

deliverance from exile with such awful accompaniments. God would bring back his exiles to a new Canaan, a Canaan made over into a great plain with a single holy mountain, to a new Mount Zion which should be only sanctuary and not city, and the Jews would be ever so zealous to avoid offence, such offence as had cast their fathers into exile. The land would be wonderfully productive and God would dwell in their midst, their pride and their defence.

THE GEOGRAPHY LESSON

Use a stereograph entitled, On Sacred Ground, the Site of the Temple; So-called Mosque of Omar from the South.

John's vision or dream of heaven was evidently based on the noble Hebrew ideal for which the earthly Jerusalem imperfectly stood. The ground at our feet is level, partly covered with grass and low-growing weeds, partly paved with large flat stones. Some ragged olive trees and a tall, dark cypress grow in the hot sunshine. A few rods away before us the ground forms a level terrace a few feet higher than that where we are standing. The terrace is faced with a wall of stone

Before New Testament times this hope had become universal in its outlook, involving the whole race of mankind. It had become cosmical in scope, both heaven and earth were to undergo great changes; sun and moon would be darkened and the old earth rolled up to make way for a new one. John was not the first to see a new heaven and a new earth as the future of God's people, but no other had a vision of a heaven and earth at once so glorious and satisfying.

masonry and steps lead from the lower to the higher level. Still farther away we notice a still higher terrace, approached by a particularly fine, broad stairway of stone, with a monumental gateway at its head. That gateway is the intentionally impressive approach to a large building that occupies the uppermost terrace—a building whose walls are covered with porcelain tiles and slabs of marble, and whose roof is crowned by a beautifully rounded dome. These terraces which we find here in 1916 are approximately, —though not exactly—the levels of the ancient courts of the temple.

THE LESSON APPLIED

The best is yet to be. All the spiritual "has-beens" put their golden era in the past. They are ever sighing for the "days that are no more;" but all the men of progressive spirit put their golden era in the future. They turn their backs upon the past and travel "toward the sunrising," and as they go they sing:

"Grow old along with me;

The best is yet to be,

The last of life for which the first
was made."

When sin shall be no more. The great sea out of which the dragon of evil came shall be dried up, and sin shall cease. O, what a high hour that will be when we shall leave our last sin behind us and when the last temptation shall make its sweet beckon to us in vain. What a spot to take a stone and set it up between earth and heaven, between time and eternity, as Samuel did between Mizpah and Shen, saying: "Hitherto hath the Lord helped us."

When man's lost vision shall be restored. He shall see the holy city in the midst of common conditions as Moses saw God in the flaming bush. In the new heaven and the new earth, man shall rise into that unobstructed sphere where error and superstition never come. We shall know as we are known. Now we see as through a glass, darkly, but then face to face.

When God shall draw near to men. There is a sense in which God is always closer to us than breathing, nearer than hands or feet. But, saith God, your sins have separated between you and your God. That great gulf shall be bridged, and God will tabernacle with men as at the first. He will come and tent again on the old camp ground and man shall walk and talk with God and

"The earth and every common sight

To me shall seem

Appareled in celestial light

The glory and the freshness of a dream."

When misery shall be no more. No more