. But there is salvation for fidelity. For God is stronger than all sin.

"For right is right, since God is God,

And right the day must win."

Hints for Home Study.

1. Read very carefully the first fourteen verses of the 24th chapter of Matthew.

2. This lesson should be studied with an historical commentary, to see how much of this prophecy was fulfilled.

3. Read such parts of Josephus as bear on the story; or any good history of the Jews under Claudius, Caligula, Nero, Vespasian, and Titus.

4. From the Acts of the Apostles find all mention of persecutions and sufferings endured by Peter, James, and John.

5. Read Paul's own account of his sufferings in 2 Cor. 11. 21-28.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Prophecy, vs. 1, 2.

Who uttered the prophecy in ver. 2?

From what building was Jesus going?

What did a disciple say to him?

What was Jesus's reply?

What was greater than the temple? (Golden Text.)

2. Warning, vs. 3, 4.

Where did Jesus go from the temple?

What disciples came to question him?

What two questions did they ask?

What warning did Jesus give against deception?

What reason did he give for this warning?

What was his warning against being troubled?

What troubles would mark the beginning of sorrows?

3. Advice, vs. 9-13.

To what did Jesus bid the disciples take heed?

What troubles did he say would come on them?

Where must the Gospel be preached before the end comes?

What advice did he give about their defense before enemies?

Who would teach them what to say?

From what source did Jesus predict betrayal and death?

On whose account would they be hated?

Who only would be saved?

To whom does Jesus promise a crown? Rev. 2. 10.

Teachings of the Lesson.

What is there in this lesson which teaches—

1. That God's word is sure of fulfillment?

2. That God's service requires courage?

3. That God's true servants are sure of reward?

Home Work for Young Bereans.

Learn where and how the prophecy in ver. 2 was fulfilled.

Learn when and to which of the disciples the trials of verse 9 came.

Find which of the disciples came to a violent death.

QUESTIONS FOR YOUNGER SCHOLARS.

Who went out of the temple with Jesus? His disciples.

What did they ask him to look at? The beautiful buildings of the temple.

What did Jesus tell them? That the temple should be destroyed.

When did this really happen? About forty years.

Where did Jesus go and sit? On the Mount of Olives.

Who began to ask questions of Jesus? The disciples.

What did they want to know? When the temple should be destroyed.

What did they ask Jesus to give them? A sign of his coming.

Does any man know when Jesus will come? No; only God knows.

Against whom did Jesus warn the disciples? Against deceivers.

What did he say there would be? Great wars.

What other troubles? Earthquakes and famine.

What did Jesus say would come to the disciples? Sorrows and persecution.

What comfort did Jesus give? "Be ye not troubled."

What promise did he give? ver. 13.

What has made salvation possible? Jesus.

Words with Little People.

Jesus is Coming!

Little child, if Jesus finds you with love in your heart, you will be glad to see him.

But if he should come and find you unloving, and careless of his words, how troubled you would be to see him!

THE LESSON CATECHISM.

1. What prophecy did Jesus make in this lesson? The destruction of the city.

2. What question did four disciples ask? When it should be.

3. What did Jesus say must first come? Wars, sorrows, earthquakes, famines.

4. How widely did he say the Gospel must first be published? Among all nations.

5. What previous utterance of Jesus is proven by these prophecies? "But I say unto you," etc.

CATECHISM QUESTION.

10. How does the Lord teach us by His Spirit?

All the Scriptures were written under the Holy Spirit's inspiration: and He who inspired them will show their meaning to such as humbly ask Him.

LESSONS FOR MAY, 1889.

MAY 5. The Command to Watch. Mark 13. 24-37.

MAY 12. The Anointing at Bethany. Mark 14. 1-9.

MAY 19. The Lord's Supper. Mark 14. 12-38.

MAY 26. Jesus Betrayed. Mark 14. 43-54.



At Home.

... The American Sabbath Union is making laudable effort to have Congress pass a bill forbidding, in the nation's mail and military service, and in interstate commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, except works of religion and works of real necessity and mercy, and such private works by those who observe another day as will neither interfere with the general rest nor with public worship. The success of this measure is devoutly to be wished.

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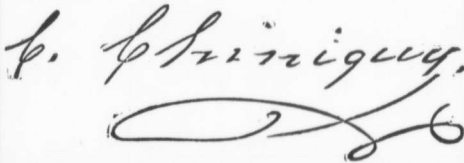
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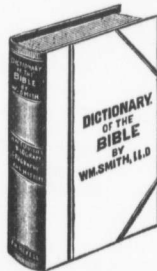
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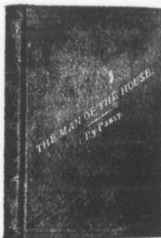
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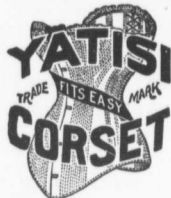
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