

affliction, and humiliation hitherto, in comparison with their ultimate exaltation.

The Greek words *tes abussou*, incorrectly translated "bottomless pit," Rev. xi, 7, should be correctly translated "of the abyss" (The Greek words for "the pit" are not in the original Greek, either in Rev. xi, 7, or in Rev. ix, 11; xvii, 8; xx, 1, 3; but merely the words *tes abussou* "of the abyss.") When thus correctly translated, it may perhaps be easier to perceive that the power "that ascendeth out of the abyss" of eternal knowledge is certainly modern Christendom (the Protestant and English-speaking nations especially), whose ascendancy is unquestionably caused chiefly by that degree of eternal knowledge which Christendom has already derived from the Bible and modern science.

The eternal knowledge of "the elect" (whether Jews or Christians) has hitherto been but as lamp-light in the surrounding darkness; whereas the eternal knowledge communicated by modern science, though as yet small in degree, is nevertheless as "the day dawn" in comparison with any intellectual light that has hitherto prevailed upon earth; consequently the lamp-light, as it were, of "the elect" has naturally been overwhelmed by the present "day dawn." This is the obvious meaning of the prophecy concerning the "two witnesses" of God (*i.e.* "the elect" among the Jews and Christians) being ultimately "overcome" and "killed," and their "dead bodies" exposed to the gaze of all the nations who are advanced above heathendom.

It is very plainly predicted however that "after three days and an half, the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them that saw them—and they heard a great voice from heaven saying unto them, Come up hither—and they ascended up to heaven in a cloud, and their enemies beheld them. And the same hour there was a great earthquake, and the tenth part of the city fell; and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven."—Rev. xi, 11-13.

This remarkably clear and explicit prophecy appears to be fully due now; consequently, its fulfilment may now come upon us suddenly as "an earthquake" at any time; for "the spirit of life from God," or genuine "faith" and earnestness, may now at any moment inspire thousands of Christians and Jews, and induce them to combine together in the effort to save the world from impending destruction and desolation; by causing the nations to agree to the erection of an International Tribunal, or Supreme Court, which should hereafter leave the nations neither excuse nor occasion to war with each other.

Christians and Jews are emphatically the "two witnesses" of God, either of them alone being more or less unreliable, as they might reasonably be supposed to be influenced in some degree by natural and inherited prejudices (religious or otherwise); but their combined testimony and earnest effort in favour of "mercy and truth, righteousness and peace" would doubtless have its due weight with the nations generally; and the question of an International Tribunal being thus brought prominently before the world; its importance and its practicability would daily become more and more apparent: in proportion as it was discussed and examined in all its aspects, until at last it would certainly become an accomplished fact.

That both Jews and Christians are now called upon to combine in this grand work is evident enough from the prophecies, Ezekiel xxxvii, 16-19, etc.; Jeremiah iii, 17, 18, xxxi, 31-34; Hosea i, 11; in which prophecies "Judah," of course, refers to the Jews; but "Israel" refers to all the nations of Christendom, who are descendants of "the ten tribes" of Israel, who became idolators and "mixed" themselves among the heathen people, by intermarriage, more than two thousand years ago, as predicted—Hosea iv, 17; vii, 8.

This fact, however, did not hinder them from inheriting the blood and many of the good qualities of their ancestors, the patriarchs Abraham Isaac and Jacob.

Moreover, the Jews have a special interest in this matter; for the millions of Jews are extremely poor, and sorely need a home and country of their own; whereas the comparatively few Jews who possess wealth need the opportunity to spend the bulk of that wealth to the best ad-