

The first beast, the second beast, and the dragon are interpreted to represent respectively three principles of evil—the world, the flesh, and the devil. The harlot is the unfaithful portion, as the bride is the faithful portion, of professing Christians. The first beast and Babylon are both thought to represent the “openly hostile and persecuting world-power of all ages”; and the identity of Babylon and the harlot—the openly hostile world and the secretly unfaithful yet professing portion of Christians—is explained by a reference to the language of Jeremiah ii. 33, 34 and iii. 1-11, and the Epistle to Laodicea (chap. iii. 15).

The explanation given of the millennium agrees practically with that of Professor Milligan. The thousand years denote the period of this world after Christ's binding of Satan by His death and resurrection. Satan is bound as regards faithful Christians who reign with their Lord even here on earth; while he still has power in the ungodly world, towards which he is loosed. The “*first resurrection*” is the spiritual rising with Christ, which is a consequence of His redeeming work; the “*second death*” is the spiritual death of the lake of fire.”

For those who desire a more critical study of the text, all the chief variant readings are given, and the best supported ones discriminated.

The Homiletics, written by Dr. Clemance, though the independent work of a separate author, agree very closely with the views taken by the authors of the exposition. On page 149 it is declared that the revelation is “a disclosure of the principles and methods of God's working”; and the practical lessons deducible are set forth on the following page. Perhaps the most noticeable example of disagreement is the interpretation given of the *silence* of chap. viii. 1. The Homiletics on chap. v. may be taken as an example of the amount of valuable matter which the study of the book may be made to yield to the thoughtful and earnest student. The probability of a variety of fulfilments is recognized on pp. 192, 193. The area of suggestive interpretation is still further widened by the Homilies added by various authors.