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A MISSIONARY HYMN.

Christian, hear the solemn question,
 From your Lord who yet you free,
 While with loving heart he asks you,
 "Son or daughter, lovest thou me?"
 Do you love this blessed Saviour?
 Do you love his sweet commands,
 While you disregard the heathen,
 And neglect to feed his lambs?

Let each one ask himself the question,
 "What has Jesus done for me?"
 Sought me when I was a stranger,
 And from bondage set me free,
 Has he placed me in his vineyard?
 Have we there no work to do?
 Search our hearts, O God of heaven,
 May our love to thee be true.

When we bring our scanty offerings,
 May our prayers ascend on high,
 Lord, thou knowest that we love thee,
 Not till then can we reply.
 Go ye heralds of salvation,
 Go and every danger brave,
 Go and preach to heathen nations,
 Tell them Jesus died to save.

Stand not idle in his vineyard,
 Preach the gospel as you run,
 Lest the night of death o'ertake you,
 Ere your Master's work is done.
 While you cross the trackless ocean,
 Onward as your course you bend,
 Think, often think, of that blest promise,
 "I am with you to the end."

Then though dangers oft appall you,
 And gloomy doubts possess your mind,
 And memory often sheds a tear
 For those dear friends you leave behind;
 Think of what your Saviour suffered,
 When he hung upon the tree.
 Christian, in that gloomy garden,
 Christ thy Lord remembered thee.

When you reach the land of idols,
 Blow the gospel trumpet loud;
 Shake the very idol temples,
 Till not an idol god be found.
 Beneath the shade of rich bananas,
 Offer the missionary's prayer,
 And in meditation, faith's bright chariot,
 Views the home that faith reveals.

When Christ the Lord makes up his jewels,
 And calls each missionary home;
 Those trophies rich grace redeemed,
 Shall shine the brightest in his crown.

—Journal.

The Sabbath-School.

INTERNATIONAL LESSONS.

[FROM PELIOUBET'S NOTES.]

Fourth Quarter.—Lesson 9.—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 forever more.*—REV. 1. 18.

THE BOOK OF REVELATION.—It was written either on the island of Patmos, in the Aegean Sea, where the visions were seen by John; or in the city of Ephesus after John's return from exile.

It is mainly prophetic, the exhibition to God's servants of the things which must shortly begin to come to pass. The practical tendency of the epistles to the seven churches is never lost sight of throughout; so that its object is not only to prophesy of the future, but also by such prophecy to rebuke, exhort, and console the church. The book is written with the object of conveying to the church revelations from God respecting certain portions of her course even up to the time of the end.

EXPLANATORY.—John to the seven churches which are in Asia. The seven named in ver. ii. Asia was not the continent Asia, nor even all of Asia Minor, but the Roman province at the western extremity of what is now known as Asia Minor. Of this province Ephesus was the capital.

These were not all the churches in Asia Minor. Grace be unto you, God's favor and love and all the blessings which flow therefrom. And peace. The perfect peace of God. From which is, and which was, and which is to come. That is, the eternal, self-existing, unchangeable Father. And from the seven Spirits which are before (in the presence of) his throne. The manifold gifts, operations, energies of the Holy Ghost, are being represented under the number of seven, being as it is, the number of completeness in the Church.

And from Jesus Christ. Each of the persons in the Trinity are thus named. *The faithful witness.* Because all things that he heard of the Father he faithfully made known to his disciples. *First begotten of the dead.* The first who was raised from the dead. *And the prince of the kings of the earth.* Above all emperors and kings, all armies and multitudes. What are we to see in the simple Anno Domini of our dates and superscriptions, but that for some reason the great world history has been bending itself to the lowly person of Jesus.

AN ASCRIPTION OF PRAISE TO JESUS FOR HIS THREEFOLD BLESSINGS.—Vers. 5-6. *And hath made us kings.* Or, as in Rev. Ver., "He made us to be a kingdom," viz., the kingdom of God or of heaven, so much spoken of by our Lord himself and his apostles,—consisting of those who are his.

And priests. As teachers of divine truths to men; to sacrifice for men; to lead men to God.
Honor and reverence are due, his name, for he is the source of all this good. And dominion. Let him rule over all. It is the same as the prayer, "Thy kingdom come."
THE ASSURANCE OF HIS COMING.—Vers. 7-8. His coming is certain, the redemption of the whole world to himself. It is even now on the way. With clouds (Mark xiv. 62). The clouds refer either to symbols of

majesty, reflecting God's glory and hiding his power, or clouds of attendants. *And every eye shall see him.* His coming will be manifest to all men. *And they also which pierced him.* The very ones who crucified him, and all opposers who have crucified him afresh in the persons of his disciples, and all sinners whose sins pierce his heart. *And all kindreds of the earth (of the earth as opposed to heaven, as the scene of worldliness and evil) shall wail because of him.* On account of their treatment of him, and will be punished for their sins.

I am, i. e., Jesus, the Son of God, as asserted in vers. 11-13. *Alpha and Omega.* The first and last letters of the Greek alphabet. A figurative expression of the next phrase. *The beginning and the end.* Jesus is before all things, and the origin of all things (John i. 1-3), and all things even to the end are controlled by him. *Saith the Lord.* Jesus. The best authorities add *God.* Which is, and which was, and which is to come. That is, eternal, self-existing *Almighty.* The title of God applied to Jesus.

THE VOICE OF JESUS.—Vers. 9-11. *Companion (fellow-partaker) in tribulation.* John was at the beginning an exile for Jesus' sake. *And in the kingdom.* He was a member of the kingdom of God. *And patience.* Patient, waiting for the brighter day to dawn. *Of Jesus Christ.* It draws its life and energy of endurance from him. *Was in the isle that is called Patmos.* Patmos is one of the islands in the Aegean Sea. It is now called Patino or Patmosa. It is some six or eight miles in length, and not more than a mile in breadth, being about fifteen miles in circumference. It has neither trees nor rivers; nor has it any land for cultivation, except some little nooks among the ledges of rocks. It abounds in flowery plants and shrubs. About half way up the mountain there is shown a natural grotto in a rock, where John is said to have seen his visions, and to have written this book. *For the word of God.* Because he was faithful in obeying and teaching the word of God, and testifying about Jesus, he was banished to Patmos by the emperor of Rome.

I was in the Spirit. In a state of spiritual ecstasy or trance. *On the Lord's day.* Sunday, the day of the Lord's resurrection. *A great voice.* Loud, clear, distinct.
The seven churches which are in Asia. These seven churches were leading churches in the vicinity of Ephesus.

THE VISION OF JESUS THE CHRIST.—Vers. 12-18. *And I turned to see the voice.* "The voice" is used to signify the person speaking. *I saw seven golden candlesticks.* "Lamp-stands," the stand holding the lamp. The candlesticks separate, yet all lighted with one flame, denote that the several churches are mutually independent as to external ceremonies and government, yet one in the unity of the Spirit and the headship of Christ. The candlestick is not light, but the bearer of light. The light is the Lord's, not the Church's. "Golden" symbolizes at once the greatest preciousness and sacredness.

In the midst. To indicate the perpetual presence of Christ among his churches. *One like unto the Son of man.* One like to a son of man, i. e., one having a human form. *Clothed with a garment down to the foot.* A long, full, flowing robe, which was worn by kings, nobles, and priests. *Girt about the paps with a golden girdle.* He is girded with a golden girdle, as of one who had passed into the repose of sovereignty.

His head and his hairs were white like wool, as white as snow. White designates purity. *His eyes were as a flame of fire.* Light, brilliancy, energy, thrilling power, all combined, can be set forth by no more pertinent symbol than this.

And his feet like fine brass. Brass which in the furnace has attained what we call "white heat." As if they burned, (or had been refined) in a furnace. This grand and terrible image sets forth to us Christ in his power to tread down his enemies. *And his voice as the sound of many waters.* His voice deep, grand, majestic, as the roar of the sea, was imagery wonderfully fresh and expressive to John, sitting often on the barren cliffs of Patmos, listening to the surging billows and breakers at his feet.

And he had in his right hand seven stars. The stars are explained later on (ver. 20) to be emblems of the angels (the ministers, or representatives) of the seven churches. He appears as their guardian, their provider, their nourisher. *Out of his mouth a sharp two-edged sword.* This figure expresses the fact that Christ overcomes the world with his word, as with a two-edged sword.

Its two edges (back and front) may allude to its double efficacy,—condemning some, converting others. His countenance as the sun in his strength. It is the lustre of holiness and righteousness which is here signified.

And when I saw him, I fell at his

feet as dead. From fear and awe. *Being in the Spirit* does not supersede existence in the body. *And he laid his right hand upon me.* His all-powerful hand, in which the churches are held (ver. 16). *I am the first and the last.* The eternal God. *I am he that liveth.* Possessing absolute life in himself, an essential attribute of God. *And was dead.* Yet he became man, subject to death, and died as man dies. *And, behold, I am alive for evermore.* He is still the eternal God. *And have the keys of hell and of death.* Hell here is not Gehenna, but Hades. "The word *hades* signifies the state of separation, whether blessed or accursed. The keys signify power over."

A BAD HABIT.

None may estimate the power of a look, conveying either affection or reproof. A look from the tender eye of Jesus sent Peter, after denying his Lord, to weep bitterly. A gentleman cast a mild look of reproof on a young man who had taken the name of God in vain.

"I am sorry, sir," said the young man, "that I have wounded your feelings by any word I have spoken."

"I confess," was the reply, "that I can never hear that holy and blessed name profaned without deep pain. As my Benefactor and Friend, to whom I owe every blessing, I am jealous of the honor of God."

"I spoke, sir, without thought. I meant no harm."

"I believe it, my young friend; but your Creator requires you to be thoughtful of his honor and your duty to him. As thoughtlessness cannot justify, neither can it be excuse for any sin."

"I see that I have done wrong, sir; will you pardon me?"

"I am glad to hear this frank confession," and the gentleman held out his hand in a friendly way; "but the offence is against God. He alone can pardon. I have found him a merciful God, slow to anger and ready to forgive; and if you seek him through faith in Jesus Christ, forsaking every sin, you shall find mercy too."

"Accept my thanks, sir, both for the matter and manner of your reproof. I will never swear again, nor take the name of the Lord in vain."

"A good resolution, if made in humble dependence on the grace of the Holy Spirit of God for help and strength. Farewell."

HOW LONG MAY A MAN LIVE?

How long may a human being live in perfect possession of his faculties and powers for good or evil? The question is important to all. Conceive a statesman with a despotic power of influencing men's wills who should last as long as Old Parr! Think of a beauty who might eclipse the maidens of each fresh season, and *hæsternus rose* should outgrow their fresh loveliness, as long as Ninon de Lenclos was a toast, or Marion Delorme, to whom Balaac assigns 130 years! History, social or political, would be altered; the whole progress of humanity might be advanced for reasons or retarded by one man, who varied from the kindly race of men, and lived twice as long as his eldest neighbor.

If we believe a curious old French book, "History of Persons who have lived many Ages, and grown young again" (Paris, 1716), this fancy is not wholly absurd or impossible. All Europe expects great changes from the deaths of Prince Bismarck, Von Moltke, and the German Emperor. How would all Europe look if they retained the vigor till, say, 1950? Before the Deluge such lives would have seemed prematurely cut short at 150. And since the Deluge! Hereon our French author enlightens us with learning from Pliny, Cornaro, and Phlegon of Tralles. Thus Fohi, the founder of the Chinese Empire, reigned 115 years, and so did Apaphos of Thebes Egyptian, but he, surely, was the son of Zeus! Antiochus Epiphanes died at 91. A king of the Ommanians lived to 115, but that was in Arabic Felix. Tacitus gives 175 years to Tuisco, a German prince. Daddon, an Illyrian noble, lived for 500 years, according to Alexander Cornelius. Anacreon gives Cynirus of Cyprus 100 years, and Arganthionius, a Spaniard, saw 150 summers. According to Bonfinus, Attila was 154 when he died of the consequence of a revel on the night of his marriage—his second marriage. How long had he lamented his first consort? Epimenides was 157 (others say 299) at his regrettable decease. Sophocles perished, by an accident, at 130. The Apocrypha mentions the circumstance that Mathathias died by misadventure at 146. The Countess of Arundel (temp. Chas. I.) employed a Mrs. Camp of 123. Thus even in its natural way, we need never despair of any man attaining say 130, a pleasant thought in the case of really great men, whose lives are useful to their country. Why, we might have Cromwell with us yet!—A. Lang.

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