

deals expressly with the resurrection or restoration of the house of Israel, in accordance with Ezekiel.

But the most remarkable portion of the Doctor's language on the subject is the last I have quoted, viz: "Jesus is the visible head of these (i.e. the spirits dead body) without him the living one would be incomplete." (page 38). Why without the Lord Jesus the body could not exist, for Paul tells us he is the life of the members thereof as well as the head. They have been raised with him, and sit with him in the heavenlies (Eph. 2: 6), and when he is manifested (i.e. to the world) they will be manifested with him in glory, Col. III. Being made nigh to God by his precious blood they are able to approach the throne of grace without the interposition of a Mediator. Before they have been made accepted in the beloved (Eph. 1: 6) They require a Mediator, and the Lord Jesus is the one divinely appointed. 1 Tim. 2: 5. Once however in Christ nothing can separate us from his love, for the foundation of God standeth sure, "The Lord knoweth them that are his," and they partake with him of all the glories a loving father has promised. As the apostle truly says, "All things are yours, whether Paul, or Apollos, or Cephas, (this is not Peter) or the world, or life, or death, or things present, or things to come, all are yours, while ye are Christs and Christ is God's. 1 Cor. III.

In concluding his remarks on this 4th chapter of Revelation the doctor suggests that the four faces of the living creatures are representative of the

four standards under which Israel was anciently divided and states (page 41) "Apocalyptically, then, we have the whole multitude of resurrected and accepted saints marshalled into four camps and circling about the throne, and according to the law every man of the children of Israel pitching by his own standard with the ensign of his father's house * * * * all ready to go forth following the head to the place it may indicate. In the new song they sing they say "we shall reign on the earth" not "we do reign." They go forth energized by the spirit to establish their Dominion and to fill the earth with glory, so that when their victory is complete they may as royal priests of the Deity cast the coronal wreaths they have acquired before the throne, that he who sits upon it whom in their wars they will have followed wherever he led them may receive the glory and honor and power."

Without closely instituting a comparison between the above and other portions of the doctor's work I have quoted, I would just point out firstly, I have previously shown the song of the living ones and the elders refer to another class, not to themselves, according to the best MSS: secondly on page 8 of Eureka, (already dealt with) Dr. T. states the Kingdom had already been established, for the voice John heard in Cap. iv: 1, saying "come up hither" was an invitation to ascend to the heaven and to inherit the kingdom established there, so that consequently the saints must have already been forth and established their dominion and