The Sunday School.

Nov. 28.—John's Vision of Christ.—Rev. 1: 4-18.

GOLDEN TEXT.—I am he that liveth, and was dead; and behold I am alive for evermore.—Rev. 1: 18.

EXPLANATIONS.

I. 4. Him which is: the title of the immutable God, Jehovah, the self-existing One. Seven spirits: the Holy Spirit, seven-fold in his operations (1 Cor. 12: 4). 5. First begotten: Christ's resurrection was the fulfilment of Ps. 2: 7. The prince: the prize offered by the Tempter, Christ has won by the way of death. Washed: the Rev. Version reads "loosed," referring to the ransom paid for our release. 7. Clouds: symbols of wrath to the sinner. Which pierced him: describing the repentance of the Jews, when they recognize the crucified One as their king.

II. 10. I was: Greek, "I came to be"; or "I found myself." In the spirit: in a trance, brought into close connection with the invisible world. Lord's day: the first day of the week. 13. Garment . . to the foot: the long, full, flowing robe, worn by kings, nobles, and priests. About the paps: about the breast. The girdle around the waist denotes preparation for travel and labor. 14. White as snow: denoting purity and glory. Flame of fire: fire is the symbol of divine wrath. 15. Many waters: the roaring of the ocean. 16. Seven stars: held in the hand as a wreath or garland.

III. 17. Fell . . as dead: for every man it is a dreadful thing to stand face to face with God. Laid . . right hand: to reassure him, and also a symbol of imparting the power to do Christ's command. First and last: the Eternal One. 18. That liveth: the Living One, the source of all life. Alive for evermore: the guarantee of everlasting life to those who have believed on him. The keys: emblems of authority Hell: Hades, or the unseen world of spirits. The Greek word for hell as a place of torment is "Gehenna."

QUESTIONS.

EXPLANATION.—I. What does John give as the title of God? What is meant by the "seven spirits?" How was Christ a faithful witness? How was Christ the "first-begotten of the dead"? How has he become "the prince"? What are the clouds the symbol of?

II. What is meant by "in the Spirit"? What was the Lord's day? What does the girdle round the waist denote? What when it surrounded the breast? What is denoted by a white color? Of what is fire the symbol? What does the "sound of many waters" refer to?

III. Why did the Lord lay his hand upon John? How is God "the first and the last"? What comfort should it give us that Christ is alive for evermore? What are the keys the emblems of?

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

GOLDEN TEXT.—Blessing, and honor, and glory and power *be* unto him that sitteth upon the throne, and unto the Lamb, forever and ever.—Rev. 5: 13.

CENTRAL TRUTH.—Christ is worthy of all honor and glory.

EXPLANATIONS.

I. 1. Him that sat on the throne: God. A book: or roll (see Ezek. 2: 8-10). Written . . . on the back side. The writing on the back implies fullness and completeness, so that nothing more needs to be added. Seven seals: the completeness is here again set forth by the mystic number seven. 2. Who is worthy: who can do it? 3. No man: no created being in the universe, could be found competent to perform the task. Look thereon: with a view to read it. 4. Wept much: because the promise in chap. iv. 1, "I will shew the things which must be hereafter," seemed likely to fail. 5. Elders: representatives of the Church (chap. iv. 4.). Hath prevailed: because of his victory over all the powers of darkness. 6. In the midst of the throne: in the midst of the company which was "round about the throne." Four beasts: a far better translation would be "living beings," or "living creatures." They are identical in part with the cherubim of the Old Testament, Ezek. 1. 5-10; 10: 20 and in part with the seraphim of Isa. 6: 2. Stood a lamb: not probably in the *form* of a lamb, but Christ, who was the lamb of God. Seven horns: expressive of perfect might. Seven eyes: expressive of watchfulness and wisdom. 8. Golden vials: better, as Rev. Ver., "golden bowls." Odors: incense. Prayers of saints: incense was a natural emblem of prayer (Ps. 141: 2).

II. 9. New song: new because a song of redemption. Out of every kindred: members from all nations and peoples. 10. Priests: because they are engaged in the holy service of God, and offer him acceptable worship. 11. Ten thousand times ten thousand: one hundred millions, innumerable in its vastness. 13. Every creature: all creation welcomes the redemption of the children of God" Rom. 8: 19-23. 14. Elders: some suppose that the 24 elders represent the 12 Patriarchs of the Old Testament church, and the 12 Apostles of the New Testament church, and hence here we have the entire church worshipping the lamb.

QUESTIONS.

EXPLANATIONS:—I. What was the ancient form of a book? What does the writing on both sides indicate? What does the number *seven* denote? Why did John weep? What do the elders represent? Why was Christ entitled to open the book? What is meant by "in the midst of the throne"? What are they identical with in the Old Testament? What was the form of the "lamb"? What do the "seven horns" express? What the "seven eyes"? Why is incense a natural emblem of prayer?

II. Why is the song called "new"? What is meant by "every kindred"? Why are the redeemed called "priests"? What does the number ten thousand times ten thousand express? What does Paul say as to the interest of all creation in redemption?

Dec. 12.—The Saints in Heaven.—Rev. 7: 9-17.

GOLDEN TEXT.—Therefore are they before the throne of God, and serve him day and night in his temple.—Rev. 7: 15.

CENTRAL TRUTH.—The redeemed in heaven praise their Redeemer.

EXPLANATIONS.

I. 9. Great multitude: symbolically represented as the 144,000 sealed from among the 12 tribes of Israel (see v. 4). White robes: emblems of innocence and righteousness. Palms: signs of peace (Lev. 23). 10. Salvation: the salvation which we have attained, (see chaps. 5: 13; 12: 10). 11. Angels stood; they had placed themselves during the scene described in vs. 9, 10 (see Luke 2: 9-14; Matt. 4: 11; 28: 2; John 20: 12). 13. One of the elders: the elder questions in order that he may teach. Arrayed in white: the purpose seems to be to call attention to the great marvel: so many men of a sinful race—countless men—in the garb of innocence. 14. Great tribulation: better, as Rev. Ver., "*the* great tribulation," perhaps that predicted by Jesus, Matt. 24: 21.

II. 15. Temple: the sanctuary. Dwell among them: "spread his tabernacle over them." Rev. Ver. The reference is to the Divine glory or Shekinah, overshadowing the mercy seat (see Lev. 26: 11; Isa. 4: 5, 6; Ezek. 37: 27). 16. Sun: the heat of the Oriental sun is overpowering (see Isa. 49: 10). 17. Midst of the throne: middle point in front of the throne. Feed them: be their shepherd. Rev. Ver., (see John 10: 21: 16; Ps. 23. Living fountains: called in Ps. 36: 8, "river of thy pleasures." "With joy shall ye draw water out of the wells of salvation." Isa. 12: 3. Wipe away all tears: all the sources of sorrow will be cut off in the land where there is no more sin.

QUESTIONS.

EXPLANATIONS.—How is the great multitude represented elsewhere in this chapter? What are white robes the emblems of? What are palms the sign of? Why does the elder ask his questions? What was there especially marvelous in the scene? To what did John probably refer by "the great tribulation"?

II.—What is a better translation for "dwell among them"? Why is the sun mentioned? What do you understand by "midst of the throne"? What are "living fountains" called in the Psalms? What did the people say when the water was poured out? What reason can you give why there shall be no more sorrow in heaven?

Dec. 19.—The great invitation.—Rev. 22: 8-21.

GOLDEN TEXT.—The grace of our Lord Jesus Christ be with you all. Amen.—Rev. 22: 21.

CENTRAL TRUTH.—Whosoever will may be saved.

EXPLANATIONS.

I. 8. Saw . . . heard: meaning that he has recorded no mere dream or ingenious fancy of his own, but a revelation. 9. See thou do it not: contrast the fallen angel's temptation of Jesus. "Fall down and worship me" (Matt. 4: 9.) 10. Seal not: because the events were about to begin to be fulfilled. 11. Unjust . . . unjust still: denoting a fixed and unchangeable condition. 12. Come quickly: shortly or suddenly, unexpectedly. These words may have a double meaning, referring to Christ's coming at our death, and to his final coming (Matt. 16: 27, 28.) According as his work shall be: we are judged not according to our opinions, but according to our lives. "Work" included thoughts, motives, words, deeds. 13. Alpha and Omega: see Less. IX, fourth quarter, 14. Do his commandments: the reading of some of the best MSS., which the Rev. Ver. adopts is, "that wash their robes." Either reading has the same end; for those "who wash their robes" will "do his commandments." Tree of life: Gen. 3: 22. City: as described in Chap. XXI. 15. Dogs: the dog was an unclean animal in the East, and nothing unclean can enter the heavenly city. Sorcerers: who used magic art to deceive and mislead the people. Whoremongers; all the sensual, corrupt.

II. 16. Mine angel: see Chapter 1: 1; 10: 9. The churches: the seven churches of Asia, and all the churches of all ages. Root . . . offspring of David: the Messiah (Isa. 11: 1; Rom. 15: 12). He is David's Lord and David's son, possessing David's throne (Matt. 22: 42-45; Luke 1: 32). Morning star: which leads the dawn of everlasting day Mal. 4: 2; 2 Pet. 1: 19). 17. The bride: the church (Chap. 21: 2). Say Come: repent and come to Jesus, to be saved by him. Athirst: (Isa. 55: 1; John 7: 37.

III. 18. Testify: bear witness against. Add unto these things: a solemn protest against the spirit which handles rashly or deceitfully the final book of God: Plagues: this book is full of threatened plagues. 19. Book of life: Revised Version, "tree of life." 20. He that testifieth: Jesus Christ. He says "Verily I come, quickly." The prophet answers, "Amen: come, Lord Jesus." 21. Grace: favor. This wonderful book closes with a benediction.

QUESTIONS.

EXPLANATIONS.—What does the apostle say about the truth of this book? Give an instance where an angel requested to be worshipped. How is the final condition of men declared? Who are blessed? Who are without the city?

II. Who makes the final testimony? What does he declare himself to be? Who unite in making the final call? To whom is the call made?

III. To whom is the final warning given? State the first form of the warning, v. 18. State the second form of the warning, v. 19. What is the prophecy, v. 20.? What is the Apostle's response? What is the final benediction?

Perseverance.

Years ago a German boy read of the siege of Troy, and made up his mind to find the ruins of that ancient city. Troy had perished three thousand years ago—if, indeed, it ever existed at all. But, said the little German, "I will find it, though." Though a poor lad, slaving at work until bed-time, he procured books and taught himself six or seven languages. He pushed on and prospered, until as a merchant he had made a fortune. Every step of this study and money-making was taken with the aim of fulfilling the vow of his boyhood. In due time he started eastward with a company of laborers, and for long, long years pursued his search. At last he found Troy. His discovery was a sensation through all Europe. A short time ago the treasures of gold, silver, and bronze dug out of the palace of the Trojan king were exhibited at South Kensington. For three thousand years the buried ruins of that city had lain covered with sand, and by many it was regarded only as the fabled creation of poetry, but Dr. Schliemann, at his own stinted expense, and by his own amazing enterprise, proved the discovery to the world. Think of it. A poor lad, learning languages, making money, spending seven years or more in far-away deserts, sustained through a lifetime by one fixed resolution. He vowed in boyhood that he would find Troy, and he did find it. This German lad said, "Put down my name," and when life was far spent he succeeded in hacking his way into the temple of fame.

Now, if we can find truth and God, if we can find "Glory, honor, immortality, and eternal life," is it not worth while, for the sake of these imperishable possessions, to summon up our uttermost resolution and to pursue our aim with diligence through the swift years of our mortal pilgrimage? "They do it for a corruptible crown, but we for an incorruptible." Do it with thy might.

Write on thy heart this holy principle:
Nobly resolve, and do as thou resolvest:
Thou shalt not die till victory crown thy brows. —*Anon.*

Where is Heaven?

The singular question was put to Sam Jones, the evangelist, by one of his wealthy church members in Georgia, whose cotton crop yielded him some 20,000 dollars the last year. "Where is heaven?" said the rich planter. "I'll tell you where heaven is," said Mr. Jones. "If you will go down to the village and buy fifty dollars' worth of groceries, put them in a wagon, and take them to that poor widow on the hillside whe has three of her children sick. She is poor, and is a member of the church. Take with you a nurse and someone to cook their meals. When you get there read the 23rd Psalm and kneel by her side and pray; then you will find out where heaven is." Next day, as the evangelist was walking through the village, he met this same wealthy planter, his face beaming with joy. He spoke after this manner: "Mr. Jones, I've found out where heaven is. I went and did as you directed me. We took up the wagon load of groceries, and the poor widow was completely overcome with joy; she could not express her thankfulness. As I read to her the 23rd Psalm my heart was filled with thankfulness to God, and when I prayed the angels came, and I thought I was nearer to heaven than I ever had been in my life. I left the nurse and cook in her humble dwelling, and promised her she should never suffer so long as I could help her."

The public may be interested in the results of the offer of the Woman's Educational and Industrial Union, to learn and report on the character of advertisements and circulars, promising women work at home on receipt of money for materials. This offer was published in all the Boston dailies, six months ago, and it still appears, each paper in turn giving it one week's gratuitous insertion. Our investigation has shown the existence of a cruel and wide-spread fraud, for in the long list of parties thus advertising we have not found one which does the business it advertises, though in a few instances a small quantity of work may be given out, in order to secure witnesses in case of arrest for fraud, while the promised materials, even if sent, are never worth the money demanded for them. As some check to this evil our "Union" has issued a warning circular, 5,000 copies of which were sent for publication to newspapers throughout the country; and has received in response numerous personal calls, and over twelve hundred letters of inquiry, chiefly from remote sections of the country, many of them giving sad experiences of disappointment and loss by the home work fraud. This of course is only representative of the vast number reached by our warning, but at the same time shows the wide dissemination of these plausible promises. We cannot express too warmly our acknowledgments to the press for its valuable assistance in this work, which all must admit to be of vital importance.

ABBY MORTON DIAZ,
Pres. Woman's E. & I. Union,
Boston, Mass.

During the Northfield meeting, Prof. T. H. Pattison, D.D., of Rochester Theological Seminary, mentioned to the editor this case of healing: In his church, when pastor in Albany, was an excellent Christian woman who was a victim of the most distressing rheumatism. She was wholly confined to the bed, except when, in her agany, she would roll upon the floor. She heard of a person in Connecticut whose prayers for the sick had been answered, and she wrote her, and received her promise to pray for the sufferer at 3 of a certain Wednesday afternoon. The sufferer also asked her pastor and other Christian friends of faith and power in prayer to pray for her recovery. Late on the afternoon of the appointed day, a friend called at her house; the door was opened by the long-time sufferer. In answer to enquiries, she said, "I am cured." She continued cured, and finally died of old age. The cure was the means of the conversion of three members of her family.—*National Baptist.*

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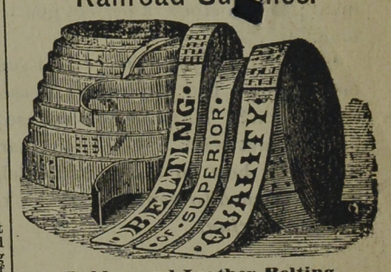

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