

were taken captives during the time of the war. "The siege of Jerusalem was in effect a military execution." (Henry). It is believed that not only amongst every civilized people, but among all nations, the Jews are to be found, but have possessed no country of their own since the destruction of Jerusalem. When the Jews as a nation shall fall down at the "feet of Jesus," and own him as the "Messiah," then shall they unquestionably become the great evangelizing power in the world. "The Lord speed the day!" (Rom. 11: 12, 15, 23). **Trodden down of the gentiles**—After incredible slaughter and woes, Titus, the Emperor Vaspasian's son, who commanded the Roman armies, ordered the city (of Jerusalem) to be razed so completely as to look like a spot which had never been inhabited. (Josephus). Romans, Saracens, Persians, Franks, Norsemen, Turks, have in turn "trodden down" the holy city. A literal fulfilment of the sad prophecy of Jesus. **The times of the gentiles**—"denote the period during which they—the gentiles—hold the church of God in place of the Jews, deposed from that position of favor and honor." (Pulpit Com.) The period allotted for their full evangelization (Rom. 11: 25).

**II. REDEMPTION PROMISED. 25. Signs in the sun**—which events shall precede the coming of the Son of man in glory, representing the commotions attending his second coming, "as if the powers of nature and the spirit world were in tumult as well as the nations of men" (2 Pet. 3: 7-13). **26. Shall be shaken**—It is an age when many things are being shaken. "Theological systems, ecclesiastical systems, our characters and lives, heaven and earth shall be shaken." (Meyer). But we have received "a kingdom that cannot be shaken" (Heb. 12: 28, R. V.). **27. Coming in a cloud**—The symbol of the divine presence in the desert and at the transfiguration (1 Thess. 4: 16, 17). Jesus is now in heaven where he is to receive "the kingdom," then shall he return in his second coming "with power and glory," which event will be the most glorious, bright, beautiful event that ever shone upon this earth." (Peloubet). Christ's first coming was in "humiliation," his second coming will be in "exaltation." **28. Look up**—"Up higher." Looking trustfully, expectingly, believingly to the Lord Jesus "to sit with him in the heavenly places" (Eph. 2: 6). **Your redemption draweth nigh**—When the hand of the persecutor would be stayed, the temple

destroyed, and the Jews scattered abroad, and God would signally build up his kingdom; and especially will Christ's coming at judgment set his people free, and henceforth they shall be "forever with the Lord." **30. Ye see and know**—Jesus, in this parable, emphasizes the certainty of the things of which he had just spoken. Just as the summer naturally follows the season when "the fig tree and other trees put forth their green shoots," as certainly would they "see and know" that the fall of Jerusalem, and still later the end of the world, would follow closely the signs enumerated. **32. This generation**—Referring specially to the destruction of Jerusalem, which event took place during the lifetime of some of those that were being addressed. **33. My words**—The unchangeable and abiding character of Christ's words, eternally true and enduring as himself.

**III. WATCHFULNESS ENJOINED. 34. Take heed to yourselves**—The discourse closes with an earnest, practical and personal exhortation. Salvation is personal, and must be personally appropriated, and is intimately connected with life in all its relations. Self-examination is a duty binding on every Christian. **Your hearts**—Nothing is of so much importance as that the heart should be right before God. "As a man thinketh in his heart so is he" (Prov. 23: 7), "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4: 23). **35. As a snare**—The suddenness with which these calamities would come would be like the fowling of birds in a "snare" or net. **36. Watch**—Like a sentinel on guard the Christian must constantly be on the outlook, so as not to be taken off guard, or unexpectedly snared in the trap of evil-doers (Matt. 24: 43; 25: 13). **Pray**—There can be no acceptable service, no personal communion and fellowship with Jesus except in prayer, and being daily in the atmosphere and spirit of prayer. The Christian cannot grow, the spiritual life cannot long exist unless there is the earnest, fervent prayer of a loving, trustful heart (Matt. 21: 22; Phil. 4: 6; Jas. 5: 16; 1 Pet. 4: 7; Rev. 5: 8). **Accounted worthy**—Those that live a life of watchfulness and prayer in this world will be "accounted worthy" to enter upon that fuller life of praise and glory in the world to come. **To stand**—What an unspeakable privilege, what a glorious awakening it shall be to be permitted to stand in the presence of the Son of man at the day of judgment, justified, sanctified, approved and accepted.

## PRACTICAL LESSONS.

By Rev. R. H. ABRAHAM, D. Sc., Burlington, Ont.

**1. The punishment of sin is sure.** The immediate ground of God's controversy with the Jewish nation was their putting to death his Son and the rejection of the gospel. Had they listened to the voice of God and accepted the Lord Jesus as the Messiah, they would not have been visited with the terrible judg-

ments which befel them. In thus dealing with his ancient people on account of their sin, God reveals to us that he will visit with the severest punishment those who reject his Son and despise the salvation provided at such a great cost. Although God has revealed himself as a God of great mercy and forbearance,