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THE PROPHECY

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## THE PROPHECY CONCERNING THE RŌSH KELĀLĀH.

To keep the universe in the hands of One, it is necessary to add to every action which is done therein a reaction that will cancel it.

It is true that a great effort may go far, both in direction and time. Yet, no one is allowed to disturb the order of creation. No matter what skill, no matter what lore, no matter what sustained effort is put forth, reaction grows with the action and will cancel it. And this is true with what is good equally with what is evil. When we develop any force, the law of God adds thereto an equal opposite force, which will destroy our work.

“I form the light, and create darkness; I make peace, and create evil; I am the Lord, that doeth all these things.”

The Revelation of the last days was given to Daniel; then, it was repeated more clearly to John.

In the last Revelation the churches are commanded each to put its own house in order.

Long before, in reply to a private question, the Master answered, “But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.” The Book of Days was close sealed with seven seals. In the Revelation, He that was worthy loosed the seals, and the apostle was shown the symbol of the Word of God, going forth conquering and to conquer. This was followed by the symbol of world-wide war. This, again, was followed by the symbol of weighing, selling, and discrimination. “And he sold them into the hands of their enemies round about.” Oil and wine are the symbols for those things that gladden the heart of man. The oil stands for matters external; the wine stands for things of the mind, things which men take pleasure in doing. The fourth symbol represent the word not of God.

Following this comes the cry of the martyrs, and the answer.

The apostle was shown a vision of what should come to pass. An event, seen unrolled in a vision, has this difference from the same event spread over many hundreds of years. In the one case the whole event is seen; in the other case each man sees only that part of the event which is spanned by his life. But, when the event has passed, then we know, as we look back, that the vision was fulfilled.

The darkening of the light of truth; the turning of faith to be in the spilling of blood; the falling of every hope; the overthrow of the great empire; the overthrow—and reassembling of kingdoms; and, above all, the overpowering superstition that the Day of Judgment would happen in their time: these are predicted, and we, looking back, know that the vision of the dark ages was fulfilled.

The vision is a vision of spiritual matters. It does not deal with physical convulsions, but with events. An event usually commences before the preceding event is spent. Events frequently run in company.

On the opening of the seventh seal of the Book of Days, an event occurs which we can identify. The "hail and fire mingled with blood," refers to the invention of firearms. The hail is a hail of bullets. "The voice of one saying, Cry. And one said, What shall I cry? All flesh is grass, and the goodness thereof is as the flower of the field; the grass withereth, and the flower fadeth; because the breath of the Lord bloweth upon it; surely the people is grass." "Behold, the Assyrian was a cedar in Lebanon." A third part is one part in three, the sizes of the parts continually varying.

"Cedar in Lebanon," the mountain on which the trees take root, explains the "great mountain burning with fire cast into the sea"; which refers to the colonisation of the new world and the strife associated therewith. "Burning with fire," refers to the fire of liberty.

In a later part of Revelation the apostle was informed that "waters" are a symbol for peoples, and multitudes, and

nations, and tongues. We turn back the page of history and we find that the falling of the torch-star of learning turned the waters bitter, a bitterness that culminated in revolution and bloodshed.

The darkening of the sun, moon, and stars, is the symbol for the darkening of the light of truth, which is as the sun; and the darkening of faith and hope, which are our light in the night season. The wave of atheism which followed the falling of the torch-star of learning, is recorded in history, and is not yet spent.

After the wave of atheism comes the invention of machinery. The Hebrew "Abaddon," the Greek "Apollyon," the English "Destroyer," is "fire." The apostle has given us a word picture of the opening of the coal-pits, the coming of the steam engine, and the torment caused by the introduction of machinery into industrial life. The steam engine, the iron horse, is the instrument for creating wealth; its use is crowned with gold. It is as a king, yet it must be tended and controlled by men. The steam floats like women's hair. They are mighty to rend. They are able to resist all assaults on their use. The formidable noise which proceeds from the steam engine is well known. The tail of the engine is the factory and its consequences. If we could see the whole of the world's machinery, and the whole of the torment associated therewith, we could not describe it in any other words than those that are written. Nowadays, when the golden crown of the engine is before our eyes, we are apt to forget the torment which the coming of the steam engine has caused. The five months symbolise the currency of five events.

"Waters," are a symbol for peoples, and multitudes, and nations, and tongues. And of "waters," the great river Euphrates is the symbol for the ruling class. The machinery for transport, together with universal military service, and breech-loading artillery with their high explosives and cartridges. "For their tails are like unto serpents, and have heads; and with them they do hurt." The land, and the air; the water, and beneath the water. We have seen the beginning of this event, but not the end.

Prophecy is not concerned with the almanac, nor with arithmetic, but with events and quantities. And of both events and quantities prophecy always speaks in an indefinite kind of way, as if dealing with something whose dimensions were not absolutely fixed, but were liable to be varied according to human conduct.

The little book is the small remnant of time which remains, and which contains the millenium and the great rebellion.

The Temple of God, and the altar, and them that worship therein, are shown to occupy a circumscribed area within the nations. The forty and two months are the currency of forty-two events.

The two witnesses are the Old and the New Testaments. The rain is the rain of fire and brimstone that destroyed Sodom. The fire that proceedeth out of their mouth is the fire of religious fervour. It is a matter of history that the beast which cometh up out of the abyss, killed the Old and the New Testament Scriptures, which, for a space, were but dead literature in the hands of the priest-power. The revival of the two witnesses; the exalting of their authority; the shaking of priest-power, the slaughter, and the fear: these also are matters of history. The number "seven" is the symbol for completeness. The "three days and a half" is the symbol for the passing of three events, and the running of a fourth.

The Covenant was a matter that had its roots in the past. A vision of the Ark of the Covenant is followed by a vision of the fulfilment of the Covenant and the casting down of Satan to the earth.

When the Adversary was cast down to the earth there was no new creation, but a muster of forces already existing.

"Waters" are a symbol for peoples, and multitudes and nations, and tongues. The beast which came up out of the sea is "king-power." King-power is overwhelming brute force. The wounding to death of one head represents the foundation of the Jewish people, a nation without a king.

The current idea that Parliament stands for liberty is not



true. Government is brute force, though the fact may be hidden while the people are walking in the same direction with the Government. The strongest party within the State rules it. It is true, that while parties within the State are struggling for the reality of power, one of the parties will be willing to offer the people a measure of liberty in return for their support. But, as soon as that party, which formerly supported liberty, attains the substance of royal power, it finds the liberties of the people a stumbling block, which it will remove. As a matter of fact, when the people elect a king they throw away their liberties. It is a matter of indifference whether the royal authority is held by one individual, or by more than one acting collectively. But, in proportion as the royal authority is imperfect there will be some liberty. A charter of liberties, as long as it holds good, makes the royal authority imperfect.

The sole way in which a people can exist as a free people is that set forth in the Scriptures. A simple code of laws, and it is wonderful how few and simple are laws that are really necessary, together with the machinery for administering the laws. There must be no legislative body that can enact fresh laws, and there must be no precedents. Each case, as it arises, must be decided on its merits, in the light of the law, without reference to any other case.

You cannot free men who will not be free. Out of the strife of parties a charter of liberties may be won; but, if the people will not be free, then such charter will be abrogated.

If a people would be free, each man must concede freedom to his neighbour.

The gift of freedom requires sustained effort. It also requires that each man shall jealously guard his neighbour's liberty. The people desire an opportunity to attack their neighbours, and license to persecute their fellows.

The Jewish people clamored for a king: they received a king at their desire; and the deadly wound on the head of the beast was healed.

Following the vision of king-power, there is a vision of

the rise of "folk-power," commonly called socialism, under the type of a beast coming up out of the earth.

The beast came up out of the earth. Socialism is purely materialistic. And it had two horns like a lamb.

Sheep are a symbol for the people as horns are for authority. The dragon voice calls to the people that the voice of the people is the voice of God, and must be obeyed as such. Socialism wields the royal authority concurrently with the king. Socialism claims and enforces the royal authority. Socialism does not destroy king-power, it establishes it. Socialism accomplishes great wonders. Socialism is a religion, and can call down the fire of religious fervour upon its adherents. Socialism is an aggressive religion that knows no toleration.

The image of king-power, which can speak, and can slay, is the newspaper press.

The power that can impose a mark on a whole people is the royal power. The mark is the mark of the royal power, the first beast. It is a matter of indifference whether the royal power is held by one hand, or by many acting collectively. The mark of the beast stands for licensing of industry and action: the number of the name stands for absolute socialism.

The apostle was shown a vision of the rise of the system of denying to every citizen the right to sell his work, or goods, or talent, till he had conformed to a manual or mental standard, and had received a diploma, certificate, license, or badge.

The licensing of industry and action is the boycott reduced to a system, and made universal. The essence of a boycott is that if a man does not conform to an arbitrary standard a cordon is to be drawn round him to deprive him of the means of sustenance. Socialism is the teacher and instigator of the boycott, for, though the second beast essays the boycott by its own strength, yet, to be effective, the boycott must be imposed by the royal power.

In the vision of Revelation, king-power and socialism exist concurrently, and the second exercised the authority of

the first in his sight. This is how the Governments of the world are now constituted. Neither king-power alone, nor socialism alone, but a mixture of both.

Morally, to be "free," is to be free from sin, though the body may be in bondage. Politically, to be a "free man," is to possess rights which the Government must respect and cannot abate. Folk-power destroys individual liberty. Folk-power, enthrones himself as God, shows himself as God, requires obedience as to God, and by this we know he is the man of Sin.

God gave the world to Adam, but created likewise his Adversary. Satan, himself, is the prince of this world, the royal power, the kingdoms of the world are his, and it is useless to look for the regeneration of the world from either king-power or folk-power.

The apostle was ordered to write to each of the seven churches. To do this he must have made seven copies of the Revelation, and he must have written to each church in a language which it could understand. The copy which has come down to us is in the Greek language.

The language in which we dream is the familiar language of our childhood. That John, the Hebrew, should have a vision, and the language whereby he was spoken to, and in which, in his vision, he spake, should be Greek, is not believable. The Revelation of John, as it has come down to us, is a translation from a Hebrew, or Aramaic, original into Greek. The style of writing is as if one were making a literal translation. Also, the Semitic plural is used.

("The Semitic languages, particularly the Hebrew, often use the plural when other languages only make use of the singular. This is particularly the case in terms of space and time—their vastness being conceived, so to say, as a multiplicity. Thus, certain regions, like Heaven—which, through the influence of the Bible language, is also with us, sometimes used in the plural—the expanse of water; further, the place at a person's head or feet, even certain limbs of the body (conceived as space), like neck, face, &c.; or, again, periods of time, like youth, age, life, and special lasting qualities or states, like barrenness, blindness, mercifulness, and

the like, are put in the plural number where we have the singular only. It is further applied to might and strength, as consisting originally of a multiplicity of elements of power. This is particularly shown in the word Elohim, which equals a unity of many mights—that is, the Supreme Being. The false conclusions of the plurality of the Divine Persons being proved by this word are best refuted by the occurrence of the plural in the word master [Adon], Lord [Baal], where these stand unmistakably for a single individual, and are meant to express merely his proprietorship of some object or other.”)

The syllable “IM” was a sign of the plural.

In modern Hebrew writing, vowels are added as dots or small marks to the consonant signs. In the old Hebrew, neither these vowels, nor diacritical marks, were written; the written words were represented by consonants, which were written from right to left.

The first nine letters of the Hebrew alphabet were used to denote the “units” from one to nine; the second nine letters were used to denote the “tens” from ten to ninety; the remaining letters represented hundreds. Hence, the letters of a name, written in Hebrew, also represented a number. Such a system of numbers would be useless unless both the number of letters in the alphabet, and the position of each letter in the alphabet, were fixed. This was accomplished by weaving the alphabet into the Scriptures; which has been done in many cases, of which we may mention the hundred and nineteenth Psalm, which is divided into sections. Each of the sections, in their order, was denoted by a letter of the alphabet in its order, and each verse of each section commenced with that letter of the alphabet which was proper to it.

The letters of a name added together made a number, and the number never altered. “He that hath understanding, let him count the number of the beast; for it is the number of a man; and his number is six hundred and sixty and six.”

In judging between king-power and folk-power there are those who believe that one of them is righteous; both are irredeemable; the number of the one is the number of the other.

This is the number :

ר א ש ק ל ל ה

And this is the interpretation :

ר א ש Chief, Leader.

ק ל ל ה

Curse, Blasphemy ; one who bears the curse of God ; who is sentenced to death.

In the vision of the hundred and forty and four "thousand" of the redeemed, we have an instance of the Semitic plural. "These are they which were not defiled with women." This is a literal translation from the Hebrew or Aramaic original, a plural form with a singular meaning, referring to the woman of Babylon. In Babylon there was a law that every woman should, once in her life, present herself at the temple of the goddess and commit adultery with any man who offered a harlot's fee. Babylon became the type of priest-power.

This passage means, that when the Government allows and orders sin, these are they who have restrained themselves and not committed it.

Following the vision of the redeemed, there is the vision of a great missionary effort. This is not yet spent, and priest-power has already been reduced from the leading place in world politics.

Then comes a stern warning: "And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is mingled unmixed in the

cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment goeth up unto ages of ages; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus."

Following this a blessing is pronounced.

The symbol of the reaping of the earth is explained by the parable of the wheat and the tares.

Wine is the symbol for those things that gladden the heart of man, things that men take pleasure in doing.

A vision of the seven angels is followed by a vision of them that came victorious from the beast, and from his image, and from the number of his name.

Then follows the vision of the seven plagues, which are the last.

The mark of the beast, which is the licensing of industry and action, is the stepping-stone to the number of the name, which is absolute socialism, and which is the noisome and grievous sore.

After the socialising of industry and action.

The second plague is poured "into the sea." "Waters" are a symbol for peoples, and multitudes, and nations, and tongues. The Greek text is that "every soul of life died." The meaning of this is that all progress ceases.

The third plague is poured "into the rivers and fountains of waters, and it became blood." Here we have the Semitic plural, the plural form with the singular meaning.

The fourth pouring of wrath is "upon the sun, and it was given unto it to scorch men with fire." The sun is the symbol for truth.

"And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened." The throne of the beast is in the hearts of men.

"And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up,

that the way might be made ready for the kings that come from the sunrising." "Waters" are a symbol for peoples, and multitudes, and nations, and tongues. To understand this passage, we must refer back to the beginning of the peoples. "And a river went out of Eden to water the garden; and from thence it was parted and became four heads. The name of the first is Pishon: that is it that compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: there is bdellium and onyx stone. And the name of the second river is Gihon; the same is it that compasseth the whole land of Cush. And the name of the third river is Hiddekel: that is it which goeth in front of Assyria. And the fourth river is Euphrates."

When a new country is settled there is a great mixing of population; and there may be, as it were, lakes of population that do not mix. Yet we can fairly say:—John Bull begat Jonathan, Our Lady of the Snows, and John of the Dry Heart. That is not three nations, but four. At Noah, the river of population that issued from Eden divided into four heads for Noah himself was the fourth. Noah, we are told, became an husbandman. We must look for a race, originally agricultural, that disappeared by being absorbed within the other races.

The drying up of the water of the river Euphrates is for the set purpose "that the way might be made ready for the kings that come from the sunrising." The sun is the symbol for Truth. "Kings" is a Semitic plural of the same class as Elohim, as is shown by the united effort in opposition.

Har Magadon, the battlefield of Megiddo, in the plain of Esdraelon, was the battlefield where the people of Jehovah suffered great damage.

The seventh bowl is poured upon the air. One of the titles of the Adversary is "Prince of the powers of the air." The result is a fearful shaking of the nations, the greatest since there were men upon the earth. The plague of hail would seem to mean that the warfare is from the air.

After the vision of the seventh plague the continuity of the vision is interrupted for the purpose of showing priest-power in all its evil.

The beast supporting and upholding priest-power is the royal power. Since the Revelation was given to be written, we have seen the coming of the constitutional monarch, ruling by and with the consent of Parliament.

“And the ten horns, that thou sawest, are ten kings which have received no kingdoms as yet: but they receive authority as kings with the beast for one hour. These have one mind and shall give their power and authority unto the beast.”

This refers to the rise of Parliaments. The ten horns are Parliaments. They have the royal authority, and they give it to the beast.

“And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition.”

To understand this we refer back to the account of the Temptation. “And he led him up, and showed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine.”

To worship the devil is to do his will. His will is to destroy the race of Adam. It appears that Calvary could have been avoided by a creation of the means of prolonging life in man; by destroying man; by resigning.

Other Scriptures to be read are:—

“Now there was a day when the Sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.”

“And I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”



"But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me: and I remained there with the king of Persia."

"But I will tell thee that which is inscribed in the writing of truth: that there is none that holdeth with me, against these, but Michael your prince."

These portions of Scripture should be read in conjunction with the parable of the nobleman that went into a far country to receive his kingdom.

"Seven mountains," is a symbolical expression for "all lands." A mountain is a division of the earth's population in reference to its manner of thinking.

The royal authority supported and upheld priest-power as the instrument by which it ruled the people. Parliaments, in conjunction with the royal power, are now setting their face against priest-power. It is the declared will of God to utterly destroy the great city. This event has commenced and is proceeding. The ten horns receive authority as kings with the beast for one hour. The judgment of the great city falls upon her in one hour. This hour is the currency of the event of parliamentary authority. The Revelation declares the removal of priest-power to be the removal of a barrier between man and God.

Then the Word of God comes conquering. The beast, which is the royal power, and the kings of the earth, join to oppose the Word of God. King-power and socialism are taken and cast alive into the lake of fire that burneth with brimstone. Satan is taken and cast into prison. The first resurrection is followed by the millennium. The first resurrection is a resurrection of souls. The sense of the passage is that Satan being cast into prison his throne is given to the souls of the worthy.

At the conclusion of the millennium Satan is loosed out of his prison and organizes a world-wide rebellion. Then, the world and the rebellion are wiped out together.

Concerning the "thousand." The actual number of the children of Israel at the time of the Exodus was quite mode-

rate, for the "thousand" was the name of a "sub-tribe," or "division."

"Thy fathers went down into Egypt with three score and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude."

The scores of millions of small stars cannot be perceived without instruments. The number of stars visible to a man of average eyesight, at any one time, is only a few thousand. The numbers given in Scripture are usually not arithmetical but the numbers of words, or symbolical numbers.

There is no inconsistency in Scripture concerning the census, for the census is diverse from the military muster. The one was ordered, the other condemned. A great military empire can take the census, and collect and publish statistics, and appear to sustain no damage, or no damage that is immediately visible. A small state that publishes abroad its weakness and its wealth sins grievously.

The people have found it difficult to understand that king-power, no matter who holds it, is the forces of reaction; that its function is purely destructive, and that a good Government will become bad if its life is prolonged. Evils arise in a nation, and while the Government is warring against them it is regarded as good; but when the war has run its course, the Government still represent the forces of reaction, it is still a destroyer, it continues destroying, it destroys what is good.

To pick a quarrel with a weaker neighbour; to fall upon him and despoil him; to slay him if he resists: that is king-power.

To ally himself with his country's enemies; to fall upon his own people with fire and sword, if they will not obey him: that is king-power.

To deal treacherously with a trusty servant; to slay him to cover the treachery: that is king-power.

King-power is still king-power though a good king holds it; and while the country, as a whole, may be safe under the rule of a good king, the individual never is safe unless he is walking in the same direction with the Government.

And even then he may not be safe, for, if he has anything that king-power desires, king-power will devise some means of despoiling him, and it will hold fast to its plunder though in so doing it break its kingdom in twain. Nevertheless, when the people have a king that is the desire of their heart they will not believe that he represents the forces of reaction.

The dragon cannot forgive; and he has given his power and his throne, and great authority unto the beast. King-power is his lieutenant, and that is why that, though king-power may find it expedient to forgive with its lips, king-power never forgives in its heart.

Truth avails nothing if the judge is too ignorant to understand the plea, neither does it avail anything if the judge has decided the cause in his own heart.

The people will fail to see a matter because it is common. Such is the wonder expressed that the water which the rivers pour into certain lakes is much greater than the measured evaporation. The difference being that the measured lessening is of still water, and the waters of the lake are torn by the wind scattered in spray. The evaporation from spray is swift and great, so great that strong vessels containing liquid, but not full, if the liquid be shaken into spray, will sometimes burst and injure the workmen.

It is just this habit of failing to notice what is common that prevents the people from seeing that treachery is an integral portion of king-power and cannot be disassociated from it, and that anything that can make laws and enforce them, the same is king; and that if a Government continues to add law to law the result is inevitable. Scripture shows that the correct way was to reduce the number of laws to the fewest possible, and have no king. Current business was to be conducted by public meeting of the elders, or by assembly of the whole people.

The power to add law to law is one of the very big things of this world. The battle of liberty is always lost when it seems won. By a spending of treasure, a laying down of lives, and a very great effort a people may free themselves, yet it avails nothing, for their Government has only to add

law to law for a few score years and it must become a tyrant as grievous as the former. This is political liberty:—That every man should be qualified to possess land and to build his house, to possess property, and to buy and to sell, to lie down and to rise up, to go out and to come in, and to do all his business without asking leave of anyone, and without asking leave of the State, by an exercise of his own prerogative and to his own satisfaction.

There are stages in every successful manifestation of king-power. One stage is when king-power goes up against what is considered the enemy, takes much spoil, and, save that it insists that the people shall go up with it to the war it troubles them but little. Another stage is when king-power still goes up against the foe without, but also makes itself terrible to its own subjects. After this there is yet another stage when king-power sits enthroned in glory, and gathers to itself all the power, the wealth, and the honour of the kingdom. Following this is a long period of decline, for authority is always a destroyer and must destroy its own kingdom.

King-power may take any form. Amongst primitive peoples it may be an elaborate and authoritative tribal ritual. Amongst an enlightened people it may be found in many strange guises, and a glance at the world's history shows that progress never occurs save in those intervals when established authority is broken.

You cannot grow wheat without growing both straw and chaff with it. Similarly, progress never occurs save in the midst of much waste and misdirected effort.

Concerning the Lord's anointed. The great prophet was brought to the mountain of God in order that he might be told from the mountain of God that the men he was to anoint as kings were to be anointed as destroyers.

Like begets like; yet there are also variations, which are departures that return; and mutations, which are departures that do not return. Besides these there is also alter-

nation of generations, and it is this last that oversets all estimates. Alternation of generation occurs not only in the family but also on a vast scale, nationally. A generation may be aflame for conquest, or freedom, or religion. Presently there is a generation that can be enslaved or that cares naught for religion.

The whirlwind and the lightning are symbols of the presence of the Lord.

“Then the Lord answered Job out of the whirlwind.”

The desert whirlwind was the pillar of cloud by day. The cloud ablaze with lightning was the pillar of fire by night. When the pillar of cloud went forth the Israelites broke camp and marched; when the towering lightning cloud was lifted up above the tabernacle the Israelites stayed. The matter is plain enough. Thunderstorms meant herbage and water.

It is also plain how that when the pillar of cloud swept down upon Pharaoh and his army, he was neither killed nor daunted. He regarded the darkness of the driving dust storm as an incident of desert travel. But when his troops were floundering in the passage of the Red Sea, with the chariots on their axles in soft mud, that was another matter.

The manna was a small round thing, of a peculiar taste, and it bred a worm. Have we, in this land of ours, anything such? To this the answer must be, yes! Not every year, but some years, the butterfly, animated by a compelling impulse, assembles in numbers that cannot be counted, covering the country, league upon league, all flying one way. When they rest those of them that are gravid deposit their eggs, and, behold, there is a great quantity of a small round thing, of a peculiar taste, that will breed a worm, and which, when it becomes stale, stinks. Almost everybody has either seen or heard of these great multitudes of butterflies by day, and moths by night; most people have either seen or are informed of the countless myriads of caterpillars that, at times, devastate the country; but very few people notice the eggs.

There are many things the people do not notice, and, indeed, every man carries within himself a certain matter

which, while he is in good health he never, or hardly ever, notices; and yet, in a certain state of defective health it may bewilder him. This is the pulsation of his blood through his arteries. When a man, in this state of health, is sitting quietly in his chair, he may suddenly feel as though the chair were being heaved up and moved by some mysterious force; and yet it is but the pulsation of the great arteries in his thighs. Similarly, when his arms are resting on the table he may feel the table, as it were, heave up; yet this is but the pulsation of the arteries in his arms. Again, while he is lying in his bed he may feel the bed heave under him in a most perplexing manner; yet it is but the pulsation of his arteries. While in this state of abnormal sensibility a man may hear his own heart beating, a very odd sound, and it may fill his ears wonderfully. It may seem as a great sound and a rushing, yet it is but the beating of his own heart and the rush of his own blood.

The order of creation is, to add to every action a reaction. Adam was not created alone, but with an Adversary. When the reaction has cancelled the action the reaction, itself, is also cancelled. Satan, in destroying man, perishes.

Next to the power to create is the power to destroy. The Destroying Angel is chief angel. Moreover, since if he destroys utterly he destroys himself, the Destroying Angel is the angel who may fall. We get a glimpse of this matter in the judgment on the nations that were raised up to be destroyers. They destroyed and perished. The symbol for destruction is the morning star.

"I saw in my vision by night, and, behold, the four winds of heaven brake forth upon the great sea. And four great beasts came up from the sea, diverse from one another. The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man, and a man's heart was given it."

"Waters," are a symbol for peoples, and multitudes, and nations, and tongues. This symbol stands for Europe.

“And I beheld another beast, a second, like a bear, and it was raised up on one side, and three ribs were in his mouth between his teeth: and they said unto it, Arise, devour much flesh.”

This symbol stands for the opponent of Europe.

“After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.”

This symbol stands for the residue of the world.

The time when this vision was given to be written was when Europe was about to become weighty in the world's affairs.

It is not common race, or common language, that makes a great dominion, diverse from the rest of the world, but the common possession of a convincing thought. Europe is a unit because it has a common system of thought. It became the empire of the priest.

The opponent of Europe devoured before it, it has no unity of race, but it is one because it has a unity of thought.

The residue of the world has four heads, but it has one body because it is united by a common hatred; and that hatred is directed equally at the opponent of Europe and Europe.

“After this I saw in the night visions, and behold a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth: it devoured and broke in pieces, and stamped the residue with its feet; it was diverse from the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up amongst them another horn, a little one, before which three of the first horns were plucked out by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.” I beheld till thrones were placed, and one that was Ancient of Days did sit: his raiment was as white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand

times ten thousand stood before him: the judgment was set and the books were opened. I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and he was given to be burned with fire."

The fourth symbol is world king-power. Concerning this world king-power, remember how that priest-power in Europe passed the boundaries of the nations; pervaded them; used their Governments when it could; acted on its own authority when the Governments were hostile; and bent all Europe. So is, and will it be with this world king-power: it will pervade the nations and be their master. Do not look for a visible central Government administering the affairs of the whole world, though something may be set up claiming authority, but look rather for all the Governments being influenced to think alike and act in a similar manner. Your own Government is and will be a portion of world king-power.

Concerning symbols. If a symbol is correct it is used, and if another symbol for the same thing is correct it is also used. The people are spoken of under the various symbols of "water," "sheep," and "grass." In like fashion the little horn with the eyes of a man and a mouth speaking great things, symbolises the same as is elsewhere spoken of as the false prophet.

"And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time."

King-power is a destroyer, never a creator. World king-power fails to weld the human race whose divisions continue after its destruction. Nations are not made, they grow; and their growth is in spite of Government, not because of it.

The daughter of the king of the south symbolises religion. The religion of the north was brought thither from the south. It is a matter of history that, though at the coming of religion the north was shaken, yet religion did not retain the strength of her arm.

"But out of a shoot from her roots shall one stand up in his place, who shall come unto the army, and shall enter



into the fortress of the king of the north, and shall deal against them and shall prevail: and also their gods, with their molten images, and their goodly vessels of silver and gold, shall he carry away captive into Egypt; and he shall refrain some years from the king of the north. And he shall come into the realm of the king of the south, but he shall return into his own land. And his sons shall war, and shall assemble a multitude of great forces, which shall come and shall overflow, and pass through; and they shall return and war, even to his fortress."

This refers to the rise of the priest. Priest-power, the great city, is spiritually known as Sodom and Egypt.

The motive force of the great European outburst was, at the commencement, priestly. Its avowed object was to bring the world into subjection to the priest-power. The movement of the people, not governed by the priest, was of a later date.

"And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north."

It is a matter of history that the south attempted the regular conquest of the north. It is also a matter of history that the failure of the attempted conquest of the north was followed by internal stress within the north.

"Then shall stand up one that shall cause an exactor to pass through the glory of the kingdom: but within a few days he shall be destroyed, neither in anger, nor in battle. And in his place shall stand up a contemptible person, to whom they had not given the honour of the kingdom: but he shall come in a time of security and shall obtain the kingdom by flatteries."

The licensing of industry and action, which is the stepping-stone to absolute socialism, is destroyed when the Government takes land, houses, workshops, businesses, and all that is done. The Son of man comes with the clouds of heaven, which are world-shaking calamities; but the contemptible person comes in a time of security.

"And with the arms of a flood shall they be swept away

from before him, and shall be broken; yea, also the prince of the covenant. And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong, with a small people. In time of security he shall come even upon the fattest places of the provinces; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them prey, and spoil, and substance; yea, he shall devise devices against the strongholds, even for a time."

Socialism can only become effective after the establishment of parliamentary institutions, and those parliamentary institutions which are not socialistic will be plucked out by the roots before it. The league made with socialism is concessions in return for support. Socialism ever holds that any tax which is effective is also just. Socialism is diligent in raising up a system of punitive and confiscatory taxation.

"And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall war in battle with an exceeding great and mighty army: but he shall not stand, for they shall devise devices against him."

The power to invent has been given to the north.

"And as for both these kings, their hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed."

Both the south, and the north, set before the people the ideal of materialism.

"Neither shall he regard the gods of his fathers, nor the desire of women, neither regard any god; for he shall magnify himself above all. But in his place he shall honour the god of fortresses: and a god whom his fathers knew not he shall honour with gold, and silver, and precious stones, and pleasant things."

The god of socialism is himself.

"But these shall be delivered out of his hand, Edom, and Moab, and the chief of the children of Ammon."

Edom and Moab were destroyed by the sword. The chief of the children of Ammon were led away captive.

“Tidings out of the east and out of the north shall trouble him: and he shall go forth with great fury to destroy and utterly to make away many. And he shall plant the tents of his palace between the sea and the glorious holy mountain; yet he shall come to his end, and none shall help him.”

This is the Scripture as to liberty. “The word that came unto Jeremiah from the Lord, after that the King Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them; that every man should let his manservant, and every man his maidservant, being an Hebrew or an Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother: and all the princes and all the people obeyed, which had entered into the covenant that every one should let his manservant, and every one his maidservant, go free, that none should serve themselves of them any more; they obeyed, and let them go: but afterwards they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids; therefore the word of the Lord came unto Jeremiah from the Lord, saying, Thus saith the Lord, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondage, saying, At the end of seven years ye shall let go every man his brother that is an Hebrew, which hath been sold unto thee, and hath served thee six years, thou shalt let him go free from thee: but your fathers harkened not unto me, neither inclined their ear. And ye were now turned, and had done that which is right in mine eyes, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name: but ye turned and profaned my name, and caused every man his servant, and every man his handmaid, whom ye had let go free at their pleasure, to return; and ye brought them into subjection, to be unto you for servants and for hand-

maids. Therefore, thus saith the Lord: Ye have not harkened unto me, to proclaim liberty, every man to his brother, and every man to his neighbour: behold I proclaim unto you a liberty, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be tossed to and fro among all the kingdoms of the earth. And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they made before me, when they cut the calf in twain and passed between the parts thereof; the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hands of their enemies, and into the hand of them that seek their life: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth. And Zedekiah, King of Judah, and his princes will I give into the hands of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you. Behold, I will command, saith the Lord, and cause them to return to this city: and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation, without inhabitant."

When the reaction has cancelled the action the reaction itself is also cancelled. It is not till the Adversary has grown feeble from success that he will be bound. During the millennium the Adversary will be in prison: there will be no effective reaction while the millennium continues: the reaction comes afterwards. "Is there a thing whereof men say, See, this is new? it hath been already, in the ages that were before us." The time of the millennium will be followed by the time of crowning iniquity, even as Enoch was followed.

The use of symbolical numbers is an integral part of the original Hebrew Scriptures. As examples, "one," is used as the emphatic; "two" denotes close approximation, agency; "forty" is the symbol for distress, travail; a "thousand" is always the point where something is cut off; if of men, a division or sub-tribe; if of years, a leaf of the Book of Days.

All the numbers which accompany the names of the great patriarchs are the numbers of words. The cool of the day of Eden was a glacial epoch. Between the time when Adam put on coats of skins, and the time he began to till the ground from whence he was taken, lies a period of immense length. The mercy of God towards man lies in this, when He destroys He does not destroy utterly the whole tree, but leaves a seed, or stump, or portion of a root that it may grow again.

Man was formed from the dust of the ground, and as to the question, What were the steps of creation? we sometimes see what appears to be a series of mutation forms progressively varying, but we also see a blind and helpless grub that can do nothing but eat and grow, change, by a swift mutation, to a highly organised and intelligent wasp or bee. When we see this we see also that a young grasshopper is not very different from its parents, and we realise that while a form derived from mutation sometimes reproduces itself, yet it is a law of Creation that a form derived from mutation may reproduce the original which then undergoes a similar mutation to that through which the parent has passed. We find traces of this alternation of generations everywhere in plants and animals, and we find it and it applies in full force to man. In history there is nothing more striking than that a nation will, at times, produce a generation that can fight well, work well, think well; and afterwards produce a generation that is inferior.

The descendants of Adam peopled the earth and there arose great civilisations. How great was the culture may be glimpsed from the lines of the ark. The ark, be it observed, had no external deck to be walked upon, and the door was tightly sealed. If it was anything it was a submarine.

A ship, however, is a symbol for the State. The ark of gopher wood, containing every beast and creeping thing, in which Noah and his sons rode out the Deluge, probably symbolises certain portions of the earth which the Deluge spared.

The account of the Deluge is very circumstantial, but so

is the story of Jonah, which is certainly a statement of fact put in the form of an allegory. The allegory of the prophet, Jonah, is the record of a time when on one side the Assyrians were meditating mischief, and on the other the worshippers of the fish god had triumphed. The distress of the ship in the storm: the allaying of the storm when the prophet was cast overboard, are matters that can be easily understood. So, too, there is no difficulty about the three days in the belly of the fish, which stands for the cage where the victim was kept, very likely within the idol. The preaching of the prophet must have been supported by some weighty circumstances, for it met with immediate success. Every man has sat under the gourd of deceptive appearances that grows in a night and withers in an hour. In a time of fierce persecution it is not safe to speak save by allegory.

The Creator is Destroyer likewise. And it was always so. Whenever we find within the rocks the bones of some gentle creature that ate the green leaf and harmed nothing, we always find within the same rocks the jaws and fangs of some vile beast that devoured it. For ages there has not ceased upon the earth the sound of fangs rending living suffering flesh and the piteous cry of every gentle creature being devoured by its destroyer. And this is the interpretation of the matter. If what was good was allowed to grow up and become strong it would be a rival. The Lord is a jealous God and will brook no rival. He is One, and whatever we may think concerning the measures He takes to the end that there shall be no other, we cannot deny that they are absolute. The Destroying Angel is chief angel.

To every beast that is strong and fierce He has given dominion, and every beast that is gentle and harms nothing He has given for a prey. Is there a man strong, able, treacherous, a lion amongst men, the people are delivered into his hand. Is there a people that is gentle and unarmed, living quietly on their own land, and harming none, He gives them for a prey to every piratical nation that makes incursions upon them. To the strong and crafty nation dominion is given.

It is said "the meek shall inherit the earth," yet the time is often long, a patient waiting till storm after storm has passed, a waiting lengthened through many generations.

A lion is a destroyer. When a lion is mentioned in Scripture it has no other meaning.

It is manifest that God would not be God unless He took adequate action to that end. The declaration that there is one God requires the declaration of jealousy that never sleeps, never forgets, never grows slack. To every action the law of God adds a reaction: on this is built the moral law. It is not a response to a generous impulse that is the test; the test is ability to bear the back drag of the reaction which follows. It is because every action carries with it a reaction that the sons of Adam cannot justify themselves by works. When they have performed all the law and ask. Is it enough? The answer is, It is not yet enough, the matters that shall stand I must do. And when man rebels he is met by the same hand that smote Adam with the ice of a glacial epoch.

The Justice of Heaven is that when the Destroyer has finished destroying he himself shall be destroyed likewise.

A. R. WARD.

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