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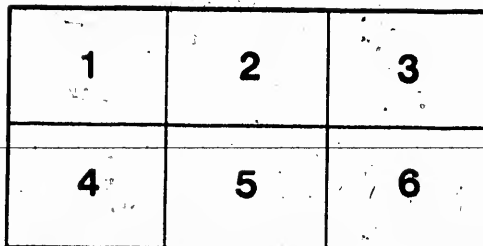
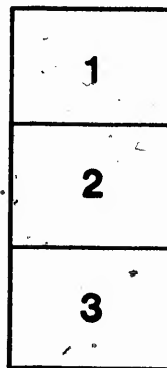
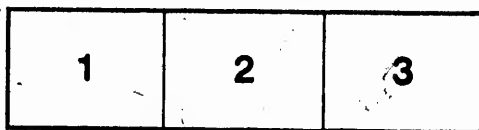
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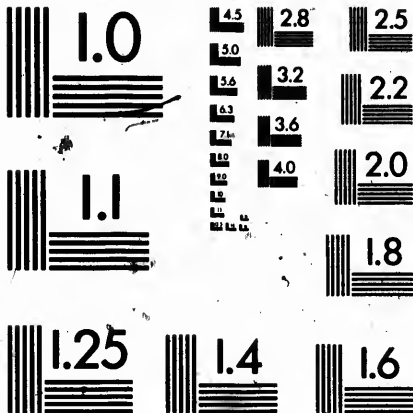
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ADDRESSES ON THE SCRIPTURES.

**The Mystic Cities of
Scripture:
Zion and Babylon.**

12th THOUSAND.

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THE MYSTIC CITIES OF SCRIPTURE, ZION AND BABYLON.

THERE are two special Cities mentioned in Scripture, the one set up by God, called ZION, and the other set up by man instigated by the devil, called BABYLON. The latter an imitation, or counterfeit of the former, both in the spiritual understanding of the figure, as well as the practical or literal understanding of it.

ZION, with all its vicissitudes of prosperity and earthly glory in days long since passed away, as well as all the numerous judgments that have come upon her for her sins, in the shape of sieges by hostile armies no less than twenty-seven times, and the destruction more or less consequent thereupon, and though down-trodden by the Gentiles as it still is, and shall be until the time of the Gentiles be fulfilled, yet for all this ZION is to be the special City of glory and honour and power in the earth; it will rise up from all its fiery trials and judgments, and be restored by the power of God, a city of truth, holiness and joy, before God for ever. History accords with the trials of the Believer now, and the cause of God on earth as seen in these days as well as in the times of the Apostle, as spoken of in *2 Corinthians* iv. 8, 9, a time of failure now, until that time of the manifestation of the Lord Himself, coming in power and judgment to set up His kingdom on earth.

Then will be seen the literal city, ZION, rebuilt and restored on earth, with a glory never yet witnessed, as well as the Spiritual City, the Bride of the Lamb, that Holy City, the New Jerusalem, with the Lamb of God in the midst, and all the saints of God in manifested glory in attendance. What a scene will this be! Christ revealed in power with all His enemies put under His feet—the reign of righteousness on earth.

BABYLON, on the other hand, is a city of lying, sin and wickedness, "the hold of every foul spirit, and a cage of every unclean and hateful bird" (*Revelation* xviii. 2). The curse upon the literal city of BABYLON is seen in *Jeremiah* li. 64, and has long since been literally carried out, it is a city never to be rebuilt, but is destroyed before God for ever. But the spiritual city of BABYLON is still rampant over the earth, the devil is still the god of this world, but the time is shortly coming when this great spiritual city will be cast down for ever, as seen in *Revelation* xviii. 21, etc.

The end of Babylon is destruction, it is cursed for ever. But the city of Zion is to be an everlasting glory for ever.

The great masterpiece of delusion used by the devil to destroy souls, is that of *imitation of that which is good*, and thus his most insidious form of appearance is as an Angel of Light (2 Corinthians xi. 13--15). There is a common ideal of the devil's form generally among men which is also false: he is supposed to be black, having two horns on his head, and a tail, and hoofs for his feet. From whence comes this thought? As further on we shall see that everything of false worship had its origin in Babel or Babylon of old, so this. The founder of Babel was Nimrod, son of Cush, who was son of Ham, who received a curse from God in Genesis ix. 25, and part of that curse was blackness of skin, as in Jeremiah xlii. 23, we read in the Hebrew text, "Can the Cushite (not Ethiopian) change his skin". Now Nimrod, the mighty hunter, being *blacked-skinned*, fought with and overcame a bull, then flayed the beast, putting the skin as a trophy of victory and power on himself, the horns on his head, and the tail and hoofs hanging down; the horn was afterwards used as a symbol of power on the heads of Assyrian kings, and is so seen in Assyrian sculptures. This figure of Nimrod came to be handed down to our Pagan Anglo-Saxon ancestors, as the form for their *Evil God*, and was called 'Zernebogus', which means in Chaldee language, 'the seed of the prophet Cush', from hence comes our word 'Bogle', which is so often used by nurse-maids to frighten children when naughty.* Thus the devil would have men to believe he is hideous, so that he can the better approach men under a guise of the beautiful, or angel of light, for his purposes of deception, in imitating the things of God. If we read Ezekiel xxviii. 12--15, 17, etc., there seems to be a description of the devil under the figure of the King of Tyrus, suggesting thoughts very different from those generally held.

This principle of imitation is most important to trace, as also to notice the severity with which God looks on all *imitated* and therefore *untrue* things. We see the very commencement in Genesis iv., in the sacrifices of Abel and Cain, the true spiritual worship or actual approach to the presence of God by the blood of the Lamb, and the imitated false carnal worship, the *attempted* approach to God through self-righteousness without the blood (or Christ received by heart faith), a worship which is the very stamp of the present day, as prophesied in 2 Timothy iii., "a form of godliness without the power", and again in Jude 11, "woe unto them, for they have gone in the way of Cain".

* This history of Nimrod and the bull is to be seen engraved on a Babylonian cylinder found by Layard. A sketch may be seen in his book, *Nineveh and Babylon* (page 605).

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In *2 Timothy* iii. 8, we read, "As Jaanes and Jambres withstood Moses, so do these also resist the truth". How did the Egyptian Magicians *withstand* Moses? On turning to *Exodus* vii. 22, we see that it was by imitating the miracles of God, and on two occasions was this allowed. First, they produced blood, the emblem of death—how emblematic of the work of the devil, that great destroyer. Secondly, in *chapt. viii. 7*, they produce frogs, the figure used for evil spirits coming out of the mouth of the dragon in *Revelation* xvi. 13, again how emblematic of devilry; but in *verse 17*, where Moses out of the dust of the earth, or that which is a symbol of death, brings forth lice, or living things, this was far beyond the devil's power, it was acknowledged at once as "the finger of God"—none but God could bring resurrection life out of death, it was the principle of everything in nature that was involved in this miracle, yea, even the very crowning of the Glory of Christ, that through death, He overcame death, and was thus enabled to give everlasting life to all who believed in Him. In *1 Samuel* xv. 22, 23, we read, "to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft [or divination, or devilry], and stubbornness is as iniquity and idolatry". Connecting these Scriptures we see how God estimates *imitation* of truth, to be *resisting* the truth, and disobedience, not hearkening, rebellion, and stubbornness, and as such is spoken of as iniquity, idolatry, witchcraft, or devilry, in the sight of God.

Again, in close connection with imitation is compromise of truth, as specially shown in the following portion of *Exodus* viii. 25. Compromise the first is suggested by the Devil through Pharaoh, "Go ye sacrifice in the land". This is the form of God-and-mammon worship, which by the Word we know is impossible (*Luke* xvi. 13). If this is rejected, then comes compromise the second (*verse 28*), "ye shall not go very far away"; or, let the separation of God and mammon be merely nominal, in appearance only, but not in reality; in other words, let hypocrisy, the leaven of the Pharisees, be introduced. *Chap. x. 11*, is compromise the third, "Go now, ye that are men"; the wives and the children were to be left behind in Egypt, the form of sacrifice to be gone through with all propriety, but the heart-affections left behind in the world; does not God require of us that we should present ourselves a living sacrifice, an undivided heart, a whole burnt-offering; as in *Leviticus* i. 3, 9, with all our best affections and vigour of soul given to Him? So God says to Israel, "Ye shall seek Me and find Me, when ye shall search for Me with *all your heart*" (*Jeremiah* xxix. 13). It was the divided heart that caused Israel to be the empty vine, bringing forth fruit to himself, and increasing his altars, and therefore his idols (*Hosea* x. 1, 2). *Verse 24* is compromise the

fourth, "Let your flocks and herds be stayed;" again the temptation is not only so given as to induce them to return to Egypt, but more, the very essence of sacrifice is to be left behind—the flocks; without these there could be no blood-shedding and true sacrifice, all would have been but Cain worship. In this compromise the children were to go with them, showing the subtlety of the suggestion; in other words, the heart-affections allowed to go with the worshippers, but that alone which could make the worshippers accepted by God (the blood), that was to be withheld. How wily is Satan in trying to mar the work of Christ, by adding a little, or taking away a little, but neither the one nor the other can ever be done when God does a work, for that work is perfect, and is for ever (*Ecclesiastes* iii. 14). How many thousands of souls have thought to serve God and worship Him all their lives, even with all the severity of asceticism, and yet their worship and service has been but as wood, hay, and stubble, Cain worship; for it was not in God's own appointed way. Poor misled, misguided souls! When man leaves God's Word and counsel to follow the dictates of his own heart, he will surely substitute that which is suggested by Satan. Witness Saul and the Witch of Endor (1 *Samuel* xxviii. 6, 7, etc.), and Ahab and the false prophets (1 *Kings* xxii. 21, 22).

Again, a striking instance of God's power was shown by Elijah in 1 *Kings* xviii. 38; this will be allowed to be counterfeited by the devil in the last days of the Antichrist, when all men are given over to believe a lie. In *Revelation* xiii. 18, the second beast causes fire to come down from heaven, and through his signs and miracles, men are led to worship the Antichrist. In this chapter of *Revelation* is also seen another counterfeit of the devil in his false trinity, his imitation of the Triune God. The dragon giving power (counterfeit of the Father) to the beast, the Antichrist, who is also a resurrection man, see chapter xvii. 8 (counterfeit of the Son), and the second beast leading men to the false worship of the Antichrist (counterfeit of the Holy Ghost).

And lastly, in the great ecclesiastical edifice built up by man, is not the very foundation-stone Infant Baptismal Regeneration? In the Word of God, we see how God commands the baptism of His spiritual babes in Christ, those who have been born again of the Spirit, and have a new nature from God, who have received Christ into their hearts by faith. So surely as God would have His spiritual babes baptized, must Satan counterfeit the truth: he must have babes and baptism in form, too, and so takes poor *fleshy babes* and sprinkles them, calling them "members of Christ, and inheritors of the kingdom of heaven!!" (see Book of Common Prayer). Surely the words of the Apostle Paul are fearfully true in these days, as written in *Colossians* ii., for our warning—"Touch not, taste not, handle not, which are all to

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perish with the using, after the commandments and doctrines of men, which things have indeed a *show of wisdom* (only a show) in self-devised (or will) worship—not in any honour (but only) to the satisfying of the flesh”. Thus the devil misleads by imitation-worship, not the true worship of God in spirit and in truth, but setting up a self-devised worship to suit the fleshy lusts of carnal man; signs for the eye to rest upon; symbols, ceremonies, ritualistic worship of the Jews revived in these last times, after having been put aside by the work of Christ 1800 years since, ceremonious genuflections, turning and twisting about of the body of the ministering priest, etc., “a worshipping with men’s hands” (*Acts xvii. 24, 25*), pictures, images, etc., not the faith of the Son of God; and so the symbol becomes the object of worship, and reverence, and the person symbolised is practically thrust aside. Thus all those who search not the scriptures for themselves, and so prove themselves in earnest to know God’s mind and truth, will surely more or less be contented with the show of wisdom, of will-worship, to the satisfying of the fleshy nature, all of which must necessarily be rejected by God, as that belonging to Cain, and is not the worship of God in *Spirit* and in *truth*.

PART SECOND.

ZION—God’s city (*Hebrews xii. 22*): The city of truth (*Zechariah viii. 3*). Built partly on the hill Moriah, where Isaac was offered (*Genesis xxii. 2*), that type of Christ, and about where, 2000 years afterwards, Christ was crucified. Here also was the Temple built (*2 Chronicles iii. 1*). God’s earthly dwelling-place in the midst of His people, where His glory was also to be seen in the Holiest of holies, until it was removed on account of the evil of Israel some 500 years before Christ came on earth, but where it will yet again be made manifest in a splendour never yet witnessed. Close to this spot will Christ descend in judgment to redeem His people Israel from the hand of the Antichrist (*Zechariah xiv. 14*). The Jews, in the time of Christ, were resting their hearts on their buildings, not on Christ Himself (*Matthew xxiv. 1*). Little did they think of the coming destruction of all of them, when forty years afterwards, the city was taken by Titus, A.D. 70, and 100,000 Jews were slain during the siege, and the buildings of the Temple razed to the ground. But the time is coming for Jerusalem to be restored, never to be destroyed again (*Jeremiah xxxi. 40*), and it is to be the throne of the Lord (*Jeremiah iii. 17*). It has to pass through another time of judgment (*Isaiah i. 27*), but the judgment through which Jerusalem is to be redeemed and restored for ever is that which destroys BABYLON for ever (*Psalms cxxxvii.; Revelation xviii. 21*).

Zion was promised to Abraham, with Canaan, in *Genesis xvii.*

8, and *Hebrews* xi. 10-16. The hope of the Jews was Christ coming as their king (*Jeremiah* xvii. 12, 13), to the glorious city of the earthly Israel (*Isaiah* lxx. 17-25). This restoration is alluded to in *Psalms* xlvi., xlvii., xlviii., lxxxvii., xcix., cxlvi., cxlvii., cxlix.

Israel are to be a people before God for ever (*Isaiah* lxvi. 22)—not for the short period of 1000 years, as some seem to assert. The city, the dwelling-place of the Lord, is to be called Jehovah Shammah, or the Lord is there. God has forsaken His people for a *small moment* (*Isaiah* liv. 7), which has already existed for the past 2,500 years, but when the restoration comes it is to be FOR EVER, never will Israel be cast aside by God again, never will the wondrous glory of the new city abate, the promises to Abraham in *Genesis* xiii. 14 will be carried out in all their fullness. The beauty of the new city will far surpass the old. The very foundations, as it were, laid with precious stones (*Isaiah* liv. 11, 12), imagery, expressive of the beauty of the future Zion. From these Scriptures quoted is seen the great glory, happiness, joy, prosperity, and blessing, and honour, which is to centre in the Jerusalem of the future, the very centre of the glory of the earth, the perfect order under the reign of Christ, symbolised in *Revelation* xxi. 1, as new heavens and new earth, and the no more sea, or confusion, which is now predominant in this present Babylon world; all the governmental powers will then be ordered in righteousness and universal peace (see *Isaiah* xxxii. 1, 15-17). The God of righteousness now DWELLS among men as referred to in *2 Peter* iii. 12, 13; *Revelation* vii. 15; *Zechariah* ii. 11, etc., and the figure of the "heavens being on fire, and the elements melting with fervent heat", is explained by *Psalms* xlvi. 6, and *xcvii.* 5. Such will be the 'consuming fire' of the glory of the coming of Christ with all His saints, in manifested power to the earth.

Let it be remembered that that which is the glory of God—"a light which no man can approach unto" (*1 Timothy* vi. 16)—and of which every saint is to be a partaker, a glory assuming the form of a consuming fire, terrible to every unbeliever, and destroying all that partakes of evil, as seen in *2 Thessalonians* i. 8-10, where the two aspects—the glory and the fire—are in contrast; and let the reader remember that in *verse* 8 the word "from" there means *on account of*, or *by means of*, which shows the full meaning of the passage otherwise very indistinct. So the verse reads in sense thus, "Who shall be punished with everlasting destruction *on account of* the presence of the Lord, and *on account of* the glory of His power".

Yet once more, at the end of Christ's reign of righteousness on earth, is the devil to be loosed for a short time, and again Jerusalem becomes the envy of the nations on earth who are

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again led astray, they come up against Jerusalem (*Revelation* xx. 9), "compass the beloved city", but it is not moved, cast down, or taken, but fire comes down from God, and destroys all the enemies of that city, while it remains intact, and glorious still, a city of glory for ever. Death and hell are now for ever judged and cast into the lake of fire, the scene of the great white throne takes place, the earth and heaven again flee away, and the kingdom becomes the kingdom of God and the Father (*1 Corinthians* xv. 24), signifying a change from the millennial government of Christ as a Saviour to that of the everlasting Father. For death and hell being judged, the work of all salvation is wholly and for ever completed. The earth is no longer ruled under a reign of righteousness which necessitates judgment of everything that is not right, but for ever in the peace and holiness and love of the kingdom of the Father.

There are writers who look upon the expressions earth and heaven, as meaning, literally, earth and heaven, forgetting that the Book of Revelation is a book of symbol entirely, and so speaks in figurative language; by comparison of other scriptures, earth and heaven seem to indicate the earthly governmental powers as then established, as is seen strikingly in *Revelation* vi. 14, which occurs during the midst of the judgments of God on earth, no reader of discernment would for a moment suppose that this was a simple literal fact, but figurative of the entire casting down of the earthly powers as set up by man, and as seen by the context. What a contrast is this city built on a hill to

BABYLON

built on a plain—the city set up by man called Babel, or confusion, a type of spiritual and ecclesiastical confusion, as well as world-confusion. These are the three phases of BABYLON in the Scripture, we see how the city was built in *Genesis* xi. 1–8. Here we see man's imitation of God's language even in *verse* 3, the people say, "Let us make brick", as God had said, "Let us make man". When God built, or commanded to be built, He took stone for the building. So Christ our altar, our foundation, is a rock, a stone, a chief corner stone, and we, built upon Him, are living stones (*Ephesians* ii. 20) cemented together with that which will stand fire, the cement of love (*Colossians* ii. 2; iii. 14, etc.) God's altars and temples were of stone, fit emblems of Christ. The contrast is seen when man imitates God, he makes altars of brick, or imitation stone (*Isaiah* lxxv. 8), so when they set to build the Tower of Babel, 'They had brick for stone, and slime had they for mortar'. This slime was of a bituminous and sulphurous nature, and, to a certain extent, inflammable, not proof against fire; what a contrast to the material of which this city was built

to the precious-stone foundations of God's city, ZION. How prepared was such a structure for the destroying fire which afterwards destroyed Babylon, a city which according to its curse pronounced upon it, has been utterly forsaken for the past 1000 years, and is to be so for ever (*Jeremiah* li. 42). The first phase of Babylon—the literal city, is already destroyed—there yet remains two phases of Babylon to be destroyed at the coming of Christ in judgment—Ecclesiastical and World Babylon. It was brick-making that Pharaoh kept the Israelites working at in bondage, and so will the devil now keep poor souls brick-making in Egypt, in bondage, doing that which is in imitation of God and His truth, so hindering unsaved souls from salvation, and also even the very people of God themselves from the reward to be given for works of 'gold, silver, and precious stones', making them rather to be occupied with 'the wood, hay, and stubble', imitations of service for God. The great difference being in the fact of whether we work with God in His way, or whether we work for God in our own way. Thus the work of Babel was imitation or counterfeit; brick for stone, and slime for mortar, commenced in rebellion and ended in destruction. It is singular to notice the parallel expressions that are used towards the literal city Babylon in *Jeremiah* li., and the spiritual or ecclesiastical, and the worldly-city Babylon, in *Revelation* xvii. and xviii. For instance, compare

Jeremiah li. 6 and *Revelation* xviii. 4.
Jeremiah li. 7 and *Revelation* xvii. 4.
Jeremiah li. 8 and *Revelation* xviii. 8-17.
Jeremiah li. 49 and *Revelation* xviii. 24.
Jeremiah li. 63, 64 and *Revelation* xviii. 21.

And again, the expression in *Jeremiah* li. 42, 43, "The sea is come up upon Babylon", etc., that is confusion and destruction here described (for the very context shows it to be symbolical, not literal) and the contrast at the time of blessing on the earth, at the appearance of the new Jerusalem, the holy city, "and there was no more sea" (*Revelation* xxi. 1).

Another very significant prophecy concerning the Babylon state of the world is seen in *Zechariah* v. The three mystic women in scripture. The Ephah here goes forth—"their resemblance" through all the earth. The Ephah here apparently symbolizes the great commerce of the world, the buying, and selling, and getting gain; compare *Ezekiel* xvii. 4, 12, and *Revelation* xviii. 11-13. A woman sits in the midst, "this is wickedness"! Then come two women with wind in their wings, a type of confusion, and absence of the truth of God (*Isaiah* xli. 29; *Jeremiah* v. 13), they carry it to, and establish it on, "her own base" in the land of Shinar, or Babylon. How completely is this seen in the Babylon world of these days, trade and commerce the all-impor-

tant objects of the nations; competition and rivalry, leading to all sorts of trickery and dishonesty, and adulteration of every article. Imitation of the real is the great principle of trade, hence it has become necessary to legislate on the adulteration of these days in every-day articles of common life. The difficulty is to get the real pure thing, instead of the imitation one, the fictitious. It is not established on God's foundation, but "on her own base", and that too, in Babylon, where brick was for stone and slime for mortar. How appropriate the place. These women are again seen to be the root of evil in ecclesiastical Babylon as seen in *Matthew* xiii. 33; *Revelation* ii. 20; and xvii. 4. But the final judgment of it all is coming, and shown in various Scriptures in symbol, such as *Daniel* ii. 35-44; *Revelation* iii. 16, and *Revelation* xvii. and xviii., where the two remaining phases of ecclesiastical and world Babylon are for ever destroyed. These are the judgments which bring in Israel's restoration (*Isaiah* lix. 16, etc., to lxiii. 4; *2 Thessalonians* i. 8, etc.)

It is very remarkable to notice the description given as to God's estimate regarding Paganism in *Romans* i., and compare it with *2 Timothy* iii., which is God's estimate of what Christianity is in these last days!! The description is a parallel, the evil of the one seems co-equal with the other, but there is one special difference between the two. The sham Christianity of the last days is spoken of as having a form of godliness, but denying the power of it—the devil's masterpiece—*imitation godliness*; brick for stone, and slime for mortar.

We need only turn our eyes to the state of Paris in 1871, when indeed there was 'blood, and fire, and pillars of smoke', in the fanatical burnings and murders of the Commune; to see what 1200 years of imitation Christianity has done, and can only do.

How true is the word of Paul as to what the actual apostolic succession should be that should follow him in *Acts* xx. 29, 30, "Grievous wolves shall enter in among you, not sparing the flock", etc. So also in *Jude* we see what state the professing church of God should come to, and *verse* 11 is especially the phase of this day's Christianity. The way of Cain, or false worship—men trying to worship God who are not converted, and therefore do not approach God by the blood of Christ—the only way; the envy and enmity against those who can so truly worship.

The error of Balaam for reward, or those who preach, or undertake a service for God for special reward, as good livings, deaneries, canonries, and bishoprics of this day, that reside in palaces, and receive world-honours.

The gainsaying of Core, or a priesthood set up by man taking the place of God's High Priest, Christ, and coming in between the soul and Christ, in various forms, confessions, absolutions, and consecrations, etc. These three evils may be summed up

shortly as the three things that God visited with the curse of Leprosy—

Envy (*Numbers* xii. 10);
Covetousness (*2 Kings* v. 27); and
Spiritual Pride (*2 Chronicles* xxvi. 19).

Are not the words of *John* v. 44 true for these things? The receiving honour one from another, in ecclesiastical dignities, etc. Have the words of *Luke* vi. 26, and xvi. 15, no warning for us in these days when religion is a fashion held in high esteem by the world, as well as those who minister such a religion?

We may well ponder the teaching for the Church underlying the history of Uzziah in *2 Chronicles* xxvi. As long as it sought the Lord in its early days it prospered spiritually, though persecuted outwardly; but when persecution ceased, and the church was raised to world-power and honour by the conversion of the Emperor Constantine, then it got "strong", its heart was lifted up, man took on himself priestly power, clericalism got full blown, and leprosy smote it; and so will professing Christendom remain leprosy, till the final overthrow at the coming of the Lord.

God's original order of the Church of called-out saints no longer exists in the general aspect of Christianity of these days. Saint and sinner are indiscriminately mixed together in the churches of man's formation. The priesthood of ALL believers, and therefore their individual responsibility, is almost wholly ignored; responsibility is thrown on a few set apart as priests and ministers, who take the whole spiritual responsibility, and the present position as authorized by man seems like the sad error that David fell into in *1 Chronicles* xiii. 7-10, who put the Ark of God on a new cart, instead of following the commands of God, that it should be borne upon the shoulders of the priestly tribe of the Levites, thus teaching individual responsibility for the upholding the Ark of God's truth, honour, and glory.

Then was God angry at the presumptuous interference of man, and smote Uzziah, but when David followed God's command in *1 Chronicles* xv., then was the Ark of God brought into the midst of Israel safely, and they were blessed, and the song of thanksgiving ascended to the Lord in *chapter* xvi. 8-36.

Separation from evil and the "unclean thing" has been for a long time looked upon as a thing to be condemned; and the parable of *Matthew* xiii. 24-30 often is quoted to uphold it; a parable which treats specially of the aspect of the saint and sinner in the world (not in the church); that both must exist in the field or world (as the Lord Himself explains the field to mean in *verse* 38) until the time of harvest, or the end of the world, without being separated. This parable so misread and misunderstood is used as a warrant from Scripture for mixture in the professing

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Church, while the injunction for the special separation of the good from the bad in the Church by the preachers of the Gospel in *verse 48*, is either entirely overlooked or set down as occurring at the time of that separation in *verse 49*, which is exactly the opposite in every respect, and which occurs at the same time as *verse 80*—a separation by Angels, not Preachers, of "wicked from the just", or the bad from the good. The just being left as a remnant for the millennial kingdom spoken of in *Matthew xxiv. 40, 41*.

Thus the ark being put on a new cart of man's tradition and commandment, there arises Babylonian brick and mortar buildings consecrated and called 'The Houses of God', instead of the real living stones *who only* in God's Word are called "The House of God, which is the Church of the living God, the pillar and ground of the truth." (1 *Timothy iii. 15*).

Yet another contrast between the true and the false, that which is of Babylon and that which is of God. In *Genesis xi. 1* we read that the whole earth at that time was of one language (or lip) and one speech. Here is uniformity in perfection, seemingly copied by men in their mass-books and prayer-books, where young and old, the intelligent and the dull of understanding, the hardened one, and those exercised in soul, the believer and unbeliever, all, of every description or state of soul, have to partake of the same sort of spiritual food, wholly irrespective of the wants, requirements, or necessities of the individual; it is indeed the uniformity of the times of Babel of old. In *Ezekiel xxxiii. 31*, we see that God judges by the state of heart, not by uniformity of profession. But in *Acts iv. 32*, it is spoken of the Church of God that they "were of one heart, and of one soul", not uniformity, but God's unity of the Spirit by the new birth.

As in *Genesis xi. 6*, we see that uniformity of language (or lip, or profession) led to the evil of Babel, so in *Acts iv.* does unity in the new birth lead to oneness with God, and holiness for ever.

PART THIRD.

In thus considering the contrasts between the cities of ZION and BABYLON, and especially noting the grave importance of the imitations of that which is good, as a source of delusion to the unwary, it is of vast interest further to trace how the forms and ceremonies, fasts and feasts which are so intimately mixed up with the present system of Christianity, are directly obtained from the Pagan rites and feasts of old Babylonian worship. In fact, it is nothing more or less than a baptized Paganism, the old Babylonish customs christened with new names. The cause of this was simply that Pagans were more faithful than professing Christendom, they would not adopt Christian forms or cere-

monies, and so to make proselytes of them, the then Christian Church adopted Pagan ceremonies, giving them fresh names.

EASTER.

This was the festival of the Babylonish goddess, Astarte, or Ishtar, or Beltis (the Lady, as Belus is Lord) or Queen of Heaven, or the Saxon 'Eostre', a feast of Venus, or Ashtaroth; such are the different names given to the same person, but differing according to the several languages of the country adopting the feast. It was the worship of Ashtaroth, or Queen of Heaven, by the Children of Israel that was such an abomination in the sight of God.—It is referred to in *1 Samuel* vii. 3, and *Jeremiah* xlv. 18, etc.

It was introduced by the Druids into Britain, many centuries before Christ. The 1st May is still observed in Scotland in some parts as Beltane day, the remains of the festival of passing through the fire to Moloch, jumping through a fire being part of the ceremonies observed (see *Jeremiah* xxxii. 35, 36). Round cakes were offered to the goddess at this Easter feast, as mentioned in *Jeremiah* xlv. 19, roundness being a symbol of the sun, for it was all a Baal worship, and therefore abhorred by God. On these round cakes was the sign of a cross, the Maltese form ✠ which in Chaldean mysteries signified a symbol of life.

These ceremonies were in use 1500 years before the Birth of Christ, and here is the true origin of our Christian Easter, and hot cross buns!!!

The forty days of Lent were not introduced into Christianity until about the fifth century, and were also copied from the worshippers of the Babylonian goddess. Cassianus, a monk of Marseilles, writing in the fifth century, says "that the observance of the forty days had no existence so long as the perfection of that primitive church remained inviolate." There was a festival held by the early Christians agreeing with the Jewish passover, called Pasch, on March 23rd, but totally different to the present Easter and forty days of Lent. The fast of forty days is still observed by the Yezidis, or Pagan devil-worshippers of Koordistan, who inherited it from their early progenitors, the Babylonians.

It was also observed by the Pagan Mexicans in honour of the Sun or Baal. In Egypt, it was held in commemoration of Osiris, the great mediatorial god. Among Pagans this Lent seems to have been an indispensable preliminary to the great annual festival of the death and resurrection of Tammuz, or Bacchus, a Pagan god (the god of drunkenness) mentioned in *Ezekiel* viii. 14, as an abomination to the Lord.

The special decree for keeping Lent before Easter was made A.D. 519. But it was only at the end of the sixth century that

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it was enforced into Britain with the new festival of Easter, and then only by violence and bloodshed, as it differed from the Christian festival of Pasch, by a whole month. In connection with this are the Easter eggs which now figure in the shop windows at Easter time. These were in use by all the old Pagan nations. The fabulous history of the egg is shortly this—"That an egg of wondrous size is said to have fallen from heaven into the river Euphrates, the fishes rolled it to the bank, where the doves, having settled upon it, hatched it, and out came Astarte, the goddess of Easter!!"

There was also a sacred orange in connection with Easter—a Pagan legend concerning the forbidden fruit; but as it is not a matter to which much prominence is given at the present day, its history will be passed over.

CHRISTMAS-DAY.

This festival began to be observed in the third century. It is the Chaldean drinking festival; called also Yule Day, or birthday of the Son of the Queen of Heaven, or Astarte. Yule is the Chaldee for child. It was held on the 24th or 25th December.

It has nothing in common with the birth of Christ, an event which took place some time between *April* and *October*, for the shepherds were out in the fields at night when the angels appeared to them, announcing the birth of our Lord; and it is well known that it is not the custom for shepherds in Palestine to remain with their flocks at night after October on account of the cold; nor did they go out again until about the following April. Christmas Day, then, as the birthday of our Lord, is a mere myth. This festival was a drinking festival observed among all Pagan nations, with some slight variation, from December 24th to 31st.

In Arabia, it was celebrated as the birthday of the Lord Moon, whose name was Meni, or the numberer of the months of the year (See *Psalms* civ. 19). The pouring out drink offerings to Meni is referred to in *Isaiah* lxx. 11 (see marginal readings), where 'Gad' refers to the Sun god or Baal. The Saxons were also observers of this festival, and it is still observed in Scotland on the last day of the year, which is called Hogmanay day or Hogmania, which in the Chaldee language means "The feast of the numberer." This feast consists principally of whisky drinking and drunkenness, together with eating cakes called Nur-cakes, or birth cakes; from this Pagan feast comes our "Christmas wasail bowl." In Rome, this feast lasted five days, when it was a custom for masters to be subject to their servants, one of whom, clothed in purple, ruled the house as king, and was called "Loganes," or the man of sport and wantonness. In later days, in Popish countries, a leader of the Christmas revels was chosen and called the "Lord of Misrule."

The Christmas tree, so common now-a-days, was equally common in Pagan Rome and Pagan Egypt. The Legend being, that on Christmas Eve the Yule Log was cast into the fire, and changed the next morning into a tree that brought divine gifts from the gods to man for the new year.

The Yule Log is the dead stock of Nimrod, the Sun god, but cut down by his enemies. The Christmas tree is the slain god come to life again, and December 25th was the day when the victorious god reappeared upon earth. This Yule log was represented by the Pagans as having a serpent twisted round it—a Pagan symbol of the *life restorer*. What a Satanic delusion! The Word of God shows us how, in God's truth, the serpent was the origin of all evil and death. This new born god, or the unconquered Sun, was also called Baalberith, or Lord of the Covenant referred to in *Judges viii, 33*, and was represented as a Palm tree, but in Rome it was a Fir tree, and called Baalbereth, or Lord of the fir.

The Mistletoe also comes from Babylon, and was regarded as a representation of the Pagan Messiah, "The Man, the Branch," which came down from heaven and grew on a tree of the earth, thus joining together that which sin had severed, the Kiss being the token of reconciliation!! The "Boar's Head" and the "Goose", such frequent accompaniments of the Christmas Banquet, have their origin also in the Pagan festivals.

LADY-DAY.

This well-known "quarter day" is the Popish annunciation to the Virgin, and holds its place in our calendar as such, and also has its place among the festivals of the Church of England. Scripture gives no clue to the time of the angel's visit to the Virgin Mary; but Popery soon bridges over this difficulty, and fixes it for March 25th, or nine months before the 25th of December, which had been already chosen for the supposed birth of Christ; but in Pagan Rome it was the festival in honour of Cybele, the mother of the Babylonian Messiah, or the Chaldean Ashtaroth. In Rome, Cybele was called *Domina*, or *Lady*, hence our *Lady-day*. So the fabled conception and birthday of the Babylonian Messiah, or Mediatorial god, has been chosen by Rome originally to represent the conception and birthday of the Lord Jesus!! and is ignorantly believed to be so by the mass of Christendom.

ST. JOHN THE BAPTIST.

This festival of the Churches of Rome and England, etc., put down for June 24th, was one of the most celebrated of the Pagan festivals of the Sun, or Baal, or Tammuz, or Nimrod, also called after he was slain and reappeared again (as was already noticed)

by the name "Oannes". It was observed, far and wide by Pagan nations in China, by Egyptians, Chaldeans, Turks, Peruvian Indians, and fire worshippers of India.

It was too celebrated a festival to be put aside by the Romish Church, which was bent upon proselytising the Pagans, and so happening as it did just six months before the 25th December, the assumed birthday of the Lord, it fitted exactly for the nativity of John the Baptist, which happened six months before the birth of Christ, whenever that may have taken place, and about which Scripture is silent.

Thus then the Pagan name for the festival being "Oannes" it was only needful to add the letter J to make it "Joannes" or the name adopted by the Roman Church for John the Baptist. Thus was the Pagan festival christianised, but with all its Pagan ceremonies retained, with a subtilty worthy of Rome, and from Rome is now adopted by the churches of Christendom.

The special peculiarity of this festival was the celebration of it by bonfires, especially in France, Switzerland, and Ireland; here is truly seen the old custom of passing children through the fire, the old worship of Baal (*Jeremiah xxxii. 35*, etc.), an abomination to the Lord. It was celebrated in the British Isles by the Druids before Christianity was known.

BISHOPS' MITRES.

The origin of this head-dress of the Bishops of Christendom arises from the dress of the Priests of "Dagon", the Fish god of the Babylonians (*see Judges xvi. 23*). These priests wore a fish's head on their head, the jaws opened and pointing upwards, while the skin and tail lay over and down their backs. In time the skin and tail seem to have been set aside, and the jaws of the fish, as a head-dress, alone remained, and was thus adopted into the Christian Church as a mark of priestly dignity in common with numberless other Pagan rites and forms.

CROZIERS.

Another of the relics of Paganism, supposed to be a sort of staff of office for the Bishops of present Christianity.

This is nothing more than the Shepherd's Crook, and was used by the Chaldean priests and soothsayers in the performance of their magic rites, from hence it can be traced by the Assyrian sculptures up to "Nimrod", the founder of Babel, who was the first that bore the title of the Shepherd King. The crozier was used by African negroes as a figure for one of their gods; Osiris, the Egyptian deity, was always represented with the crozier.

* The Assyrian sculptures show distinctly this dress.—See Layard's *Nineveh and Babylon*, p. 343.

THE LETTERS I. H. S.

These three letters, emblazoned on every communion cloth, and oftentimes on Prayer-books, etc., are supposed to represent the words—"Iesus Hominum Salvator" (Jesus the Saviour of men), and are indeed cleverly turned from their original Pagan meaning to a Christian doctrine. They are nothing more than the symbols of the Pagan Egyptian Trinity, meaning "Isis", the mother, "Horus", the child, and "Seb", the father of gods. They were thus used for centuries before Christ. The Pagans had an unbloody sacrifice to the sun, consisting of round cakes with I. H. S. marked on them; and thus has Rome, and also the Church of England now in many places, copied Paganism in the communion of the bread, commonly called the sacrament, having round wafers with I. H. S. marked on them.

BAPTISMAL REGENERATION.

The origin of this fallacy is most ancient; Noah was said to have been born twice, as he lived in two worlds, and was represented as a god with two heads or faces—one old, and the other young. Baptismal regeneration is the foundation stone of the great portion of present Christianity, whereby every baptized person has a (presumed) title to come to the worship of God in the various self-devised ways and commandments of man. Protestants may ignore the doctrine, but their Prayer-book teaches it in all its absurdity nevertheless. The Brahmins of India make it a special boast that they are twice born men, and therefore sure of eternal happiness.

Now, in Babylon the new birth was conferred by Baptism. Before any instruction could be received of the Chaldean mysteries, Baptism was necessary; but the immersion in the purifying waters, and other necessary penances, was of a formidable character, for it is said "if they survived" they were admitted to the mysteries, and then were supposed to be washed from all their past perjuries and evil. The mystic sign of "The Tau" or a cross, †, was marked on the foreheads of all those who were baptized, and connected with Moloch worship, so as to identify them with the god Tammuz (the god of drunkenness), or Adon, or the Sun, or Baal. This symbol of the cross was called the *sign of Life!* This sign is still used by Roman Catholic Bishops, and is appended to their decrees, etc.—an episcopal mark of dignity. Baptismal regeneration was a doctrine invented by Pagans some 1500 years before Christ, and the cross, "The Tau" † was worn round the necks of early Pagans; the dresses of the priests were ornamented with it, as seen in Egyptian sculptures; the vestal virgins wore it round their necks; as nuns do now!!!

Baptism was practised by all Pagan nations involving the doc-

tripe of regeneration. The Mexicans washed their children to get rid of their evil, and exorcised the evil spirits that were supposed to be in them, just as the Roman Catholics do now. Some of the Romish priests who went to Mexico with Pizarro in the sixteenth century were astonished at a Mexican baptism being in its form and teaching precisely that of their own Church.

The Mexicans had received it from Babylon. Their god was "Wodan", the same as "Wodin" or "Odin" of our Scandinavian ancestors (hence our Wednesday, or Wodin's day, is derived), which again was nothing more than the "Adon" of Babylon, or "Baalberith" (*Judges* viii. 35), called in India, "Vishnu", the Sanscrit form of the Chaldee word "Ishnuh", or "the man Noah".

The following Doctrines and Practices of the Romish Church are all derived from the Idolatry of Babylon; but it would be beyond the limits of this paper to go into the details of them.

Justification by works, Penance, Extreme Unction, Purgatory, Prayers for the Dead, the Rosary, etc., etc. Well may the word in *Revelation* xvii. 6 be used to Rome, the great harlot mother, as well as to her daughters—those Churches of Christendom that copy her more or less.

Over the altars of the Babylonian Sun god—Baal—were large round blazing images of the Sun, often made of gold; and such also were seen among the Peruvian Indians at the time of the first discovery of America, for they were all Sun worshippers. The Jews were led to imitate and set up these images when they were led to Baal worship, as is noticed in *2 Chronicles* xxxiv. 4, etc., the images spoken of were Sun images (see marginal reading). So over the altars of Romish churches is seen a similar sort of reflector, representing the rays of the Sun, so especially identifying the worship of Rome with Baal worship.

The Pagan nations offered children to Baal, or Moloch, passing them through the fire. Nimrod hence was looked upon as the *child devourer* (See *Ezekiel* xxxiii. 37-39). This was a custom practised by the Jews, and was an abomination to the Lord (see *Jeremiah* xix. 5; xxxii. 35; *Micah* vi. 7). The priests of Baal used to eat the children so sacrificed, as Aaron and the Jewish Priest ate the Jewish offerings. A Priest of Baal, in the Chaldee language, is Cahna-baal, hence our word Cannibal, to eat human flesh.

Nimrod's name, as head of the Chaldean mysteries (or the hidden system) was Saturn, signifying the hidden god.

The name Saturn is, in Chaldee, pronounced Satur, and written Stur. This name contains the Apocalyptic number of 666, about which so many writers have built theories: S = 60, T = 400, U = 6. R = 200. So also does the name Latinos, or the Latin or Romish nation, make 666—a word which also means "the hidden one". In the Roman Catholic Mass-book there is

a prayer beginning, "God hidden, and my Saviour"!! So also the word "mystery" was written on the tiara, or mitre of the Pope, up to the year 1550 A.D., when it was removed. How suggestive of *Revelation* xvii. 5. The name of Rome was "Saturnia", and in the Popish calendar, March 29, is the festival of St. Satur!!! Surely ye all will see the fearful apostacy of present Christendom from the simplicity that is in *2 Corinthians* xi. 2-4. The apostle thought it necessary to warn the Galatians in his day, how much more does his word apply to these times—"How turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage? Ye observe days, and months, and years; I am afraid of you lest I have bestowed upon you labour in vain" (*Galatians* iv. 9-11).

When our Lord was upon earth, He warned His disciples to beware of the three "Leavens" (*Matthew* xvi. 6; *Mark* viii. 15). 1st, the Leaven of the Pharisees—hypocrisy and self-righteousness (*Luke* xii. 1). This specially pertained to the *Hebrew*. 2nd, The Leaven of the Sadducees—vain philosophy and reasonings. The wisdom of this world is foolishness with God (*1 Corinthians* iii. 19). The world, by wisdom, knew not God (see also *2 Corinthians* x. 5, 6). This specially pertained to the *Greek*—the most civilized and learned nation of that day (*1 Corinthians* i. 22). 3rd, The Leaven of Herod—world power and glory, Church and State, God and mammon, etc., no separation from the world. This specially pertained to Rome, or the *Latin* nation, the great power of those days, and the great power to be at the time of the last Tribulation and Antichrist.

Let the reader consider how entirely the present Christianity is made up of these THREE LEAVENS, 'a form of godliness without the power'—and also consider that, when Christ was crucified, the inscription over the Cross was written in *Hebrew, Greek and Latin*—national representatives of the three Leavens, yet emblems of the devil's work in the crucifixion of our Lord!

Is not the Satanic Lie and Promise mixed up in these three Leavens, 'Ye shall not die'—Pharisaical; 'ye shall be as gods'—Herodian; 'knowing good and evil'—Sadducean? "All that will live godly in Christ Jesus shall suffer persecution" (*2 Timothy* iii. 12). "But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (*John* xv. 19).

Have these words any meaning? Are they applicable to Christendom now? Has *James* iv. 4 no warning for the God-and-mammon mixture of religion of these days? Are the Church and the world, state dignitaries, and priests and laity much persecuted and much hated, for Christ's sake? Or are not these Christians most evil spoken of and maligned, who, not 'wishing to don their garments,' have separated from all sects, and en-

deavoured to follow the commands of the Lord Jesus in all their simplicity and spirituality, as individually responsible to be dead to the world, and crucified to it, and alive only unto God: a kingdom of Priests called of God with an high and holy calling, the proper position for every true believer? Such are often blotted out of the Book of Life by man, as holders of heretical doctrine, presumptuous tenets, and grievous errors, but, thanks be unto God, He will not blot them out; and they shall walk with Him in white, for they are worthy (*Revelation* iii. 4, 5).

What is the commonly received theory of present Christianity but that the whole world is to be converted through the efforts of missionaries, and the spread of churches at home, and then when the world is so prepared, the second advent will take place? Is there warrant for any such thing in the Word of God? Is not the truth of God as revealed directly antagonistic to any such theory? Let us take a few passages:

"Evil men and seducers shall wax worse and worse, deceiving and being deceived" (*2 Timothy* iii. 13). "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" (*2 Peter* iii. 3, 4; so also *1 Timothy* iv. 1-4). How precisely does this last passage refer to the present Roman Church. In *2 Thessalonians* ii. the coming of the great apostate antichrist is spoken of, which is seen in *Revelation* to be the culminating point of wickedness immediately prior to the Lord's second coming. The mystery of iniquity had even begun to work in Paul's time; and was to go on working till antichrist was developed, when the Lord would come to the earth, in judgment, in flaming fire taking vengeance," etc. (*2 Thessalonians* i. 8, etc.), vengeance on those who then still "obey not the Gospel of Christ"; this terrible time is alluded to in *Revelation* vi. 15-17; xiv. 7-19; xix. 17, 18, etc. The Lord is now seated at the right hand of God, expecting (or patiently waiting) till His enemies be made His footstool (*Hebrews* x. 13). This mystery of iniquity still is working; it was given as a secret to the Lord's disciples, as part of the mysteries of the kingdom in *Matthew* xiii. 34-35. In the last six parables of this chapter, three relate to the saints of God, and three to professing Christendom, showing how by degrees it should become worse and worse from its pristine purity to the final apostacy of *Revelation* xvi. These phases of declensions are also wonderfully figured in the epistles to the seven Churches, in *Revelation* ii., iii. In the 2nd parable of *Matthew* xiii. there is seen the sowing stealthily of the bad seed or tares, a plant of the east so like wheat before it begins to ear, as not to be easily distinguished from it, here is the commencement of evil in the true Church; the children of the wicked one are brought into it (see verse 39). In the third parable, is not the mustard seed,

that simple, unpretending, humble, and therefore soon to be despised faith of early Christians, which was weak and small as compared to the greatness of world power and prosperity surrounding it? This was sown in man's field, and the result of his nurturing care is to produce a *great tree*, in which "*the birds of the air*" come to seek, and they find a resting place. We see what the Lord Himself says He means by "fowls" or "birds of the air" in *verse 19*, a symbol used in other parts of scripture for evil spirits, or those actuated by them (*Ephesians ii 2*). If therefore they can find lodgment there that pleases them, what sort of state will Christendom then be in? Purity? or more or less apostasy? This symbol of a great tree is used in a parallel sense of evil, in *Ezekiel xxxi*, where again we see a great tree, and the *fowls of heaven* making nests in his branches.

So great, so flourishing, so prosperous, was this great tree to the eye of flesh, that even the *trees of Eden*, the true people of God, who outwardly could not compare with this great tree of boughs and branches (but no fruit), even they looking at the apparent beauty of the tree, but away from God, "envied" him. But in *verse 16* his end was to be cast down to Hell.

Again, another parallel symbol to the tree is seen in *Daniel iv 11-14*. "The leaves [or *outer appearance*] fair;" "the fruit thereof much." This tree had fruit, but it was only fit to feed *flesh* with, there was meat for all; for every taste that flesh could lust after. And again, the fowls of Heaven dwelt in the boughs thereof. How illustrative is this of the present day, a 'Form of Godliness without the power!' Is not the teaching of this passage paraphrased, as it were, by the Apostle Paul in *Colossians ii*, "which things have indeed a show of wisdom [leaves fair], in will worship [or self-devised worship], and humility, and ill-treatment of the body, not in any honour, to the *satisfying of the flesh*"? The tree in *Daniel* had meat for all; and "all flesh was fed of it". Yea, be it high church or low church, or broad church, or Romish church, Presbyterian, or Wesleyan, etc., etc.; it matters not, there is meat to feed every variety of taste or opinion that flesh can lust after, 'the lust of the eyes, and the pride of life'.

Again, in the fourth parable of *Matthew xiii*, is seen the woman *hiding* leaven in meal till *all* was leavened. The *hiding*, here similar to the *stealthy* sowing in *verse 25*, shows it to be the act of the devil. What God accepts must be open and manifest (see *Exodus xxviii 35-38*). When Aaron ministered, he must be *heard*, "that he die not". "HOLINESS TO THE LORD," must be always written on his forehead that God might accept his ministry. So in *Revelation vii 3*, God *seals* His servants in their foreheads, a sign of beauty, where it must be ever seen by all, as a witness that they are His, but in *Revelation xiii 16*, the devil

marks (a disfigurement) his servants in their hand, where none need see it, or their forehead. They had a choice of places, either to be open or covert agents of the devil, he cared not so long as they were his. The meal, or crushed or ground wheat is ever a symbol of what is good (see *verse* 30), but *leaven* is always used throughout all Scripture as that which is *evil*. In *Leviticus* ii. 11, it was never allowed on the Altar of God; for nothing, not even fire, could purify leaven or evil; so in *chapter* vi. 17, it was not allowed in the meat-offering, but when a man brought a peace-offering for a thank-offering, he might add an offering of leavened bread, teaching that any offering to God from man of his own self, must be tainted with evil (*chapter* vii. 18).

We have already spoken of the three Leavens mentioned by our Lord, symbolising evil. Again, we see the Apostle Paul using the symbol most strongly in *1 Corinthians* v. 7, 8, where Leaven is spoken of as *malice* and *wickedness*, while that which is sincere and true is called *unleavened*. We need go no further for illustrations of leaven, and as the only safety in unravelling truth in the Word is by carefully noting the sense in which the Lord uses its symbols, we see how totally opposite is the meaning of this passage to that generally held by Christians, and thus the end of all professing Christendom is to be entirely leavened with *evil*, not with good.

How thoroughly do these three parables, as well as the *Revelation* and other portions of Scripture before quoted, agree in this one teaching of what the Lord will find the state of Christianity to be at His second coming! How opposite, how untrue, are the thoughts of ministers and men generally on these points! Is it not on account of the false state of professing Christianity of earth, that when the Lord does come, "all kindreds of the earth shall wail because of Him" (coming to judge them)? (*Revelation* i. 7). *Matthew* xxv. 31-46 of itself shows the judgment of the earth at the second coming of the Lord as well as many other Scriptures; but, as a rule, the three distinct judgments of Christ are confounded and merged into one general judgment of saint and sinner alike. Let the reader remember that the *first*, mentioned in *2 Corinthians* v. 10, applies *only* to saints of God, and that it is a judgment of *rewards* for *service* in His vineyard. The *second*, mentioned in *Matthew* xxv. 31, is the judgment of the living nations (or the quick) at the time of Christ's second advent, to set up His kingdom on earth, and for which the Jews were commanded to pray in what is commonly termed the Lord's Prayer. This is at the commencement of the millennium. The *third*, mentioned in *Revelation* xx. 11, 12, is at the end of the millennium, and is the final judgment of all the *wicked* dead, and them only, with death and Hades. This is casting into hell fire.

Thanks be unto God, His Church will be removed from the

earth before that appearing of the Lord in judgment. The Holy Ghost will leave the earth with the Church (*2 Thessalonians* ii. 7); and when this occurs, then will the devil be cast out of the heavenlies to the earth (*Revelation* xii. 9-12); he will have everything his own way for a short time, and wee be to the inhabitants of the earth then. But when the Lord shall shortly after come down in power and great glory, we, His saints, shall come with Him in glory like unto His glory, 'a light which no man can approach unto', and that which is our glory, and glory in the sight of each other, will be to the sinner, and to all evil, as a consuming fire, "for our God is also a consuming fire" (*Hebrews* xii. 29). *Exodus* xxiv. 8 and *Zechariah* xiv. 12 show the effect of such fire glory on the wicked.

Let us, His saints, then, all be waiting and watching, with lamps trimmed and loins girded, earnestly expecting the time when we, the poor despised ones of earth, shall so come with Christ, and to the dismay of the despising world, we shall be gloriously manifested as the Sons of God.

F.B.

NOTE.—The writer is indebted to a most interesting work of deep research, called *The Two Babylons*, by the Rev. Alexander Hislop, published by J. Wood, 130, George Street, Edinburgh, and Houlston and Wright, London, for the information concerning the Festivals of Christian Churches given above.

**No. 1.—I WAS ONCE A CHILD OF WRATH,
I AM NOW A CHILD OF GOD.**

No. 2.—THE WRESTLING WITH JACOB.

No. 3.—THE BOOK OF RUTH.

No. 4.—EXODUS XVI., THE MANNA.

No. 5.—PETER IN PRISON. ACTS XII.

**No. 6.—BAPTISM ACCORDING TO THE
HOLY SCRIPTURES.**

**No. 7.—THE BRIDE OF THE LAMB, WHO
IS SHE?**

**No. 8.—THE MYSTIC CITIES OF SCRIP-
TURE: ZION AND BABYLON.**

