

living creatures he speaks of them as one (cap x : 15.) Dr. T. says that the individuals of whom this spirit manifestation is composed are, in the aggregate what the voice issuing from their midst proclaims without intermission day and night, namely the thrice holy Yahweh, the Omnipotent Deity. Rev. iv : 8. That is to say, *the four living creatures are in reality Jehovah himself.* So we must suppose from this that the great and Eternal God is engaged giving glory and honour and thanks *unto himself*, Rev. iv : 9, nay, further, that the God and Father of our Lord, Jesus Christ *actually pays homage to the son whom he has exalted*, because of course the doctor has asserted it is the throne of the Lord Jesus, not the throne of God, which John sees in vision.

After this can we wonder at the superstition of poor deluded Romanists, who by their process of reasoning actually make the second person of the Trinity his own father?

"These," continued the doctor," are "the one body, nearly all the atoms "of which are now in death, sleeping "in the dust. The spirit styles them " 'my dead body, and says "they "shall arise' and in view of the resurrection exclaims 'Awake and sing "ye that are in the dust." When "they come forth from the dust they "are no longer the spirits dead body, "but become the spirits living one "and they can then say 'I am the "First and last and the Living One, "I was dead and behold I am living "for the aious of the aious.' Jesus is "the visible head of these. Without

"him the Living one would be incomplete." (ibid.)

I scarcely know how to define language of this description. The mystery to me is that people have been found who apparently are not only able to swallow but digest it. First of all the four living creatures are representative of Jehovah, now they represent the Lord Jesus who of course claimed to be the first and last and the Living One. Rev. i : 18. But the four living creatures do homage to the Lamb also, (Rev. v : 8) who was and is pre-eminently the Living One, so, the cannot possibly be representative of the Lord Jesus, for we cannot conceive him doing homage to himself, and the fact of them paying homage to both the Deity and the Lamb, proves conclusively that they are representative of neither the one nor the other.

The manner too in which the quotation from Isaiah xxvi re the Spirits dead body is dealt with not at all satisfactory to my mind. The R. V. gives "bodies" not body. "Thy dead shall live, my dead bodies shall arise, awake and sing ye that dwell in the dust," i.e. ye that are now humbled to the dust, and existing precariously. The Septuagint reads "The dead shall arise, and they that are in the tombs shall be raised, (John v, 28, 29) and they that are in the earth shall rejoice, for the dew from thee is healing to them, but the land of the ungodly shall perish." My own opinion is that this chapter has nothing whatever to do with the church of God—the body of Christ—of which such glorious things are spoken, but