

seen its operation in the highest sphere—in Christ, the firstfruits. We have seen that this law of moral gravitation, or love, constituted the joy of our Lord. Is that which is true of the Head true also of the members? Were we to descend the steps of the heavenly hierarchy, should we find at every stage of our descent the illustration of this same principle of self-sacrifice which we have found to be at the summit of the celestial ladder? To a consideration of this great question we shall return in our next article.

GEORGE MATHESON.

THE CHURCH OF CHRIST IN THE APOCALYPSE.

HER WORK AND SUFFERINGS.

AMONG the points connected with the view of the Church of Christ presented to us in the Apocalypse, and distinct notions upon which are necessary to the interpretation of the book, is one which seems to us worthy of a larger measure of attention than it has yet received. We refer to the extent to which her work and sufferings are distributed over her members. It is clear that the Church as a whole is thought of as a working Church. This is emphatically brought out in the Epistles of Chapters ii. and iii. In each of these Epistles, with the exception of the second and third, the very first words of the address to the angel of the Church are: "I know thy *works*." It is true that the word "works," in conformity with the general use of it in the writings of St. John, is to be understood in a larger sense than that assigned to it in the English tongue; not merely active deeds but the whole character and life of the worker are denoted by the term. What

he suffers as well as what he does; the emotions that he experiences, the affections that he cherishes, the graces that he cultivates, are all, as well as the outward energy that he displays, a part of his "works." Yet the word would not have been chosen had not working been regarded as the natural and necessary expression of life; and when, therefore, the first words addressed to five of the Asiatic Churches are "I know thy works," we are entitled to infer that work of one kind or another was considered by the Lord of the Church an indispensable element in the condition of his people. But this is not all. In the Epistles where it occurs, the word "works" is expanded into various kinds of positive working. "I know thy works," is said to Ephesus, "and thy toil, and patience, and that thou hast not grown weary" (Chap. ii. 2, 3), "I know thy works," is said to Thyatira, "and thy love and faith and ministry and patience, and that thy last works are more than the first. And I will give unto each one of you according to your works" (Chap. ii. 19, 23). "I know thy works," is said to Sardis, "that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things which remain, which were ready to die; for I have found no works of thine fulfilled before my God" (chap. iii. 1, 2). "I know thy works," is said to Philadelphia, "that thou hast a little power, and didst keep my word" (Chap. iii. 8). And, finally, to Laodicea it is said, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one, and miserable and poor and blind and naked: I counsel thee," etc. (Chap. iii. 15, 17). Everywhere throughout these Epistles, in which we have a picture of the Church in her pilgrimage condition from the beginning to the end, it is implied that she is called not merely to enjoy privi-

leges, but to toil in faith and love and patience, in ministering to others, in defence and in illustration of the truth. In addition to this, we read constantly throughout the book of the work of "witnesses," of "servants," of "prophets," and of "priests." According to the view of St. John the Church of the Lord Jesus Christ is a working Church.

She is not less a suffering Church. So many are the passages bearing upon this point that it is unnecessary to make the attempt to enumerate them. In the very opening of his book the Seer introduces himself to those to whom he writes as a "partaker with them in the tribulation and kingdom and patience which are in Jesus" (Chap. i. 9). The Epistles to the Seven Churches are full of records of the trials and persecutions which believers must expect to meet at the hands of an evil world (Chap. ii. iii.). When the elder answers the question of the Apostle as to "the great multitude which no man could number, standing before the throne and before the Lamb, arrayed in white robes and with palms in their hands," he said unto him, "These are they which come out of the great tribulation. They shall hunger *no more*, neither thirst any more; neither shall the sun strike on them, nor any heat" (Chap. vii. 14, 16). When the dragon fails in his attempt to injure the woman who brought forth the man child, he "goes away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus" (Chap. xii. 17). In the day of his power the second beast causeth "that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name" (Chap. xiii. 17); that is, he denies a part in the intercourse of life and in the rights of citizenship, to every one who refused to acknowledge the supremacy of the first beast. And, finally, to quote but one passage more, the glassy sea by or upon which there stand they "that come victorious from the

beast, and from his image, and from the number of his name, having harps of God," is described as "a glassy sea mingled with fire" (Chap. xv. 2), a description in which, whatever the sea itself may be, a point that does not concern us at present, the "fire" mingled with it must denote those paths of trial through which, in his righteous judgments, God leads his people that He may bring them out into a "wealthy place" (comp. Psalm lxvi. 12). The Church of Christ in the Apocalypse is not less a suffering than a working Church.

The question, however, that we have now to answer is, Do these descriptions apply to all the faithful, or only to a part of them? Is the same work, are the same sufferings, predicated of every believer in Jesus; or are we in each case to distinguish two classes, separating in the one prophets and witnesses, in the other martyrs in the ordinary sense of the term, from the great body of believers?

We may gain some light upon the first point by remembering that, at all events, *all* believers are priests. Here no doubt can be entertained. It is unquestionably in the name of all members of the Christian Church that St. John lifts up his song of praise, "Unto him that loveth us, and loosed us from our sins by his blood: and made us to be a kingdom, to be priests unto his God and Father: to him be the glory and the dominion for ever and ever. Amen" (Chap. i. 5, 6). The same thing is equally clear in the song of the twenty-four elders, when they beheld the Lamb take the sealed roll to open it: "Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe and tongue and people and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth" (Chap. v. 9, 10). Again, there can be as little doubt that the "doing service"

spoken of in Chapters vii. 15 and xxii. 3, is spoken of all believers, for all believers have the name of God and of the Lamb written on their foreheads (comp. chap. iii. 12); and, as shewn by the word used in the original, the service referred to is priestly service. When, accordingly, we read in Chapter xx. 6 of the blessedness of those who have part in the first resurrection, that "they shall be priests of God and of Christ, and shall reign with him a thousand years;" it is at least obvious that nothing more is there said of them than may be equally said of every true follower of the Lord.

If all Christians are thus priests, we are prepared for believing that, in the view of the Apocalypse, all are also prophets; and such appears to be the case. A good deal will here depend upon the manner in which we arrange the different clauses of Chapter xi. 18. In the Revised Version that verse reads as follows: "And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth." It will at once be seen, on consulting the later reading of the Original, that the words "the small and the great" must be referred, owing to the change of case, to all who are mentioned in the preceding clauses, and not simply to what may seem the last of three classes, "them that fear thy name." This consideration is therefore fatal to the idea of commentators who find in these clauses mention made of two classes: (1) God's servants, his prophets and his saints; (2) Them that fear his name, the small and the great. It is not less fatal to the view which sees in the first clause, "the prophets," those who have served God by the proclamation of Divine mysteries; in the second, "the saints," the whole mass of believers; and in the third, "them that fear thy name, the small and

the great," a summary of the two classes, prophets and saints, already spoken of. The only remaining question, therefore, is, whether we have before us three classes, "prophets," "saints," and "them that fear God's name." But, if this be so, who constitute this third class? Füller answers that they are those who stand to the New Testament Church in a relation similar to that of Gentile proselytes to the Church of the Old Testament. "We have here," he says, "not only a comprehensive statement of those who constitute the Congregation of God, both in its most eminent members (*προφήταις*) and in the mass of these members themselves (*ἁγίοις*); but they also, when reward is given, shall not be forgotten who stood in a friendly relation to the Church, recognized the work of God in her, and allowed the Divine Word which she preserved to be their lamp, although they had not proceeded so far as to join themselves to the Christian community. For this shall such persons be rewarded, that they turned their thoughts from the world to God, and were earnestly desirous, so far as their strength and knowledge permitted, to do his will" (Füller on Rev. xi. 18). It ought hardly to be necessary to say that we have thus introduced to us a class of persons unknown to the New Testament, and even more particularly to the Book of Revelation. The "reward" spoken of, too, is a definite reward, the same at least in essence, if not in degree (because degree is modified by the character of the recipient), for all who are capable of receiving it. We suggest that the clauses of which we speak can only be arranged, if we keep in view the style of the Apocalypse, in a manner different from any of the above. Those described as "Thy servants the prophets," a conjunction of terms which meets us also in Chapter x. 7, seem to stand alone at the head of the sentence and to include the classes afterwards referred to. These classes are two in number, "the saints" and "they that fear thy name";

and the two appear to be mentioned upon a principle of which many illustrations may be found in the Apocalypse,¹ the Seer beholding the objects before him in two aspects, the one taken from the sphere of Jewish, the other from that of Gentile, thought. All true Israelites were considered "saints" or anointed ones. "They that fear God" was, as we see in the Acts of the Apostles (Chap. xiii. 16, 26), the appellation applied to Gentile proselytes. No distinction is indeed drawn between a Jewish and a Gentile portion of the Church. Both are really one, but they may be, and are, viewed in a double light. The last clause, "the small and the great," is then applicable to all who have been mentioned. The arrangement of clauses thus suggested has an analogy in the words of Chapter i. 19. "Write therefore the things which thou sawest, and the things which are, and the things which shall be after these things," words of which the first portion, "the things which thou sawest," are immediately resolved into the two parts in which they find their application to the history of the Church: the first, to her present condition as she follows her Lord in his humiliation; the second, to her subsequent fortunes when, all her trials over, she shall enter upon her reward in the world to come. Alike in this verse and in that more immediately under consideration we should be disposed to translate the first *καί* by the English word "both" instead of "and," when the words of Chapter xi. 18 will run: "And to give reward unto thy servants the prophets, both the saints and them that fear thy name, the small and the great." All God's people then, all the members of Christ's Church, are prophets.

The arrangement of the clauses in Chapter xi. 18 may certainly be disputed. We turn to a more important passage bearing not only on the work, but also on the sufferings, of believers. At Chapter xi. 3 we read, "And I

¹ See EXPOSITION for December, 1882, p. 430, etc.

will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the Lord of the earth." Who are these two witnesses? It seems in the highest degree improbable that we are to understand by them either two individuals already known to us, such as Enoch and Elijah, Moses and Elijah, Joshua and Zerubbabel, or two who are yet to arise towards the close of the present Dispensation, and in whom the power of the true Church is to be concentrated. Of the first of these ideas it is not necessary to speak, while the difficulties attending the second seem to be insurmountable. (1) By such an interpretation the number two is understood with a literalism inconsistent with the symbolism of numbers throughout the Book of Revelation. (2) The same remark may be made with regard to the one thousand two hundred and sixty days which, if we mistake not, all interpreters who suppose that we are here told of two individual persons feel themselves compelled to take also literally, referring them to the three and a half years, or the last half of the last week of years of the present era, during which it is supposed that Antichrist will be in power upon the earth. Such a view of these "days," however, appears inconsistent with the prophecy of Daniel (Chap. ix. 27) upon which the representation rests; and we must agree with those who see in the period thus spoken of a symbolical description of the whole time of the Church's militant history, either from the moment when she was formally constituted on the day of Pentecost, or at all events from the destruction of Jerusalem, to the Second Coming of her Lord. Such a view of the one thousand two hundred and sixty days makes it of course impossible to identify any two special individuals with the two witnesses. (3) If we take the number of the witnesses literally, it will be necessary to look in a similar light at

everything else that is said in connexion with them,—their clothing with sackcloth, their miracles, death, resurrection, and ascension into heaven in the presence of their enemies.

(4) The extent of the field in which the witnesses work and suffer is also fatal to the view. That field is commensurate with the whole earth, as appears from the description given of their Lord, “the Lord of the earth,” in Verse 4, and also from the fact that their prophesying is the same as that of Chapter x. 11, which reached to “many peoples and nations and tongues and kings,” where the four objects mentioned lead us to the thought of the whole world, although it may be to that not of all but only of “many” upon it. The interpretation, therefore, which fixes upon two individuals must be rejected. It may indeed be at once allowed that, in a manner conformable to the general structure of the Apocalypse, the Seer starts from the thought of two such persons, who may have been suggested to him either by the history of the Old Testament or by his own experience. Examples of this kind in sufficient number, and of sufficient importance to justify his resting upon them as the basis of his prophecy, were not wanting either in the Old Testament or in the history of our Lord. In the former we have Moses and Aaron, Joshua and Caleb, Elijah and Elisha, Zerubbabel and Joshua. In the latter we have our Lord sending forth both his apostles and the seventy disciples two by two, together with such a promise as that contained in the words, “If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.” Yet, although the starting point may be found in such allusions, the Seer certainly passes from the thought of any two individuals whatever to that of all who in every age and land fulfil the idea of witnessing present to his mind. The two witnesses of Chapter xi. are thus those believers in general who, amidst the defection of

others, remain faithful to their Lord. They are the true Divine seed within the outward Church, the little flock that listens only to the voice of the Good Shepherd, and is led astray neither by the world nor hireling shepherds. If so, it is apparent that to the eye of the Apostle the Church of Christ as a whole is a witnessing Church. As a whole she prophesies. She combines in herself the properties of the two olive trees and of the two candlesticks, and is at once the source of consecration and of light to men. In other words, as our Lord said of Himself, "I am the light of the world" (John viii. 12), so by vision to his servant He here declares that his people are the light of the world. As He said of Himself, and of those whom He associated with Himself, "We bear witness of that we have seen" (John iii. 11), so He here declares that after Him his Church witnesses. Her task is to prophesy, and all her true members are prophets.

The conclusion thus drawn from particular passages of the Apocalypse is confirmed by the general tenour of the book. The "rest" of the woman's seed spoken of in Chapter xii. 17, which no one would think of limiting to those whom we ordinarily call prophets, are described as persons who "keep the commandments of God and hold the testimony of Jesus." The "brethren" spoken of in Chapter xii. 10 embrace all who "overcome because of the blood of the Lamb," that is, all believers; and one of the means by which they overcome is "the word of their testimony," language which can only mean that testimony concerning Jesus which they had been enabled to deliver. The Apostle himself claims no more than to "bear witness of the word of God and of the testimony of Jesus Christ," that is, of the testimony given by the Saviour (Chap. i. 2); while even the angel at whose feet the Seer falls down to worship, though he is restrained from doing so, asserts for himself only what he expresses in the words, "I am a

fellow-servant with thee, and with thy brethren that hold the testimony of Jesus," adding at the same time, "for the testimony of Jesus is the spirit of prophecy" (Chap. xix. 10). All Christians, therefore, having that spirit of prophecy, must be considered to be prophets.

It is no doubt true that in Chapter xvi. 6 we read of "saints and prophets" as if they were two different classes of persons; but that we are rather to think here of one class looked at in two different aspects seems to be clear from two considerations. (1) That saints are mentioned first, which they would not be (for St. John seems never to resort to anticlimax) were they two classes to be thus distinguished. And, (2) From the words of Chapter xviii. 24, in which we read of "the blood of prophets and of saints, and of all that have been slain upon the earth." A glance at the Original will shew that the group last mentioned in this Verse is commensurate with prophets and saints, considered as one group in which it is at least thus permissible to regard the prophet as a saint and the saint as a prophet.

The truth is that St. John's conception of the work of the Church leads necessarily to this view of her members. The great commission given her, with which he peculiarly deals, is to bear witness to the Second Advent of Jesus. But she does this as a whole, not by any special class within her borders. All her members prophesy.

From the working we turn to the suffering Church; and the point which is of interest here is that, just as all the members of the Church are priests and prophets, so all of them are witnesses or martyrs. It would seem as if we were not to distinguish, at any rate to the extent commonly done, between ordinary believers to whom a peaceful death may be granted and those to whom, because they perish by violence, we commonly confine the term martyr. Let us prepare the way for the consideration of this point by

looking as briefly as possible at the deeply interesting vision of the fifth Seal.

The following are the words in which that vision is related: "And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And there was given to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, which should be killed even as they were, should be fulfilled" (Chap. vi. 9-11). The first question to be answered in connexion with this striking passage is, Who are these saints? Are they saints of the Old or the New Testament Dispensation? There is not a little in the passage that leads us to think only of the former.

Let us notice, first, the manner in which the testimony of these saints is described. The word *μαρτυρία* occurs nine times in the Apocalypse. In six out of the nine it is directly associated with the name of Jesus (Chap. i. 2, 9, xii. 17, xix. 10 *bis*, xx. 4). In a seventh it stands so near the mention made of "the blood of the Lamb," that it is impossible to separate the two (Chap. xii. 11). In an eighth we certainly read only, "And when they shall have finished their testimony," but the whole context guides us so distinctly to the thought of *Christian* testimony that it is again impossible to separate that spoken of from the testimony of Jesus (Chap. xi. 7). The passage before us is the only one in the whole book in which not only is there nothing to suggest the thought of Jesus, but in which there is rather clear indication that we are to think of God alone. Those referred to "had been killed for the word of God, and for the testimony which they held" (compare what has been

said on Chapter xii. 11). We are thus almost compelled to think of a different "testimony" from that of New Testament believers, the testimony to God rather than to Christ; the testimony of the Old Covenant rather than of the New.

Secondly, The use of the word "Master" in Verse 10 (so unfortunately rendered in the Authorised Version "Lord"), leads to the same conclusion. This term (*ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός*) can hardly be referred to Christ. It must be addressed to God, and it bears in it less the joyful confidence of relation to the Almighty as a Father, than awe and dread towards a Sovereign Ruler and Judge (compare Acts iv. 24, and the margin of the Revised Version on Jude 4).

Thirdly, It is at least worthy of notice that the saints referred to are not said to have been killed under the fifth Seal, which like all the others is connected with the Christian age. It is rather distinctly implied that they had been killed before. The moment the seal is broken their blood is seen.

Fourthly, The manner in which these saints are appeased and comforted is peculiarly worthy of our regard. A "white robe" is given, and evidently for the first time given, them. But the saints of the New Testament receive *that very white robe during their life on earth*. Let our readers compare in this point of view such passages as the following—iii. 4, 18, vii. 14, xix. 8, 14, and they will see that the white garments there spoken of are possessed before the Church's warfare is at an end, or her marriage to her Lord has come. It is certainly true that in Chapters vii. 9, 13, and iv. 4, the white robes are also those of glory in heaven, but we need not dwell upon the fact that the believer appears there in the same perfect righteousness as that in which he is accepted here. The "white robe" of Chapter vi. 11 is thus a more complete justification than that which

was enjoyed under the Old Covenant. It is that referred to by St. Paul when he says to the Jews at Antioch of Pisidia, "By *him* every one that believeth is justified from all things from which ye could not be justified by the law of Moses" (Acts xiii. 39). It is the fulfilment of that hope in which, as they saw the day of Christ afar off, they "exulted"; and in which, when it was accomplished to them in the day of Christ, they "rejoiced" (compare John viii. 56). Not at death, but only at the coming in of the Christian Dispensation, were these saints made equal to believers in Jesus.

Fifthly, The parallelism of thought between the passage now before us and Hebrews xi. 39, 40, is very marked, and it is of Old Testament Saints that the writer to the Hebrews speaks.

These considerations sufficiently shew that the souls beheld under the altar in the fifth Seal were those of saints of the earlier Covenant. But, if so, we can hardly imagine for a moment that they were the souls of martyrs only, in the ordinary acceptance of that term. We cannot exclude from them Abraham and Isaac and Jacob, and all those who, though they met no martyr death, "searched what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them" (1 Pet. i. 11). The whole bearing of the passage obviously leads us to think of the waiting Church; of all who in their own day, and amidst their own difficulties, had been faithful unto death. It is true that they are described as "killed," but we have yet to notice the manner of thought that leads to the choice of such an expression; and, even without doing so, we can easily fall back upon that language of the sacred writers which represents the Christian life as a daily dying, and the offering up of ourselves in service to God as a living sacrifice.

If all the Old Testament saints were thus, to the eye of St. John, martyrs, much more may we expect to find the same style of language applied to the saints of the New Testament. Such, accordingly, appears to be the case. Throughout the Apocalypse the Church of Christ is distinctly a martyr Church. From the beginning to the end of her history in this world she is in the midst of conflict, is exposed to persecution, is doomed to a death of pain and sorrow through which she must pass before she is crowned with victory. When she is set before us in the form of the two witnesses in Chapter xi. she prophesies "clothed in sackcloth." The miracles of judgment performed by her presuppose that she is surrounded by bitter "enemies." And, when at length the closing moment of her struggle arrives, "the beast that cometh up out of the abyss" overcomes her and kills her, and her dead body¹ lies in the street of the great city, an object of contempt and mockery to all of the guilty world who pass it by.

There is indeed one passage in the book which seems to favour a conclusion different from that at which we have arrived. We read in Chapter xx. 4, "And I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast neither his image, and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years." Whatever may be said of others, are not these martyrs who died a violent death in the cause of Christ? It is not necessary to think so. The difficulty lies in the word "beheaded." Had the Seer chosen the word "slaughtered," as he does in Chapter xviii. 24, or perhaps even the word "killed," as in Chapter

¹ Note the remarkable reading in Verse 8, not as in the *Textus Receptus* πτώματα, but πτώμα. The Seer even while speaking of the two witnesses does not say their "bodies," but their "body." This circumstance alone may shew us that we can hardly be dealing with two individual persons. There must be a sense in which, though conceived of as two they are really one.

vi. 11, the explanation might have been easier; but there is something so definite in the word "beheaded," or "smitten with the axe," that to understand it literally seems almost necessary to fair interpretation. It may, however, be worthy of notice that to do so will immediately involve us in not less formidable difficulties of another kind. Beheading was not a Jewish punishment. It was not even a mode by which the heathen were in the habit of putting the early Christians to death. Under any circumstances the number of believers actually beheaded must have been so small that to introduce them alone would be out of keeping with the other conditions of the scene. We must, therefore, in one way or another, enlarge the meaning; and it seems to us that this is best done by a comparison of the description before us with that in Chapter xi. 8. The tendency of the Seer to go back upon earlier descriptions is so well known that nothing need be said of it in general. Here he appears to have before him those whom he had previously alluded to, as exposed in the street of the great city until they went up into heaven in obedience to the voice which said to them, "Come up hither"; and he applies to them the term "beheaded," because, as there is reason to believe (Geikie, *Life of Christ*, vol. ii. p. 575), such exposure was actually resorted to in the case of those who had been put to death in that manner. We are thus led to think of all as "beheaded," who had been exposed to the contumely spoken of, and to see in all the clauses of the verse no more than a single class. The beheaded are the same as those who worshipped not the beast or his image and who received not his mark. It may only be added in confirmation of what has been said, that the three things predicated of these persons in Verse 6 are in other parts of the Apocalypse predicated of every one that overcomes—that the second death has no power over him, in Chapter ii. 11; that he shall be a priest of

God and of Christ, in Chapter iii. 21. We conclude, therefore, that it is not possible to draw the distinction so often found in this book between martyrs and ordinary believers. Or, if such a distinction is to be in any degree recognized, it can only be to this extent, that in the martyr's life and death we behold the type of what Christianity must always bring with it to the true disciple of Jesus.

We are thus led to the thought lying at the bottom of this whole method of representing the Christian's position in the world. The Christian is a member of that Body which has been put into his own place by Him who is now gone to the Father. He must work the Redeemer's work, and drink the Redeemer's cup, if he would share his victory. Christ Himself submitted to the inevitable law which may be expressed in his own words, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but, if it die, it beareth much fruit" (John xii. 24). How is it possible that his people should escape submission to the same law? St. John knows no Christianity which does not in one way or another lead through tears and blood, through suffering and the cross, to the heavenly reward. How can the Head pass along the path of its experiences without taking with it the members of the Body? Some may suffer more than others to the outward eye. There may seem to be more to endure in the dungeon or at the stake than in quiet solitudes to which the sounds of the world do not penetrate, and in which the persecutor does not think it worth while to seek his prey. Yet it may be often otherwise; and this much is clear that it is a part of that teaching of the beloved disciple which comes from his inmost soul, that an easy prosperous Christian on whom the world smiles, and who returns its smiles, is no true follower of Christ.

One remark more may be made. We saw in a previous paper what St. John's view was of the Universalism of the

Church. She recognized no distinction between Jew and Gentile. We see now what within the Church is the equality of all her members before God ; all are prophets, priests, kings, martyrs. There may be differences of degree, but in essential privileges all occupy the same footing. The supposed Judaic apostle, long accustomed to the differences of the theocracy and the temple and the synagogue, has now at least obviously surmounted his Judaic feelings and prepossessions, and has been able to throw himself into the heart of a system all the members of which are called, when we think of the most fundamental conditions of their state, to the discharge of equally important duties, and the enjoyment of equally precious privileges.

WM. MILLIGAN.

THE ROUTE OF THE EXODUS.

WHEN I wrote the article on the Route of the Exodus, published in the April number of the EXPOSITOR, I did so merely as an exponent of Canon Scarth's theory, which seemed to me to fulfil the requirements of the Bible narrative more nearly than any other that had been proposed. Since then I have considered the subject more carefully, and some of the very objections urged by Mr. Whitehouse (in his Paper contained in the EXPOSITOR for June) had occurred to my own mind before reading his statement of them, and had led me to form an independent theory, differing slightly from those both of Canon Scarth and of Brugsch Bey, but supported in its rendering of the meaning of the term יַם־סוּף *Yam-Sûph* by first-rate Hebrew scholars. I shall not now repeat more than is absolutely