

stands. Some think, like the candlesticks in the tabernacle (Exod. xxv., 35.) and temple, (Zach. iv., 2.) with seven branches on one stem. Others think they were separate stands, as Jesus stood "*in the midst*" of them. For their meaning, see v. 20, compared with v. 11. *Golden*,—precious, pure and beautiful,—showing how much Christ values his people. Also, that Christians, who are called "*the light of the world*," (Matt. v., 14.) and are commanded to "*shine as lights*," (Phil. ii., 15.) ought to be very pure and holy. v. 13. *One like unto the Son of man*,—Jesus, that being one of His titles, (Matt. xxv., 31.) *A garment, &c.*,—a long robe, such as was commonly worn by men of that time. *Girt*,—fastened. *Paps*,—waist. *Golden girdle*,—or belt,—not all of gold, but ornamented with it. v. 14. *His hairs, &c.*,—see Dan. vi., 9. Great age seems to be here intended to represent His eternity, and His dignity, the hoary head always claiming respect. *His eyes, &c.*,—keen and searching, teaching us His omniscience, (Heb. iv., 12. v. 15. *His feet, &c.*,—perhaps alluding to the strength and stability of His rule. *His voice, &c.*,—His authority extends over all. v. 16. *In his right hand*,—the emblem of power;—*seven stars*,—the ministers of the seven churches, (v. 20.) They are represented by stars, probably, because they are conspicuous,—attracting much attention. *Out of His mouth, &c.*—His word, (Heb. iv., 12.) Divine truth is penetrating; wounding to the guilty conscience; death to the finally impenitent. *His countenance, &c.*—His face was bright as the mid-day sun. v. 17. John could not look at Him. He was also afraid of so glorious a person. *I fell, &c.*, (Dan. viii., 27.)—overwhelmed and awe-struck. *The first and the last*,—the Eternal One, a phrase that proves Jesus to be equal to the Father. (Isa. xlv. 6.) Compare also vs. 8. 11. No created being, however exalted, could claim to be eternal. v. 18. *that liveth and was dead*,—literally "*the Living One who became dead*,"—was crucified. *Alive for evermore*,—my days of humiliation and suffering are over, (Rom. vi., 9.) *Amen*,—a strong form of affirmation, equivalent to "*most certainly*." *The keys, &c.*—keys were the emblem of authority. (Matt. xvi., 19.) Jesus has triumphed over the powers of death and hell. (Col. ii., 15.) Compare chap. xx., 1. v. 19. *Write, &c.*,—so that Christians in all future time may read what thou hast seen, and shalt yet see. v. 20. *The mystery*,—the yet unexplained meaning. *Angels*,—the ministers of these churches. Angel means *messenger*, and each minister was to be Christ's messenger, to carry his word to the church over which he presided. Churches,—congregations of believers in Christ, who have covenanted together to serve God.

LESSONS TO BE LEARNED.—1. Christ is always watching over His churches and His people, v. 13. (Matt. xxviii., 20.) 2. The love of Jesus must never make us think less of His greatness and majesty. 3. Those who love Jesus never need be afraid of anything, v. 17. (Matt. x., 28.) 4. Jesus lives forever at the right hand of God, and if he is *my Saviour*, I shall go to live there with him, (John xiv., 3. 19.)

QUESTIONS FOR THE SCHOLAR.—Who wrote this book? Where was he when he saw these visions? What day was it? (v. 10.) What did the candlesticks represent? Why were they "*golden*?" What does that teach us? Who stood in the midst of them? What may we learn from this description of His appearance?—His hair?—His eyes? His voice? &c. Who were meant by the "*stars*?" Why were they so represented? What was meant by the sword? Why is it so called? Whom does Jesus claim to be when he says, "*I am the First*," &c? Will He ever die again? What does he mean by the "*keys*?" (v. 18.) Why were the ministers of these churches called "*angels*?" What is a church? What lessons may we learn from this passage?

A colony in Maine was started a few years since by a wealthy man, who was a sceptic, and who determined to keep out both rum and religion. The place grew; but the result was so bad that now, in starting a new colony, he has applied to have a church from the first, offering to contribute largely in its aid. He says that he cannot keep out rum without the aid of religion, and that without religion he gets only the worst men to work for him. He is satisfied that no place can thrive without the Christian Church, ministry, and Sabbath.