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Mine where turbid waters leap;  
Mine upon the mountains cold,  
Mine in valley, wood or wold;  
Mine in scorching, trackless sands,  
Mine in strange, unfriendly lands;  
Mine in dark, and stormy night,  
Mine in hours of peaceful light,  
Mine in poverty and wealth,  
Mine in sickness, pain or health;  
Mine when storms of sorrow fall,  
Mine when joys have turned to gall;  
Mine when foes shall hate me sore,  
Mine when friends know me no more;  
Mine when desolate and lone;  
Mine when every hope has flown;  
Mine is He in life or death.  
Mine unto the latest breath:  
Mine beyond earth's scenes of woe,  
Mine when sorrows none shall know;  
Mine when passed life's stormy tide,  
Mine forever at His side—  
O, what precious joy divine,  
I am Christ's and Christ is mine.

**The Sabbath-School.**

INTERNATIONAL LESSONS.

[FROM PELLOUBET'S NOTES.]

Fourth Quarter.—Lesson 10.—Nov. 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.

EXPLANATORY.—The scene of this chapter is the same with that in chap. 4. The door of heaven was opened, a voice called him to come, and in the Spirit he went, and looked within. Here he saw symbols of heavenly things, and the powers that, above and invisible to us, watch over and control the affairs on earth.

VISION OF THE BOOK WITH SEVEN SEALS.—VER. 1-4. 1. *In the right hand of him that sat on the throne, i. e., God. The right hand was open, and the book lay on the open hand; so in chap. 20. The lying on the open hand imports that on God's part there was no withholding of his future purposes as contained in this book. A book. In the form of a roll, the usual form of ancient books. Written within and on the back side, i. e., on both sides of the parchment, contrary to the usual custom. This fulness of the roll is an emblem of the completeness of the contents. It indicates that the whole had been determined by God. No other might add to its contents. Sealed with seven seals. Preventing the contents of the book from being known.*

*And I saw a strong angel. One of the highest rank. Who is worthy to open the book? In other words, who has the requisite endowments of all kinds to enable him to do it? And no man (no one) in heaven, etc. The whole universe is designated by the three divisions mentioned. Neither under the earth. The abode of the dead. Was able to open the book, neither to look thereon. Or therein, in which case the thought is, none could open, still less read the roll.*

*And I wept much. It had been promised to him (chap. 4: 1) that he should be shown future events; and now it seemed as if this promise were about to be frustrated by the lack of one worthy to open the book.*

THE LION OF THE TRIBE OF JUDAH.—VERS. 5-7. *One of the elders saith unto me (see chap. 4: 4). The twenty-four elders spoken of there are understood to be, not angels, but representatives of the Church. Weep not. There is one who can break the seals and unroll the book. The Lion. This undoubtedly refers to Christ. The lion is an emblem of kingly authority and power. Of the tribe of Judah. Because Christ sprung from the tribe of Judah. The Root of David. In him the conquering might of David the "man of war," as well as of Judah "chosen to be the ruler" comes forth with all the freshness of a new youth. Hath prevailed to open the book. Conquered, gained the victory. Not merely was he able to open the book, but he had acquired this power by a victorious struggle. The general idea is, that none but the Messiah is capable of revealing the secret counsels of God. He knows them all, and therefore is able to disclose them.*

*In the midst of the throne, i. e., not on the throne, but in the midst of the company (chap. 4: 4), which was "round about the throne." And of the four beasts, rather living beings, described in chap. 4: 6-9. These four living beings are in part identical with the cherubim of the Old Testament, and in part with the seraphim of Isa. 6: 2. As to what is represented by them, there is the greatest diversity of opinion among commentators. The leading interpretations are as follows: (1) That the four cherubic forms are representatives of animated nature, of God's sentient creation,—man among all animals, the eagle among birds, the ox among cattle, the lion among beasts,—"the whole creative life of nature." We have thus the throne of God surrounded by his Church (represented by the twenty-four elders) and his animated world.—So Alford, Herder, DeWitte and*

others. (2) The living creatures represent the all-pervading providence of God,—intelligent and wise (the man's face); swift and far-reaching (the eagle); powerful (the ox); kingly, authoritative (the lion). This is modified by some to mean, not symbols of providence, but the living agents by which God's providential government is carried on.—So Stuart, Lange, and others. (3) Representatives of the Church triumphant—of the great body of the saved who have the characteristics of the cherubim.—Bush and Kitts. And this last view is confirmed by the fact that they join in the new song, saying, "Thou hast redeemed us by thy blood." The elders, then, would be the leaders; the living creatures, the great body of the Church. Of the elders. Of whom there are twenty-four (chap. 4: 10). They are the representatives of Christ's Church and people, of those whom Christ calls his friends, and who are admitted to know what their Lord doeth (John 15: 15). Various reasons have been suggested why they should be described as twenty-four in number; they are the twelve tribes doubled, to signify the union of the Gentile with the Jewish Church; they are the two sets of twelve, to represent the two Testaments; they are the twelve patriarchs cojoined with the twelve apostles. It will be seen that these were all different forms of the same thought, that the twenty-four elders represent the complete Church of God in the past and in the future, in the Jewish and Gentile worlds. It is the great united Church.—Carpenter. *Stood a Lamb as it had been slain. The Lion of the tribe of Judah now appears as a lamb. Both symbols are appropriate to Christ. The passage is most striking. The evangelist is told of the Lion which will open the seals; he looks, and lo, it is a lamb. There is deep significance in this. When we read of the lion, we think of power and majesty, and we are right; all power in heaven and earth is Christ's, but it is power manifested in seeming weakness. Righteousness and purity, meekness and gentleness are better than carnal weapons. It is only in the omnipotence of all-suffering that the greatness of omnipotence could be proved. As it had been slain. Bearing marks of his death wounds. In the midst of heavenly glory, Christ crucified is still the prominent object. Having seven horns. Symbols of power. He is omnipotent. And seven eyes (symbols of intelligence and insight) which are the seven Spirits of God. The Holy Spirit in all his manifold gifts and works, which Jesus had promised to send to his disciples.*

*And he came and took the book. In order to open it. THE NEW SONG.—VERS. 8-10. The four beasts. Living creatures (see under ver. 6). Fell down before the Lamb. In adorning worship. Having every one of them harps. These represent the praises of God's people. And golden vials. Bowls or censers. Full of odors, i. e., incense. These odors are the prayers of the saints, which arise as sweet odors to God, but only when burning on the altar of the heart. And they sang a new song. They sing, not sang. The continuous worship of heaven is brought before us. The song was new. In its substance, was the glory of a complete redemption. Thou art worthy for thou wast slain. Thou art worthy to reveal, and to guide and control the history of the Church, for thou didst make the sacrifice through which the Church exists, and by the power of which it is to conquer in the great conflict. And hast redeemed us. All they have, and are and hope to be, is from him. Out of every kindred. Christ's religion is a universal religion adapted to all ages and all races.*

*And has made us kings and priests (see Lesson 9, ver. 6.) And we shall reign on the earth, rather, they reign. They reign with and in Christ, but they also reign on the earth. Christ gives them a kingship over themselves. He gives them, too, a kingship on the earth among men, for they are exerting those influences, promoting those principles, and dispensing those laws of righteousness, holiness and peace, which in reality rule all the best developments of life and history.*

THE WORSHIPPERS.—VERS. 11-14. *And I heard the voice of angels round about the throne, and the beasts and the elders, i. e., surrounding on all sides, in the more distant space, the smaller circle hitherto described. If there is joy in heaven over one sinner that repenteth, what must be the ineffable joy as they behold the multitudes of the redeemed! And the number of them was ten thousand times ten thousand. One hundred millions, myriads upon myriads. Thousands of thousands a vast host.*

*Worthy is the Lamb that was slain. In view of all that he was and has done, he is here spoken of as worthy. To receive power, etc. All that is necessary for supplying the wants of his people. Wisdom. The work of redemption required especial wis-*

dom; to save men is the height of wisdom. Strength. Ability to accomplish his purposes. Honor. The esteem or reverence due to worth. Glory. That quality of character which deserves praise and honor. Blessing. Ascribed praise. And every creature. Every thing. That is the third chorus, joining with the redeemed and the angels. Unto him that sitteth on the throne. And the Lamb. Jesus Christ.

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