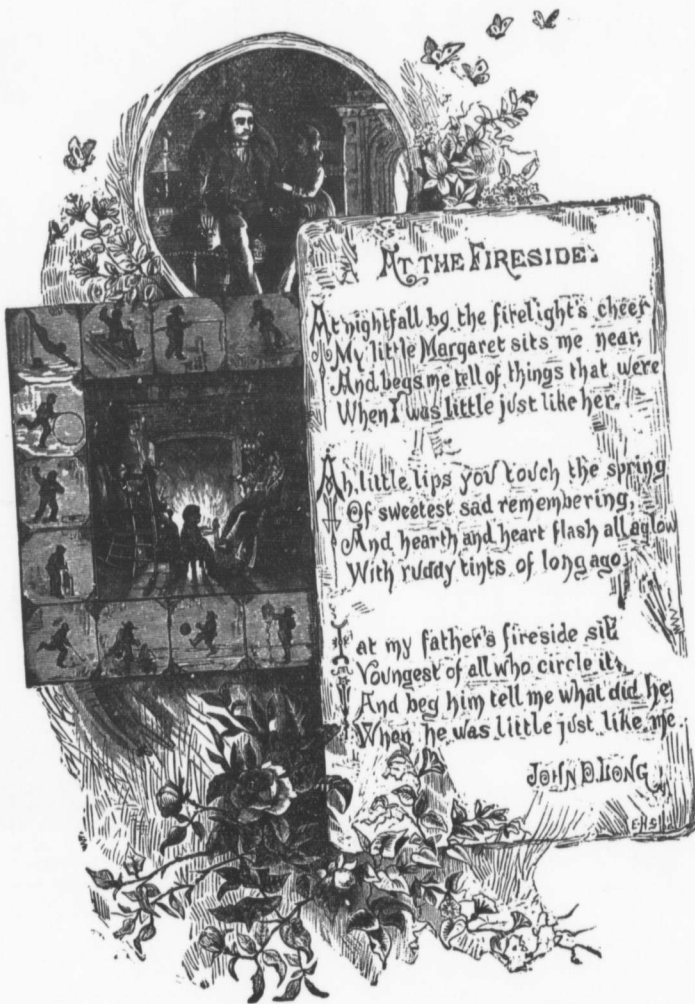


**PAGES**

**MISSING**



### AT THE FIRESIDE.

At nightfall by the firelight's cheer  
My little Margaret sits me near,  
And begs me tell of things that were  
When I was little just like her.

Oh, little lips you touch the spring  
Of sweetest sad remembering,  
And hearth and heart flash all aglow  
With ruddy tints of long ago.

At my father's fireside sit  
Youngest of all who circle it,  
And beg him tell me what did he  
When he was little just like me.

JOHN B. LONG

E.H.S.

# SUNDAY SCHOOL BARRER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

Vol. XX.]

DECEMBER, 1886.

[No. 12.]

## The Promise of God.

“CERTAINLY I WILL BE WITH THEE.”

WHAT if the flowers are fading?  
What if the fields are bare?  
The autumn is all golden  
If God be with me there;  
I keep the summer sunshine  
Within my heart all day,  
And when He walks beside me  
Flowers cover all the way.

What tho' I needs must journey  
Into a stranger's place?  
I turn from that I know not  
And look into His face;  
And so it does not matter  
How far my feet may roam,  
I live within His presence,  
And always am at home.

What tho' I meet new duties  
And work too great for me,  
God makes my fingers skilful,  
And He my strength will be.  
I serve a gracious Master  
Who gives the help I ask,  
And His appointed labor  
Is aye an easy task.

I am afraid of nothing  
While He is by my side;  
The storm may beat upon me,  
Black clouds the sun may hide,  
But thunder dies in music,  
And darkness turns to light,  
Since God forsakes me never,  
And keeps me in His sight.

O God, I read the story  
Of Thy great love to me  
In every fresh day's dawning  
And every change I see.  
I rest upon Thy promise,  
I gladly do Thy will,  
Only whatever comes to me,  
Be near, be with me still.

## In Patience Wait.

In patience wait, O teacher, wait,  
The seed long watched shall germinate,  
When the cold soil in which 'twas sown  
The warmth of God's sweet love has known.

Perchance no sign of growth appears,  
Yet thou hast shed so many tears  
Above the spot that holds thy seed,  
Wondering if God would ever heed;

Or if thy labors were too small  
To claim His notice after all,  
Could One who stooped a mite to bless  
Count this, thy work of love, for less?

Art not thou trying more to do,  
More than God had for thee in view?  
He meant not that thine anxious eye  
On growths beneath the soil should spy.

That is His care, He'd have thy love;  
Trust till the blade appears above  
The cloven ground; perhaps He knows  
'Twill do so ere the morrow's close.

Teacher, in patience wait, since God  
Lets no seed die beneath the sod,  
But guards it constantly for thee,  
From seed-germ to the perfect tree.

## OUR PUBLICATIONS.

Christian Guardian, weekly .....	\$2 00
Methodist Magazine, weekly .....	2 00
Guardian and Magazine together .....	3 50
The Wesleyan, Halifax, weekly .....	2 00
Sunday School Banner, monthly .....	0 60
Berean Leaf Quarterly .....	0 06
Quarterly Review Service. By the year, 24 cents a dozen; \$2.00 per 100. Per quarter, 8 cents a dozen; per 100 .....	0 50
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Halifax, N.S.

## Sunday School Banner.

W. H. WITTHROW, D.D., Editor.

TORONTO, DECEMBER, 1886.

### Our Sunday-School Periodicals for 1887.

We are thankful for the greatly increased patronage of our Sunday-school periodicals during the past year. We hope for the continuance in still increased measure. We believe that our several periodicals will be more helpful and more interesting than ever before. Neither money nor labor shall be spared in making them the best, the most attractive, and the cheapest lesson helps and Sunday-school papers in the world.

#### THE SUNDAY-SCHOOL BANNER

will continue to adopt every improvement that can be desired for increasing its efficiency as a teacher's help. A series of attractive frontispieces to each number, giving full page engravings of some striking scene in Bible lands, will be presented, and also, as opportunity offers, smaller engravings on the text. In order that every teacher in every school of the Methodist Church may have the aid of this unsurpassed teacher's monthly, its price will be uniformly

sixty cents a copy, whether taken singly or in any quantity. This gives the individual teacher an equal advantage with the school which can take a large number. Thus

#### FIVE CENTS A MONTH

will place in the hands of a teacher *twelve times thirty-two pages—384 pages a year*—of rich, full, concise, practical lesson notes and teacher's hints, adapted for the several grades of the Sabbath-school, and well printed in clear type on good paper.

#### PLEASANT HOURS

was never so popular as during the past year. We are determined that the next year it shall be better still. While retaining the same general features, it will introduce marked improvements of illustration and context. It will, as heretofore, give special prominence to Christian missions—especially those of our own Church—to temperance, and Canadian and patriotic topics. It is a quarto eight-page paper, issued every fortnight, at the following low prices:—

PLEASANT HOURS, 8pp. 4to, every fortnight; single copies, 30 cents; less than twenty copies, 25 cents; over twenty copies, 22 cents.

#### HOME AND SCHOOL

will be of the same general character as PLEASANT HOURS, but of a somewhat superior grade, with more copious lesson notes and more varied home reading. These papers are, for size, and price, and excellence, the *cheapest in the world*. We challenge comparison. They are even ordered from the United States and Australia, as superior to anything that can be produced for the price in those countries. Issued on alternate Saturdays, they furnish a paper for every Sunday in the year. They both abound in choice pictures, poems, stories, and sketches, in temperance and missionary sentiment, in loyalty to Queen and country; and both have copious lesson notes. Many schools circulate these papers instead of library books—finding them fresher, brighter, more attractive, and much cheaper.

HOME AND SCHOOL, 8pp. 4to, every fortnight; single copies, 30 cents; less than twenty copies, 25 cents; over twenty copies, 22 cents.

Both these papers will be printed from new type leaded, and will be much more attractive than ever.

#### OUR NEW PAPER—HAPPY DAYS,

has been a great success and has at once reached a large circulation. It is of the same grade.



and same size and price as the SUNBEAM, and is issued on alternate weeks, so that, with our four papers, schools have one for every Sunday, both for senior and primary classes. This meets a long felt want which has been frequently expressed by many schools. Any who do not soon receive specimens of our S. S. papers, will confer a favour by writing for samples, which will be sent *free*.

HAPPY DAYS is issued every fortnight; single copies, post free, only 15 cents a year; twenty copies and over, 12 cents.

#### THE SUNBEAM,

the companion paper to HAPPY DAYS, will be brighter, better, and more beautiful than ever, with a superior grade of pictures, and will be issued every fortnight. It is just what the little folk of the primary classes need—full of pretty pictures, short stories, poems, and easy lesson notes.

SUNBEAM, every fortnight, when less than twenty copies, 15 cents; twenty copies and upwards, 12 cents.

#### THE BEREAN QUARTERLY.

This is one of the cheapest and most attractive lesson helps we publish. Each number contains sixteen pages—sixty-four pages a year—with lesson notes, lesson hymns, catechism questions, open and closing exercises, a descriptive index of names and places with the pronunciation marked, and a piece of choice music. In quantities of five and over, post free, 6 cents each per year.

#### THE BEREAN LEAF

will contain all the lesson notes of the quarter, but it has not space for the opening and closing exercises, nor the descriptive index. Price, \$5.50 per 100, post free.

#### THE QUARTERLY REVIEW SERVICE

gives review questions, responsive readings, hymns, etc. Very popular. By the year, 24 cents a dozen; \$2.90 per 100; per quarter, 6 cents a dozen; 50 cents per 100.

The above rates are all post paid. Specimens will be sent *free* to any address. Send orders early, that we may promptly meet the increased demand. *Schools sending new orders for the year now will receive the numbers for the rest of the year gratis, including the special Christmas and New Year's numbers.*

#### GRADED LESSONS.

Schools desiring graded lessons will find them in these papers. The simplest of all for the primary classes is the SUNBEAM.

For the great intermediate class of scholars, the lessons in PLEASANT HOURS will be best suited.

For the advanced classes, very full lesson notes in the BANNER will be found in every way adapted.

Address, Rev. Wm. Briggs, 78 and 80 King Street East, Toronto; C. W. Coates, 3 Bleury Street, Montreal; Rev. S. F. Huestis, Halifax, N. S.

### Help for the Suffering.

DURING the Sessions of the General Conference the following letter was received by the Editor, and the help asked for, in the way of books and papers, was granted:—

LOWER ISLAND COVE,  
CONCEPTION BAY, Nfld.,  
August 9th, 1886.

DEAR DR. WITHROW,—We have four small schools, and one that is usually a large one, in this circuit, each one of which stands greatly in need of, and would greatly benefit by, a grant of such papers as *Pleasant Hours, Home and School*, etc. We were all very thankful for the grant made us last year, and I hoped to secure a good many subscriptions this year, and without doubt should have done so but for the fact that so far this season our sole industry, the cod fishery, is a complete failure. The people all about here, as well as in other parts of the country, were last winter and spring in a state of almost starvation—they would have starved but for Government support. And this summer, even at this hour, there are scores of families within three miles of me, on the brink of absolute want. God only knows what the end of it will be if the fishery does not shortly improve. On Sunday last, I visited our largest school, and was unspeakably pained to find that one-third of the scholars were unable to come, because, as the Superintendent said, they had neither boots nor hats nor clothes to come with.

The amount collected last year for Sunday-school was \$1.75. At present I do not see any prospect of raising anything special to pay for these books which I now ask for, but will make the effort if practicable. I am sorry to have to beg, as it were, for help, but I am forced to do so because I am convinced that these papers, which are so eagerly read by the children do an immense amount of good, and at the present time they would be read by the children, who cannot come to school as well as by the others.

Trusting that you will be able to grant this request of mine, to which is joined that of each Superintendent, I am, yours sincerely,

JOHN REAY.

A short time since the following letter was received from one of our ministers:—

DEAR BRO.,—We have had a preliminary meeting, re our Sunday-school anniversary, and the sentiment seems to prevail that this year instead of making presents to "ourselves," the Sunday-school children—we would take a new departure, and let our gifts be from the school, instead of to it.

The Crosby Home, McDougall Orphanage, etc., were mentioned. Some of us suggested the wants of Sunday-schools, or Sunday-school children in poor districts, such as exist in the East, to wit Labrador and similar sections. It occurred to me that you could give us information as to the most necessitous of such localities, and it was proposed that I should write you and ask for such information.

Our Committee thought that there might be settlements less publicly before the Church than either the Home or Orphanage referred to, and consequently more neglected—we want to know.

The school proposes to offer "kind" as well as money, viz., supplies of clothing and hosiery, etc., such as would be needed and appreciated for the winter—you get the idea?—and any information furnished at once, or as soon as convenient, will be appreciated, and may decide what object the school shall donate to this anniversary.

In reply to this brother we mentioned the necessitous case of the children at Conception Bay, as furnishing a suitable object for the exercise of Christian charity. Both the other objects mentioned are most worthy. But probably without lessening in the least the donations to them, some of our well-to-do schools would like, instead of making presents to themselves, to donate clothing or books to the needy children of Newfoundland. They should be securely boxed and shipped to the Rev. John Reay, Lower Island Cove, Conception Bay, Newfoundland. There are on his circuit four schools, with 393 scholars and thirty-six officers and teachers.

### Provincial S. S. Convention.

THE Ontario Sabbath-school Association Convention was held in Hamilton during the last week in October. It was a highly successful gathering. The addresses by the Rev. Dr. Schaufler, a distinguished contributor to the *Sunday School Times*, were one of the most important features. We regret that important

engagements over which we had no control, prevented our attending this convention. Its proceedings will doubtless be published *verbatim* when we shall have the opportunity of further commenting upon them.

### Young Folks' Reading Union.

THE late General Conference appointed a large and influential committee composed of leading educationists and others to prepare a course of reading for young people. It is intended to be much more elementary and cheaper than the C. L. S. C. course, and for a younger class of readers. That committee has been in consultation and is selecting a number of small books on Bible study, natural science, elementary history and the like. It is hoped that many thousands of our young people will take up this course, which will be shortly announced. It will do them vastly more good than the hap-hazard way most of them have of reading anything that happens to come in their way—more good than most of the Sunday-school books in the libraries. Many persons have written to the present writer for advice as to what to read. The number of books is so bewildering that it is like attempting to find one's way alone through a pathless forest, to try to select a proper course so as to get the best value for the time and money expended. The best counsel and help of this committee will be given our young friends in taking up this course.

THE Congregational Sunday-school Society publish an elegant Pilgrim Almanac for Bible learners for 1887. Also a Golden Text Book, with blanks for sermon record, most valuable aids to Bible study.

A DISTINGUISHED speaker, at a recent great conference, has called the attention of clergymen to the fact that they owe a great deal of sympathy, a great deal of kindness, a great deal of loving, thoughtful attention to their Sabbath-school teachers, who, week by week, month by month, and year by year, perform the difficult and sometimes thankless task of teaching the little ones of the flock about the Lord Jesus. He adds, "It is one thing for a person to be always wanting to be praised; it is another thing, and a very reasonable thing, now and then to like to have a kind word of sympathy and a bright look of gratitude." Will pastors—and superintendents, too—take notice?—*Westminster Teacher*.

## Book Notices.

*Christmas at Surf Point.* By WILLIS BOYD ALLEN. Pp. 169. Boston and Chicago: Congregational Sunday-school and Publishing Society. \$1.00.

The reputation of the author, acquired by *Pine Cones* and *Silver Rag*, both of which have had an exceptionally large circulation, will at once indicate the character of this new venture. Mr. Allen's style is sprightly and animated; of the kind particularly liked by boys. His sketches have their "morals," but they are deftly worked in, and have the very flavor of the stories themselves. The book is capably and profusely illustrated, and will be in popular demand in every Sunday-school library where it may be placed.

*Miss Charity's House.* By HOWE BENNING. Pp. 353. Boston and Chicago: Congregational Sunday-school and Publishing Society. \$1.25.

Miss Charity, by inheritance, had a house, and that was about all she had. Her income was cut down until it barely afforded her a support. Economy was just necessary to make ends meet. But Miss Charity became dissatisfied with living merely for herself, and inasmuch as she could not give away money to help others, concluded to make use of her house. The story tells how she invited some poor sick factory girls into her home, and how much they and she herself was benefited by the act. They became well, and she became one of the most lovable and delightful of old maiden ladies. The story is both charming and touching, and it would not be strange if it suggested to many how much good they might do with just the means they have.

*Bible Children.* By Rev. MORTIMER BLAKE, D.D. 240 pp. Price \$1.25. Boston and Chicago: Congregational Sunday-school and Publishing Society.

This is a volume of sermons to children. Happy as was Dr. Blake in his sermonizing for grown people, he was still more apt in addressing the little folks. It is a rare gift to be able to speak to children, and Dr. Blake possessed the gift in an eminent degree. The collection of sermons will be welcomed by parents, for in it they will find just the reading suited for Sunday afternoons.

*Responsive Readings in the Revised Version.* Edited by Rev. J. T. DURYEA, D.D. Pp. 132. Boston and Chicago: Congregational Sunday-school and Publishing Society.—Price 50 cents, net.

These are selections chiefly from the Psalms, but also from the Prophets, the Gospels, Epistles, and the Revelation, for the use of congregations in public worship. The most of the selections are appropriate to the ordinary services of the Lord's Day, but some are

adapted to such special occasions as Christmas, Easter, Thanksgiving Day, etc. In one respect the Revised Version has strongly commended itself, and that is in changes made in the Psalms. They have gained much and lost nothing by the alteration. That Dr. Duryea is eminently fitted, both by scholarship and good taste, to furnish just such a selection as is needed, is evident in the book before us.

*Enderby Bible Class.* By Miss M. E. WINSLOW. Boston and Chicago: Congregational Sunday-school and Publishing Society. Price \$1.25.

Those who have read "Katie Robertson" and "Three Years at Glenwood," will need no invitation to take up this book. It tells of what came of asking the members of the Enderby Bible Class to fill out, each for himself or herself, the blank in the sentence: "For me to live is —." Grace Dillingham was led, after some inward struggles, to fill it out: "For me to live is Christ." The change in her character was quite marked, though she was not instantly transformed to a saint, and had her conflicts and discouragements like other flesh-and-blood Christians.

*St. Nicholas Songs.* New York: The Century Co. 4to. 190 pp. Price \$2.00.

This is the most charming collection of songs and music for the little folks that we have ever seen. It is not a Sunday-school book, although it has some beautiful religious pieces—Christmas and Easter Hymns, etc. It is made up chiefly of songs for the nursery and the parlor. The quaint pictures and beautiful music will be a never-ending source of delight to the little folk. The book contains no less than 112 of these songs, by 32 composers, with 140 illustrations. Among the composers of the original music are Leopold Damrosch, F. J. Hatton, A. G. Fisher, W. W. Gilchrist, and other first-class musicians. It will be a charming Christmas present. The book was published last Christmas at \$3.50, but the demand was so great that it was re-produced at the reduced price of \$2, and is now in its ninth thousand.

*Walks and Talks in the Geological Field.* By ALEXANDER WINCHELL, LL.D. New York: Chautauqua Press; Toronto: Wm. Briggs. Price \$1.10.

The Chautauqua course of reading for 1886-7 is, we think, the most interesting which has been yet announced. It combines a good deal of Natural Science with interesting historical and religious reading, and two volumes of literary criticism—English and French. The book above-named is one used in the early part of the season. It is written in Dr. Winchell's most charming style, and leads the young reader on from the simplest elements to the more abstruse principles. Few who begin the study will give it up till the complete treatise is mastered—so does the fascination of the theme grow on the reader. We hope that very

many of the older scholars and teachers in our schools will take up the C. L. S. C. Course. They will find it greatly helpful in the Sunday-school work, and in a very important degree quite a liberal education.

*Baby World: Stories, Rhymes, and Pictures for Little Folks.* Compiled from *St. Nicholas*. By MARY MAPES DODGE. Small 4to. 303 pp. New York: The Century Co. Price, illuminated boards, \$1.00; cloth, \$1.25.

Of all the annuals or Christmas books for the little folk, we know nothing surpassing this. It contains the juvenile gems from that charming magazine, *St. Nicholas*—well described by the *Christian Union* as the ideal magazine "for children from four to eighty-five." This book was published a year ago, we think, at \$2.50. The new edition is offered at half that price. The pictures, songs, and stories will make the eyes of the little folk sparkle with delight.

*Light on the Mysteries of Nature and the Bible.* By J. A. CUNNINGHAM. Cincinnati: Standard Publishing Co. Price \$1.

This is a charming series of letters to children, setting forth in simple language the most important facts in God's work of creation, and its connection with the revelation of His Word. It will be found extremely interesting and instructive. Should have a place in every Sunday-school library.

With its November number, the *Magazine of Art* ends the tenth year of its valuable existence, and closes the volume for 1886. The frontispiece is a reproduction, in brown, of Sir Joshua's famous portrait of the Hon. Miss Ann Bingham. Canada has been said to have no literature, but no one can deny, from the evidence in this magazine, her claims to a National School of Painting. "Art in Canada" occupies several pages of illustrated letter-press.

Dr. JOHN S. NEWBERRY, the distinguished Professor of Geology in Columbia College, opens the November number of *The Popular Science Monthly* with the story of the great ancient ice-sheet which once covered half our continent, and which, more than any other cause, gave to it its present surface configuration. With the aid of illustrations, the record left by this mighty agency of the past is very clearly interpreted for the general reader, who will obtain from the account an insight into the mode of working of Nature's forces that only years of special study could afford.

Mr. RIDER HAGGARD's story, *King Solomon's Mines*, has been one of the greatest literary successes of the day. Up to the present time 50,000 copies have been sold, and now Cassell and Company announce a new edition in cloth at \$1.00; also a new edition just ready in paper covers, 25c.

## Into Winter Quarters.

WHEN a Sunday-school goes into winter quarters, several undesirable results are likely to follow.

First, the general public will be likely to draw an unfavorable contrast between such a school and other institutions around it. The day-schools do not go into winter quarters. The same children that can go to them five days in the week cannot go to the Sunday-school one day. That does not look well to the average sinner. Public worship is not suspended. If the parents and grandparents can get to church, what is to hinder the active boys and girls and their teachers from getting to the Sunday-school?

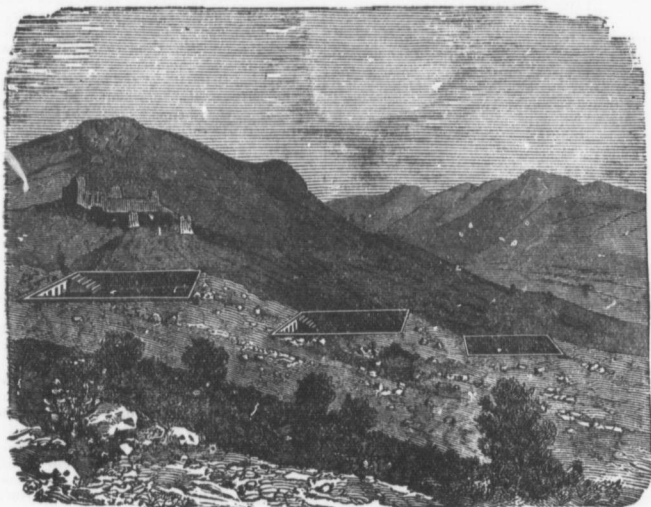
Second, the children, left for a whole season without Sunday-school instruction, and getting little or no religious instruction elsewhere, forget much of what they may have learned, and get into the habit of non-attendance, and wrong or doubtful ways of spending the Sabbath-day. The stone of Christian knowledge and influence, rolled a little way up the hill, rolls back once, rolled a little way up the hill, rolls back again to the bottom. The winter half loses the gains of the other parts of the year.

Third, the re-organization of a Sunday-school after such a lapse is almost equivalent to starting anew. Teachers scatter or become lukewarm, the scholars lose their interest and the habit of study of religious things. Like unused farming implements, all concerned get rusty. What would be thought of a man who would dig up his growing fruit-trees every fall, and then replant them every spring?

This matter rests mainly with the superintendent. If he yields, the battle is lost; if he holds on with unflinching will and cheerful zeal, it is won. He is the pivot upon which the question of closing or not closing turns. See to it, brother superintendent, that it turns in the right direction.—*S. S. Magazine.*

## The Bethlehem Manger.

TAKE your scholars to Bethlehem, enter the rough stable, gather about the rude manger, and let them look down at the infant Jesus. Teach them the significance of Christmas. Something more than a song in the sky, a great whirl of golden wings upward, a group of excited shepherds hurrying to a stable, and then a manger cradling the Hope of the world. Teach your scholars the meaning of the incarnation, all its priceless value to humanity. Teach them that Bethlehem is not the only footprint of gold the Incarnate One left behind upon the earth. Take them to Nazareth and Galilee, to Bethany and Nain. Point out those dark foot-prints, even of blood, Gethsemane and Calvary. Show them that the life of Jesus was not the only contact of deity with humanity, but the Son of God still lives, still moves, upon the hearts of men, abides in His Church, and will make a manger of every child's heart, and will be cradled there forever.—*S. S. Journal.*



SOLOMON'S POOLS.

### The Triumphant Saviour.

BY THE REV. THOMAS CLEWORTH.

JESUS loved us even to dying  
 All His Father's love to show,  
 Let us on that death relying  
 All His saving goodness know,  
 From His cross the life-streams flow!

Lo! He pleads in heavenly places  
 By the sprinkled mercy-throne:  
 And we share His spirit-graces;  
 Jesus breathes upon His own,  
 Seals, and gives each the white stone.

Keeps us in His name eternal  
 From the power of sin and shame,  
 Saves us from all powers infernal;  
 Writes on us the Father's name,  
 Fills us with the Spirit's flame.

Sends us on to heavenly splendors,  
 Robed in righteousness Divine;  
 Where the Son in glory renders  
 "Thine as mine and mine as Thine,"  
 In His Father's house to shine.

Blessed Son of endless merits,  
 All the heavenly courts shall ring

With the songs of ransomed spirits,  
 Higher songs than angels sing:  
 Praises to the Saviour King.

Lo, they come in hosts attending,  
 Gazing on the Incarnate Word!  
 Thunder-voiced their chorus blending  
 In the triumph of their Lord;  
 Christ for evermore adored!

### Solomon's Pools.

THIS is the name given to three great tanks or reservoirs, near Bethlehem, which still supply, by means of an aqueduct, the city of Jerusalem with water. They are each about 400 feet long by 250 feet broad, and 25 feet deep. They are lined with massive masonry, and are connected together by conduits so arranged as to always keep a reserve supply on hand. The whole is fed by a never-falling spring issuing from a vaulted cave. The building shown in the back-ground is an old Saracenic fort of great size and strength. It is tenanted by a lonely Arab, who picks up a few piastres by acting as guide about the pools. They are a striking testimony to the splendor and magnificence of the reign of Solomon.



### The Normal Class.

AMONG the most efficient means for increasing teaching power we are to place the normal class. Its office is especially to enlarge the field of vision, to broaden and clarify ideas, and to increase the reserved strength. The old adage, "Knowledge is power," applies well here. The studies of the normal course enrich the teacher's stock of knowledge. There are many things which the teacher should know about the Book, and about practical teaching, which the most diligent study of the successive lessons will not secure for him. To supply this lack is especially the field of the normal school. The organization of classes in all our schools should receive the fullest encouragement.

Who shall teach the normal class? is sometimes a seemingly formidable question. There should be no serious difficulty about it. Let it be done by the most competent person, whether it be the pastor, the superintendent, a teacher—gentleman or lady. The teacher need not always be thoroughly competent. It may be sufficient that he is willing simply to be the leader. The members of the class may be helpful to one another and to the teacher, as well as the teacher to them. They may each study the successive lessons, and in their meetings compare results, under the leadership rather than the instruction of the head. But the leader is likely to acquire confidence and skill as he proceeds.

Who shall enter the normal class? All the teachers of the school should be members of it; also a considerable number of persons in the classes. Some of these will soon be needed for teachers, others are frequently needed for substitutes. The teaching force of the school should be efficient and thorough. The class should meet once every week, and where two meetings cannot be held in the same week, important advantage would frequently be gained by dividing the time between the normal review and the lesson study, giving from a half to three-quarters of an hour to each.—*Bible Teacher.*

### "Twelve is the Clock."

It is the cry of the drowsy old watchman whose lonely footsteps echo along the frosty pavement. The watcher within looks up and the hands of the clock seem to meet and halt a moment at twelve like soldiers on the march who, scattered during the day, rally at night-fall and then disperse to their slumbers. The journey is over. No going back to correct mistakes or to make up for squandered time. "Twelve is the clock!" Not even the mighty horses of the chariot of the sun, if hitched to the hands on Time's great unseen dial, could drag them back and give the careless and unprofitable opportunity for correction and improvement. But not yet have the clock-hands met. The hands are at eleven, near midnight but not there yet. It is December and not

January. There is time to say a word of warning to that repentant scholar; time to say a word of strength and hope to that weak and tempted neighbor; time to recall an unjust word and repair the harm of a hasty act; time to brighten the home of the poor with charity's golden gifts; time to whisper in God's ear a word of prayer; time to make at Christ's feet a new consecration. Be quick. The days swiftly hurry away. The clock-hands will quickly meet at twelve, and from high and lonely bellies there will be slowly tolled the death of another year.—*S. S. Journal.*

### The True Ring.

"WANTED, a clerk, at 65 Fleet-street."  
This was the advertisement that appeared in one of the morning papers of a large city.

Many a young fellow who had been seeking employment for weeks felt his hope rise when he read it.

Fred Barker heard it at the breakfast-table, the day after it appeared. His sister Louise said, "Oh, Fred! I forgot to tell you that I saw in yesterday's paper that Mitchell and Tyler want a clerk; that will be the place above all others for you. It's a splendid store; of course you can get the place if you are not too late. You can take a letter from Uncle Horace; his influence and your appearance will settle the matter. I heard Mr. Mitchell was real fussy about his clerks, but I'm sure he can find nothing to object to in my handsome, well-dressed brother;" and the elder sister looked admiringly at Fred's fair face, smooth locks, and well-fitting suit.

"Perhaps I'll call there after awhile," Fred said, carelessly.

"Please hurry and go now, won't you?" his sister said; "I'm afraid somebody has snatched up the place before this time."

Fred finished his breakfast in a leisurely way, put a few extra touches to his already careful toilet, lighted a cigar, and sauntered forth.

"Better throw away your cigar before you go in—Mr. Mitchell may object to that," said Louise, who stood in the front door as he passed out.

"He'll have to take me as I am," Fred said, with a lofty air; "all gentlemen smoke. I do not propose to be a slave to him or any other man."

He called in at his uncle's office on the way, and procured a letter of recommendation. Thus equipped, he felt confident of success.

Just behind him there walked with brisk step a boy of fifteen, a year or two younger than himself. This was David Gregg. He too had seen the advertisement, and was on the way to the eldest son of a family of children whose father had died at the beginning of this long winter. David had tried hard to find employment, had improved every moment in doing odd jobs for anybody, had studied the papers and answered advertisements until he was well-nigh discouraged. The places were sure to be

filled by persons who had influential friends; he had none, for his father had removed to the city from the country only a short time before his death; and now, more because he applied for everything he heard of than from any hope of success, he had risen very early that morning, made the fire, and while his mother was preparing breakfast, put himself in the neatest possible order to go to Mitchell & Tyler's.

When he appeared at the breakfast-table looking so bright and neat, his mother thought he was a son to be proud of, the handsomest boy in the whole city; yet his face was actually homely, as far as beauty of features was concerned; his clothes were coarse, and he had no fancy necktie, no flashing pin, or gold cuff-buttons, like the elegant young gentleman who now walked before him.

What was the reason that among the large number of boys who filed in and out of Mitchell and Tyler's private office, no one of them had yet been selected to fill the vacant clerkship? Mr. Mitchell, the senior partner of the firm, had asked some plain, straightforward questions of them. "Where do you spend your evenings? Do you play cards, go to the theatre?" etc., for Mr. Mitchell had declared to his partner, "If there is a boy in the world who has good habits and right principles, I'm going to hunt him up, if it takes all winter." So it turned out that many of the boys could not give satisfactory answers to the searching questions, and others, when Mr. Mitchell sounded their knowledge of figures, were not ready reckoners.

They came and went for one whole day, and as soon as the day was opened the next morning, candidates came flocking in like birds.

And now it was Fred Barker's turn. He stood before Mr. Mitchell, his hat on his head, his cigar removed from his mouth, it is true, but the smoke thereof curling upward into the merchant's face. He presented the letter of introduction. Mr. Mitchell read it, then asked a few questions. Meanwhile his practical eye was taking it all in—the cigar, the imitation diamond, the large seal ring, the flashing necktie. He knew in a twinkling where Fred Barker probably spent his evenings, and that it would take more money to indulge his tastes than he could honestly earn.

To Fred's astonishment he presently heard, "I do not think, young man, you are just the one we have in mind for this place." Then, before he knew it, he was bowed out.

The next boy who was admitted did not advance with such an over-confident air. He held his hat in his hand, and spoke in a modest, respectful manner.

"Have you any recommendation?"

"No, sir, I have none," David answered, a little dejectedly. "We have not been long in the city."

"Well, you need none, if I can trust my eyes," Mr. Mitchell remarked to himself. The bright, frank face, and the manly air of the boy

impressed him most favourably; he was still more pleased when he drew him into conversation and learned what books he was fond of, and how he was going on with his studies in the evenings, although he had been obliged to leave the high school and earn his living.

Mr. Mitchell had very sharp eyes; he took note of the well-brushed garments, the shining boots, the snowy collar and cuffs, the delicately clean finger-nails—even by such small things as these is character read—and, above all, the look of sincerity and honesty shining from the blue eyes.

"Well, David," said Mr. Mitchell, "what if I were to tell you that you can have the situation, provided you work a part of every Sabbath?"

It was a most cruel test. The boy hesitated—just a moment—then he said, while his color rose and his voice choked, "I should say, sir, that I cannot accept it."

"Not even when your mother needs money so badly?"

"No, sir, my mother would not use money so earned. She has always taught me to obey God, and trust Him, come what will."

"That has the true ring, pure gold," said Mr. Mitchell, bringing his hand down on David's shoulder. "My dear boy, I want you, and I do not want you to do any work for me on the Sabbath. I will pay you two pounds a month more than the last clerk received, because I am glad to find one boy out of a hundred who remembers his mother's teachings, and fears to disobey the Lord."

### Planning for Work.

HERE is a man busy with paper and pencil drafting a house, measuring off its rooms, estimating cost and time of construction. He is planning his work.

Here is a farmer. In thought he goes over his fields, selects his crops, and adapts seed to soil. He is planning his work.

Here is a general, an army clustered about the tent within which he studies the map of the country he has invaded, picks out his roads, and locates his battles. He, too, is planning. Without a plan, how dissipated may be the efforts we make! With it, how effective each movement!

Winter is a season with its special advantages for certain forms of activity. An hour of careful thought now may double the harvest that will be garnered three months away. It may be a new method in teaching or a new activity for the scholar in church-work. It may be a course of private study or a round of lectures. It may be a succession of systematic efforts to reach the spiritual wants of your class. What a difference it will make because you plan for the winning of souls! Like the examples given above, anticipate your work, you who battle for eternity, build for eternity, harvest for eternity. Having planned, push your work. Let there be a rail under it, and then put steam behind it.—S. S. Journal.

### The Missing Link.

Not long since an article appeared in *The Christian Advocate*, from the pen of the Rev. A. N. Craft, D.D., with the title, "The Missing Link between the Church and the Sunday-school." It is characterized by vigor and frankness, and contains some pungent truths that the Church will do well to heed.

After referring to the difficulties in the way of securing the conversion of the children in our Sunday-schools, the writer develops his plan for supplying "The Missing Link." He says:

"The pastor's children's class, as a meeting separate from the Sunday-school, will not do this. As to two meetings of the children on Sunday, hard-worked mothers have to be consulted. The children themselves would become weary; week days are absorbed in day-school; and they need Saturday for play. A children's class, with a separate hour of meeting as a permanent thing, will reach but a small portion of the children.

"This work must be done in the Sunday-school. The old class-leader system, as applied to the children, must be abandoned unless the teachers are the leaders. The class-meeting people and the revival-loving people must become workers in the Sunday-school. I do not mean the cranks; they must be kept out. We must have thoroughly Christian teachers, who will be both teacher and class-leader. Let there be a Sunday-school prayer-meeting, once a month, fifteen minutes long. Let the opportunity for rising for prayer be given as often. Let the appeal be short, but as earnest as those which are given at protracted meetings.

"All ten years of age and younger" (using the language of the Discipline) will respond at once. Most of the boys and girls in their teens will soon be reached. Some adults will yield. I have tried this experiment, and would pledge myself to go into any Sunday school and secure this result. Any good superintendent can do this without the aid of the pastor.

"Let a secretary be appointed, whose sole duty it will be to keep a record of those who have become seekers, of their age, home influence, their state of experience, their baptism, their teacher and leader, and report to the pastor those who are judged to be ready for full membership in the Church. Let the bell tap five minutes before the close of the lesson as a signal for the teachers to speak to their scholars especially on the subject of experimental religion. Let the pastor, superintendent, or teacher invite those who from time to time especially need it to a place of private conference and prayer. This, we think, if carried out would supply the missing link between the Sunday-school and the church."

A pastor in the State of New York writes us, referring to this article:

"If our Sunday-school workers could all catch the idea suggested by Dr. Craft, and throw themselves into the work in that line with inspiration and enthusiasm for Christ, thousands of our children might be brought to

Christ. We must act quickly, and with vigor and love, or they are lost to us, to the Church, and to heaven, many of them.

"It seems to me that we are not as largely securing the conversion of our children as we should, and yet what interests are soon to be committed to these children! The salvation of our country and the world is suspended upon this issue. Has there ever been a time when it has been as important as now—the early conversion of the rising generation?

"The thought of what is before our children and youth is to me well-nigh overwhelming. May God help us all to do with our might what our hands find to do in this direction."

It is a hopeful sign when the hearts of our faithful pastors turn in the direction of practical results in our Sunday-school work.

### Single Shots.

BY GEORGE MAY POWELL.

THE salvation of souls being one of the great ends of Sunday-school work, the most effective methods to that end should be kept before the superintendent. Too often the richest opportunities to do this work for Jesus are lost by waiting for great chances to "reach the masses." We forget that an audience of one was at times deemed large enough for the Master. His messages to the woman at the well, Nicodemus, and others, were his single shots.

Study individual cases, so that when, either purposely or casually, you meet one, you are prepared to open conversation easily on some subject of interest to that one: any pleasant or unpleasant experience he or she has had, giving advice or sympathy, as the case may need. Pray for wisdom to make such chat easily the stepping-stone to a *cheerful* exhortation to "come to Jesus just now," by deciding in earnest to do as he wants one to do all the rest of life; and daily and regularly to read the Bible, and pray for wisdom and strength needed to carry out that decision. Especially let the message be coupled with the true and startling suggestion that every minute of delay to so decide is one of rejecting the One who loves us with a love both tender and mighty. After this, the boy or girl needs to be shown that one thing Jesus wants is that they should tell the "old, old story," in some form, every day. Thus the Superintendent, as he ranges on the line of battle, will fire hundreds of single shots every year. If wisdom is asked to find and improve opportunities for this kind of single shot firing, the result will surprise any one patiently fighting on this line.

Individual cases need often to be worked in conjunction with the teacher of the class, or the parent, or both. If lovingly and cheerfully the pupil addressed is told by the Superintendent that his teacher and mother have agreed to join him in prayer for his conversion, it is likely to set him thinking, and keep him thinking.

This kind of work is adapted to being made

material for experience meetings of the Superintendent with the teachers. This exchange of specific experience sharpens, brightens, and strengthens all engaged in it. The gain to those engaged in it is not the least among the results. Thus the Christian armor is kept bright. The Christian worker, by being active in the King's business, is preserved from passively, if not actively, aiding and abetting the great rebellion. Such shooters of single shots are apt thereby to be kept from the desire or the practice of doubtful amusements or indulgences. Be humbly busy making these single shots, under the direction of the Great Captain, and at last you will find this service has preserved you from the world, the flesh, and the devil. Faith and works, hand in hand, will lead you through the Pearly Gate at last. Best, blessed of all, you will not go alone through that gate to the bright beyond. You will be the under-shepherd leading a flock of lambs to the green pastures and beside the still waters. Any Superintendent who thus works, and gets his scholars and teachers to work, may be sure of a re-union on the golden shore more joyous than words can tell. If he fails to at least try he will incur fearful responsibility. If he prayerfully and persistently tries, he will succeed.

## Opening and Closing Services for Fourth Quarter.

### OPENING SERVICE.

I. Silence.

II. The Doxology.

III. Responsive Sentences.

*Supt.* O give thanks unto the Lord; or all upon his name: make known his deeds among the people. Psa. 105. 1.

*School.* I will offer to thee the sacrifices of thanksgiving, and will call upon the name of the Lord. Psa. 116. 13, 17.

*Supt.* And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.

*School.* The Lord is nigh unto all them that call upon him, to all that call upon him in truth. Psa. 145. 18.

*Supt.* I called upon the Lord in distress: the Lord answered me, and set me in a large place. Psa. 118. 5.

*School.* And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Acts 2. 21.

IV. Singing.

V. Prayer.

### LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of the 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 services and week-evening prayer-meeting).

### CLOSING SERVICE.

I. Singing.

II. Responsive sentences.

*Supt.* My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee.

*School.* The Lord our God will we serve, and his voice will we obey.

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.

Now is a good time to replenish the Sunday-school library. The evenings, as they lengthen, tempt the boys and girls more and more into the streets, and more young souls are destroyed in these few evening hours than in all the rest of the twenty-four. A good book will help to keep them in by the evening lamp, and will so fill their minds as to crowd out the tempter's call. See that you get good books if you get any. And why should you wait to get a library from the slow accumulation of the children's pennies, which ought to go to help those who cannot help themselves? Why should not the pastor, seconded by the superintendent, appeal to the congregation to provide books for their children, and follow it up by personal application to the citizens? Many a man will give twenty dollars to improve his breed of swine, who grudges one dollar towards the mental and spiritual improvement of his children. But show him what he is doing in such a way as not to offend him, and he will not withhold his gift. The writer once, after some hesitation, proposed to a parishioner to add five dollars to the five dollars which he himself had laid aside to begin a Sunday-school library, instead of appropriating the necessary sum from the children's pennies. The answer came next day in a check for fifty dollars. No doubt many who never think of it would be glad to give to such an object; and some who would turn aside from an appeal for missionary work.—*Pilgrim Teacher.*





lamb; but rather that he recognized the Being as "the Lamb of God," the same person who had been called "the Lamb." As it had been slain, bearing in hands and feet and side his marks of his death-wounds. (5) *Even in heaven, Christ appears as the crucified one, having seven horns and seven eyes.* The horn is the emblem of power; the eye, of knowledge or insight, and the number seven of perfection or completeness. The writer means to convey the idea of the omnipotence and omniscience of the glorified Saviour. Which are the seven spirits of God. That is, the One Holy Spirit manifesting himself in varied powers and gifts. See note, Lesson IX, verse 4.

7. **He came and took the book.** At last there was one who could gaze upon the glory of the divine presence, and reveal God to man. See John 1:18. **Out of the right hand.** God's redemptive plans for the world are placed wholly in the hands of Jesus.

8. **The four beasts.** "Living creatures," as before. The word "beasts" conveys altogether a wrong conception. **And four and twenty elders.** Representing the Church of God in all ages. **Fell down before the Lamb.** Thus do animate nature, humanity, and the whole Church recognize the supremacy of Christ. In that picture is fulfilled Paul's declaration in Phil. 2:9-11. (6) *Before the crucified Redeemer every knee in the whole universe must bow; Having every one of them.* This apparently refers to the elders, not to the living creatures. **Harpa.** Here representing praise, for which the harp was used. **And golden vials full of odors.** Rather, as in the Rev. Ver., "bowls full of incense." Incense was offered in a bowl called a *censer*, which in the temple was placed in the top of the golden altar. **Which are the prayers of saints.** Which rise like fragrant incense to heaven, from the altar of the praying heart.

9. **And they sang.** At first the four living creatures and the twenty-four elders; then (verse 11) the innumerable company of angels; and finally (verse 13) all the living voices in the universe. **A new song.** New, because it expressed a new fact in human history, the fact of redemption through the death of Christ, the Lamb of God. **Thou art worthy.** Christ is worthy, not because of his exalted rank as the Son of God, but more, because of his amazing sacrifice of self in dying for men on the cross. (7) *Note how everywhere in Scripture the emphasis is laid upon Christ's atoning*

*death. Hast redeemed us.* The Rev. Ver. reads, "didst purchase unto God with thy blood men," etc.; the word *us* being changed to *men*. (8) *How precious are men in God's sight, when their redemption-price is so high! Out of every kindred.* There is no narrow Judaism in this book, though its author was a Jew. Every-where it represents the Gospel as God's gift to all mankind. (9) *Every land under the heavens contains some trophy of salvation.*

10. **Hast made us.** Rev. Ver., "madest them." **Kings.** Rev. Ver., "a kingdom." This clause expresses the fact that among the nations of the earth there is an invisible kingdom, of which Christ is the head. **And priests.** As representing God among men and teaching the way of God to men. **We shall reign.** Rev. Ver., "they reign." The true power among men is exerted by God's people. Other forces may rule for a time, but the enduring principles are those of Christ's kingdom. (10) *We can afford to be poor for a season, if we may reign forever.*

11. **The voice of many angels.** A new chorus of voices is now added to the song; and John perceives a new company outside the circle of the living creatures and the elders. **The number of them.** He shows the host as innumerable by the expression which he employs. (11) *Let us take heart when we remember how countless are God's angelic hosts, which are our ministering servants.*

12. **Worthy is the Lamb.** Thus even the angels, who have never been redeemed, can join in the song of praise to the Redeemer. **To receive power, and riches, etc.** Seven ascriptions, which in their totality express every possible element of glory.

13. **And every creature.** Rev. Ver., "every created thing." Still another chorus added to those already named. **Which is in heaven, and on the earth, and under the earth.** The three abodes of celestial beings, of terrestrial beings, and of the dead. **Such as are in the sea.** The forms of animal life in the deep are represented as joining in the song, just as we say "all nature sings," though it may be unconsciously. As the whole creation groaneth, awaiting the manifestation (Rom. 8:22), so the whole creation rejoices in the redemption of Christ.

14. **Elders fell down.** Prostrating themselves according to the Oriental manner. **Worshipped him that liveth.** Here referring to God the Father.

#### HOME READINGS.

M. Worshipping God and the Lamb. Rev. 5:1-14.

W. The great book. Ezek. 2:1-10.

W. The root of David. Isa. 11:1-10.

W. The book unsealed by Christ. Rev. 6:1-17.

F. The duty of every person. Phil. 2:8-16.

S. Praising the Lord. Psa. 148:1-14.

S. The new song. Psa. 40:1-10.

#### GOLDEN TEXT.

Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. 5:13.

#### LESSON HYMNS.

No. 180, Dominion Hymnal.

Lift up, O little children,  
Your voices clear and sweet

No. 213, Dominion Hymnal.

Around the throne of God in heaven,  
Thousands of children stand;  
Children whose sins are all forgiven,  
A holy, happy band.

No. 137, Dominion Hymnal.

Hear the song through heaven ringing,  
"Worthy, worthy is the Lamb!"

TIME, PLACE, RULERS.—Same as in Lesson IX.

DOCTRINAL SUGGESTION.—Redemption by the blood of the Lamb.

#### QUESTIONS FOR SENIOR STUDENTS.

1. **The Book**, v. 1-4.

After the message to the churches was given, what was first shown to the apostles? Is.

What was in the hand of the Majesty upon the throne?

How did John know that the book was written within if it was sealed?

Of what is a sealed book typical?

Why should the sealed book and the powerless universe make John weep?

2. **The Lamb**, v. 5-8.

Who brought consolation to John?

What was his promise about the sealed book?

Who took the book from the divine One upon the throne?

How can the names in vers. 5 and 6 be explained?

What is the meaning of the word "seven" recurring so often?

What was the effect of this act of sovereignty by the Lion-Lamb?

3. **The Song**, v. 9-14.

What was "the song"?

What do the words of the song show that the elders and beasts represented?

Who gave the Lamb the right to open the book?

What do you suppose the book was?

How was the song re-echoed?

What words of Scripture are suggested by this scene? Phil. 2:10, 11.

#### Practical Teachings.

1. The secret things of God no man knows, no man is worthy to know.

2. The secret things of God shall be revealed in his own time for his own glory.

3. No other such combination of words can be found in the language—*Lion-Lamb*. Divine strength—divine gentleness.

4. Not worthy to know God's secrets, yet we are heirs of salvation, can see his glory, can worship and love.

### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Book, v. 1-4.**  
Where did John see the book?  
Who guarded its contents?  
What angelic proclamation was made?  
What was found impossible?  
Why did John grieve?
- The Lamb, v. 5-8.**  
Who comforted him?  
Whom did he declare able to open the book?  
Who is the "Root of David"? Acts 13. 22, 23.  
Whom did John see?  
What was done by the Lamb?  
What homage was paid him?
- The Song, v. 9-14.**  
Of what work was the Lamb worthy?  
What had made him worthy?  
What had Jesus done for men?  
What testimony does Paul bear to this? Rom. 3. 24.  
Whom did John bear join in the song?  
What song did they sing?  
Who joined in chorus?  
Repeat the chorus?  
What added worship was given to the Lamb?

#### Teachings of the Lesson.

- Where in this lesson are we taught—
- The worthiness of the Lamb?
  - The kingly glory of Jesus?
  - The universal song of praise?

### QUESTIONS FOR YOUNGER SCHOLARS.

- Whom did John see sitting upon the throne of heaven?  
**God, the Creator of all things.**  
What did he hold in his right hand? **A book sealed with seven seals.**  
What was written in the book? **Salvation for men.**  
Why did John weep? **Because no one in heaven or earth could open it.**  
What did the elders tell John? **Weep not, for there is one that can open the book.**  
Who was that one? **Jesus, the Lamb of God.**  
Why had he power to open it? **Because he was worthy.**  
What did he do? **He took the book from the right hand of God.**  
Who fell down and worshiped him? **The four living creatures, and the four and twenty elders.**  
What was the new song they sang? **Worthy art thou to take the book.**  
Why was he worthy? **Because he bought with his own blood people of every tribe and nation.** Next, he  
Who joined in the new song? **Thousands and thousands of angels.**  
What did they sing? **"Worthy is the Lamb that was slain."**  
Of what was he worthy? **"To receive power, and riches, and wisdom, and honor, and glory, and blessing."**  
What was the song of every thing that God had made? (Repeat the Golden Text.)

#### Words with Little People.

John, in one of his visions, saw the throne of God, and heard the "new song," which they were singing in honor of Jesus. First, nearest to the throne, sang those whose sins Jesus had washed away. The song they sang is the ninth verse of our lesson. Those heard the voices of thousands and thousands of angels; their song is the twelfth verse. Then every creature in heaven and earth took up the chorus, and sang our Golden Text. Do you want to sing the "new song"? You cannot if you do not begin it here. What will become of those who cannot sing it?

### THE LESSON CATECHISM.

[For the entire school.]

- Where was John taken in his vision? **To heaven.**
- What did he see there? **The throne of God.**
- What did he see in the right hand of the One who sat on the throne? **A sealed book.**
- Who came and took the book? **The slain Lamb.**
- What was the song of those around the throne as given in the Golden Text? **"Blessing," etc.**

### TEXTS AT CHURCH.

Morning Text.....  
Evening Text.....

### ANALYTICAL AND BIBLICAL OUTLINE.

#### The Book of Redemption.

- REDEMPTION—ITS AUTHOR.**
  - He that sat upon the throne.* v. 1.  
"God so loved the world." John 3. 16.
  - A book written within and on the back.* v. 1.  
"Another book ... the book of life." Rev. 20. 12.
- REDEMPTION—ITS MYSTERY.**
  - Sealed with seven seals.* v. 1.  
"Great is the mystery of godliness." 1 Tim. 3. 16.
  - No man ... able to open the book.* v. 3.  
"Neither ... entered into the heart." 1 Cor. 2. 9.
- REDEMPTION—ITS REVEALER.**
  - The Lion of the tribe of Judah.* v. 5.  
"Scepter shall not depart from Judah." Gen. 49. 10.
  - The Root of David.* v. 5.  
"A rod out of the stem of Jesse." Isa. 11. 1.
  - In the midst ... stood a Lamb.* v. 6.  
"Behold the Lamb of God." John 1. 29.
  - As it had been slain.* v. 6.  
"Wounded for our transgressions." Isa. 53. 5.
- REDEMPTION—ITS PLAN.**
  - Thou wast slain.* v. 9.  
"Taste death for every man." Heb. 2. 9.
  - Redeemed us ... by thy blood.* v. 9.  
"Redeemed ... with the precious blood." 1 Pet. 1. 18, 19.
- REDEMPTION—ITS EXTENT.**
  - Out of every kindred.* v. 9.  
"There is no difference." Rom. 10. 12.
  - And tongue, and people, and nation.* v. 9.  
"God is no respecter of persons." Acts 10. 34, 35.
- REDEMPTION—ITS BENEFITS.**
  - Has made us ... kings.* v. 10.  
"To give you the kingdom." Luke 12. 32.
  - And priests.* v. 10.  
"A royal priesthood." 1 Pet. 2. 9.
  - We shall reign on the earth.* v. 10.  
"The saints shall judge the world." 1 Cor. 6. 2.

### THOUGHTS FOR YOUNG PEOPLE.

#### God's Purpose of Salvation.

- The plan of salvation for men comes from God, and is his gift to the world. This we see in the book, held in the hand of him that sits upon the throne. v. 1.
- God's plan is a sealed book, not to be opened nor understood until the time of its revelation. No mind on earth can fathom God's counsels, nor comprehend, by its own power, God's dealings in redeeming men. v. 1-4.
- The only Being who understands God's plans, and can unfold them to men, is Jesus Christ, the Lion of Judah, the Root of David, the Lamb of God. v. 5, 6.
- The redemption of men was wrought through the blood of Christ dying upon the cross to save us. It was a slain Lamb that John beheld. v. 6-9.
- The plans of God embrace all men, and are not limited to any race, or tongue, or people. Every soul needs salvation, and every soul may be saved. v. 9, 6.
- God's people are a kingdom among the nations of the earth, having their own King and Master. v. 10.
- The people of God, though despised by the world.

are really the rulers of the earth, for they control its destiny. v. 10.

8. The highest glory of Christ is that which comes to him for our redemption from the power of sin. v. 11-14.

### An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

WE NOW COME to the second vision seen by John in Patmos. From the sight of the risen Christ, the King ruling and judging the earth, he is taken up higher and shown the very palace and presence-chamber of the King, heaven. Not, however, that he may see and describe the place itself, but that he may record something he saw done there, something which it is important that we, down on earth, should know. The description of the place is therefore given but shortly. We are told in chap. 4 of the throne and the glorious One who sits upon it; of the "elders" who sat round about him (the type of the redeemed Church), and who "cast their crowns before the throne;" of the "living creatures" who "rest not day and night" in their ceaseless adoration (the type of redeemed creation). And further on (chap. 5. 11) we are told of "angels," who complete the glorious company.

Then in chap. 5. 12, the transaction begins which is the subject of our lesson to-day.

And first we see a MYSTERY.

A mystery has a special attraction for young minds. The most fascinating stories are those which deal in strange and wonderful matters such as cannot lightly be solved. But I doubt whether mystery is a thing that often suggests itself to the thoughts of the young in connection with heaven. White robes, golden harps, palm branches, and songs of praise are the things which rise to view when heaven is thought of, and these are often associated with a sort of monotony of glory and perfection which is in strong contrast with the ever-changing scenes and stories and prospects of earth. An examination of the passage for to-day ought to dispel such a notion.

Here is a "book," or parchment roll, resting in the hand of One who sits on the throne of God himself, written "within and on the back side"—full to the margin of matter. What a wonderful and endless scroll must that be which lies in the hand of the eternal God! And the book, as John first saw it, was sealed with seven seals, its contents hidden away from sight.

Yet this book is evidently meant for men, and written for them. For a "strong angel" makes the proclamation in the ears of all: "Who is worthy to open the book, and to loose the seven seals thereof?" There is something in this book of interest and of importance to the inhabitants of heaven and of earth, but who is to open and to read it?

Now men have shown remarkable skill and ingenuity in finding out and deciphering mysterious records. Rolls, tablets, inscriptions, written ages ago, in languages altogether passed out of view and for-

gotten, have been made in these later days to yield up their long-buried secrets. We can read many a record of ancient Nineveh, many a tale of old Egypt, which had for centuries been sealed up from the knowledge of man. Even the rocks below earth's surface have had to yield up their story and tell how they were formed and laid down. But to this challenge of the angel no man could respond. "No man in heaven, neither in earth, neither under the earth, was able to open the book, neither to look thereon."

Much as human nature delights in mystery there is never a mystery which it does not try to solve. And all the more when the matter concerns itself. A little child while listening to her mother's stories suddenly found herself confronted by the mystery of her own being. "Mother," she cried, in the quick desire to get at the solution of it, "when you were a little girl, where was Emmeline?" And many have puzzled over the mysteries of joy and sorrow, good and evil, and asked their teachers in vain for the answer.

So upon the occasion we read of, the one being who belonged to earth, the one to whom this vision was vouchsafed, "wept much because no man was worthy to open and read the book, neither to look thereon." But among the heavenly company there was no weeping, for they knew that there was

*One who could solve the mystery.*

1. The first thing here to be noted is this, that the power or rather the right to open the book had to be won. "Who is worthy," said the angel, "to open the book?" The book of God's will and God's purposes, of God's designs and God's workings, was closed to all creation. No created being had any right to unloose those seals and review the contents of the scroll. Nor could a created being earn that right. Yet, said the angel, "the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book." He had won the right to do so. If the winner in any difficult contest is an object of interest to those looking on, with what intense eagerness must John have looked to see Him who had done this thing! And he beheld, and the winner was a Lamb, literally, "a little Lamb."

2. It was not as the "Lion"—not by superior strength—nor was it as the "Root of David"—in virtue of royal dignity—that he had prevailed. It was as the Lamb. But what could a lamb do? The Old Testament answers the question: a lamb could be sacrificed; this was its prerogative. And though there were a few other animals that might be offered to God, in point of importance and continual use, the lamb stood first. See Gen. 22. 7, 8; Exod. 12. 3, etc.; 29. 38, etc. That was how the right to open the sealed book had been won—by sacrifice: the Lamb had been slain.

3. But there was something also John saw besides the marks of death in the "Lamb." It had "seven horns and seven eyes," which are the seven Spirits of God, and it was "in the midst of the throne." Here was one with the attributes, and in the place, of

supreme Deity. By this John might measure the extent of the sacrifice that had been made. He who was "equal with God" (Phil. 2. 6), had emptied himself, stooped to the lowest depths, for man.

"And he came and took the book out of the right hand of him that sat upon the throne." What followed? Not a lull of expectation to hear the contents of the scroll, but a burst of praise to the Lamb, because he had done that without which the book could never have been opened to man: "Thou wast slain and hast redeemed us to God by thy blood." Aliens, enemies, condemned rebels could never have had the secret things of God made known to them. But to the redeemed the book which Christ holds in his hand is open, and the nearer they are to him the clearer will they hear what he reveals out of it. There is light for all the pathway here below, and there are untold stories of glory to be explored hereafter.

David, as he looked round about him on earth, saw a restless company of men vainly searching for some one to reveal to them the hidden good they craved: "Who will show us any good?" Psa. 4. 6.

The same sight is to be seen now.

John, looking into heaven, beheld another company, full of wonder and gladness, adoring the Lamb, who at the cost of his own blood had redeemed them, and opened to them the book of God's will, the book of all wisdom, beauty and glory inexhaustible.

Let the question be put to the class: Which of these two companies will you join?

### Berean Methods.

#### Hints for the Teachers' Meeting and the Class.

Begin the lesson with a description, either read or stated, of John's vision of the heavenly throne and its surroundings: 1. The throne, and "He who sat upon it." 2. The four living creatures, and what they symbolized. 3. The twenty-four elders, and whom they represented. 4. The innumerable company of angels. ... The focus of the picture is "the book"—show what it represented.... The appearance of Christ.... Notice the three names given to Christ in this lesson, and show their application.... The practical and spiritual teachings of the lesson are upon the topic of *redemption*, and are given in the Analytical and Biblical Outline and Thoughts for Young People, which are explanatory of each other.... Another outline: 1. The Throne. 2. The Book. 3. The Lamb. 4. The Song.

References. FREEMAN'S HAND-BOOK. Ver. 1: Books. 414, 511; writing on both sides, 563; seals, 323, 381. Vers. 9-14: Responsive singing, 259.

### CATECHISM QUESTION.

62. What was the sin by which our first parents fell from their holy and happy state?

Eating of the fruit of the tree of which God had forbidden them to eat.

[Genesis ii. 16, 17; Genesis iii. 6.]

### Lesson Word Pictures.

Still burn all the splendors of that heavenly picture, the majestic One like a jasper and a sardine stone upon the throne, the rainbow-arch like an emerald round about the throne, the four and twenty elders in glittering white, gold-crowned, the dazzling sea of glass before the throne, the four living creatures with their awful eyes. Hark, a mighty angel is making his proclamation! How trumpet-like his voice rings forth! Who will open the book? Is there any response? From all the earth, and under the earth, and heaven itself, there is no voice. Silence, silence! The apostle weeps. Who will open the book? But look! In the midst of all the unearthly splendors of the throne, beyond the mystic living creatures, and the adoring elders, there stands a Lamb, with Calvary's blood-marks, and he takes the book that none could open. O how they fall before him, the living creatures, the gold-crowned elders! O how sweet the incense that they bring, sweet with all the fragrance of saints' petitions! And hark! They strike their harps, they lift their voices, and the new song echoes before the conquering Saviour. That new song, how sweet, strong, seraphic! And how it spreads! How it extends in wider and wider circles of harmony! It is caught up by the angels round about the throne. It goes from seraph to seraph, from cherub to cherub. From rank to rank it flies. It embraces all the heavenly host with its mighty chorus. The redeemed begin to sing it. Every creature in heaven is joining in it now, one vast sea of sound in mighty billows rolling overhead. O sea of melody, so rapt and jubilant! The echoes drop to earth, are then taken up, are given back, till round the earth, till under the earth, till in the very sea, every voice is joined in that ascription wide as the universe of God, high as the heights of heaven, that rises and towers and thunders out its adoration. "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." The chorus closes, and four voices from the living creatures cry loud and clear, "Amen," while gold-crowned elders fall and worship.

### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus is Holy.*  
(This lesson abounds in illustration. There need be no difficulty in holding little eyes, and finding a way to little hearts, in teaching this beautiful lesson of praise to Jesus, who is all power and all love.)

#### A GREAT MEETING.



Give a little description of the greatest meeting you were ever in. Tell that in some respects it was like a great meeting that John tells about in this lesson. In some ways it was very different. One meeting was held on earth; the other in heaven. In one meeting the people were thinking about many things. Some were poor, some were troubled, some were wicked. In the other, all were doing the same thing and thinking of the same thing. All were glad and good and happy. What were they doing? What made them so glad? Uncover the picture of a harp on the board. Talk about its use, etc., and describe all these happy people as joining in one

grand new song, beginning "Worthy is the Lamb." Ask, Who is this worthy One? Why does he deserve praise?

#### JESUS THE LION.

Uncover picture of a lion. Talk about the "king of beasts," his courage, strength, power. The lion rules all the beasts of the forest. Jesus rules all the nations of the world. Sometimes it does not look as though Jesus was King of men, but one day his power will be seen. Teach that he is King of hearts. He will slay sin in the heart if we let him come in. Impress the lesson of Jesus's power, strength, and kingly majesty, and urge little ones to yield to him now.

#### JESUS THE LAMB.

Tell that John saw Jesus under another form. Uncover picture of a lamb. Ask which children would like best to meet—a lamb or a lion? Teach that he is like a lamb to all who love him and yield to him, but to those who resist him he appears as a lion. Show the meaning of these symbols. The lamb is the picture of gentleness, the lion of power. First, John is told of the Lion, who has strength to open the sealed book which holds the message of salvation. But when he looks, he sees only a gentle little Lamb! Show that love is stronger than all else, that Jesus won the heart of the world by dying for it, and that, if we follow Jesus, we, too, must be gentle, self-denying, yielding. Have class repeat slowly the "new song," verse 9, and teach that Jesus is worthy because he gave his life to save ours. If we love our own way, our own ease and pleasure, we are not like Jesus. Impress this thought. Jesus's children must be like him in self-denial, in work for others, even when it is very hard. Close by singing, "Around the throne of God," and he's children to look seriously into their own hearts to see if they are ready to join this glad company.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



**DIRECTIONS FOR COLORING.** With white chalk draw the heart, or if that is too difficult to draw, make two horizontal lines about twelve inches long, and write the words "My Heart" between them, and the words "New Song" above them. Take a straight strip of wood, and with yellow chalk make the rays of light running up from the heart. Write the words "Blessing," "Honor," etc., with red chalk, the top sentence with white, and the bottom sentence with light blue, shaded with red.

**TEACHING.** The new song should be in the heart of every Christian. God and the Lamb is to be worshiped on earth as well as in heaven. Is the new song in your heart? Can you join, sincerely, in the song the angels sing?

**PRAISE  
YE  
THE  
LORD.**

**C**rowned King of kings.  
**H**onored by angels.  
**H**e redeemed his people.  
**I**n power and glory.  
**S**lain to redeem me.  
**T**he Lamb of God.

#### A. D. 96-98.]

#### LESSON XI. THE SAINTS IN HEAVEN.

[Dec. 12.]

##### Rev. 7. 9-17.

[Commit to memory verses 13-15.]



9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto

the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God.

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

#### General Statement.

In our last lesson we saw the Lamb standing by the throne, holding in his right hand the roll which contained the history of redemption through the coming centuries. One by one, six of its seven seals were broken by the Son of God, and with each a new wonder was revealed. With the sixth seal came the revelation of three great events in the world's history. The condemnation, and terror, and destruction of God's enemies were first shown, as an earthquake, in which the men of the world welcome the mountains to fall on them and hide them from the more terrible wrath of God and of the Lamb. Next, the saved out of the twelve tribes of Israel were exhibited, as a company of twelve thousand sealed from each tribe, representatives

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

of God's chosen people under the old dispensation. Then up rose a glorious vision. Around the throne, and near the elders and living creatures on the glassy, fiery sea, appeared an innumerable host, clad in robes of white, and bearing palms of victory. These represented the armies of the saved among the Gentiles, for they came from every land on the broad earth. They sang the song of redemption, echoed by the voices of cherubim and angels and elders. The apostle gazed upon their glory, and heard their story, and learned of the blessings and the joys in which they share, and in which we too may share, if we will go up from our tribulation as they went up from theirs, through the blood of the Lamb.





**2. The Angelic Song, v. 11, 12.**

What was the cry of this vast throng?  
 What was the response of the angels?  
 Why should the hosts of heaven make such an ascription to God?  
 To whom do angels and men redeemed ascribe the origin of salvation?

**3. The Elder's Answer, v. 13-17.**

What effect of Christ's sacrifice was typified by the white robes?  
 What contrast between the earthly life and the heavenly life of the saints?  
 What does "tribulation" mean? (See the dictionary.)  
 What psalm of David do these verses recall?  
 What prophecy of Isaiah did John see fulfilled in the saints? Isa. 1. 18.

**Practical Teachings.**

1. Universal salvation is God's will for man, but it must come through the blood of the Lamb.
2. The voice of heaven is the voice of worship. What is the voice of earth?
3. We ought to learn the heavenly song here if we expect to sing it there.
4. Earthly knowledge makes no attempt to comprehend heavenly wisdom.
5. O the love of God! No weariness, no hunger, no thirst, no heat, no tears. Is this not worth the "tribulation"?

**QUESTIONS FOR INTERMEDIATE SCHOLARS.**

1. **The White Robes, v. 9, 10.**  
 What did John see?  
 Who were they?  
 What distinguishing mark had they?  
 To whom did their white robes belong? Rev. 3. 5.  
 What was their song?
2. **The Angelic Song, v. 11, 12.**  
 Who stood about the throne?  
 What did the angels do?  
 What was their song?
3. **The Elder's Answer, v. 13-17.**  
 Who questioned John?  
 What did he ask him?  
 What was John's answer?  
 What did the elder say of the white-robed?  
 What had Jesus foretold to his disciples? John 16. 33.  
 From what had they been cleansed? 1 John 1. 7.  
 What honor had been granted them?  
 From what should they be delivered?  
 Who had prophesied this? Isa. 49. 10.  
 Who shall be their shepherd? See Psa. 23. 1, 2.  
 Who shall be their everlasting comfort?

**Teachings of the Lesson.**

- Where in this lesson do we learn—
1. The honor conferred upon the saints?
  2. The glory given to Jesus?
  3. The rest and joy of heaven?

**QUESTIONS FOR YOUNGER SCHOLARS.**

- Who stood before the throne of God and the Lamb?  
**A great multitude of people.**  
 How were they dressed? **In white robes, with palms in their hands.**  
 What did they cry with a loud voice? **"Salvation unto our God, and unto the Lamb."**  
 Who fell on their faces and worshiped God? **The angels.**  
 What did they say? **"Blessing, and glory, and honor, and power, be unto our God for ever and ever."**  
 Who spoke to John? **One of the four and twenty elders.**  
 What question did he ask? **"Who are these arrayed in white?"**  
 Did John know? **He did not.**  
 What did the elder tell him? **"These are they which came to heaven out of great pain, and trouble, and sorrow."**  
 Why were their robes so white? **They had washed them in the blood of the Lamb.**  
 What reward was given them? (Repeat the Golden Text.)  
 From what would God keep them? **From all pain and sorrow.**  
 Where would he guide them? **To the fountains of the waters of life.**

Who only can wear the white robes? **Those who are washed in the blood of the Lamb.**  
 What must they bear on earth? **Suffering for Jesus' sake.**  
 What has God promised? **To wipe away every tear from their eyes.**

**Words with Little People.**

Hark! around the throne, amid that "great multitude of all nations and kindreds and people and tongues," I hear the echo ever of little voices, the tread of little feet.

"Say, little earth-born pilgrims,  
 How reached you yon blest place,  
 Where sin can never enter,  
 And love lights every face?"  
 "We once on earth did wander,  
 We once were lost in sin;  
 But Jesus died to save us,  
 And brought us safely in."  
 And you, dear "little people,"  
 You may go thither, too,  
 Though many there have gathered,  
 There still is room for you.

**THE LESSON CATECHISM.**

[For the entire school.]

1. Whom did John see before the throne? **A great multitude in white robes.**
2. What was the song which they sang? **Salvation to God and the Lamb.**
3. Who were these in white robes? **Those who came out of great tribulation.**
4. In what had they made them white? **In the blood of the Lamb.**
5. What is said of them in the Golden Text? **"Therefore," etc.**

**TEXTS AT CHURCH.**

Morning Text.....  
 Evening Text.....

**ANALYTICAL AND BIBLICAL OUTLINE.****The Glorified Ones.****I. THEIR NUMBER.**

1. *A great multitude, v. 9.*  
 "Fruit... shall shake like Lebanon." Psa. 72. 16.
2. *Of all nations and kindreds, v. 9.*  
 "All nations shall flow into it." Isa. 2. 2.

**II. THEIR CONDITION.**

1. *Before the throne and before the Lamb, v. 9.*  
 "Where I am, there ye may be." John 14. 3.
2. *Clothed with white robes, v. 9.*  
 "The righteousness of saints." Rev. 19. 8.
3. *Palms in their hands, v. 9.*  
 "We are more than conquerors." Rom. 8. 37.

**III. THEIR SONG.**

1. *Salvation unto our God, v. 10.*  
 "Salvation belongeth unto the Lord." Psa. 3. 8.
2. *And unto the Lamb, v. 10.*  
 "Christ died for us." Rom. 5. 8.

**IV. THEIR CHARACTER.**

1. *Came out of great tribulation, v. 14.*  
 "Through much tribulation enter." Acts 14. 22.
2. *Washed their robes, v. 14.*  
 "Shall be as white as snow." Isa. 1. 18.
3. *White in the blood of the Lamb, v. 14.*  
 "The blood of Jesus Christ...cleanseth." 1 John 1. 7.

**V. THEIR PRIVILEGES.**

1. *Before the throne of God, v. 15.*  
 "So shall we ever be with the Lord." 1 Thess. 4. 17.
2. *Serve him... in his temple, v. 15.*  
 "Blessed... that dwell in thy house." Psa. 84. 4.
3. *He... shall dwell among them, v. 15.*  
 "That I may dwell among them." Exod. 25. 8.

4. *They shall hunger no more.* v. 16.  
 "Shall not hunger nor thirst." Isa. 49. 10.  
 5. *The Lamb... shall feed them.* v. 17.  
 "Shall feed his flock." Isa. 40. 1.  
 6. *God shall wipe away all tears.* v. 17.  
 "Tears from off all faces." Isa. 25. 8.

### THOUGHTS FOR YOUNG PEOPLE.

#### Facts about the Saved in Heaven.

1. They are very many, an innumerable host. On earth God's people seem to be "a little flock," but in heaven they will appear as a great army. There will be no empty mansions in the new Jerusalem. v. 9.
2. They represent every land and language of the earth. Just as the Jews thought that they only would be saved, and despised the Gentiles, so we are apt to look with contempt on some races. But there will be Africans, Indians, Chinamen, in glory. v. 9.
3. They are in open communion with God and with Christ. Even now we have communion (1 John 1. 3), but it is limited and interrupted, but in heaven it will be complete and everlasting. v. 9, 10, 15.
4. They had their trials and difficulties on the earth, but they triumphed over them through the grace of God. No person rides to heaven in a palace car over flowery beds of ease; every one must enter through great tribulation. Therefore let us not be discouraged when we find hinderances in our way. v. 13, 14.
5. They obtain their glory through the blood of the Lamb. There is but one way to enter heaven, and it is a path sprinkled with blood. There is but one hand that can open its gate, and that is the wounded hand of the Crucified. v. 14.
6. They are holy and pure. They enter heaven, not because they are worthy, but they are made worthy by the righteousness of Christ, which is given to them. v. 14.
7. They have high privileges. They see God; they sing his praises; they have every desire satisfied; they have no more affliction or trial; they enjoy the care and protection of God. v. 15-17.

#### English Teacher's Notes.

I HAD once a beloved little pupil, quick and intelligent, with a soul that responded to all that was noble, and beautiful, and good, and a mind interested in much for which other children of her age cared little. I have more than once opened a volume I was myself reading, at a page which I knew would please her, and placed it in her hand to read. The greater part of the book might be beyond her tender years, but a passage here and there would delight her.

Now the book of which we heard last time, which none could unseal save the Lamb that had been slain, is in its vast extent, as well as in its untold depth, beyond our present comprehension. And yet there are pages here and there in which even a child may delight. The Revelation given to John, which is but a small portion of that wondrous book, goes beyond what little children can understand, but the page which we take for our lesson to-day is one which we need not hesitate to place in the hands of the very youngest.

What does this page show us of the purposes and the dealings of God?

It shows us a great multitude, about whom there are three things to be noticed:

1. They are "out of every tribe and tongue and people and nation." In their original condition they were marked off by many a boundary line, one from the other. John had seen many of these boundary lines. There was the line separating the strict Jew from all the rest of the world, who were to him "Greeks," or "Gentiles." There was the line separating the Roman citizen, proud of his privileges, from those who had no such advantages to boast of. There was the line separating between rich and poor, between slave and free. Again, the Roman empire had brought together many different races and peoples, but there were yet others beyond, looked upon simply as barbarians, unknown and uncared for. Even the little ones in our classes know something of boundary lines. They may or may not have seen men of another color and another language than themselves; but they have certainly seen many who do not care to associate with them, or with whom perhaps they do not care to associate. One is rich and the other poor; one honorable and the other despised; one belongs to this social set, the other to that.

But God's purpose is, that of all these a great multitude shall stand together before his throne, every dividing line done away, none shrinking from, none despising, none indifferent to the other.

2. They were once in sorry attire. Their robes needed washing. They were sin-stained. In spite of the barriers between them they had all been of the same ilk in this—not one fit to stand as he was "before the throne of God." And this description must have well answered to John's experience. In the populous cities of "Asia" he must have mingled with men of all classes, and his record is that "the whole world lieth in wickedness" (1 John 5. 19), and more than that, there was the experience of his own heart, which told him that "If we say we have no sin we deceive ourselves." 1 John 1. 8.

But it is God's purpose to present that great multitude to himself clean and spotless. The passage tells us that they "have washed their robes and made them white." The stains are gone. The sin is put away. Takes a crowd of children from the lowest slums of a town, ragged and dirty: imagine this same crowd pure and clean and beautiful, without speck or stain upon them: what a change! Yet this is nothing compared to that which has passed upon the "great multitude."

3. They were once in "great tribulation." They hungered and thirsted; they were sick and sorrow-laden; they were despised and persecuted; they suffered and were tempted; they were oppressed and weary. How much of all this must have been familiar to John! And it is not altogether strange even to the children among us.

But look at God's purpose for them. They are not only clothed in white, but they have "palms in their hands," the signs of victory, peace, and rejoicing. Their song is all praise and gladness. Hunger, thirst, and the scorching heat of trial is

gone forever; every want is supplied, every tear wiped away. That is what God will do.

*But how is it all to be accomplished?* One word of our Golden Text points us to this. "Therefore they are before the throne of God," etc. Wherefore? Because they "have washed their robes and made them white in the blood of the Lamb." The words are familiar to us all, or how strangely they would read in the midst of the glorious description of the passage—"the blood of the Lamb!" There are some in these days who do not like the "blood" brought prominently forward. They would have us speak of the death of Christ, since death for the sake of others is a grand and noble thing even according to this world's reckoning, but not of the blood. Yet in this last book of the Bible, and in this page, which is of all others the one for children, amid the description of the glories above and the white-robed multitude who enjoy them, the greatest stress is laid on the "blood of the Lamb."

Why is this? Because in the teachings of Scripture the "blood" stands for the death of expiation—for a life taken away because of guilt; and therefore in the case of one dying for another, for the death of substitution. I have not space to enter into this matter, but a study of the law of sacrifice in the Old Testament makes it plain. The "blood of the lamb" on the doors of the Israelite houses (Exod. 12, 13, 23) showed that their guilt had been atoned for, and they must therefore be passed over in the execution of judgment. And the one thing needful for any one among earth's great multitude, whatever be his race, rank, or condition, is that he should have "washed his robes and made them white in the blood of the Lamb"—in other words, that he should have accepted the atonement provided by God, acknowledged himself a sinner, and received the Saviour. Such a one shall be found among the "great multitude" in heaven, spotless, victorious, blessed. Those whom John saw came indeed out of every tribe, etc., and "out of great tribulation," but their title to the glories he beheld was that they had "washed their robes and made them white in the blood of the Lamb"—the Lamb "in the midst of the throne," the God-man, the crucified Jesus. What God has thus put prominently forward let us take pains to remember and to teach.

### Berean Methods.

#### Hints for the Teachers' Meeting and the Class.

Open with a review of the last lesson, and the picture with which it closed—the throne, the Lamb holding the unsealed roll, the living creatures, the elders, the angelic hosts. Let this be a brief glance.... Present the connecting links—the breaking of six out of the seven seals.... With the sixth seal: 1. The earthquake and condemnation of the enemies of God; 2. The sealing of the saved among the tribes of Israel; 3. The scene which is described in the lesson—the glorified hosts of the saved out of the Gentile world.... Show how we have an interest in this scene, as we may be in that company.... Now, what does this picture reveal to us concerning the saved in heaven?.... Study carefully the

Analytical and Biblical Outline, and have the texts read.... See also the Thoughts for Young People, in which the same facts are presented in a more simple manner.... Do not fail to show the class that if we appear in that company it must be by our acceptance of Christ, and through the merit of his blood.

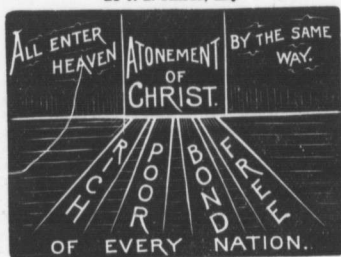
References. FREEMAN. Ver. 9: Palm-branches, 891. Ver. 13: White garments, 473.

### CATECHISM QUESTION.

63. Why were they commanded not to eat of this fruit? To try them whether they would obey God or not.
64. Wherein lay the evil of eating the forbidden fruit? In the spirit of disobedience to God, unto whom, as their Creator and Benefactor and Lord, they ought to have been in entire submission.

### Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. With the aid of a long ruler draw with white chalk the door-way and the paths leading up to it. For the sentence, "Atonement of Christ," use light blue chalk, shaded with white. The words "Rich, Poor," etc., draw with red, yellow, or other bright-colored chalk.

TEACHING. That the innumerable company of the redeemed are from all nations and kindred and peoples. That the rich have no advantage over the poor, or the bond over the free. All enter into heaven by the same way—the atonement of Christ—and all the redeemed alike share the blessedness of the saints. (Speak of verses 15, 16, and 17.) Seven blessings are set forth.

CONCLUSION. *Am I fit for heaven?*

### Primary and Intermediate.

LESSON THOUGHT. *White Robes.* Who would like to see into heaven? We all hope to go there some day, but no one has ever come back who has been there, so it seems to us sometimes a very strange land. Now, our kind heavenly Father knew that we would feel this way, and so he gave John a sight of the beautiful land, and told him to write it in a book so that we might read it. What book did John write it in? Yes, in the Bible; and who may read the Bible, and find out about this home in the skies? Some one says, "every body." Yes, every body in these Christian towns and cities; but we must not forget that there are many in our own and in foreign lands who do not have our Bible to read, and who, perhaps, could not read it if they had it. It is to help such that we send missionaries, and this lesson ought to make us feel more strongly than ever how





## Explanatory and Practical Notes.

**Verse 8. I John saw.** Rev. Ver., "I John am he that heard and saw." Though the name John was somewhat common in the ancient world, yet to the Church in the apostolic age there was but one John, who was every-where known as the last of the twelve apostles; and we can scarcely question that he was the writer of this book. **I fell down to worship.** He had been guided through this wonderful panorama by an angel, and it was natural that at the close he should show reverence for him as a superior being.

**9. See thou do it not.** The angel promptly rejected the homage, which was due to God alone. Satan alone seeks a worship which is not his right. Matt. 4. 6. Notice that Jesus Christ never rejected worship paid to him, showing that he considered himself divine. **I am thy fellow-servant.** Though an angel, he was a worker for God and under God's authority. (1) *How high our honor to be allied with the angelic hosts! Of thy brethren the prophets.* He states that in his work as a messenger of God and a revealer of the future he and angels and godly men are under the same laws and obey them from the heart. **Worship God.** When we have refrained from the worship of any created being, we have but rendered a partial obedience. There remains the duty of worshipping God. This involves, 1. Reverence for God's name. 2. Attendance upon God's service. 3. Prayer to God. (2) *Teacher, impress these duties upon your class.*

**10. And he saith.** The verses that follow show that this was spoken, not by the angel, but by the glorified Christ. **See! not the sayings.** He was not to conceal, but to publish, the revelation which he had received. **For the time is at hand.** Not the time of the ending, but of the beginning, of the events foreshadowed in the revelation; and therefore the knowledge should comfort and encourage the Church in the persecution through which it was soon to pass. (3) *How tenderly Christ provides for the needs of his flock!*

**11. He that is.** This is Christ's last personal warning to the world, for since this message no word has come from heaven to earth. It is couched in a form of solemn irony: "Be unjust if you will; be filthy if you choose, and then take the consequences of increased guilt." But such language is often the most powerful exhortation not to do such things. **Unjust, let him be unjust still.** Rev. Ver., "unrighteous" which is the better rendering, as it places the word more clearly in contrast with "righteous" in the third clause, as "filthy" is also in contrast with "holy." The word "unjust" here has reference to dealings between man and man. **Filthy.** A word referring to moral impurities, and crimes against chastity, common in all ages, but far more prevalent and gross in the ancient world than now. **Let him be filthy still.** Rev. Ver., "let him be made filthy still." He who does evil becomes evil; he who commits sin is made wicked. (4) *There is a reflex influence upon our character from all our acts.* **Righteous...righteous still.** Just as the evil deed makes the evil character, so the good deed fixes itself permanently in the character. **Holy...holy still.** Rev. Ver., "let him be made holy still." Holiness in the Bible has its root-idea in consecration to God, with the correct conception of moral purity, since that which belongs to God must be pure. There are two views of this verse. According to one view, it states simply that what men are here that they will be hereafter: the wicked will be wicked in another world; the righteous will be righteous after death. This is true, but it does not seem to be the meaning of the text. We prefer the other view, which is, that this is a solemn warning and exhortation based upon the revelation of this book.

**12. Behold, I come quickly.** This may mean either, 1. That Christ comes in the events foreshadowed in this revelation, which were to begin their accomplishment at once. 2. That Christ comes to each person at death, when his opportunity ends and his destiny begins. 3. That Christ's second coming is here referred to, which may seem to us to be delayed long, but is a speedy coming in his sight to whom "a thousand years are as one day." We accept the last view. **My reward is with me.** When Christ comes every man shall receive his just reward, whether of happiness or woe. **According as his work.** God judges men not by their feelings, nor their aspirations, nor their

professions, but by their actions. (5) *Let us be ready for the coming of the King.* (6) *Let us live with the judgment in view.*

**13. I am Alpha and Omega.** These are the names of the first and the last letters of the Greek alphabet, which are often employed with a symbolical meaning. **The beginning and the end.** Christ here asserts that before him there was no one, and after him will be no one. Thus this sentence takes its place beside the opening of John's gospel, "In the beginning was the word."

**14. Blessed are they that do his commandments.** The Rev. Ver. changes to "that wash their robes." Though so different in English, the two sentences are nearly alike in Greek, only a few letters being changed. Nor are they really so different, for only those that wash their robes in Christ's blood can fulfill his commandments. **Right to the tree of life.** Those who have washed their robes in the blood of Christ (see notes, Lesson XI, verse 14) can claim eternal life as their privilege, for it has been purchased for them. **Enter...into the city.** "The city" is the New Jerusalem, or the heavenly dwelling-place of the redeemed and saved. (7) *Is your name inscribed upon one of its mansions?*

**15. Without.** The Greek word here employed refers to moral separation in several places in the New Testament, as 1 Cor. 5. 12, 13, and Col. 4. 5. **Are dogs.** The dog, which runs in ownerless packs, and the scavengers of Oriental cities, is the emblem of all that is unclean and depraved. **Sorcerers,** those who claim to have dealings with departed spirits, a sin especially reprobated in Scripture, of which "spiritualism" is the modern type. (8) *There is a tendency of spiritualism which every one can see toward immorality.* **Whore-mongers.** Rev. Ver., "fornicators." Sodomy and chastity was the crying sin of the ancient world, and Christianity was the only voice lifted up against it. (9) *The early Christians were the true founders of the "White Cross Army." Murderers.* And he who hates his brother places the image of a creature in the place of the Creator, and in every age and land has led men into wickedness. **Loveth and maketh a lie.** Only those who love the truth can enter heaven. (10) *To which community would you rather belong, those without or those within?*

**16. I Jesus.** The person to whom the word "he" in verse 10 refers, showing that from that point this is the direct utterance of Christ. **Sent mine angel.** The opening verse of the book states that the revelation was given to John through an angel, the one referred to in verse 8 of this lesson. **I am the root.** See note, Lesson X, verse 5. **The bright and morning star.** The star which ushers in the day. So Christ's first coming brought in a new day of earth's history, and his second coming will bring the eternal dawn.

**17. The Spirit.** The Holy Spirit dwelling in the Church, and revealing Christ. **The bride.** A name given in this book to the Church, "the Lamb's wife." (11) *Christ in heaven loves his people on the earth.* **Say, Come.** The common view of this passage regards it as a fervent appeal to men to come to Christ and be saved. But some leading expositors consider it as addressed to Christ as an answer to verse 7: "Behold, I come quickly." **Let him that heareth.** Whoever hears the voice of the Spirit and the bride, let him unite with the bride as a believer, and echo the cry "Come quickly" to Christ. **Let him that is athirst come.** Whoever is eager for the living waters, let him join the waiting host, and enjoy the full privileges of redemption. **The water of life.** See note, Lesson XI, verse 17.

**18. For I testify.** The statement of John, but as an inspired apostle on the authority of Christ. **That heareth.** Meaning all who read, as well as those who hear the book read. **This book.** The reference is directly to the Book of Revelation only; but the principle applies equally to all Scripture. **If any man shall add.** The warning is not so much against additions to the text as against perversion of the meaning. **God shall add unto him the plagues.** (12) *Through the book, and see how fearful are the judgments which it threatens.*

**19. Take away.** By weakening the force of the prophecy in its interpretation. **God shall take away.**

See how high are the blessings promised in this book to the faithful, and fall not to lose them.

**20, 21. He which testifieth.** Jesus Christ, who authorized John to declare the Revelation. **I come quickly.** The oft-repeated promise of our absent Lord's return. **Come, Lord Jesus.** The attitude of

the waiting Church in all ages. (12) *Should not the Church of this age look more ardently for the coming of the Lord?* The grace of our Lord. The benediction of nearly all Paul's epistles is here employed by John. Grace is the divine favor toward all who believe in Christ.

#### HOME READINGS.

- M. The great invitation. Rev. 22. 8-21.  
 VV. The everlasting kingdom. Rev. 22. 1-7.  
 W. Christ's invitation to men. Matt. 11. 20-20.  
 T. God's invitation to sinners. Isa. 1. 10-20.  
 F. The Saviour born. Luke 2. 1-21.  
 S. The invitation to the thirsty. Isa. 55. 1-7.  
 S. The blessed benediction. Rom. 16. 20-27.

#### GOLDEN TEXT.

The grace of our Lord Jesus Christ be with you all. Amcn. Rev. 22. 21.

#### LESSON HYMNS.

- No. 91, Dominion Hymnal.  
 Hark, the voice of Jesus calling,  
 "Who will go and work to-day?"  
 No. 281, Dominion Hymnal.  
 Whosoever heareth, shout, about the sound!  
 Send the blessed tidings all the world around.  
 No. 184, Dominion Hymnal.  
 Tell it out among the heathen  
 That the Lord is King.  
 No. 183, Dominion Hymnal.  
 Jesus shall reign where'er the sun  
 Doth his successive journeys run.

TIME, PLACE, RULERS.—Same as in Lesson IX.

DOCTRINAL SUGGESTION.—The Gospel call.

#### QUESTIONS FOR SENIOR STUDENTS.

- The Day of Destiny, v. 8-12.**  
 Name some of the things which John had seen and heard.  
 Who had shown these things to John?  
 What commandment is recalled to John by the angel?  
 What can we infer as to the heavenly destiny of God's saints, the prophets?  
 What is the law of destiny which this angel of God repeats?  
 What shall happen to every man when the day of destiny arrives?
- The Tree of Life, v. 13-15.**  
 Where in the Bible do we first hear of a tree of life?  
 Gen. 3. 22.  
 What is the sole condition on which one may eat of the tree of life?  
 How did Adam and Eve forfeit their right?  
 Where does the tree of life grow? Rev. 22. 2.  
 Where does this lesson teach that the wicked must remain?
- The Last Words, v. 16-21.**  
 What was the purpose of this revelation? See Revised Version on this verse.  
 How general is the call of this revelation?  
 Who makes the call of this revelation?  
 Who is the "bride"? Rev. 21. 9, 10.  
 How broad is the permission for salvation?  
 What are the first words of this book?  
 What are its last words?

#### Practical Teachings.

- Heaven obeys God. Why does not earth?
- Destiny fixed cannot change, and each one makes his own. What is your destiny to be?
- Reward for service is God's law, to each according to his work. What is your work?
- "Without are dogs." Where that "without" is we are not told. It is *without* the city of God. Where or what makes no difference if we are within. Are you?
- The open gate. The tree of life. The water of life. All these are for whosoever will. *Will you?*

#### QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Day of Destiny, v. 8-12.**  
 Who was the witness of the vision?  
 What effect had the revelation upon him?  
 What did the angel forbid?  
 What reason did he give?  
 What caution did he give John? Why?  
 What injunction in regard to men?  
 What is said of the coming of Jesus?  
 How shall men be rewarded?
- The Tree of Life, v. 13-15.**  
 Who are pronounced blessed?  
 Who shall be shut out of heaven?
- The Last Words, v. 16-21.**  
 By whom are these last words spoken?  
 What does Jesus declare himself to be?  
 To whom is invitation given?  
 In what terms is the invitation given by the prophet?  
 Isa. 55. 1.  
 What is the penalty for adding to this revelation?  
 What is the penalty for taking any of it away?  
 What command had been given in regard to the law?  
 Dent. 4. 2.  
 What are the last words of Jesus?  
 What are the last words of the book?

#### Teachings of the Lesson.

Where in this lesson are we taught—

- The second coming of Jesus?
- The sure reward of the righteous?
- The fullness of Gospel grace?

#### QUESTIONS FOR YOUNGER SCHOLARS.

- What did John see and hear? The visions of the Book of Revelation, and the words of the angel.  
 Why was he told not to seal the book? The time was near when all his sayings should come to pass.  
 Who is coming soon? The Lord Jesus.  
 What will he bring with him? A reward for every one according to his work.  
 Who are the blessed ones? Those who are washed in the blood of the Lamb.  
 What right does Jesus give them? A right to enter into the city and eat of the tree of life.  
 Who are kept out of the city? All who sin and refuse to be made pure in the blood of Jesus.  
 Who calls every one to come and drink of the water of life? The Holy Spirit and the Bride.  
 What is meant by the Bride? The Church of Jesus.  
 How must every one come? Seeking Jesus.  
 How does Jesus give to all who come to him? Freely, without money and without price.  
 Whom will God punish? All who add to or take from the words of this book.  
 Whom will he bless? All who study and read it reverently.  
 Who says he is coming quickly? The Lord Jesus.  
 For what must we be ready? To meet him.  
 What is the Golden Text?

#### Words with Little People.

"By and by," for those who love him. Jesus will surely come again some "happy day." Every one of your little eyes will see him, and very bright will the glory be. Shall you be glad to see him? Should you be among those mentioned in the fourteenth verse? Have you obeyed the seventeenth verse? If you thought he was coming to-morrow, what would you do to-day? These are precious lessons we have studied, teachings of our Lord. May we heed their blessed counsel, and meet at last our Saviour!

#### THE LESSON CATECHISM.

[For the entire school.]

- What did the angel say to John after he had showed him the revelation? "Seal not the sayings."
- What was the message of Christ? "Behold, I come quickly."

3. Who did he say are blessed? Those who do his commandments.

4. To what are all men invited? To take of the water of life.

5. What are the last words of the revelation? "The grace," etc.

8. It is a message of grace. v. 20, 21. The last word of the Bible is a benediction, and offers to men God's favor and grace.

#### TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### Within and Without.

#### I. WITHIN.

1. *Them which keep the sayings.* v. 9.  
"Love me....keep my words." John 14. 23.
2. *Worship God.* v. 9.  
"Worship the Lord thy God." Matt. 4. 10.
3. *He that is righteous.* v. 11.  
"Born of God....not commit sin." 1 John 3. 9.
4. *He that is holy.* v. 11.  
"Be ye holy, for I am holy." 1 Pet. 1. 16.
5. *Do his commandments.* v. 14.  
"Know him....keep his commandments." 1 John 2. 3.
6. *Right to the tree of life.* v. 14.  
"In the midst...the tree of life." Rev. 22. 2.

#### II. WITHOUT.

1. *Without are dogs.* v. 15.  
"Beware of dogs," Phil. 3. 2.
2. *And sorcerers.* v. 15.  
"Swift witness against the sorcerers." Mal. 3. 5.
3. *And whoremongers.* v. 15.  
"Thou shalt not commit adultery." Exod. 20. 14.
4. *And murderers.* v. 15.  
"Hateth his brother....a murderer." 1 John 3. 15.
5. *And idolaters.* v. 15.  
"Not make....any graven image." Exod. 20. 4.
6. *Whosoever loveth....a lie.* v. 15.  
"Putting away lying." Eph. 4. 25.

#### THOUGHTS FOR YOUNG PEOPLE.

##### The Last Message.

1. The last utterance of the Bible is a call to worship. It summons us to "worship God." v. 9. This means more than "saying prayers." It requires hearts and lips of reverence.

2. It is a message of the Saviour's coming. v. 10, 12. "The time is at hand" when Christ shall appear to meet his own, and to judge the world.

3. It is a message that character tends to permanence. v. 11. The wicked man is in danger of becoming more wicked, and less and less able to turn from his wickedness; the righteous man becomes more strongly devoted to righteousness.

4. It is a message of reward, in the double sense of honor and blessing for the righteous, and of punishment for the wicked. v. 12.

5. It is a message of privilege. v. 14, 15. Those who do God's will may enter into the city of New Jerusalem, from which the ungodly are shut out.

6. It is a message of division. v. 14, 15. Just as there is a division on earth between good and evil, so there will be an eternal distinction between the two classes.

7. It is a message of fidelity. v. 18, 19. Those who teach God's word must be careful not to alter the message, or they will incur God's wrath.

#### English Teacher's Notes.

TO-DAY we have to read the last page, not only of the Book of Revelation, but of the Book by means of which God makes himself and his will known to us, the Book of the Holy Scriptures. Now what is the last thing he here says to us? The burden of the message is a double "Come;" "Surely I come quickly;" "Let him that is athirst come. And whosoever will, let him take the water of life freely." And the part chosen to be specially dwelt upon in this lesson is the second "Come"—the great invitation to "whosoever will."

I remember seeing the materials for a good Christmas dinner given away to some thousand people. The gate of the hall where this was going on was surrounded by crowds, reaching across and nearly all down the street. It was not opened for them. Only those were allowed to pass through who brought with them tickets of admission. To those the entrance was free, and the gifts were free: all others were excluded. And our passage speaks of some who may "enter in through the gates" into the glorious city of which John had just had a vision, and of some who are shut out. These gates are not open to all, but to those only who have the "right" to enter.

How was this "right" obtained? The tickets which gave their owners a right to enter into the hall of which I have spoken had all cost money. They had been purchased by persons who desired to help their poorer friends at Christmas time, and then presented as a free gift. But the supply was not inexhaustible. As many as had been purchased, so many were there to give away; but no more. Many people came and applied to those whom they supposed to be purchasers of tickets, but not all could receive them. They were mostly bought for families known to the buyers, and others who came to seek them had to go empty away. The gate to the reception of tickets was no more open than the gate to the hall of distribution.

So the "right" to enter the gates of the city has been purchased, and is given as a free gift. Something of this was pointed out in our last lesson. It was those who had "washed their robes and made them white in the blood of the Lamb" who had the "right" to be "before the throne of God." Their "right" had been bought with that blood. And having been first purchased it had been presented to them free. They had neither worked nor paid for their salvation. They ascribed it all "to God that sitteth upon the throne, and unto the Lamb." Yet the multitude to whom the "right" to enter the gates of the city had been given did not include all men, though it included all kinds of men. Its members were taken out of (R. V.) every nation. Though no man could number them, there was a limit to their number. Not all men had ob-

tained the "right," though it had been freely purchased for all, and offered to all. The passage in to-day lesson tells us plainly that the gate to the obtaining of the "right" stands wide open, and "Who-soever will may come." The invitation is sent out to all.

But does not verse 14 seem to suggest something different? The obtaining of the "right" is there connected with doing God's commandments. But the Revised Version gives, instead of "that do his commandments," "that wash their robes." If this be correct, which we have good reason to believe, the verse repeats and emphasizes the teaching of our last lesson. Chap. 7. 14. Should, however, the authorized reading be the true one, the two passages, though different, are not at variance. The gate is open to all. The King's invitation is a command. The "Come" is authoritative as well as gracious. "Blessed are they that do his commandments," and come, that they may have the blood-bought "right," the white robe of righteousness through Christ, and "enter in through the gates into the city."

The throng of people round the gate of the hall where the Christmas distribution was to be made were not shut out by their own fault. No one had invited them. No one had offered them a ticket of admission. But the Great Invitation in this passage is issued to all. None who have heard it can say: I could not procure admission; the blood-bought right was denied to me. This is almost the last message in God's word. And to it is joined another most important one.

Often have I stood close to the ticket office at a railway station, waiting till the little door should be opened and tickets dispensed. Sometimes the time for obtaining them has been short, and the crowd great, and I have known that unless I were smart in getting the ticket I might lose my train.

When is the "right" to enter in through the gate of the glorious city to be had? The angel who bade the apostle write these things (verse 10) added: "The time is at hand." It is now. See 2 Cor. 6. 2. No one need stand and wait. But the time is short. The "now" will soon have passed. And he that loses his opportunity will have to remain as he is—"He that is unjust, let him be unjust still," etc. So much is said about the freeness of the Gospel that there is a danger of the young thinking there is no urgent need for them to give their minds to the matter. One day they mean to accept the invitation, but are in no hurry about it. But just as God's "Come" is real and true and plain, so is his warning word "Now." Both must be fully declared. Both must be believed. Both must be acted upon. With the warning of verses 18, 19, how may either be neglected? Christ, the King, is coming quickly. He bids all to come to him now. The time is short. Whatever else is difficult, this is plain. God's last message admits of no varied interpretation. It cannot be misunderstood. May every teacher press it home with prayerful fervor, and may he see his class receive and act upon it!

### Berean Methods.

#### Hints for the Teachers' Meeting and the Class.

Briefly review the outline of the book of Revelation as given with the General Statement of the last two lessons and the present. . . Three lines of teaching may be taken up in this lesson, under the following questions: 1. What is here taught concerning the people of God and their privileges? 1.) They serve God; 2.) They worship God; 3.) They do his will; 4.) They are righteous and holy; 5.) They have heavenly rewards and privileges; 6.) They will be eternally separated from the wicked; 7.) They wait to welcome Christ's coming; 8.) They should be careful in their interpretation of God's word. . . A second line of teaching is the answers contained in this lesson to the question. Who are those "without" the city of life? . . . A third line of teaching is that relating to Christ in this lesson. 1.) He will reward his people; 2.) He will judge the world; 3.) He will reward the wicked; 4.) He will punish the wicked; 5.) He is the first and the last; 6.) He is the root of David; 7.) He is the morning star, etc. . . We might also present the lesson in the plan of the Thoughts for Young People, taking its message verse by verse.

References. FREEMAN. Ver. 10: Seals, 381.

#### CATECHISM QUESTION.

65. Into what state did the fall bring mankind?

By the fall mankind was brought into a state of sin and misery.

Through one man sin entered into the world, and death passed unto all men, for that all sinned.—Romans v. 12.

#### Blackboard.

BY J. B. PHIPPS, ESQ.



The blackboard more particularly illustrates verse 12 of the lesson, and is intended to impress on the minds of the scholars the importance of right living from day to day. Our reward will be according to our lives, and this includes our motives, deeds, words, and thoughts. (Refer to Rev. 21: 8; Matt. 7: 21; 25: 31-46.) Character is formed by our conduct each day, and according as our work shall be, so will be our reward. One will be weighed against the other.

BLACKBOARD SENTENCE.

He counts me in the "whosoever."

Lesson Word-Pictures.

The apostle stands in rapt contemplation of the apocalyptic wonders. Dazzled are his eyes by the scenes to which the shining angel at his side is pointing. Bewildered, he falls at the angel's feet. Is it

worship? The angel now is bidding him arise. And hark! How gracious the invitation to eternal life that is sounding! I see the splendors of the New Jerusalem, its great and radiant foundations, its wall of Jasper, its streets of gold, its fadless glory like a diadem encircling it. I count the twelve pearly gates that ever open stand, while through them upward stream from earth day and night the long and endless columns of the redeemed. Without the city, I detect the fitting forms of prowling dogs and all the unclean hosts of sin. I look again. It is the hour before the dawn. Far down the shadowy heights of night, the bright and morning stars are flashing and beckoning toward the new day. I hear the Spirit's voice, and see the bride in white who ever stands and calls. I catch the sparkle of life's pure river. How cool and sweet and satisfying its waters! How low its banks and open to the thirsty souls of earth! I turn away from the musical murmurs of salvation's invitation and look upward toward the sky again. Lo, athwart the heavens flash mystic lights, and amid them rises up the form of the Son of man drawing nigh the second time and to judgment.

#### Primary and Intermediate.

**LESSON THOUGHT.** *The Call Home.* To be taught: 1.) That we are like children who have lost their way home. 2.) That One has come who wants to show us the way. 3.) That our part is to hear the call and obey it.

1. Tell story of a lost child, its grief, terror, loneliness. Father and mother are troubled, too. What do they do? Sit down and wait? No, they send messengers to look for the child, they go themselves. They cannot rest until the lost one is safe at home. Tell briefly the story of the creation and fall, and teach that ever since that time God has been calling his lost children to come home, and has been sending out messengers to seek for them. Show two apples, one fair, the other worm-eaten. What has made the difference? Just a little worm—that is all. Explain that sin is the worm that spoils human hearts. Through sin we have all lost the way to our Father's house.



2. Make star with yellow crayon on the board. Print one letter in each point, making the word "Jesus." Inside, print the word "Come." Tell story of little girl who heard a good man urging people to come to Jesus. She left her seat in the back part of the church and went up to

the altar where the man stood, and putting out her little hand said, "Please take me to Jesus." Teach that we do not need any one to take us to Jesus, for he is himself the way. If we hear his call, and are willing to obey, we have only to tell him so, and then believe that he hears us and takes us into the safe shelter of his love and care. Jesus, God's dear Son, has come to this earth on purpose to show us the way to God, by being the way. So, if any one asks, "How may I find the way home to God and heaven?" the one answer is, "Believe Jesus, obey Jesus, and in finding Jesus you find the way."

3. Who will hear the call and obey it to-day? Fancy the lost child sitting still in a lonely forest and hearing its name called, without answering! Teach that Jesus is calling the name of every child now! Read Isa. 43. 1. What will the lost child do when it hears its name called? It will answer, and run quickly to meet the one who calls. So we must do. God our Father has a beautiful home waiting for us. He has many

sweet blessings to pour upon us, but we cannot enjoy any of these things until we obey him, and run to answer his call. Sing, "Come to Jesus."

### FOURTH QUARTERLY REVIEW.

Dec. 26.

#### HOME READINGS.

- M. Lessons I, II. John 18. 1-14, 28-40.  
 Th. Lessons III, IV. John 19. 1-30.  
 W. Lessons V, VI. John 20. 1-31.  
 Th. Lesson VII. John 21. 4-19.  
 F. Lesson VIII. 1 John 1. 5-10; 2. 1-6.  
 S. Lessons IX, X. Rev. 4. 4-18; 5. 1-14.  
 S. Lessons XI, XII. Rev. 7. 9-17; 22. 8-21.

#### REVIEW SCHEME FOR SENIOR STUDENTS.

From what books are the twelve lessons of the quarter taken?

Make a list of all the persons mentioned by name in the first seven lessons.

Write the names of all the places mentioned in the lessons.

Name the title of the lesson suggested by each of the following symbols:

1. A seven-branched candlestick.
2. A court, a judge, and an advocate.
3. Soldiers, an officer, casting lots.
4. A heavy net, one hundred and fifty-three fishes, a fire on the sand.
5. Torches, lanterns, swords.
6. A sealed parchment roll.
7. A purple robe, a crown of thorns.
8. An angel, a man at his feet, the angel forbidding the man to worship him.
9. Men in a locked room, another enters.
10. A shouting multitude with palms.
11. Two men running, a woman weeping.
12. The Roman *pretorium*, an officer, a mob outside, a dejected, sorrowful man alone with the officers.

Commit to memory the Golden Texts of each lesson.

Write three things which you have learned that you did not know before this quarter.

Where was the island of Patmos?

How old was the apostle John when he died?

What became of each of the persons who figured prominently in the arrest and trial before the crucifixion—

Of Judas? Of Pilate? Of Ananias? Of Caiaphas? Of Peter? Of Herod? Of John?

#### REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.



**LESSON I. Jesus Betrayed.** John 18. 1-14.—By whom was Jesus betrayed? Where did Jesus find Jesus? Whom did he take with him into the garden? For whose safety did Jesus plead? For whom did he defend him? Before whom was Jesus taken? [Repeat the GOLDEN TEXT.]

**LESSON II. Jesus Before Pilate.** John 18. 28-40.—Who brought Jesus before Pilate? What did they desire Pilate to do? What did Pilate say he made? Whose release did the Jews demand?

**LESSON III. Jesus Delivered to be Crucified.** John 19. 1-16.—What insults were heaped upon Jesus by the soldiers? What was the demand of the Jews? What caused Pilate to surrender Jesus? What title did he give to Jesus? What did Pilate do at last? [GOLDEN TEXT.]

**LESSON IV. Jesus Crucified.** John 19. 17-30.—Where was Jesus crucified? Who suffered with him? What title was placed over him? What was done with his garments? To whom did he commend his mother? What suffering caused his cry? What were his last words on the cross? [GOLDEN TEXT.]

**LESSON V. Jesus Risen.** John 20. 1-18.—Who first sought the grave of Jesus? What did she tell two of the disciples? What did they find at the sepulcher? To whom did Jesus appear in the garden? To whom besides did he appear on the same day? [GOLDEN TEXT.]

**LESSON VI. Thomas Convinced.** John 20. 19-31.—What disciple doubted the story of the resurrection? What evidence did he demand? Where did Jesus ap-



pear to him? What test did he offer him? What was Thomas's answer? [GOLDEN TEXT.]

LESSON VII.—Peter Restored, John 21, 4-19.—Where did Jesus show himself again to his disciples? Who first recognized Jesus? What question was thrice asked of Peter by Jesus? What was his command to Peter? [GOLDEN TEXT.]

LESSON VIII.—Walking in the Light, 1 John 1.5-10; 2. 9, 10.—Who is the light of the world? How may men walk in the light? What blessing does this walk confer? [GOLDEN TEXT.] What hope is there for the sinner? Who is the sacrifice for all sin?

LESSON IX.—John's Vision of Christ, Rev. 1, 4-18.—When did John have a vision of Christ? What did he first fear? What work did the voice bid John do? What did he see? How did the Light affect John? What did Jesus say of himself? [GOLDEN TEXT.]

LESSON X.—Worshipping God and the Lamb, Rev. 5, 1-14.—What question did the angel ask concerning the book? Who was declared able to open it? Who joined in the worship of the Lamb? What was the song of the multitude? [GOLDEN TEXT.]

LESSON XI.—The Saints in Heaven, Rev. 7, 9-17.—What is said of the number of the saints in heaven? What was their song of praise? How were the saints clothed? What had been their condition on earth? What did the angel say was their reward? [GOLDEN TEXT.]

LESSON XII.—The Great Invitation, Rev. 22, 8-21.—What did Jesus declare himself to be? What is promised to the faithful and obedient? What is the great invitation? What is the final blessing of the written word of God? [GOLDEN TEXT.]

#### REVIEW SCHEME FOR YOUNGER SCHOLARS.

LESSON I.—Golden Text: The Son of man is betrayed into the hands of sinners. Who betrayed Jesus? Judas, one of his disciples. Where was he betrayed? In the Garden of Gethsemane. Who was angry when they took Jesus? Peter. What did the Jews do with Jesus? They bound him, and led him to the high-priest.

LESSON II.—Golden Text: I find in him no fault at all. Who found no fault in Jesus? Pilate, governor of Judea. What did the Jews want Pilate to do? To condemn Jesus to death. What did Pilate try to do? To set Jesus free. What did the Jews cry out? Not this man, but Barabbas. What was Barabbas? A robber and a murderer.

LESSON III.—Golden Text: Then delivered he him therefore unto them to be crucified. Who delivered Jesus to the Jews to be crucified? Pontius Pilate. Why did Pilate do this when he found no fault in him? To please the people. What was the determination of the people? That he must die. What did Pilate know? That Jesus was innocent. What should he have done? Protected him from the people.

LESSON IV.—Golden Text: It is finished. Who uttered these words. Jesus, when he hung upon the cross. What was he asked? The work he came to do to save the world. How long did Jesus suffer on the cross? Six hours. Why did he suffer and die? To save us from our sins.

LESSON V.—Golden Text: The Lord is risen indeed, and hath appeared to Simon. When did Jesus rise from the dead? On the morning of the third day. Who came to his tomb early on the morning of that day? Mary Magdalene. What did she tell Peter and John? That it was empty. What did John and Peter see when they looked into it? The linen grave-clothes lying. What did Mary see? Two angels in white. Who appeared to Mary as she wept at the tomb? Jesus, the risen one.

LESSON VI.—Golden Text: And Thomas answered and said unto him, My Lord and my God. Who refused to believe that Jesus was risen from the dead? Thomas. What did he tell the disciples? That he must see the prints of the wounds before he would believe. What did Jesus show him? The wounds in his hands and his side. Why did Thomas then believe? Because he had seen Jesus and his wounds. Who are more blessed than Thomas? Those who believe in Jesus without seeing him.

LESSON VII.—Golden Text: He saith unto him, Feed my lambs. To whom was this charge given? To Simon Peter. Where? On the sea-shore. Before whom? The disciples. What had Peter done? Denied his Lord. What did Jesus wish to show Peter? That he loved him still. What did the Lord tell Peter? That he should be counted worthy to die for the name of the Lord Jesus.

LESSON VIII.—Golden Text: If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanse us from all sin. What does Jesus tell us? That God is light. Why is God light and without darkness? Because he is pure and holy. What must we do? Try to be like him. What will take away all our sin? The precious blood of Jesus. If we love God, how will others know it? By our love to each other.

LESSON IX.—Golden Text: I am he that liveth, and was dead, and behold, I am alive for evermore. Who spoke these words to John on Patmos? Jesus, the risen one. Describe his appearance to John. When shall every eye behold him in his glory? When he shall come to earth upon the clouds of heaven. For what shall the earth tremble and mourn? For its sins. Who will be glad to see Jesus? All who have loved and obeyed him.

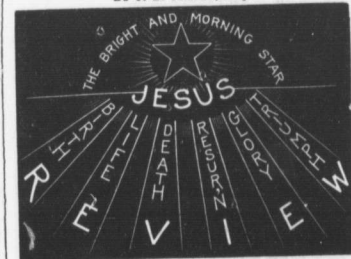
LESSON X.—Golden Text: Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Who created things in heaven and earth and sea? Why was the Lamb worthy of the new song? Because he was slain for the salvation of the world. What had he power to do? To open the book with seven seals. Why was God worthy of the new song? Because he gave his dearly beloved Son to die for the sins of the world.

LESSON XI.—Golden Text: Therefore are they before the throne of God, and serve him day and night in his temple. Who stand before the throne of God and carry palms in their hands? Those who wear white robes and white robes? Those who were washed in the blood of the Lamb. What must every one bear on earth before they can wear a white robe in heaven? Sorrow and pain for Jesus' sake. What does God promise them? To wipe away all tears from their eyes.

LESSON XII.—Golden Text: The grace of our Lord Jesus Christ be with you all. Amen. Who says he is coming quickly? The Lord Jesus. What will he bring with him? A reward for every man according to his work. What will he give to those who love him? A right to enter into the city and eat of the tree of life. To whom does he say "Come"? To every one. How will he give to all who come to him? Freely, without money and without price.

Blackboard.

BY J. B. PHIPPS, ESQ.



This is a combined review and Christmas lesson. Have it placed on the board with more than usual care before the school assemblies. DIRECTIONS. To draw the star, first make a circle, faintly, the size you want the star. Then, be, and let the points touch the edge of the circle. When the star is made erase the circle. The star is to be made with yellow chalk; the paths, or rays, with white. Make the words, "His birth," etc., with bright colors. A red letter with yellow shading, will be prominent, or blue and white, or green and yellow. The word "Review" should be in one color; brown would be best.

Review. I. Christmas Lesson. The birth of Christ, time and place; the angelic song; the star of Bethlehem. II. The Life-work of Christ, the quarter of Bethlehem. III. The second and third quarters. III. The Resurrection. Fourth Quarter, Lessons 1-4. IV. His Resurrection. Fourth Quarter, Lesson 5. V. His Glory. Fourth Quarter, Lessons 9, 10. VI. His Triumph. Fourth Quarter, Lessons 10-12.



## Review Service for the Fourth Quarter.

BY REV. S. P. HAMMOND.

## CLOSING STUDIES IN THE WRITINGS OF ST. JOHN.

*Subject: The Triumphant Redeemer.*

## I. The Way of Triumph.

*Superintendent.* The first four lessons give an account of the betrayal, the trial, the sentence, and the death of the world's Redeemer. You will all repeat the Topics of these lessons.

*School.* "Jesus Betrayed," "Jesus before Pilate," "Jesus Delivered to be Crucified," and "Jesus Crucified."

*Supr.* These four lessons cover the time of the Saviour's conflict and darkness. What is the Golden Text of the first?

*School.* "The Son of man is betrayed into the hands of sinners;" and the outline of the lesson is, first, the departure from Jerusalem to the Garden of Gethsemane; second, the betrayal; third, Peter's defense; fourth, Jesus's arrest; and fifth, Jesus in the hands of his enemies.

*Supr.* What are some of the teachings of the lesson?

*School.* First, we should face our duty boldly, cost what it may; second, Gethsemanes of sorrow and conflict will come in the lives of the best men; third, false hearts are sometimes found among those who are nearest to us; fourth, there is a false as well as a true zeal; fifth, it is dangerous to follow Jesus afar off.

*Supr.* The Golden Text of the second lesson is, "I find in him no fault at all." Whose words were these, and about whom were they spoken?

*School.* They were the words of Pilate, the Roman governor, and they were spoken in judgment of Jesus.

*Supr.* With this sentence upon his lips, what does the school think of Pilate's subsequent action expressed in the Golden Text of the third lesson: "Then delivered he him therefore unto them to be crucified?"

*School.* First, that he was not true to his convictions of justice; second, that he in the death of Jesus was guilty of shedding innocent blood; third, that he surrendered to the clamor of the Jewish rabble and thus cowardly sought to escape a personal responsibility.

*Supr.* What are some of the practical teachings of these lessons?

*School.* First, that Jesus was all that he claimed to be; second, that officers of the law are inexcusable for cowardice in the performance of duty; third, that bad men wish others to take their estimates of men and things without examination; fourth, the kingliest men and causes often go for a time in chains and poverty and apparent disgrace; fifth, that to each one is presented the choice, Barabbas or Jesus, the world or the Saviour.

*Supr.* The fourth lesson is about the crucifixion, and the Golden Text is, "It is finished." Will the school tell us what he declared finished.

*School.* His period of suffering and humiliation, his holy life among men, "his work of atonement and preparation for the redemption of the world."

*Supr.* What three things are we shown in this lesson?

*School.* First, the divine sacrifice for sin; second, the willing offering for sin; third, the filial love of Jesus.

## HYMN. 8, 7, 4.

Hark! the voice of love and mercy

Sound aloud from Calvary;

See! it rends the rocks asunder,

Shakes the earth, and veils the sky;

"It is finished:"

Hear the dying Saviour cry.

"It is finished!" O what pleasure

Do these precious words afford!

Heavenly blessings, without measure,

Flow to us from Christ the Lord:

"It is finished:"

Saints, the dying words record.

## II. The Triumph.

*Supr.* The subject of the fifth lesson is, "Jesus Risen," and the Golden Text is, "The Lord hath risen,

indeed and hath appeared unto Simon." Let the scholars give an account of our Lord's appearance after the resurrection.

*First Scholar.* To Mary Magdalene alone near Jerusalem.

*Second Scholar.* To the woman returning from the sepulcher.

*Third Scholar.* To Simon Peter alone.

*Fourth Scholar.* To two disciples going to Emmaus.

*Fifth Scholar.* To the apostles at Jerusalem, excepting Thomas, who was absent.

*Sixth Scholar.* To the apostles a second time when Thomas was present.

*Seventh Scholar.* At the Sea of Tiberias, when seven disciples were fishing.

*Eighth Scholar.* To the eleven disciples on a mountain in Galilee.

*Ninth Scholar.* To above five hundred brethren at once in Galilee.

*Tenth Scholar.* To James only, probably at Jerusalem.

*Eleventh Scholar.* To all the apostles on Mount Olivet at his ascension.

## HYMN. 7.

Christ, the Lord, is risen to-day,

Sons of men and angels say;

Raise your joys and triumphs high;

Sing, ye heavens,—and earth, reply.

Love's redeeming work is done;

Fought the fight, the battle won;

Lo! the sun's eclipse is o'er;

Lo! he sets in blood no more.

*Supr.* The sixth and seventh lessons are about the confirmation and restoration of two disciples. Will the school mention the Topics and Golden Texts?

*School.* The Topics: "Thomas Convinced," and "Peter Restored;" the Golden Texts: "And Thomas answered and said unto him, My Lord and my God," and "He saith unto him, Feed my lambs."

*Supr.* We see in these two lessons the influence which the resurrection of the Lord had upon his followers; doubters are convinced, backsliders are reclaimed, and victory assured when this doctrine is fully accepted. Will the teachers show how this victory of the Son of God is furthered by a belief in the resurrection?

*First Teacher.* This resurrection is the crowning proof that Jesus is the Son of God.

*Second Teacher.* It is the proof of immortal life beyond the grave.

*Third Teacher.* It is the assurance of our own resurrection.

*Fourth Teacher.* It shows that our Saviour has power over every one of our enemies.

All. "When he ascended up on high, he led captivity captive, and gave gifts unto men."

## HYMN. H. M.

Rejoice, the Lord is King!

Your Lord and King adore;

Mortals, give thanks hissing,

And triumph evermore;

Lift up your hearts, lift up your voice;

Rejoice, again I say, rejoice.

He all his foes shall quell,

And all our sins destroy;

Let every bosom swell

With pure seraphic joy;

Lift up your hearts, lift up your voice;

Rejoice, again I say, rejoice.

## III. The Triumphant Redeemer.

*Supr.* The ninth, tenth, and eleventh lessons contain an account of what John saw in his vision on the Island of Patmos. What are the topics of these lessons?

*School.* "John's Vision of Christ," "Worshipping God and the Lamb," and "The Saints in Heaven."

*Supr.* Will the scholar appointed please recite John's vision of Christ?

*First Scholar.* "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am alpha and omega, the first and the last. . . . And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto

the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

*School.* "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

#### HYMN. 10. 11.

O worship the King all-glorious above,  
And gratefully sing his wonderful love;  
Our Shield and Defender, the Ancient of days,  
Pavilioned in splendor and girded with praise.  
O tell of his might, and sing of his grace,  
Whose robe is the light, whose canopy space;  
His chariots of wealth the deep thunder-clouds form,  
And dark is his path on the wings of the storm.

*Supt.* Will the scholars describe John's vision of the worship of heaven?

*Second Scholar.* "And they sung a new song, saying,"  
*School.* "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

*Third Scholar.* "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice,  
*School.* "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

*Fourth Scholar.* "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,  
*School.* "Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever."

#### HYMN. 7.

Lift your eyes of faith, and see  
Saints and angels joined in one:  
What a countless company  
Stand before yon dazzling throne!  
Each before his Saviour stands,  
All in whitest robes arrayed;  
Palms they carry in their hands,  
Crowns of glory on their head.

*Supt.* The eleventh lesson describes the saints in heaven as seen in John's vision. What are some of their marked characteristics?

*Fifth Scholar.* In number they are declared to be "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues."

*Sixth Scholar.* They are represented as standing "before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

*Seventh Scholar.* "And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

*Supt.* "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?"

*School.* "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

*Eighth Scholar.* "They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat."

*Ninth Scholar.* "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water."

*Tenth Scholar.* "And God shall wipe away all tears from their eyes."

#### HYMN. (Tune, "We shall meet.")

We shall meet beyond the river,  
By and by, by and by;  
And the darkness shall be over,  
By and by, by and by;  
With the toilsome journey done,  
And the glorious battle won,  
We shall shine forth as the sun,  
By and by, by and by.

#### IV. The Invitation to Fellowship with the Triumphant Redeemer.

*Supt.* The eighth lesson describes the conditions of this fellowship, and the twelfth contains a glorious invitation to enter upon its blessings both on earth and in heaven. The school will mention the implied condition.

*School.* The topic of this lesson, "Walking in the light," contains this condition, and we understand the requirement to mean, first, leading lives of holiness and purity; second, walking in the truth, that is, embracing the truth; third, enjoying the comforts of religion, having the joy which religion is fitted to impart.

*Supt.* What are the fruits of walking in the light?  
*School.* First, fellowship with God in the light; second, fellowship with Christians in the light; third, cleansing from sin; and fourth, the power to keep the commandments of God.

#### HYMN. C. M.

Walk in the light! so shalt thou know  
That fellowship of love  
His Spirit only can bestow  
Who reigns in light above.

Walk in the light! and thou shalt find  
Thy heart made truly his,  
Who dwells in cloudless light enshrined,  
In whom no darkness is.

*Supt.* The last lesson of this quarter contains the "Great Invitation," and has the last verse of the Bible for a Golden Text. The school will repeat and interpret this invitation.

*School.* "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

*Supt.* Who are called upon to repeat this glorious invitation?

*School.* First the invitation is made by the Holy Spirit, in the word, in the churches, in the prophets, in the conscience, in providence, and in his own still, small voice; second, it is made by the Church as a whole and as individual members; third, it is repeated by every one who is obeying the call in hastening on toward the holy city.

*Supt.* To whom is this invitation uttered?  
*School.* First, to all men; second, to all that are athirst; and third, to whosoever will.

*Supt.* To what are all invited in these wonderful words?

*School.* To come to Jesus, to come to the salvation of Jesus, the water that satisfies every want and longing of the soul, and then to the home of Jesus, the paradise of God, to reign forever with the triumphant Saviour.

#### HYMN. (G. H. No. 10.)

Whosoever blessed, shout, shout the sound!  
Send the blessed tidings all the world around,  
Spread the joyful news wherever man is found,  
"Whosoever will may come."

#### CHORUS.

"Whosoever will, whosoever will,"  
Send the proclamation o'er vale and hill;  
'Tis a loving Father calls the wanderer home,  
"Whosoever will, may come."

*Supt.* "The grace of our Lord Jesus Christ be with you all."  
*All.* "Amen."