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INTERNATIONAL LESSON.

Second Quarter Lesson 12. June 23 1901

A NEW HEAVEN AND A NEW EARTH —Rev. 21: 1-7, 22-27.

(MAY BE USED AS A TEMPERANCE LESSON)

GOLDEN TEXT —*He that overcometh shall inherit all things; and I will be his God, and he shall be my son.*—Rev. 21: 7.

THE HEAVENLY CITY —Vs. 1-3 *And I saw a new heaven and a new earth.* The word here translated new means renovated. There could be no heavenly joy with this earth unchanged. Take sin out of it, and it would be new. Give us new eyes, and there would straightway be new heavens.

The Temperance Lesson. How it would renew the earth simply to abolish the use of strong drink! The saloon fills jails, almshouses, and asylums, and is responsible for more poverty than all other causes put together.

For the first heaven and first earth have passed away. Astronomy and geology have come to prove, literally, what was revealed to John supernaturally. The heavens and earth are passing away. *And there was no more sea.* Of course, it is a symbol. What did the sea mean to John? It signified persecution and fear, sorrow and isolation. To all men it signifies separation, storms, drowning, constant change. These shall be no more. Outside of Christ life is like the troubled sea, when it cannot rest, but casts up mire and dirt. But yonder there will be no unbroken peace and rest. *And I....saw the holy city, new Jerusalem.* Even the holiest thing on earth, John virtually says, is to be renewed. Even our noblest institutions need a renewing, and will receive it in that day. *Coming down from God out of heaven.* You cannot build a heavenly city, a holy life, out of earthly material. *Prepared as a bride adorned for her husband.* How carefully we prepare our wardrobe for a long journey! And have we no adornment to prepare for the new heavens and the new earth, no wedding garment to make ready for the feast? *And I heard a great voice out of heaven.* A great voice for a great message,—the message that *the tabernacle of God is with men.* Men at large. No longer with an isolated people like Israel. *And he will dwell* (literally, tabernacle) *with them.* He dwells with us now. "Lo, I am with you always" was Christ's parting promise. In heaven we shall be like him. *And they shall be his people.* All nations shall be God's people in the sense that one nation only has been hitherto. *And he ....shall be....their God.* That alone is enough to make heaven,—that God is our God. And this heaven begins on earth as soon as that relation dawns in our hearts.

THE HEAVENLY JOY —Vs. 4-7. *And God shall wipe away all tears from their eyes.* Wipe out sin, and you have wiped all eyes. Tears are of use on earth; they relieve our burdened souls, they express repentance, they show sympathy; but there is no use for them in heaven *And there shall be no more death.* This means that death itself will be dead. And spiritual death, which is far worse than physical death,—that also will be gone. *Neither, sorrow, nor crying, neither shall there be any more pain.* Pain is needed in this world to show us the evil of sin, to arouse our sympathy with others, to test and strengthen our character. None of these needs exist in heaven.

Temperance Lesson. In Economic Aspects of the Liquor Problem it is said that liquor causes more than one third of the pauperism, and contributes more or less directly to cause half of the crimes of the United States. And that is only what comes to the surface and can be counted! *For the former things are passed away.* We cannot enter heaven until we are willing that everything shall pass away that God wants to put out of our lives. *And he that sat upon the throne said, Behold, I make all things new.* The world is renewed every year, freshness and beauty springing from winter's frost and snow. The renewals of heaven will be an awakening into eternal beauty and strength. *Write: for these words are true and faithful.* The Revelation is not, as some think, an incomprehensible enigma. It was doubtless full of meaning in every line to those for whom John immediately wrote, and it is well worth while for us to search out that meaning. *And he said unto me, It is done.* Does it mean that in heaven there is to be no more progress? Surely not. Christ's "It is finished" proved the beginning of the best progress the world had known; so will this It is done. *I am Alpha and Omega, the beginning and the end.* It is a living, loving Person who is the beginning and the end. *I will give unto him that is athirst of the fountain of the water of life freely.* What is the water of life? All that makes life worth living, Why is it called a fountain? Because it is constantly filling itself. Who will give it? Christ, and no one else. To whom will he give it? (1) To those that go to the fountain. (2) To those that are thirsty. It would not be possible to widen the invitation. On what terms is it given? (1) At no cost to us; "without money and without price." (2) But at great cost to the giver. "Jesus paid it all." *He that overcometh shall inherit all thtugs.* Our desire for heavenly things will lead us to overcome the desire for earthly things Though we overcome a few things, we do not earn all thiugs; we inherit them. All is of God' grace.

Temperance Lesson. "He that overcometh" has in it hope even for the drunkard, who has more than most of us to overcome,—a temptation so subtle and masterful that it has conquered the clearest heads and the strongest wills. But heaven is made up of men who have had to struggle. Christ can destroy the terrible desire for liquor.

And I will be his God and he shall be my son. To say that we shall be God's sons is the same thing as saying that we shall inherit all things.

Here follows (v 8) the brief but terrible list of wickedness that is condemned to the lake of fire, the second death; and then John is summoned by an angel to a high mountain, whence he gains a clearer view of "the Lamb's bride," the new Jerusalem. It is a vision of splendor, with its great walls of precious stones, its gates of pearl, its streets of gold, its welcoming angels.

THE HEAVENLY TEMPLE —Vs. 22 27 *And I saw no temple therein* That is a startling view of the new Jerusalem, and it must especially have startled those who first read the description. But John knew "one greater than the temple," one of whom the temple was only a prophecy. He saw the form fade before the reality which it symbolized. Christ was the Temple. *For the Lord God Almighty and the Lamb are the temple of it.* What faculties of vision must we have to behold the glory of the temple above! *And the city had no need of the sun....for....the Lamb is the light thereof* (Isa. 60: 19. If that spirit is the light, the glory, of heaven, it is also of earth.

Christ the Light of the World. He is the light of hope for sinners. He is the Son of Righteousness, with healing in his wings for them.

He is the light for all dark lives. Christianity has let the sunlight into the dungeon of the prisoner. It has destroyed slavery. It has founded hospitals for the sick, and asylums for the poor.

He is the light of knowledge. Public schools are an outgrowth of Christianity. If it were not for Christ, the world would still be in the dark ages.

He is the light of political freedom, for free government exists only in Christian lands.

He is the torch of civilization, the herald of commerce, binding the world together with a brotherly exchange of products.

He is the light of missions, penetrating all dark continents, and bringing them freely all the blessings of the most favored countries. *And the nations* (*of them which are saved* omitted from the R. V.) *shall walk in the light of it.* John did not see merely one great city, but a wide, beautiful world. *And the kings of the earth do bring their glory and honour into it.* We are all "kings and priests unto God;" this promise is for us as well as for those that wear a crown. What an incentive, to think that our true living can help to illuminate the Celestial City! *And the gates of it shall not be shut at all by day.* The gates of an ancient city were shut to keep out what was harmful, robbers and enemies in war, but heaven has no such need. *For there shall be no night there.* Remember, John is speaking in the language of symbols. We are not to understand that heaven will be without the beauty of the night. But there will be none of terrors of our nights. And in heaven, too, there will not be the worst nights of all, the night of the soul. *And they shall bring the glory and honour of the nations into it.* There is, then, an earthly glory that is recognized in heaven, but it will be very different from the glory commonly recognized on earth. *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie.* The lie seems to be the climax of defilement. Until we are honest with ourselves and others and God, we cannot hope for a good conscience, a firm character, or salvation.

Temperance Lesson. Of course, since, whatever defiles and works abomination is shut out from heaven, no drunkard can enter there (1 Cor. 6: 10). This will not seem unreasonable even to a drunkard; he knows himself, even on earth, to be in a self-made hell, and without a transformation of character heaven itself would have no attractions for him.

But they which are written in the Lamb's book of life. The book of life will contain, we may be sure, as many names as possible. But no name can be written there that does not belong there (John 3: 16)

Robert Burdette Talks to the Bicycle Boy.

Robert Burdette talks as follows in the Christian Union to the boy who likes to ride his bicycle, but works so hard he has little time for it:

And so, my boy, you were too tired, after a week of hard work to go to church Sunday morning, and mounted your wheel and went on a century run for a rest? And got home at 7 p. m. so dead tired that you couldn't go to church in the evening? And, defending your way of spending the day you quote the words of the Saviour, 'The Sabbath was made for man.'

So it was, my son; so it was. So was the buzz-saw. And not two years ago I saw a man with every one of his fingers and a part of his thumb gone from his right hand, just because he made wrong use of a good buzz-saw. The buzz saw was in its place, doing good work for man, to which end it was made. It was fulfilling its destiny. It was doing the thing to which it was appointed. It didn't move out of its place a hair's breadth to do the man harm. It just kept on sawing wood and the man couldn't—or rather didn't—wait until the buzz-saw was through its work. He transgressed it (transgressus—trans, across; gradi, step—to step across); he reached over it, when he should have gone around it. And when he drew back his hand, which he did immediately, he didn't have the thing he reached for, and he didn't have the fingers he reached with. He had not only gained something, but he had lost something, and more than that, he had lost something he will never get back again in this world.

Ah, my boy, I don't want to shut you up in a dingy boarding house, a hot room, the dusty city and the smelly, dirty streets, all the time. But when you go into God's country for God's fresh air, and rest of body of peace of mind, don't run over God's Sunday to get these things. He has them for you; no one else can give them to you. But you don't want to trample on some of His greatest blessings to get the higher ones. I have no more objection to your riding to church than you have to walking on Sunday If I could ride as well as you do, I shouldn't walk, unless I preferred it, which I certainly do, But you didn't ride to church. You passed the doors of three or four nice country churches on your spin, and never as much as paused at one of them. You didn't go out for fresh air and rest and peace of mind. You went out because you were too lazy to go to church, or too selfish or too mean or just because you didn't want too. And the meanest thing in the whole business is that, after running away from church, after denying God the reverence and love and worship of his own day, which is His due, after running over the Bible, you try to sneak a passage out of it to justify your treachery. Ah, my boy, not half a dozen verses away from the one you quoted you will find what use the Lord of the Sabbath made of it for man. Do you use the day for man as He did, and you may write that text across your heart, and have it graven on the handle bars of your wheel, and ride a thousand miles every Sunday if you can, and God and man will bless you for it. But don't go racing and chasing over the whole country side all Sunday, having a jolly good time all by yourself and all for yourself, and then come back quoting scripture to prove that you were on a missionary tour all the time.

The Sabbath was made for man; indeed it was, and so were Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. And it does seem to me that as God made all of them, he ought to have a goodly portion of at least one of them. The Sabbath was made for man. So was corn, but not to make into whiskey. So was the sea, but not for piracy. The Sabbath and corn and the sea were made for man, not for the devil. Remember that, my boy.

DYSPEPSIA AND INDIGESTION.—C. W. Snow & Co., Syracuse, N. Y., writes: "Please send us ten gross of Pills. We are selling more of Parmelee's Pills than any other Pill we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint." Mr. Chas. A. Smith, Lindsay, writes: "Parmelee's Pills are an excellent medicine. My sister has been troubled with severe headache, but these Pills have cured her.

Two Kinds of Reading.

A young man found that he could read with interest nothing but sensational stories. The best books were placed in his hands, but they were not interesting. One afternoon, as he was reading a foolish story, he overheard some one say, "That boy is a great reader; does he read anything that is worth reading?"

"No," was the reply, "his mind will run out if he keeps on reading after his present fashion. He used to be a sensible boy till he took to reading nonsense, and nothing else."

The boy sat still for a time, then rose, threw the book into the ditch, went up to the man who said his mind would run out, and asked him if he would let him have a good book to read.

"Will you read a good book if I will let you have one?"

"Yes, sir."

"It will be hard work for you."

"I will do it."

"Well, come home with me, and I will lend you a good book."

He went with him and received the volume that the man selected.

"There," said the man, "read that and come and tell me what you have read."

The lad kept his promise. He found it hard work to read simple and wise sentences, but he persevered. The more he read, and the more he talked with his friend about what he read, the more interested he became. Ere long he felt no desire to read the feeble and foolish books in which he had formerly delighted. He derived a great deal more pleasure from reading good books than he ever derived from reading poor ones. Besides, his mind began to grow. He began to be spoken of as an intelligent, promising young man, and his prospects are bright for a successful career. He owes everything to the reading of good books, and to the gentleman who influenced him to read them. —Exchange

Tripped Up.

Jack Collins, with his six friends, stepped into the rum-shop one evening. As they went out late that night, walking very unsteadily, the saloon-keeper put a big stone right in the way of one of Jack's comrades, and tripped him up. The comrade fell and was killed. That comrade was Jack's Health.

The next night Jack Collins, with five friends, went to the rum-shop again; and again they all got drunk—so drunk that another friend was tipped up as he went out by the sly saloon-keeper. That friend was Jack's Reputation.

The third night, in just the same way, another friend was lost—this time, Jack's Wealth.

The fourth night the stumbling-block tripped up Jack's Happiness, and the poor fellow from that time on had nobody to keep him cheerful.

The next friend to go was Jack's Mind, so that Jack hardly had wit enough left to call for a glass of whiskey when he came back on the sixth night.

And that evening, as he and his sole remaining friend left the rum-shop, that friend also was tripped up and slain. It was Jack's Soul.

The next night was the seventh, the Holy Sabbath, and Jack lay alone in the gutter—his six friends all fallen over the rum-shop's stumbling-blocks. And Jack himself was dead.

Outdo Yourself.

Never be content with the victory you have won. Always look higher than you have climbed, and expect greater and better things than you have gained. One who is growing in strength, as all may constantly do, on mental and moral lines should expect to surpass his previous achievements, however grand they may have been. When Mr. Hawkins, the English author, was asked,

What, in your opinion, is your greatest work! he instantly replied: Sir, it has never been written!

Let us, like this eminent author, say, My best work has not yet been done. Let us keep in mind that God and men expect best things. Be not satisfied with what you have done. He that is, will disappoint his best friends, for he will climb no higher. Indeed, he that will not advance must recede, for it is only through new growth that one holds his own.—Selected.

One afternoon I noticed a young lady at the service whom I knew to be a Sunday-school teacher. After the service I asked her where her class was. "Oh," said she, "I went to the school and found only a little boy, and so I came away." "Only a little boy!" said I, "Think of the value of one such soul! The fires of a Reformation my be slumbering in that tow-headed boy; there may be a young Luther, or a Knox, or a Wesley, or a Whitefield in your class."—Moody.

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