

lessness of many of the details of the *textus receptus*, and the surprising neglect of a vast mass of available material.

The character of the Greek is dealt with in another article ; and students of Greek will be thankful for the classified list of deviations from the ordinary style of classical Greek, which the writer sub-divides into solæcisms and Hebraisms.

A few paragraphs on the *authenticity* of the book, and an *analytical conspectus*, bring the Introduction to a close.

The keynotes of the exposition are *spirituality* and *comprehensiveness*. Literal interpretations (except in a limited sense) are eschewed. Whether it be the Sodom and Egypt of chap. xi., the thousand years of chap. xx., the beast of chap. xiii., or the Euphrates of chap. ix., the symbolical view is always taken throughout the prophetic portion of the book. But while thus rejecting anything like a future literal fulfilment, it is frequently pointed out that, inasmuch as the Apocalypse is a graphic portrayal of principles which are always in existence and always operating, individual fulfilments may and do constantly occur. In this manner a comprehension or reconciliation of varying opinions is sometimes effected, and the possibility even of a reference to current events is not excluded. On page 190 it is stated, "It is important to bear in mind, in our interpretation of the Apocalypse, these two principles : first, the book was addressed to certain Christians for a definite purpose, and its object would be set forth so as to be comprehended by them : second, the truths thus contained must be such as to be applicable to the position of mankind in general in all ages. We have, therefore, to inquire to whom, and for what purpose, the book was primarily written, and then how the lessons contained can benefit mankind in general. It thus appears that the message was originally intended as an encouragement and support to those Christians who were being persecuted, and were suffering in various ways, and whose patience might be inadequate to preserve them through trials so severe or so long. The visions of the seals would speak plainly to such as these. The first four would tell them that though they must not doubt of Christ's final victory, it is yet with God's know-