

B.A., and W. Amos. Claude, Jan. 6; Chinguacousy, Jan. 7; Cheltenham, Jan. 8; Mount Pleasant, Jan. 9. GROUP XIII.—DEPUTATION—Revs. D. J. Mardonell, B.D., and W. Meikle. Malton, Dec. 9; Brampton, Dec. 10; Derry West, Dec. 11; Streetsville, Dec. 12.

GROUP XIV.—DEPUTATION—Revs. P. Nicol and W. R. Warrender. Union, Jan. 20; Norval, Jan. 21; Georgetown, Jan. 22; Limehouse (2.30 p.m.), Jan. 23; Ballinasfad, Jan. 23.

GROUP XV.—DEPUTATION—Revs. J. Alexander, M.A., and J. Carmichael, M.A., Markham. Milton, Jan. 20; Boston, Jan. 21; Hornby, Jan. 22; Dundas Road (2.30 p.m.), Jan. 23, Oakville, Jan. 23.

GROUP XVI.—TORONTO. Charles St., Principal Caven, D.D.; Central Church, J. Carmichael, M.A., Markham; Church on St. James' Square, Prof. Gregg, D.D.; Cooke's Church, Prof. MacLaren, M.A.; Knox Church, P. Nicol; Bay Street, J. Breckenridge; St. Andrew's, Dr. Topp; Old St. Andrew's, J. Carmichael, King; East Church, Wm. Aitken; College, W. Frizzell; Brockton, Rev. J. M. King, M.A., and Rev. W. E. Mackay; Leslieville and York Town Line, Rev. D. Mackintosh and Rev. A. Gilray.

The above meetings will be held at 7.30 p.m., except where otherwise noted. It is expected that congregations will defray the travelling expenses of their respective deputations. By authority of Committee. JAMES CARMICHAEL, A.M., Markham, *Convenor*.

Toronto, Nov. 5th, 1878.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XLVII.

Nov. 24. 1878. } JUDAISM OVERTHROWN. { Luke xxi. 8-21.

GOLDEN TEXT.—"And when He was come near, He beheld the city, and wept over it." Luke xix. 41.

#### HOME STUDIES.

M. Luke xix. 11-27. The ten pounds.  
T. Luke xix. 28-40. The triumphal ride.  
W. Luke xix. 41-48. The weeping Saviour.  
Th. Luke xx. 9-18. The vineyard given to others.  
F. John xii. 20-32. The inquiring Greeks.  
S. Luke xxi. 1-21. The coming desolation.  
S. Mark xiii. 1-30. The destruction of the temple foretold.

#### HELPS TO STUDY.

After our Lord's brief visit to Jericho, He travelled through the steep mountain road to Jerusalem; and six days before the Passover He reached Bethany, the home of the beloved sisters. Two days after, He made His public entry into Jerusalem. For three days He taught in the Temple, returning each evening to Bethany; and now He has just left the Temple for the last time. For three days He confronted the bitter antagonism of the priests and scribes. The crisis had come; the Messiah had been rejected by the nation.

The apostles, as with their Master they pass out from the Temple, draw His attention to the grandeur of the buildings, and the splendid materials, the ponderous stones, of which they were constructed. They were thinking only of the outward, upon which they gazed with admiration. The thoughts of Jesus were not as theirs. He looked beneath the surface to the great realities. Three days before, as He came over Olivet, and the vision of the city, beautiful for situation, met His gaze, even amid the hosannas and the acclamations of the multitudes, He had pronounced the doom of Jerusalem. The disciples seemed not to have heeded or understood His solemn words, and now once more He repeats them. They hear, but answer not. In awe and silence they follow Him out of the city, across the Kedron Valley, and up the slopes of Olivet. And never, until they are there seated amid the solitude, do they venture to ask Him, When shall these things be? Our lesson is a part of Christ's answer, and while He tells them of the awful judgments which shall overwhelm the doomed city, and test His disciples, He assures them of safety. They are

I. WARNED OF TRIAL.—Be not deceived, Christ says. They thought at once to see the consummation of Messiah's kingdom, and with it rest and triumph. They were looking for the crown without the cross. They did not understand the way of Christ's working. Before the longed-for goal was reached, there must intervene a time of trouble and of testing.

The first test would be imposture—the coming of false Christs. There were many such who arose about the time of the destruction of the Jewish commonwealth; and there are many impostures and pretences in the world now trying with Satanic cunning to deceive, if it were possible, the very elect. False beliefs abound. The leaven of the Pharisees and Sadducees, of self-righteous superstition and proud rationalism, everywhere assert themselves. We have need to be watchful. Forewarned is forearmed. We must "try the spirits, whether they are of God." Isa. viii. 20; Matt. vii. 15, 16; Acts xx. 30; 1 Thess. v. 21; 1 John iv. 1; Jer. xxix. 8; 2 Tim. iii. 13.

The second test would be suffering—there would be wars and commotions, Roman invasions, and the riots and massacres within Jerusalem itself confirmed our Lord's truthfulness.

But let them not be terrified. Amidst all, Christ cares for His people and watches over the interests of His Church. Do not let even these lead you to think that the end is come. (Note 1.)

There would be political revolutions, and with them, showing the strange and incomprehensible sympathy inanimate nature has with man, there would be catastrophes of all kinds, earthquakes, famines, and pestilences. (Note 2.)

The third test would be persecutions. Jew and Gentile, synagogues and rulers (Note 3), would alike be arrayed against them. Early church history is full of proofs of this. The Church grew by opposition. Thus it became pure and strong. There was no place for counterfeits. All who bear Christ's name, must incur Christ's reproach: John xv. 20.

The fourth test is treachery. Even by the nearest and dearest would they be betrayed. There could be no anguish so poignant as this. The treachery would be the outcome of that universal hatred which everywhere was felt towards the religion of Jesus. The historian, Gibbon, proves how intense this was. The Latin historian, Tacitus, expresses the feelings of his time, when he calls the Christians "a race of men hated for their crimes."

Such was the fuel of this seven-fold heated furnace kindled by the wrath of sinful men. But in the hands of Him who makes even the mouth of men to praise Him, it becomes a fire that purifies and refines, purging away the dross, and revealing the beauty and the excellence of the fine gold: Gen. i. 20; Ex. ix. 6; Ps. cxv. 3; cxxxv. 6; Prov. xxi. 3; Dan. iii. 19, 20, 28; iv. 35.

II. They are ASSURED OF SAFETY. All would be turned to good. Their endurance of all these trials would not only be the proof of their fidelity to Jesus; but would also furnish the most powerful, glorious, and convincing testimony to the truth of Christianity.

The constancy and cheerfulness of Christ under persecution and in trouble has won multitudes of converts.

Wisdom and utterance were promised to them. They were not to be anxious as to the answer they should render to their adversaries. Every needful help is promised. This text must never be perverted into an excuse for indolence, as though it relieved us from the necessity of study and preparation when giving instruction in Christian truth.

Truth must sooner or later prevail; and he that has Truth on his side is stronger than all his opponents.

They might even lose life, and yet not a hair of their head should perish. (Note 4.) Nothing is in vain. When the balance is struck, they shall find they have lost nothing, while their enemies shall find they have gained nothing.

In patience let them possess their souls, awaiting the end without anxiety; in the most disquieting circumstances, feeling no alarm for the result either as concerning themselves or the cause of Christ.

And as the gathering hosts showed that the doom of the city was imminent, those within it were warned to fly, and those abroad not to enter. Not a Christian perished at the siege of Jerusalem. (Note 5.)

The same promise of absolute safety is given to us in view of the approach of another and greater destruction, when the earth itself and the works that are therein shall be burned up. 2 Pet. iii. 10.

The things that are seen are temporal, and when they shall pass away, there shall be revealed the unseen which are eternal, the new heavens and new earth wherein dwelleth righteousness. That great consummation of which the destruction of Jerusalem was but the type and foretaste our Lord discloses in this very discourse. The one passes into the other, the distance between them being lost in prophetic fore shortening. Amid the trials which test us let us trust our Leader and Guide. Let us realize His presence now, and look confidently for His coming in glory. Blessed is that servant whom his Lord when he cometh shall find both working and watching, doing His will and expecting His appearing. His will is to do as He did, to follow Him in unselfish labour for others; and then we shall be as He is, when we see Him as He is.

#### EXPLANATORY NOTES.

1. The end is not by and by.—The Greek word here translated *by and by* signifies *immediately or presently*; and this was precisely the meaning at the time of our translation.

2. Nation shall rise.—"Bear in mind the massacres at Caesarea, between Syrians and Jews, in which twenty thousand of the latter fell, while in Syria almost every city was divided into two armies, which stood opposed to one another as deadly enemies; the quick succession of the five emperors in Rome within a few years, Nero, Gallia, Otho, Vitellius, Vespasian, and the tumults connected therewith in wider and narrower circles. (Van Oosterzee.)

And great earthquakes.—Historians record five earthquakes in thirteen years, about the middle of the first century. Pestilences.—Five years before the Jewish war there was a pestilence at Rome, which in one season carried off thirty thousand persons. And fearful sights, or "terrible things." The whole clause seems to refer to one kind of events, "meteors, auroras, eclipses, etc., phenomena to which the vulgar readily attach a prophetic significance" (Godet), and which, as both Josephus and Tacitus tell us, were noticed in Judaea in the period before the destruction of Jerusalem.

3. To the synagogues.—These were the places of ecclesiastical punishment among the Jews; so that this refers especially to Jewish persecution, which first befell the disciples, even in foreign countries; see Acts xiii. 50. Prisons.—This was fulfilled both by Jews and Gentiles: see Acts v. 18, and xvi. 24. Kings.—Compare the conduct of Herod (Acts xiii. 1), Paul before Agrippa (Acts xxv., xxvi.), before Caesar (1 Tim. iv. 16). Rulers; or, "governors;" compare Paul before Felix and Festus (Acts xxiv. 24.)

4. There shall not a hair of your head perish, "not literally but really true; not corporally, but in that real and only life which the disciple of Christ possesses." (Alford.)

5. Then flee to the mountains.—Rather, upon the mountains, i. e., to a refuge beyond them. Eusebius tells us that at the siege of Jerusalem, the Christians, divinely directed, fled to Pella, a city of Perea.

## WORDS OF THE WISE.

WANT and hunger create a faith which gratification kills. —Calvin.

"Thy friend hath a friend, and thy friend's friend hath a friend: be wary of thy secrets."

"BLESSED are the poor in spirit, for theirs is [not "shall be"] the kingdom of Heaven."

It is the characteristic of an unworthy nature to write injuries in marble, and benefits in dust. —Palmer.

A MORE glorious victory can not be gained over another man than this, that when the injury began on his part, the kindness should begin on ours.

UNINSPIRED men ought not to speak in public without preparation. With ever so much study they will fall far below the greatness of the occasion.

It is great wisdom not to be rash in thy doings nor to stand stiffly in thine own conceits; as also not to believe everything which thou hearest, nor immediately relate again to others what thou hast heard or dost believe. The more humble a man is in himself, and the more subject unto God, the more wise and peaceful shall he be in all things. —Thomas a Kempis.

"IT matters little how the head lies, so the heart is right toward God," said Sir Walter Raleigh to the executioner who asked him to lay his head properly on the fatal block. Keep thy heart with all diligence: for out of it are the issues of life—is the command of Him who created the soul and knows all its mysteries.

MANY are the wiles of the devil. No more ingenious device has he for keeping back a Christian professor from a more unreserved consecration of his time to his Master, and an earnest struggle for a holy heart and a baptism of spiritual power, than by awakening his doubts and disrelish for certain professors of a higher Christian life, for certain modes of seeking it, and for certain expressions embodying the experience of it. But we are to be holy not because other men are, or as other men are, but because, and as, our Father which is in heaven is holy. Modes are of little moment. When Christ sought communion with the Father, He did not seek the multitude, but the mountain-side and the silent solitariness of the night. Names are nothing. Christ knows what we need and how to give it. We have but to come to Him with all the heart, with a sincere conviction of our spiritual wants and as sincere a desire to have Christ meet it, and He will not turn us away empty, or permit us to gather simply the crumbs under His table; but he will break unto us the bread of life and flood our hearts with the waters of salvation. Christ is the best teacher; and He is the way, the truth, and the life. He who takes Christ in all His offices has everything—righteousness, sanctification and redemption. —Zion's Herald.

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#### BIRTHS.

At Cobourg, on Sunday evening last, Nov. 3rd, the wife of H. Hough, M.A., proprietor of the "Cobourg World," of a son.

At 101 Church Street, on the 5th instant, the wife of Mr. A. Wilson, confectionery, of a daughter.

#### MARRIED.

At Orillia, on the 31st October, by Rev. J. Gray, M.A., George Murray, Printer, "Times and Expositor" office, to Mary McPhail, of this town.

At Metis, Que. Oct. 31st, by the Rev. T. Fenwick, Mr. Frederick Astle, jr., to Agnes, only daughter of Mr. Dugald Blue.

#### MEETINGS OF PRESBYTERY.

WHITBY.—At Bowmanville, on Tuesday, 3rd December, at 11 o'clock a.m.

PARIS.—The Presbytery of Paris will meet in Chalmers' Church, Woodstock, on Tuesday the 17th December, at 11.30 a.m.

LINDSAY.—At Lindsay, on the last Tuesday of November. LANARK AND RENFREW.—In St. Andrew's Church, Carleton Place, on November 19th, at 1 p.m.

SAUGEN.—In Knox Church, Harrison, on Tuesday the 17th Dec., at 2 o'clock p.m.

MONTREAL.—This Presbytery meets in St. Paul's Church, Montreal, on Tuesday, 21st January, 1879.

HURON.—This Presbytery meets at Clinton, on 14th Jan., 1879, at 11 a.m.

GUELPH.—In Knox Church, Guelph, on the third Tuesday of November, at 10 o'clock a.m.

BARRIE.—Next ordinary meeting at Barrie, Tuesday, 26th November, at 11 a.m.

BRUCE.—In the Presbyterian Church, Port Elgin, on Tuesday, 17th December, at 2 o'clock p.m.

PETERBOROUGH.—In St. Paul's Church, Peterborough, on the third Tuesday of January.

LONDON.—In First Presbyterian Church, London, on the third Tuesday in December at 2 o'clock p.m.

KINGSTON.—In John Street Church, Belleville, on first Tuesday of January, 1879, at 7.30 p.m.

BROCKVILLE.—At Spencerville, on Tuesday, December 17th, at 3 p.m.

TORONTO.—On the second Tuesday of January, 1879, at 11 o'clock a.m.

HAMILTON.—The next stated meeting will be held in Central Church, Hamilton, on the third Tuesday of December, (17th), at 11 o'clock a.m.