

Tisri is appointed for the blowing of trumpets to confound Satan, who comes to accuse."

Is the *new song* (Rev. xiv: 3) the new song which the Jews believed even the angels have never used; the unwritten and unvoiced refrain to that which first rose from the shores of the Red Sea, and swelled through the generations?

The saints standing with the Lamb on Mount Zion had "*his Father's name written in their foreheads.*" (Rev. xiv: 1.) This is a figure borrowed from the use of phylacteries. The Jews were tempted to literalize everything in their Scriptures. God told the people (Exod. xiii: 9) to remember His providential guidance by keeping the Passover, using this figure: "It shall be for a sign unto thee upon thine hands, and for a memorial between thine eyes, that the Lord's law may be in thy mouth." After the return from the captivity the orthodox Jew wore on his forehead a little box containing passages of Scripture. On the outside of the box was written the letter *Shin* (Sh). The strap which held it on the forehead was tied in a knot shaped like the letter *Daleth* (D). There was a similar box worn upon the arm, tied there by a strap knotted in the shape of the letter *Yod*, or *I*. These three knots, together with the letter on the box, spelt Shaddai, or Almighty, one of the names of God. John works this comparatively trifling formality of the Jews into a sublime figure of the consecration of the saints, and of God's covenant with them; for they have, as it were, the Father's name written in their foreheads."

"*Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*" (Rev. xvi: 15.) In the Talmud xiv: 1, we read of this custom of the watchmen guarding the sacred site on which the Temple stood, or, as it was called, "the Mountain of the House:" "The Captain of the Mountain of the House went round to every watch in succession with torches flaming before him, and to every guard who did not stand forth, the Captain said, Peace be to thee! If it appeared that he slept, he beat him with his staff; and he had permission to set fire to his cushion—(e.g., his overcoat or cloak which he had rolled up for his cushion). And they said, What is the voice in the Court? It is the voice of the Levite being beaten, and his garments burned, because he slept on the ground." Only one who was familiar with this custom of the temple guards would have represented Christ, the Captain of His people who are set for the guarding of truth and purity on earth, "Behold, I come as a thief: Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

"*Their works do follow them.*" (Rev. xiv: 13.) The Jews said (Pirke Eliezer on Isaiah lviii: 8) that good deeds say to a good man about to die, "Go in peace: before thou gettest thither we will go before thee."