

The Mystery of the Seven Golden Candlesticks. Rev. 1.20. The Mysteries of the Kingdom of Heaven. Matt 13.11

GREAT IS THE MYSTERY  
OF GODLINESS. 1 Tim 3.16.

THE MYSTERY OF INIQUITY  
DOETH ALREADY WORK. 2 Thes 2.7

**EPHESUS.**  
False Apostles.  
Deeds of Nicolaitanes.  
Left their First Love.

Acts 20.29-30. Matt. 20.28. 1 Pet. 5.16.  
Neb. 13.28. John 15.9.

**SMYRNA.**

Judalism Within.  
Persecution Without.

Acts 15.5-21. Gal. 4.21. 1 Tim. 3.12.  
John 15.28. 2 Tim. 3.12.



He that hath an Ear, let him Hear what  
the Spirit saith unto the churches.  
Who hath Ears to Hear, let him Hear.  
Matt. 13.9. Matt. 13.43



The Whole World  
Lieth in the  
Wicked One.  
1 John 5.19 R.V.

John 2.15-17. AD 315. Jas. 4.4. R.V.

Doctrine of Balaam.  
Num 31.6. 2 Pet. 2.15-19.  
Judges 13.18. Jude 11.16.

Doctrine of Nicolaitanes.  
Zech 11.35. Mic 3.5.  
Phil 3.2. 1 Sh. 56.10-12.

Dan. 4.20-21.  
Ezek. 31.3-10.

**Thyatira.**



The Woman Jezebel Teaching.  
1 Cor. 14.34-38. 1 Tim 2.11-14.  
1 Kings 18.13-19. 21.8-10.  
Mark 7.21. Micah 6.5. den 9.13-14.  
2 Kings 17.19. Levens Exo. 12.19.  
Matt. 15.6-12. Mark 8.15.  
Luke 12.1. 1 Cor. 5.6-8.

I Will Kill Her Children with Death.

**LAODICEA.**

Say they are Rich, but are Poor and Miserable.  
2 Tim 3.4. 2 Pet 2.2. 2 Cor 11.12. 2 John 9-11. John 2.12. Hab. 1.7-18.  
Jed 5.28-31. 1 & 2.10-19. Micah 3.5-11.

Behold, I stand  
at the door and knock.

**GOD'S KING  
REJECTED.**

Matt 27.3. John 19.14-19

Dan. 9.26. Matt 22.27

**CITY OF SANCTUARY  
DESTROYED**

JERUSALEM TRODDEN DOWN

GENTILES. Luke 21.24. Rom 11.25-26

TAKING OUT OF THE GENTILES.

A PEOPLE FOR HIS NAME



Babylon the Great.

Gen. 11.1-9. Rev. 17.3

Jen. 50.51. Rev. 17.18.

Rev. 17.18.

Rev. 17.18.

Rev. 17.18.

Rev. 17.18.

Rev. 17.18.

Rev. 17.18.

Rev. 17.18.

ANTIPAS Dying For The Name & Faith.

To the Rest or Remnant  
that which Ye have hold fast Till I COME.

A few Names, which have Not  
Defiled their Garments.

**Philadelphia.**

Hast kept My Word, and  
Not denied My Name.

Deut. 12. 1 Kings 13.

2 Chron 11.16. 12.12. 13.4-10.

Amos 7.10-15. John 4.20-24. Matt. 13.20.

Gen. 49.10. Heb. 13.12-15.

Col. 3.17. Zech. 7.1. Eph. 5.14.

2 Cor 6.14-18. 7.12. Jen 15.10-20.

1 Cor 5.2-13. Ezra 2.50-62. 6.4. 1-3.

Neh. 8. John 14.22-24. Hag. 2.1-9.

Ezra 3.10-13. Mai. 3.1-2.



**SARDIS.**

Name to live and dead.  
Things that remain  
ready to Die.

Rev 2.23. 12.9. Ezr 16.40-44.  
Neh. 12.1. 1 Cor 10.12. 13.7.  
Matt. 12.14. Gal. 5.19-21.  
1 Cor 2.1. Hos. 4.6-11.

The Woman Jezebel Teaching.

1 Cor. 14.34-38. 1 Tim 2.11-14.

1 Kings 18.13-19. 21.8-10.

Mark 7.21. Micah 6.5. den 9.13-14.

2 Kings 17.19. Levens Exo. 12.19.

Matt. 15.6-12. Mark 8.15.

Luke 12.1. 1 Cor. 5.6-8.

I Will Kill Her Children with Death.

LAODICEA.

Say they are Rich, but are Poor and Miserable.

2 Tim 3.4. 2 Pet 2.2. 2 Cor 11.12. 2 John 9-11. John 2.12. Hab. 1.7-18.

Jed 5.28-31. 1 & 2.10-19. Micah 3.5-11.

Rev 2.23. 12.9. Ezr 16.40-44.

Neh. 12.1. 1 Cor 10.12. 13.7.

Matt. 12.14. Gal. 5.19-21.

The Angels shall come forth, and sever the

Nicked from among the

# **The Things Which Are:**

A SKETCH OF THE

## **History and Character of the Professing Church,**

AS DESCRIBED BY THE LORD, IN THE SEVEN EPISTLES  
OF REVELATION II.-III. AND IN THE SEVEN  
PARABLES OF MATTHEW XIII.



**By Caleb J. Baker,**

KANSAS CITY, MO., U.S.A.

Author of "Life, Death Hades, Paradise;" "The Two Destinies," &c.



**Kilmarnock, Scotland :**

**JOHN RITCHIE, PUBLISHER.**

AND THROUGH ALL BOOKSELLERS.

## Books by C. J. Baker.

---

### **Life, Death, Hades, Paradise.**

An Examination of the Scriptures on the State of the Soul after Death, and the Eternal Future of Mankind. With an instructive Coloured Chart.

**The Two Destinies**, and the Roads that lead thither. The Present Path and Future Destiny of the Human Race as revealed in the Word of God. With a Coloured Chart.

*Cloth Boards, 9d; Antique, Covers Sewed, 4d.*

---

**John Ritchie, Publisher,**

**KILMARNOCK.**

# PREFACE.

---

The following pages contain sound and wholesome ministry on a subject of paramount importance to all the Lord's people—namely, the course and character of the present age, with the story of the Church's decline from early love and pristine purity and separation, to affinity and friendship with the world. The secret causes of this declension, as seen by the Lord, are here laid bare; the tactics adopted by the enemy, first to exterminate by persecution, and next to corrupt by amalgamation with the world, the Church which He has set up as His testimony on the earth, with solemn calls to repentance and restoration, with encouragement to those who, in the midst of abounding departure from the Lord and His Word, seek to stand fast for Him.

The truths here set forth in plain, yet gracious words, by the esteemed author, whose other writings have been the channels of blessing to many, are especially seasonable to the children of God at the present time, and have our heartiest commendation as now sent forth, with the earnest prayer that the Lord may make them a means of instruction and edification to many of His beloved people.

J. R.

# **The Believer's Magazine.**

FOR MINISTRY OF THE WORD.

ISSUED MONTHLY. ONE PENNY.

1/6, POST PAID FOR YEAR.

**John Ritchie, Publisher,**  
**KILMARNOCK.**

# **“The Things which Are.”**

**The Twice Sevenfold Prophecy Concerning this Age, as  
Revealed in the Seven Parables of Matthew xiii.,  
and the Seven Epistles of Revelation ii., iii.**

---

## **INTRODUCTION.**

**T**HE Book of the Revelation is divided into three parts by the inspired writer. In ch. i. 19, we read, “Write the things which thou hast seen,” the vision described in the first chapter; “The things which are.” contained in the second and third chapters; “and the things which shall be hereafter,” or, as it should be rendered, “after these things,” recorded from the fourth to the end of the nineteenth chapters. If it can be demonstrated that the second and third chapters are prophetic of seven stages of the professing church, continuing from the time it was written, until the Lord comes for His saints, then of necessity the historic theory of interpretation cannot be true, which professes to see in past and present history, fulfilment of the prophecies contained in chapters four to nineteen. For “the things which are” cannot be contemporaneous with those that shall be “after these things.” The first must finish ere the other begins. This is proved by two distinct lines of evidence.

First, if it can be shown that chapters ii. and iii.

cannot be restricted in their application to the seven local churches in Asia, but must be regarded as exhibiting the successive stages of the entire professing body on earth, till the moment of its utter excision from Christ; that alone would demonstrate that chapters iv. and onward, being the declaration of "things which must be after these things," begin when that excision takes place. Secondly, if chapters iv. and following, are found to differ essentially, and in principle, both from the seven churches and from the character of this dispensation as a whole, these two proofs would be conclusive, that this is the correct division of the Book.

A very casual examination of chapters ii. and iii. will suffice to show, that they cannot be restricted to the seven churches of Asia. They were primarily addressed to the assemblies whose names they bear, and were applicable to them. But it cannot be that they were to be confined to these. The place they get is that of one of the divisions of that wonderful Book, which is symbolic and prophetic in its character from beginning to end. This could not be if they were to be confined to these seven local churches. How could they be designated as the "things which are," but in their symbolic sense? They did not literally represent all that existed then. Again, our Lord in introducing these chapters says, "The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks—the seven stars are the angels of the seven churches and the seven candlesticks are the seven churches." If they were intended only for these churches, there would be no "mystery," and there would be no occasion for the universal call for the hearing ear, seven times repeated, to hear what the "Spirit saith unto the churches."

Again, as regards the third division of the book, "The things which shall be hereafter," to use the words of another, "The words in the original here rendered 'hereafter' do not bear the sense of our indefinite word, which may mean any time yet future, but signify, 'after these things.'" That this may be plain to the most unlettered, we would explain that "meta" is the Greek word for "after," and "tauta" the Greek word for "these," and being in the neuter gender, it signifies not these persons, but "these things." The two words thus denote "after these things." The proof that the third division of the book commences with chapter iv. is, that at the beginning of chapter iv. the apostle is called up to heaven by a voice like a trumpet, saying, "Come up hither and I will show thee things which must be 'after these things,'" using the same terms as in chapter i. 19. From chapter iv. to xix. the church is seen in heaven under the symbol of crowned and enthroned elders, and everything in these chapters is opposed to, and in contrast with, the principles and character of this dispensation, this day of grace. It is the wrath of God, and the wrath of the Lamb. Instead of a throne of grace, it is a throne of judgment. The prayers of the souls of them that were slain for the Word of God, chapter vi. 10, is not the language of this dispensation. "Lord lay not this sin to their charge," (Acts vii. 60), is the language of the first martyr, in this day of grace, and has also been the prayer of the martyrs from that day to this. The work, character, and testimony of the two witnesses (chapter xi.) preclude the idea that they are of this day of grace. Another striking thing is, that God is never spoken of from chapter iv. to xix. as our "Father," that name in which the Christian taught of the Holy Ghost so delights. It is "Lord," "Jehovah," "God," "The



Almighty," but never Father, except when He is spoken of as the Father of our Lord.

In the last verse of the third chapter, we find the rapture of the true church ; and the spueing of the false church out of the mouth of the Lord, imminent. It has been objected, that if the rapture of the church takes place here, it should have been mentioned. But this is a revelation of things that had not been known before ; the rapture *had* been already revealed in 1 Thess. iv. 13-18, and 1 Cor. xv. 51-52.

We now come to look more minutely at the Lord's judgment concerning "the things which are," as revealed in the seven epistles of Rev. ii. and iii., and the seven parables of the thirteenth of Matthew.

We would first call attention to the intensely emphatic call to the hearing ear. We have, seven times repeated in these two short chapters, the words, "He that hath an ear, let him hear what the Spirit saith unto the churches." There is no more urgent call in the whole Word of God. It is as if the Lord had underlined every word of these two chapters. And strange to say, in the parallel passage, the thirteenth of Matthew, a similar call is twice repeated, verses 9 and 43, "Who hath ears to hear, let him hear." And from the ninth to eighteenth verses of that chapter, the Lord shows that the Jews had closed their ears and eyes so, that they would not hear nor see, and that their heart was waxed gross, so that they would not understand. And alas ! the same thing is foretold concerning professors of Christianity in the last days, "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. iv. 3-4).

---

The Lord Jesus says, " If a man love Me, he will keep My words : and My Father will love him, and We will come unto him and make Our abode with him " (John xiv. 23). Surely all this should be inducement enough for every one who is born of God, to hear His blessed Word, and to follow wheresoever it leads. There is a blessing promised to those who read, hear and keep the things written in this book of Revelation, (ch. i. 3). Will you, reader, be one of those who turn away their ears from the truth, and are turned unto fables ? The two things always go together.

# THE SEVEN CHURCHES.

## I.—EPHESUS—"DESIRES."

“UNTO the angel of the church of Ephesus write; these things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles and are not, and hast found them liars; and hast borne, and hast patience, and for My name’s sake hast laboured, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God” (Rev. ii. 1-7).

### THE “ANGEL” OF THE CHURCH.

“Unto the angel of the church,” etc. The seven stars in the right hand of the Lord in the previous chapter are explained by him to be angels, or messengers. Why does he write to the angel? Why not write as Paul did, “to the saints” at Rome, Corinth, Ephesus, Philippi, Colosse, the “church of the Thessalonians,” and the “churches of Galatia?”

We believe there is declension here. This was written about thirty-five years after Paul's epistles, and the church was already beginning to get away from the Lord, so that if it was to be spoken to, it must be through the one they had given the place of mediator ; or who, because of their dull ears, had been given that place by the Lord. We have a type, of which this is the antitype, in the thirty-second and thirty-third chapters of Exodus. The children of Israel becoming weary of waiting for Moses to come down from the mount, had made a golden calf and were dancing around it. The outcome was that the Lord, who had been with them till this time, refused to go with them, and said : " I will send an angel before thee, for I will not go up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way. And when the people heard these evil tidings, they mourned ; and no man did put on him his ornaments." The Israelites knew that it was a calamity to have an angel for a leader, even though he was sent of God. The Lord had been their leader, and how could an angel take his place ? It not only marked God's displeasure, but it was a great loss to them. The Holy Ghost in 1 Cor. x., after referring to this very sin of Israel (v. 7) says, " All these things happened unto them for ensamples (margin types) and they are written for our admonition " (v. 11).

### " STARS " AND " LAMPSTANDS."

Another Old Testament type of the same departure from God is found in 1 Sam. viii. Israel said, " Make us a king to judge us like all the nations." Thus they rejected the Lord. He foretold their oppression at the hands of their king, but nothing could deter them from their purpose, and we read their words of rebellion against God : " Nay, but we will have a

king over us," and God granted their request. This declension in the seven churches will be clearly seen as we examine the minute pencillings of Him "whose eyes are as a flame of fire." The symyolic meaning of the word "star" is here given by the Lord to mean "angel" or messenger. This, doubtless, applies to one who professes to be the Lord's servant, whether sent of Him or not. We get an example of such unsent preachers in Jude 13: "Wandering stars, to whom is reserved the blackness of darkness for ever." And again, when the Devil is cast out of heaven (an event yet future), we read that "his tail drew the third part of the stars of heaven and did cast them to the earth" (Rev. xii. 4): which we submit would mean that one third of the professing stars, or messengers, of heaven will be found at that day to be Satan's ministers, "transformed as the ministers of righteousness" (2 Cor. xi. 13, 15).

The churches are given under the symbol of candlesticks, or lampstands. This has a two-fold aspect; first, to manifest Christ individually and collectively; second, to hold up Christ as it is written: "Be blameless and harmless the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom shine ye (margin) as lights in the world; holding forth the Word of Life" (Phil. ii. 15-16). This passage brings out the two sides, shining as lights and holding forth the Word. "He holdeth the seven stars in His right hand." This corresponds to what we get in Ephesians iv. 8-18. When Christ "ascended up on high He gave gifts unto me." He gave apostles, prophets, evangelists, pastors and teachers, "for the perfecting of the saints, . . . for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the

fulness of Christ. That we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, way grow up into Him in all things, which is the head, even Christ." This is God's order. He has put all things under the feet of His Son, and "given Him to be head over all, to the church" (Eph. i. 22). But man in his pride and self-will has usurped the place and functions of the Son of God. He now in his arrogance assumes the headship of, and appoints the gifts for the church.

### "FALSE APOSTLES."

The Lord commends the Ephesians for their works, labour and patience; also for not bearing them which are evil, and for trying them which say they are apostles and are not, and finding them liars. This is doubtless the beginning of that chief cornerstone of clerisy, apostolic succession, which has wrought such fearful havoc in perverting the truth, and destroying God's order in the church. There are no apostles now, nor have there been, since the twelve. The apostles, we read, are in the foundation of the building (Eph. ii. 20; Rev. xxi. 14). But there were men who presented themselves as such to the Ephesian church, claiming to be apostles. They were tried by the Word, and found to be liars, and the Lord commends their judgment. The APOSTOLIC SUCCESSION expected by Paul, we read of in Acts xx. 28-30. Speaking to the elders of Ephesus, he says: "Take heed to yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, or bishops." This is divine order, Christ gave the gift, they exercised it, and the church recognised it. "For I know this, that after my departing shall

grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away the disciples after them." This has been the very fountain of evil and trouble from that day to this, wolves or unsaved preachers from the outside, and even Christians themselves arising, speaking perverse things, to exalt and get glory to themselves and "to draw away disciples after them." It is noticeable that in Paul's epistle to the Ephesians, he stated that the apostles are in the foundation (Eph. ii. 20), and in charging the Ephesian elders, he tells what would be after his departure. And now thirty years after, we find Paul's prophecy fulfilled in the church of Ephesus, concerning the false apostles. There were "false apostles," deceitful workers, in Paul's time, transforming themselves as the apostles of Christ. "And no marvel," he says, "For Satan himself is transformed into an angel of light; therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. xi. 13-15).

### FIRST LOVE LEFT.

In verse 4, the Lord says: "I have this against thee, that thou didst leave thy first love." All they had borne, their patience and labour, for His name's sake, could not make up, in His estimation, for the loss of their love.

The Lord says to Israel: "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown" (Jer. ii. 2). In their first love they could go with the Lord wherever He might lead, even though to sight there was no food, clothing, or earthly blessings. The heart of man will be filled

with something. If the love of Christ is not constraining and filling it, something else will, and although it might be labour and service for Him and He owning it as such, yet this does not satisfy His heart of love. And He calls upon us to remember from whence we are fallen, and repent and do the first works. This applies to individual believers and also to the church at large. And He threatens to remove their candlestick, unless they repent. If the love of God is shed abroad in our hearts by the Holy Ghost, we will be as a candle, put on a candlestick and will give light to all around. Again (v. 6) the Lord sees something that He can commend them for. "This thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." Here is something again about which the church of Ephesus is of the same mind as the Lord. Who are these Nicolaitanes, whose deeds the Lord hates? Commentators have imagined, without any authority from Scripture or history, that they were a sect, the followers of one Nicolas, who held false doctrine, and practised evil of some kind. But it will be seen as we proceed, that all of the names in these two chapters, when rightly understood, are full of deep significance; it only needs the hearing ear, and the subject heart, to grasp their solemn meaning.

### THE ROOTS OF CLERISY.

This is an untranslated Greek word. We have a similar word in the third chapter of John: Nicodemus, which translated, means *Nico*—"ruler," *demus*—"people," "ruler of the people." Nicolaitanes, translated means, *Nico*—"ruler," *laitanes*—"laity"—"ruler of the laity." It has always been the ambition of man to be greater than his fellow. We have a very striking illustration of this in Matt. xx.



When our Lord took the twelve apart and told them He was going up to Jerusalem, and that He would be condemned and put to death of the chief priests and scribes, even at this solemn time, when it would be supposed their hearts would be bowed with grief, there was strife as to who should be greatest. What did our Lord say unto them? Did He tell Peter that he should be Pope, and John that he should be a Right Reverend Cardinal, and James that he should be Lord Archbishop of Jerusalem? He called them and said: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. *But it shall not be so among you*, but whosoever will be great among you, let him be your minister (or servant), and whosoever will be chief among you let him be your servant (or slave). Even as the Son of Man come not to be ministered unto, but to minister, and to give His life a ransom for many." Notice the emphatic principle laid down by our Lord. The great ones of the Gentiles exercise authority. *But it shall not be so among you*. Whosoever will be great, let him be your servant; and he that will be chief let him be your slave. The word "minister" in verse 20, in the original simply means "servant;" it is the same word as in John ii. 5, where the mother of Jesus spoke unto the "servants," and Rom. xvi. 1, where Phebe is called "a servant of the church at Cenchrea." The word rendered "servant" in verse 27 is better rendered "slave or bondman." It is the same word that is rendered "bond" in Gal. iii. 28; Eph. vi. 8; Col. iii. 11, and "bondman," Rev. vi. 15, etc. Our blessed Lord says: "Learn of Me; for I am meek and lowly in heart" (Matt. xi. 29). And His "pattern servant" Paul (2 Tim. i. 16), says, "Even unto this present hour (he had been twenty-five years labouring) we

both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labour working with our own hands ; being reviled, we bless ; being persecuted, we suffer it ; being defamed, we intreat ; we are made as the filth of the world, and are the offscouring of all things unto this day " (1 Cor. iv. 11-13). The way to be great then in the Lord's sight, is to take the low place, and to be greatest, the lowest place. We all know how utterly this command is ignored and set aside in the professing church, and has been from the very beginning. Instead of taking the low place, as a rule His professed ministers are " the great men of the earth " (Rev. xviii. 23).

### HOW CLERISY GREW.

In the parable of the sower, which is the parallel Scripture to the epistle to the Ephesians, which we are contemplating, we have the picture of a field of wheat, which fitly represents the church as the Lord intended it, every stalk in the ground for itself, and all on an equality. There are no great ones in a field of wheat. The truth of the universal priesthood of believers has been ignored and entirely lost sight of by the church. There is no authority in the New Testament for a separate priestly order, or for dividing the children of God into " clergy " and " laity." Even babes in Christ are called " An holy priesthood "—" a chosen generation, a royal priesthood—that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light " (1 Pet. ii. 2-9). Again the apostle writing to the elders exhorts them to " Feed the flock of God which is among you, taking the oversight, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ; neither as being lords over God's heritage (or clergy), but being ensamples to the flock " (1 Pet.

v. 2-4). The word translated "heritage" is *kleros*, and means "lot," or "inheritance," and is so rendered a number of times. From it the word "clergy" is derived. Everyone who is born again, male or female, belongs to God's clergy. When and where then did the professing church get the present order of things? It is history repeating itself. The Word of the Lord is set aside, and the traditions of men, the teachings of the post-apostolic fathers, the immediate followers of the apostles, put in its place. We have not space to give the abundance of proof of this that could be given, but the fact is that it is hardly claimed that there is Scripture for Episcopal order, as it now obtains from one end of Christendom to the other.

### GOD'S WORD AND MAN'S TRADITIONS.

We will quote a few sentences from the letters of Ignatius, written A.D. 107, only eleven years after the Apocalypse had been written by the inspired Apostle John. Ignatius was a disciple and friend of the apostle John, but notwithstanding the high privileges that he enjoyed as friend and scholar of the apostle, he with his colleagues quickly departed from the inspired Word. In the course of his journey from Antioch to Rome, to suffer martyrdom, he wrote seven letters : one each to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrneans, and one to his friend Polycarp. In writing to the church of Ephesus, he says : " Let us take heed, brethren, that we set not ourselves against the bishop, that we may be subject to God. . . . It is therefore evident that we ought to look upon the Bishop even as we do upon the Lord Himself." In his epistle to the Magnesians he says : " I exhort you that ye study to do all things in a divine concord ; your bishops presiding in the place of God ; your presbyters

in the place of the council of the apostles and your deacons, most dear to me, being entrusted with the ministry of Jesus Christ." We find the same strain in his letter to the Trallians: "Whereas ye are subject to your bishop as to Jesus Christ, ye appear to me to live, not after the manner of men, but according to Jesus Christ, who died for us." Again, to the Philadelphians, he writes: "I cried whilst I was among you; I spake with a loud voice, 'attend to the bishop, and to the presbytery, and to the deacons.' . . . Give diligence to be established in the doctrine of our Lord and the apostles, together with the well-woven spiritual crown of your presbytery, and your godly deacons," etc., etc. No doubt he was an earnest and devout Christian and full of religious zeal, but there is little doubt that he greatly deceived himself in this, and other matters; the leading idea in all his letters, is the perfect submission of the laity to the clergy. How utterly at variance with the teachings of our Lord! "The deeds of the Nicolaitanes, which I also hate." "It shall not be so among you." "Be ye not called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth, for one is your Father which is in heaven. And whosoever shall exalt himself shall be abased; and he that shall humble himself, shall be exalted" (Matt. xxiii. 9-12). If it would be displeasing to the Lord for His children to be called "Master" or "Father," what must He think of their taking a title which assumes that they are worthy of worship? Man has appropriated one of God's own titles, "Holy and Reverend is His name" (Psa. cxi. 9). And even that is not enough to satisfy the pride of man. This is one of the lowest titles in man's catalogue. A simple clergyman is styled "Reverend," a dean "Very Reverend," a

bishop "Right Reverend," and an archbishop "Most Reverend," and many of them are not saved, and do not claim to be. But the astonishing thing is, that so many dear children and servants of God should consent to such man-exalting and God-dishonouring titles and positions. The three things in which the Lord approved the judgment of the Ephesian church were :

First—"Thou canst not bear them which are evil."

Second—"Thou hast tried them which say they are apostles and are not, and hast found them liars."

Third—"Thou hatest the deeds of the Nicolaitanes, which I also hate."

These are the germs of the evil that have wrought such havoc in perverting the testimony of the church. "Ungodly men creeping in unawares" (Jude 4), and "Satan's ministers transforming themselves as ministers of righteousness" (2 Cor. xi. 15). And even Christians in self-will, and in direct opposition to the admonitions of our Lord and His apostles, "Drawing away disciples after themselves," and usurping the place of our blessed Lord as head of the church (Eph. i. 22; Col. i. 18; 1 Pet. v. 1-4; Heb. xiii. 7-8). "HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." There is evident reference here to the Garden of Eden. Why were our first parents excluded from the garden, and from eating of the tree of life? Because that, being lifted up with pride they fell into the condemnation of the Devil (1 Tim. iii. 6). The Trinity of evil was manifested in our Mother Eve's temptation; the world, the flesh, and the devil; "the lust of the flesh" (she saw it was good for food). "the lust of the eyes" (it was pleasant to the eyes),

“and the pride of life” (and to be desired to make one wise). All this, says the inspired apostle, “is not of the Father, but of the world” (1 John ii. 16). We will find as we proceed, that these two chapters abound in symbolic allusions, and if we are simple and unprejudiced enough to hear what the Spirit says, we will see how wonderfully they set forth “The things which are.” It is very solemn and significant, that in this first epistle, we find the trail of the serpent as it was in the garden. Eve is a type of the church (1 Tim. ii. 13-14; Eph. v. 22-32). As Eve was taken from Adam’s side while he slept, so while Christ is away, God is building the Church, a bride for His Son. But as we see in the type, there are two seeds came from her—one, which God calls the seed of the Devil, and the other the seed of the woman (Gen. iii. 15). Cain and Abel; one a son of the Devil, the other a son of God. Cain, a murderer like his father; Abel, a sinner saved by grace. The enmity was manifested between them very quickly. So as we proceed we shall see the same thing in the antitype, the professing church. This truth is strengthened and made more clear by the parables of the sower and tares of the field. On the chart we have the two figures illustrating the two parables, opposite the first two epistles. The first parable especially answers to the first epistle, and the second parable to the second epistle. Yet in point of time the two parables precede the two epistles. The parable of the sower shows the Son of man sowing the good seed, which, when received into good and honest hearts, brings forth the good seed of the second parable; the children of the kingdom. The Devil in the first parable is seen catching away the good seed, and in the second parable, he is seen sowing tares, the children of the wicked one, among the wheat, or children of the kingdom. The first epistle

shows at once the two seeds in operation ; the children of the kingdom, their works, labour and patience ; and the enmity between the two seeds (Gen. iii. 15) ; the dislike of the children of God, to the evil ones, the false apostles, and the Nicolaitanes. The tares were already grown, and the good seed had evidently been contaminated by the contact, for they had left their first love. So in the second epistle, as we shall see presently, the Lord allows persecution to come to try them, and the Devil is seen trying to root up the good seed.

## II.—SMYRNA—"BRUISED INCENSE."

UNTO the angel of the church in Smyrna write : these things saith the first and the last, which was dead, and is alive ; I know thy works, and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer ; behold, the Devil shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days ; be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches ; he that overcometh shall not be hurt of the second death " (ch. ii. 8-11).

The close of the Ephesian period of the church's history, and the beginning of the Smyrnian period, was about the middle of the second century. In the year 167 systematic persecution began under the Roman Emperor, Marcus Aurelius, and continued with more or less severity until the reign of Constantine, A.D. 313. Our space is too limited to attempt to give quotations, from the abundant historical proof, that there were unexampled persecutions at

this time. We take it for granted that this is generally known, and shall confine ourselves to looking at the remarkable manner in which the epistle answers to such a period. The Lord introduces Himself to each of the churches in some character which by allusion is either an encouragement or a reproof, to the one spoken to, and in a remarkable manner foreshadows and enforces what is about to be written. To the Ephesian church He introduces Himself as the one that "holds the seven stars" and that "walks amidst the candlesticks," which, taken in connection with what follows in the epistle, about men assuming positions that He had not given, must be reproof for such action. It is He who gives the gifts (Eph. iv. 8-11). To the church at Smyrna, He says: "These things saith the first and the last, which was dead, and is alive." What comfort and strength for the persecuted one! I was before My persecutors or yours, and I shall be after them; "I was dead," they put Me to death, as they will you, but "I am alive again," and "because I live ye shall live also." "I know thy works, tribulation and poverty." But He encourages them by telling them that they are rich; that they have an "inheritance, incorruptible, undefiled and that fadeth not away, reserved in heaven for them," where the devil and his servants could not touch it. Satan had stretched forth his hand and taken their earthly possessions, but it was working out for them a "far more exceeding and eternal weight of glory."

"I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan." The two seeds appear all through the seven epistles; those that are born after the flesh, persecuting those that are born after the Spirit. Judaizing teachers had already appeared in the time of Paul. When he



came up to Jerusalem, declaring the conversion of the Gentiles, we read, "There rose up certain of the sect of the Pharisees which believed, saying that it was needful to circumcise them, and to command them to keep the law of Moses" (Acts xv. 4-3). The apostles and elders came together to consider the matter, and they sum up their decision in the twenty-fourth verse: "Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying ye must be circumcised, and keep the law; to whom we gave *no such commandment.*" This mixing of law and grace is one of the means which Satan has taken from that day to this, to pervert the Gospel of God. To counteract this the Epistle to the Galatians was written. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel; which is not another; but there be some that trouble you and would pervert the Gospel of Christ" (Gal. i. 6-7). It was by the grace of Christ they were saved, and now these who say they are Jews, that is by their actions and teachings, are preaching another Gospel. But it is not good news that salvation or standing is by the works of the law. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth? This only would I learn of you, received ye the Spirit by the works of the law or by the hearing of faith?" That is, did you get saved by doing something, or by hearing something? It was by hearing and believing. "Are ye so foolish, having begun in the Spirit, are ye now made perfect in the flesh?" (Gal. iii. 1-3). "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. ii. 6). We received Him by faith and walk in Him by faith. "Looking unto Jesus the beginner and finisher of our faith" (Heb. xii. 2).

Thus in ver. 9 we see Satan sowing tares ; introducing his own children among the children of God, and in ver. 10, we see him rooting up the wheat ; the Lord allowing persecution to come upon his own children to try and purify them. But the Lord encourages them by telling them to fear none of the things that they should suffer. " Behold the devil shall cast some of you into prison that ye may be tried ; and ye shall have tribulation ten days." It is said that there were ten distinct persecutions under different Roman Emperors, and that the last and most violent one lasted just ten years under the Emperor Diocletian, from the year 303 to 313. He tried by every means in his power to root out and to destroy Christianity. But the Lord encourages them with " Be thou faithful unto death, and I will give thee a crown of life." " He that overcometh shall not be hurt of the second death." They will kill you, but trust in Me, " and fear not them which kill the body, but are not able to kill the soul ; but rather fear Him which is able to destroy both body and soul in hell " (Matt. x. 28). They will kill your body, but you shall not be hurt of the second death ; there will be no lake of fire, which is the second death, for you (Rev. xxi. 14).

" If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own ; but because ye are not of the world ; but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his Lord, if they have persecuted Me, they will also persecute you. If they have kept My saying, they will keep yours also " (John xv. 18-20).

### III.—PERGAMOS—"MARRIAGE"

"**A**ND to the angel of the church in Pergamos write: These things saith He which hath the sharp sword with two edges; I know thy works and where thou dwellest, even where Satan's seat is; and thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent, or else I will come quickly unto thee, and will fight against them with the sword of My mouth. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden mana, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. ii. 12-17).

The beginning of the Pergamos period we believe to be clearly defined in history. It began in the year 313 when the Emperor Constantine ascended the throne. The dreadful persecutions which had been raging against the Christians for so many years, when to confess Christ meant to be imprisoned, banished, hunted, tortured or killed, ceased; and Constantine professed to be a Christian and made Christianity the religion of the state. The bishops and the clergy became the great ones of the empire. They were admitted to the palace of the emperor, and sat at his table. It became a respectable and popular thing to profess Christianity. Everything was so altered, that the people thought the millennium had come.

Constantine was made "head of the church," and was very successful in making converts from Paganism. He would give twenty pieces of money and a suit of clothes to all the poor people that would be baptised, and the consequence was, that they came in hundreds and thousands to his baptisms. We can well imagine what a mixed multitude it would be, and how far removed from the mind of the Lord, and His revealed will, it was. People might argue very plausibly what a wonderful time they were living in, how many there were "joining the church," how glorious it was that the emperor was a Christian, and what a blessed thing it was that there was no more persecution, and that Christians were called to office in the realm, and good men were to be their rulers. But the devil was not converted, and the natural heart was not changed, which likes a new religion without the new birth. We see no evidence from history that Constantine the Great, or "Saint Constantine," as he is called by some, was ever truly converted to God. As far as we can see, he took up the profession, because he had natural wisdom enough to see that it would be better for his kingdom. The Christians were good subjects, and his kingdom would be established on a surer basis. He was a proud, unbroken, and even a wicked man. He held two offices till the day of his death, i.e., "Head of the church," and "High Priest of the heathen." And while holding the office of Head of the church, he gave secret orders to assassinate his eldest son on some frivolous pretext, and caused his wife to be smothered in a bath. This is very unlike what a true Christian, with the love of God shed abroad in his heart, by the Holy Ghost, would do. He would not consent to be baptised himself till on his death-bed, because he thought if he did, he would have to give up his worldly pleasures, and this he was not willing to do. It is easy

to see how the life of the church would be eaten out, and how little true testimony there would be for our Lord, when the servants of the Lord would pander to such a head.

We will now examine the epistle to Pergamos and see the Lord's judgment on this state of things, and the causes that led to the corruption of the church. On the top of the chart we have a line down the centre, with the things of God on one side, and the things of the world on the other. This is intended to show that the church started in separation from the world. When the saints were "Walking in the fear of the Lord, and in the comfort of the Holy Ghost, they were multiplied" (Acts ix. 31) And of them it is written : " But of the rest durst no man join himself to them, . . . and believers were the more added to the Lord, multitudes both of men and women " (Acts v. 13-14). The unsaved would never want to join themselves to a church, walking with God ; and during the first three centuries doubtless the church walked in some measure of separation from the world.

The word Pergamos means, " marriage." It was at this time that the church, the bride of Christ, so far forgot her absent and rejected Lord, as to receive overtures from the world, which cast Him out and slew Him. Friendship with the world, the Holy Spirit calls adultery. " Ye adulteresses, know ye not that the friendship of the world is enmity with God ? Whosoever therefore would be a friend of the world, maketh himself an enemy of God " (Jas .iv. 4, R.V.). It is evident, from the connection, that the adultery here mentioned, is not of an individual character or fleshly kind, but is corporate and spiritual. John, on Patmos, was called by the angel to see " the judgment of the great whore that sitteth upon many waters

(the waters signify 'peoples and multitudes and nations and tongues') with whom the kings of the earth have committed fornication" (Rev. xvii.). This, taken in connection with Jas. iv. 4, quoted above, would mean that she had sought and received the friendship of the world. The "great whore" spoken of, is admitted by all Protestant commentators to the church of Rome, which is doubtless true. But the aforesaid commentators seemed to have overlooked the fact, that she has daughters. She is the "mother of harlots," and this accounts for James having "adulteresses" in the plural. The adultery is the same with the daughters as with the mother, i.e., friendship with the world.

It is also admitted by Roman Catholic commentators, that Babylon is the symbolic name for Rome. In 1 Pet. v. 13 we read, "The church that is at Babylon, elected together with you, saluteth you." In the introduction to this epistle, in the Douay (Roman Catholic) version of the New Testament, we find this statement: "He wrote it at Rome, which figuratively he calls Babylon." This Version is endorsed and commended to the faithful, by Pope Pius the Sixth, eight archbishops, forty-two bishops and seven Venerable Prelates of the church, so that, when according to them, the "blessed Saint Peter" calls Rome Babylon, this should prove it beyond dispute.

"To the angel of the church in Pergamos write. These things saith He which hath the sharp sword with two edges." The Lord here introduces Himself as the One that has the two-edged sword, "which is the Word of God" (Eph. vi. 17; Heb. iv. 12-13). He tells them at the end of this epistle, "Repent or else I will come unto thee quickly, and will fight against them with the sword of my mouth" (verse 16). In this and previous passages it is a two-edged

sword, but if we turn to Rev. xix. 15, it is not two-edged, but "Out of his mouth goeth a sharp sword." Doubtless the lesson is, that one edge is for His own, and the other for the world. "To the one the savour of death unto death; to the other the savour of life unto life" (2 Cor. ii. 13-16). And so in this second of Revelation, it is two-edged, but at the time of the scene in the nineteenth chapter just referred to, the church is with the Lord to go no more out, and the Lord only needs the one edge to smite the nations. It is by the written Word we are to "Try the spirits, whether they are of God" (1 John iv. 1), and by it Christians will be tried at the "Judgment seat of Christ" (1 Cor. iii. 8-15), as also the unsaved at "the great white throne" (John xii. 47-48; Rev. xx. 12). The church at Pergamos was away from His Word, and He warns and rebukes them, by suggesting that His Word is unaltered (verse 12).

### A MARTYR FOR THE TRUTH.

"I know thy works, and where thou dwellest, where Satan's throne is; (R.V.) and thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth." The Lord seems to address Himself in these epistles, to those who are truly His own children, some of whom are faithful, but some seem to have been corrupted by the evil in their midst. He tells them He knows they are "dwelling where Satan's throne is." Constantine was sitting as head of the church, usurping the place of our Lord and Saviour (Col. i. 17-19). But the Lord says it is "Satan's throne" and dwelling place. In the epistle to Smyrna, we have Satan in the outside persecuting the church. In this epistle he changes his tactics, and is inside; accomplishing by seduction

what he could not do by violence. But there are a faithful few among them, who are not beguiled by Satan's artifices, who hold fast the name and faith of their absent Lord. There is also one whom the Lord calls His "faithful witness" and who was "slain among you, where Satan dwelleth." This is very solemn and significant. It is a new thing. We have here the first martyr, at the hands of the professing church. Antipas means, "Against every man." The great mass of the professors and their leaders, would be carried away with the stream of popularity, but here was one man that knew the mind of the Lord, and faithfully testified to the truth. And he lost his life for his faithfulness. The Lord has had His Antipases in times of declension before and since. Elijah on Carmel, Micaiah before Ahab, Jeremiah with his complaint, "Woe is me, my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; yet every one doth curse me" (Jer. xv. 10). The reason these were Antipases was, because they were faithful to the Lord.

We now come to see the causes of this unfaithful alliance with the world. First, there were those that held the "doctrine of Balaam;" second, those that held the "doctrine of the Nicolaitanes." This is the same thing that we were considering in the epistle to Ephesus, only in a more advanced and corrupt form. It was through the counsel of Balaam of old, that Israel committed fornication with the daughters of Moab (Num. xxxi. 1-16), when a plague from the Lord destroyed twenty-four thousand of them. But the anger of the Lord was turned away by Phinehas who slew a man of Israel and a woman of Moab (Num. xxv.).

But what has all this to do with us in this twentieth



century? In 1 Cor. x. 8-12, after speaking of this very thing, the Holy Spirit says: "Now all these things happened unto them for ensamples; (or types, margin), and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

We are admonished by this incident no less than four times in the New Testament, and always in the most emphatic way; in the passage just quoted (1 Cor. x. 8-9; 2 Pet. ii. 14-16; Jude 11), and again in this epistle to Pergamos. And yet we shall see as we proceed, that the principles condemned and warned against in these passages, are everywhere practised and contended for in the professing church to-day. In 2 Pet. ii., we have three distinct types of this. In the type it is always fleshly fornication. But as we have seen, the antitype to this in the New Testament is the church seeking friendship and alliance with the world. And who are the chief instruments in bringing this about? Hired preachers, who are antitypes of Balaam, who "loved the wages of unrighteousness." Let us look at what the Spirit saith unto the churches, in the second chapter of second Peter, and may the Lord give the hearing ear and the subject heart. In the third chapter, the Holy Spirit says that the terrible denunciations of the second chapter are written to "stir up your pure minds by way of remembrance. That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour. Knowing this first that in the last days mockers shall come with mockery (R.V.) walking after their own lust," etc. In the Authorised Version they are called "scoffers," but here "mockers." The thought is,

that they were pretending to be servants of the Lord when they were mocking Him, by "walking after their own lusts" Jeremiah says: "I sat not in the assembly of mockers, . . . I sat alone" (Jer. xv. 17). "Now therefore be ye not mockers lest your bands be made strong" (Isa. xxviii. 22). The mockers in each of these cases, were the professed people of God.

The reader will notice that this is especially written for, and prophesied concerning the last days. In 2 Pet. i. 16-21, we are told that we have a sure word given by inspiration of God "whereunto we do well that we take heed as unto a light that shineth in a dark place." Why? Because the ministers in the last days would be leading away from God's written Word, and deceiving the people, since it does not pay so well to preach the truth. There were false prophets also among the people in the previous dispensation, and they were greatly in the majority. The prophets of Baal, and of the groves eight hundred and fifty—Elijah, the prophet of the Lord (1 Kings xviii. 19-21). Four hundred false prophets paid by Ahab, who were willing to preach to him for the money that was in it, on one side—Micaiah, the son of Imlah, the prophet of the Lord on the other, who was willing to give God's message: "If thou return at all in peace, the Lord hath not spoken by me" (1 Kings xxii. 2-28). "I have seen also in the prophets of Jerusalem an horrible thing; they commit adultery and walk in lies; they strengthen also the hands of evil doers, that none doth return from his wickedness. . . . They say still to them that despise Me, the Lord hath said, ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, no evil shall come upon you" (Jer. xxiii. 14-17). And Peter tells us that in like manner there

would be false teachers in the last days, who "privily shall bring in damnable heresies (or sects of perdition, R.V. margin), even denying the Lord that bought them, and bring upon themselves swift destruction, And many shall follow their pernicious ways; by reason of whom *the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you.* Unsaved people brought into the church by the preachers, and made merchandise of for their money. These teachers say to those who despise the Lord and who walk after the imagination of their own heart, no evil shall come upon you.

### UNHOLY ALLIANCES.

We said that there were three types of this in this chapter. First, the sons of God who went in unto the daughters of men (Gen. vi. 1-5). The sons of God spoken of were the line of Seth, and the daughters of men, of the line of Cain. We have before noticed that there were to be two seeds. In tracing the genealogy of the Lord Jesus back through Enos, Seth and Adam, Adam is called the son of God (Luke iii. 38). The sons of God and the daughters of men produced giants, mighty men of renown. That was what man saw as the result. "*But God saw that the wickedness of man was great in the earth. . . . And the Lord said I will destroy man.*" And the Lord sent the flood.

Second, the sin of Sodom. In the days of Noah, and the days of Lot, we believe we have two distinct aspects of this alliance. In the first we have a religious aspect, the begetting of "strange children" (Hos. v. 7). In the Lord's description of them, He says of the days of Noah: "They were eating and drinking, marrying and giving in marriage" (Matt. xxiv. 38). "Be not unequally yoked" has always been a prin-

ciple of the Word of God. But in the days of Lot, we have the business aspect of the alliance. The church lusted after the riches of the world. In the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded " (Luke xvii. 28). Lot is a type of the child of God who is not satisfied to walk by faith, in separation to God ; so he lifts up his eyes and sees the well-watered plains, and he pitches his tent toward Sodom (Gen. xiii. 10-12). And the next we see of him he " dwelt in Sodom " (xiv. 12) ; and and in xix. 1 we find him holding office in Sodom—" Lot sat in the gate of Sodom." Lot did not see when he lifted up his eyes, that God was going to destroy Sodom with fire and brimstone from heaven, and that some of his own children would be destroyed in it. And we are asked to believe that this unholy alliance all around us of righteousness and unrighteousness, light and darkness, Christ and Belial, believer and unbeliever, temple of God and idols (2 Cor. vi. 14-16), is the " church of the living God," commanding His blessing and approval. But the sad and astonishing thing is, that so many of God's own dear children should be deceived into thinking that it is as good as can be expected, and that the Lord is pleased with those who help on this abomination. His word to His own is, " Come out from among them and be ye separate, and touch not the unclean thing ; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty " (2 Cor. vi. 17-18). It is the false teachers of 2 Pet. ii. 1 who are to the front all the way through this. They deny the Lordship of Christ. They despise government, are presumptuous, and self-willed (verse 10). Jesus says : " Why call ye me Lord, Lord, and do not the things which I say." Jesus is not Lord to any that do not obey Him.

Third, Israel committing fornication with the daughters of Moab (2 Pet. ii. 14). "Having eyes full of adultery (or an adulteress, margin) and that cannot cease from sin; beguiling unsable souls; an heart they have exercised with covetous practices; cursed children; which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity; the dumb ass, speaking with man's voice forbad the madness of the prophet." This, taken in connection with James iv. 4, which we were considering, is very significant. Here again it is evidently spiritual adultery. "Having eyes full of an adulteress," is a very vague expression, till we compare Scripture with Scripture; the pencilings of the Spirit of God; and wait on Him to teach us. It does not give the word here in the plural as in Jas. iv. 4. The individual Balaamite is occupied, his "eyes are full" and he can see no further than his church. After describing the judgment to come on them (ver. 22), we read: "It is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire."

In Iasiah lvi. 10-12, we have it stated by the Holy Spirit what He means by dogs. "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark, sleeping (talking in their sleep, margin) lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, each one to his own gain, from every (R.V.) quarter (or "from one and all," margin, R.V.). Come ye, say they, I will fetch wine and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant." So we see the

professed watchmen of the Lord are called dogs. And we are told by the Spirit of God to "Beware of dogs" (Phil. iii. 2), and that the dogs have their part outside the city (Rev. xxii. 15). It is said that in Palestine the men that procure victims for the houses of ill-fame are called "dogs." If so, how wonderfully that coincides with what we are considering in 2 Peter ii. 14-22. The adulteress and the dog. There is a marvellous combination of these two in Deut. xxiii. 18: "Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God." We submit that the salary of the minister is described above, and yet we doubt not, that there are many of the Lord's blood-bought ones who are so drunk with the wine of Babylon's fornication, that they will hold up their hands in holy horror, as they read this; and will close their eyes and stop their ears, instead of searching the Scriptures to see if these things are so. The Lord being our judge, we do not wish to write or say anything that is not His truth. But there is an abundance of Scripture to prove that God's way always has been and always will be perverted and corrupted by "false prophets," "false apostles," false teachers," "false witnesses," "false brethren," and "false Christs," till He shall come "who is the faithful witness" (Rev. i. 5).

"So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate" (verse 15). In the Epistle to Ephesus, we saw these rulers of the laity trying to usurp authority in the church, but the Ephesian church hated their deeds, and the Lord commends them for it. But in this third stage it has grown to be a doctrine of the church, is received as such, and is one of the statutes that is "much kept," like the statutes of Omri and Ahab which the Lord

condemns (Micah vi. 16, margin). Man's doctrines are contended for, but there is scarcely a doctrine of the Lord's that has not been corrupted. The Lord says the second time, that He hates the deeds of the Nicolaitanes. Man, in this third epistle, has changed his mind in regard to them, but the Lord has not.

We will now glance at the third *parable*. "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field, which is indeed the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matt. xiii. 31-32).

We noticed that the first parable was a picture of the church as the Lord intended it to be, every stalk of wheat rooted in the ground for itself, and no one overtopping the rest. There are no great ones in a field of wheat, and no place for the birds of the air to build their nests. This parable of the mustard tree, is a fitting picture of the professing church as man has made it. Instead of the field of wheat dying to earth and ripening toward heaven, we have a large tree firmly rooted in the earth. We have first the great trunk, the pope; then the large limbs, the cardinals; then lesser ones, the archbishops; then up through the list of bishops, archdeacons, deans, deacons and priests. We have then the still smaller limbs, boughs and twigs, till we come to the leaves, the laity, and the birds of the air lodging in the branches. The birds of the air are explained by the Lord to mean The Wicked One (v. 4, 19), or Satan, in Mark and Luke. Notice the correspondence between the parable and the epistle. In the epistle, it is Satan's throne and Satan's dwelling place. In the parable, it is Satan lodging in the tree.

*"He that hath an ear let him hear what the Spirit*

*saith unto the Churches.* To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it." The hidden manna is doubtless the presence of Christ with the overcoming one. He describes Himself as the true bread from heaven (John vi.). The stone with the new name may mean that the receiver knows the mind and the secrets of the Lord. "The secret of the Lord is with them that fear Him" (Psa. xxv. 14). Jesus says, "If a man love Me he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him. He that loveth Me not, keepeth not My sayings" (John xiv. 23-24).

Here, again, there is connection between the attitude in which the Lord introduces Himself, and the promise to the faithful ones, and what goes between. The church of Pergamos had departed from the word of the Lord. In the introduction and the close He threatens to fight against them with His Word. And the promise is special blessing to those who keep His Word.

It will be seen by the first three epistles, that the chief agents in bringing about the unholy alliance between the church and the world were the self-styled clergy, who assumed and maintained positions that are not found in the Word of God, but are utterly condemned by it. It was an easy stage from the Pergamos period in the time of Constantine, to the Thyatira period of the Papacy with its tree-like clerical system, which has been copied more or less by every sect and system of men. It will doubtless be a startling assertion to some that there is no such thing in the Word of God as the one man minister of to-day, whether found in the lordly priest of the Church of



Rome, the arrogant Episcopal clergyman, or the minister of the most evangelical denomination. They are all alike destructive of, and opposed to, God's order as revealed in His Word. Such Scriptures as Rom. xii. ; 1 Cor. xii., xiv., cannot be obeyed, when there is a minister at the head, for he virtually usurps the place of Christ as head of the church. The Holy Spirit cannot divide "to every man severally as He will" (1 Cor. xii. 11). The minister virtually says to the blessed Spirit, "If you have anything to say to this people you must say it through me. I am the channel they have assigned you through which to speak." When the Lord ascended up on high He gave gifts to men (Eph. iv. 7-15), but He never intended one of His gifts to be hired as mouthpiece for the whole assembly.

### THYATIRA.

"**A**ND unto the angel of the church in Thyatira write: these things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and that thy last works are more than the first" ((R.V.). Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach, and to seduce My servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication and she repented not. Behold I will cast her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts;

and I will give unto every one of you according to your works. But unto you I say and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak ; I will put upon you none other burden. But that which ye have already, hold fast till I come. And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations ; and he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers ; even as I received of my Father And I will give him the morning star He that hath an ear, let him hear what the Spirit saith unto the churches " (Rev. ii. 18-29).

The epistle to Thyatira introduces us to the period of the Papacy. It is easy to see how, as a natural consequence, it would grow out of the Pergamos period. With Satan as head of the church, giving her worldly honour and power, and with his ministers, for earthly gain and aggrandisement, lording it over God's heritage. Of course it is unnecessary to prove that there was or is such a thing as the Papacy, and nothing would be gained by knowing just when or how it began. Our purpose is simply to compare the epistle to Thyatira and the parable of the woman and the leaven, to note the fulfilment of prophecy.

The word Thyatira is explained by some to mean " a sacrifice whose transcendant lustre is dimmed by repetition." If this is so, it points in a remarkable manner to the sacrifice of the mass, as it is performed by the Romish church, which belittles and beclouds the " one sacrifice for sins for ever ;" the one offering that perfects for ever " them that are sanctified " (Heb. x. 10-14).

" These things saith the Son of God." There may be allusion here to the fact that, in Thyatira He is

almost forgotten as the Son of God, and known as the son of Mary. "Who hath His eyes like unto a flame of fire, and His feet are like fine brass." By comparing this with Daniel vii. 9; x. 5-6; Rev. i. 12-16 and xix. 14-20, it is evident that the Lord presents Himself to Thyatira as the one who is judging her ways: "The Lord is a God of knowledge, and by Him actions are weighed" (1 Sam. ii. 3). He says: "I know thy works, charity, service, faith, patience, and thy last works to be more than the first." The Lord commends their zeal, and doubtless the zeal of many poor Papists, labouring away at their ritual, thinking they are doing God service, and expecting thereby to gain heaven, should be a reproof to those who know the blessed truth that "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast" (Eph. ii. 8-9). The Lord's redeemed ones seem so often to forget the verse that follows: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we walk in them." And the Lord tells Thyatira that "her last works are more than the first." Justification by works is more and more contended for, as the years roll by and apostasy deepens. "But I have against thee that thou sufferest the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols" (verse 20, R.V.).

"That woman Jezebel." We marvel as we see that in a single phrase the Lord can give a wonderfully realistic picture of the Romish church. Who was the woman Jezebel? She was a heathen idol worshipper, but married to the king of Israel, whom she led astray to worship idols. And this is the accusation against her in our epistle, teaching the Lord's servants

to eat things sacrificed to idols. The sacrifice of the mass, as it is called, is undoubtedly regarded by the Lord as idolatry. The worship of images, crucifixes, pictures, and relics, and the adoration of the Virgin, Saints, and Pope, are all classified by the Word of God with the worship of Baal. The Romish church herself teaches that to break one of the ten commandments is a mortal sin, sufficient to send one to hell. The second commandment says: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love me, and keep My commandments" (Ex. xx. 4-6). So according to the teaching of the church of Rome, every time anyone bows down to a crucifix, or image of the Virgin or of Christ, or a picture of saints or angels, they are committing a mortal sin, sufficient to send them to hell. In 1 Kings xviii. 13-16, we have two things recorded of Jezebel, and what volumes they speak in the light of the past history of the church of Rome! In verse 1, Obadiah says to Elijah: "Was it not told my lord what I did when Jezebel slew the prophets of the Lord; how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water?" And again in verse 19, Elijah says to Ahab: "Send and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." So here we see the work of Jezebel; killing the Lord's prophets, but feeding a great com-

pany of her own prophets at her table. Again in 1 Kings xxi. 1-16, Ahab covets the vineyard of Naboth, who refuses to sell it, because he was forbidden of the Lord to sell his inheritance (Lev. xxv. 23). But the Word of the Lord is nothing to Jezebel, and she undertakes to get the vineyard. "So she wrote letters in Ahab's name and sealed them with his seals and sent the letters unto the elders and to the noble, that were in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people; and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king; and then carry him out, and stone him that he may die." Her orders were obeyed to the letter, and Ahab took the coveted vineyard for a garden of herbs. What devilish ingenuity! But what a picture of the great Harlot, "Drunken with the blood of the saints, and with the blood of the martyrs of Jesus!" (Rev. xvii. 6). Notice, it was done under a pretence of faithfulness to God; "they proclaimed a fast." So the Lord complains: "Behold ye fast for strife and debate, and to smite with the fist of wickedness" (Isa. lviii. 4). And then he was accused of blasphemy and treason; either of which was punished with death in those days. This all exactly corresponds with what the Romish church has been doing; accusing the Lord's faithful ones of heresy and putting them to death.

In the first three epistles and parables the devil is seen. In the first parable we see him catching away the Word, lest men should believe and be saved. In the first epistle we see him introducing the tares, the children of the wicked one, among the wheat. In the second parable we have him sowing tares among the wheat. In the second epistle he is seen rooting up

the wheat. In the third parable he is seen making his home in the church. In the third epistle he is seen sitting as head of the church and dwelling with her. But in the succeeding epistles and parables he is not actively seen again, he has got another to do his work. And surely this is the devil's masterpiece—to get the professing church to kill the Lord's children ; to root up the wheat and to nourish the tares.

“Thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants.” The great tap root of evil with Rome is that the church is the teacher. She claims authority to interpret the Word for the world. The church is symbolised by the Lord as a woman. “Let the woman learn in silence with all subjection, but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” (1 Tim. ii. 12). “Let your women keep silence in the churches, for it is not permitted unto them to speak” (1 Cor. v. 14-34). The church of Rome obeys these injunctions as regards individuals, but disobeys them corporately. The Protestants disobey them both corporately and individually, with some few exceptions. When the Lord speaks, the church is to be in silence. But the great question with the Papist is, not what does the Word of God teach, but what does the church teach. We will look in this connection at the fourth parable, of the woman and the leaven. “The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened” (Matt. xiii. 33). It has been taught by both Roman and Protestant expositors that the leaven here spoken of is the Gospel. But if we look at what the Word of God teaches with regard to leaven, we find it never means anything good, but always evil—something to beware of, and to purge

out. The leaven of the Pharisees, which is hypocrisy ; the leaven of Herod, world power ; the leaven of the Sadducees, who taught that there was no resurrection (see Matt. xvi. 6-12 ; Mark viii. 15 ; Luke xii. 1). And again in 1 Cor. v. 6-8, we read of the "leaven of malice and wickedness," and we are told to purge it out. The woman hides the leaven in the meal. The meal is the people's food. The new born babe is told to desire the sincere or uncorrupted Word that it may "grow thereby." While the meal is unleavened it will keep pure, but the leaven introduced will soon corrupt it. So it is the same thing in the parable as in the epistle. In the latter it is the woman, the church, teaching ; in the parable the woman, the church again, hiding the leaven in the meal ; in other words, corrupting the Word of God. In the first parable, the devil is seen catching away the seed, lest they should believe and be saved. But the church in this fourth parable is doing worse than Satan, she is corrupting and making it useless. It would be better to have the food stolen, than poisoned.

"And I gave her space to repent, and she repented not." And therefore the Lord warns her, and the world with which she is committing fornication, that He will cast her, and it, into a bed, into great tribulation unless they repent ; thus hinting that the partners in her sin will become God's instruments in punishing her. See also chap. xvii. 15-18 ; xviii. 8(23. "And I will kill her children with death." Here we learn that she has children. There are three women in the New Testament all pictures of the same woman. First, the one in the parable, the woman hiding the leaven. Second, "That woman Jezebel" of this epistle. Third, "Babylon the great, the mother of harlots" (Rev. xvii. 5).

There are four distinct marks to prove that Babylon

the Great and the church of Rome are identical. First, in Rev. xvii. 1, we read she is "sitting upon many waters." The waters are explained to mean in verse 15, "peoples and multitudes and nations and tongues." Second, in verse 3, we read she is sitting on a beast with "seven heads and ten horns." Verse 9 explains that the "seven heads are seven mountains on which the woman sitteth." Rome is built on seven hills, and is called "The Seven-hilled City." Third, in ver. 6 we read: "And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus." Fourth, in verse 18, "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Note that the word reigneth is in the present tense. In John's time Rome was the mistress of the world, and she is seen drunken with the blood of the saints. This is true first of Rome Pagan and Political, afterwards of Rome Papal and Ecclesiastical.

In the Apocalypse, we have the false church and the true, each under the symbol of a city, and of a woman. In this seventeenth chapter the false church, "Babylon the great" (the city) and "the mother of harlots" (the woman). In the twenty-first chapter we have the true church, ver. 2, "And I saw John the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband;" and in verses 9 and 10 John is told, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." The symbol is that she is the companion of Christ and His dwelling place. We read of the true church that it is "builded together for an habitation of God through the Spirit" (Eph. ii. 22). But notice



what is recorded of the false church. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." (Rev. xviii. 2). The Greek word rendered "habitation" in these passages is the same in both cases, and is only found in these two instances.

But the Lord has His own even in Thyatira, described as those who "have not known the depths of Satan." Some are doubtless going along honestly in Babylon who have faith in Christ, but who are bemuddled and befogged with her wine. And to them He says, "I will put upon you none other burden. But that which ye have already, hold fast till I come;" as much as to say, you cannot be expected to learn anything. If you hold what you have, it is all that can be expected of you. "And he that overcometh, and keepeth my works unto the end to him will I give power over the nations." Notice the repeated allusion to works in this epistle. "Thy works," and more of them in verse 19. "Their deeds," verse 22, in the original is the same as that rendered in the other verses *works*. "Your works," verse 22; and now the Lord speaks of "my works," verse 26, in evident contrast to theirs. And the promise to those who keep His works is "power over the nations." One of the great works of the Romish church has been, by fair means or foul, to obtain power over the nations. She has ignored the teaching of the Lord that His kingdom is not of this world (John xviii. 36), and that "he that killeth with the sword must be killed with the sword" (Rev. xiii. 10). The time is not yet come for the Christian to have political power. Our Lord is rejected, and Satan, the usurper, is on the throne (Luke iv. 6). Surely a Christian taught of God, who wished to keep the Lord's works unto the end, would

never accept office under the devil. But our time is coming if we have patience. "If we suffer with Him we shall also reign with Him" (2 Tim. ii. 12).

"And He shall rule them with a rod of iron," (ver. 27). When the Lord comes in glory with the saints, the faithful ones will commence to rule. In the description that we have of this in Rev. xix. 11-21, this very language is used in connection with our Lord (ver. 15), at His coming with His saints. And He says, You shall receive if you overcome, "as I received of My Father."

"And I will give him the morning star." Above, He says to the unrepentant ones that they will be cast into great tribulation. We read of this again in Rev. xvii. and xviii. But before that comes to pass, the Lord will come back as the morning star, to the air, for His church (Rev. xxii. 16). So this is the force of this promise to the faithful; that they shall be taken away before the great tribulation comes. "*He that hath an ear let him hear what the Spirit saith unto the churches.*"

### SARDIS—"THOSE ESCAPING."

"AND unto the angel of the church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not

defiled their garments ; and they shall walk with Me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches " (Rev. iii. 1-6).

The meaning of the word Sardis is "*those escaping*," and would imply those who had escaped from the seductions of Jezebel.

" These things saith He that hath the seven Spirits of God." This expression, " the seven Spirits of God," is a strange one. At first sight it would seem like a contradiction to the word that " there is one Spirit " (Eph. iv. 4). But there are no contradictions in the Word of God. In Rev. iv. 5, we read of "Seven lamps of fire burning before the throne, which are the seven Spirits of God." Again in ch. v. 6 we read, " And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." By comparing these two passages with ch. i. 14, where we read " His eyes were as a flame of fire," we find the seven lamps and the seven eyes are two descriptions of the same thing ; the seven Spirits of the Lord. In Zech. iv. 10, we have the same figure, " Those seven they are the eyes of the Lord, which run to and fro through the whole earth." So the admonition to Sardis would be the same in different language, that was given to Thyatira ; to remember that the all-seeing eyes of flame were upon her. We read in 2 Chron. xvi. 9, " The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect towards Him." But He says

to Sardis, " I have not found thy works perfect before God."

" And the seven stars." " The seven stars are the angels of the seven churches " (ch. i. 20). It is an admonition to her to remember that He gives the gifts to the church. The fifth epistle and the fifth parable are prophetic and descriptive of Protestantism, and this is one of the points in which she has conspicuously failed. The rule in the Protestant church is, not to let the Lord give the gifts, but to send their young men away to College and manufacture preachers. " I know thy works, that thou hast a name, that thou livest, and art dead." We saw (Rev. xvii.) that the Romish church was the mother of harlots. We saw that the woman Jezebel had children. And that the Lord says, " I will kill them with death." Now, who are these daughters ? Let us search the Scriptures and see what the Lord calls spiritual adultery. In the Old Testament we do not have to search long to find what the Lord means by it. For example read Eze. xvi. There it is Israel seeking friendship with the nations and worshipping their gods. And now it is the same thing, as we have already seen, viz., friendship with the world and worship of their gods. What are their gods ? Money, pleasure, worldly ambition, dress, etc.

" As is the mother so is her daughter " (Eze. xvi. 44). The daughters can be known by their fornication. And what sect in Christendom is there, that is not seeking friendship with the world ? What are all these magnificent buildings erected in every part of the nominally Christian world—the so-called church edifices, vieing with the palaces of the kings and princes—what are they but the evidences of the shame of the professing church ? What are they but proofs that she has sought and obtained friendship with the

world ? How many of them, small or great, have been exclusively built by those who know their sins forgiven ; who, as lost sinners, have looked away to Jesus and found rest to their souls. What mean these ten thousand dollar organs ? What mean these massive structures of stone, carved wood, iron, brass and marble, with steeples towering three or four hundred feet into the air ? Does God want this ? Does it please Him ? What does He say about it ? Hear His words. " Where is the house that ye build unto me ? and where is the place of my rest ? For all those things hath mine hand made, and all those things have been, saith the Lord ; but this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word " (Isa. lxvi. 1,2). The Lord is better pleased that a man should hear and obey His voice, than if he build a five hundred thousand dollar meeting house. As we said before, Protestant commentators are all agreed that " Babylon the Great, the mother of harlots," is the church of Rome. This is true, and it is also true, that each sect of Christendom is one of her daughters. The Lord says He will kill Jezebel's children with death. The epistle to Sardis begins with " thou hast a name that thou livest and are dead." This connects the two. " Be watchful and strengthen the things that remain that are ready to die ; for I have not found thy works perfect before God ; remember therefore how thou hast received and heard, and hold fast and repent." There is reference here to the time when she first escaped from Rome, and the Lord calls on her to remember what she heard. She heard the blessed truth of justification by faith, and kindred truths, but she is back to her imperfect works, and the things she has, are dying. Gone back to salvation by works again, and yet maintaining the name Protestant. Protesting against what, and for what ?

Luther protested that it is "By grace ye are saved, through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast." But they would reverse that Scripture in the Lutheran Church to-day. The writer was on a street car in a large city, going past one of these large meeting houses. One man remarked to another, "That is Grace Church." We thought yes, but next Sunday the man in the pulpit will read: "Thou shalt not covet," etc., and the people will say, "Lord have mercy on us and incline our hearts to keep this law." And yet they call it "Grace Church." It would be nearer the truth to call it "Law Church," and perhaps nearer still, to call it "the Synagogue of Satan" (ver. 9).

"If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Sardis had forgotten the blessed hope of the coming again of our Lord and Saviour Jesus Christ, or perhaps it would be nearer the truth to say that the mother and her daughters had leavened or corrupted that truth, and had put it far away, to the end of the millennium. What force would this Scripture have were it true that we knew He was not coming for a thousand years? The meaning of the word church is "called-out ones." Called out "To wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. i. 10). How could I be said to wait for Him if I knew He was not coming till I had been in the grave for a thousand years? But He says, "I will come on thee as a thief"—just the same way that He comes to the world (1 Thess. v. 1-4). In Matt. xxv. 1-13, we have a picture of the professing church as it will be when the Lord comes, under the symbol of ten virgins, five wise and five foolish, and all asleep. This is what we have in Sardis

to-day, the saved and the lost all sleeping together. But at midnight the Bridegroom came, they that were ready went in to the marriage, and the door was shut. We read in Luke xiii. 26, 27, that when the door is shut, many will say, "We have eaten and drunk in Thy presence;" but He will say, "I know you not, depart from Me, all ye workers of iniquity." Only unsaved church members would claim that they had eaten and drunk in His presence. And all the help they had been to the church, in paying their subscription to the minister's salary, their pew rent, and to help to pay for the flowers, and for the services of the unsaved choir and organist; and all the nice things they had made for the bazaars; and all the time and money they had spent in decorating the church for Christmas or Easter; and all the time, money, zeal, and energy they had spent in getting up theatricals, concerts, socials; getting up, or peddling tickets for bazaars, raffles or picnics; going round with the subscription paper to buy a new organ, build a new church, or put a higher steeple on the old one: even all this the Lord will call works "of iniquity."

But what can be said of the Balaamites, who are deceiving poor, unsaved ones, sending them on to hell; making them think they are serving the Lord and winning heaven, by doing these works? And you ministers, elders and deacons who are really saved; how will you answer, when you stand at the judgment seat of Christ, for giving your countenance to these abominations; for carrying on your cause with money taken from unsaved people, who never were born again, thus giving them the place of Christians? But I hear the cry, "judge not that ye be not judged." This is the soothing syrup you are taking yourselves and with which you are putting others to sleep. But why does the Lord say, "Be ye not unequally yoked

together with unbelievers" and "come out from among them and be ye separate," if we are not to judge who are unbelievers? If you are really saved, you know about every one in the church who is saved, and you know there are not many. But we are expected to judge those with whom we have fellowship. Read 1 Cor. v. 9-13. "Do not ye judge them that are within." But I hear another objection from the minister: "If we did not take money from unsaved people I could not support my family." Well if you are converted it won't be long till you are in heaven. It would be a great deal better if you were scraping the streets for a living, than deceiving the people by taking their money. And you Christians who are sitting in the pew, handing the bread and wine to those whom you know in your hearts to be unsaved, are you not guilty? But you say, "If it is as bad as you say, my place is to stay in it, and to make it better." That is the way you argue, as if the Lord had not spoken at all. The Word of God is, "Come out from among them and be ye separate" (2 Cor. vi. 17). The voice from heaven says, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4). "We would have healed Babylon, but she is not healed, forsake her" (Jer. li. 9).

"Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with Me in white; for they are worthy." This corroborates what we have been saying that the most of the Protestant church members are unsaved; yet they pity the poor Papist for his superstition. If unsaved you may as well go to hell a Catholic as a Protestant. Notice that the few in Sardis have not defiled their garments; that is, they have kept themselves "unspotted from the world" (Jas. i. 27).



We will look in this connection at the fifth parable, the treasure hid in the field. "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matt. xiii. 44). It crops out all through the epistle that the Lord reckons the great mass in Sardis, as the world, dead in trespasses and sins, with a few names in the book of life that have not defiled their garments. The parable presents the same thing—the treasure hid in the field. The Lord explains what the field is, ver. 38, "the field is the world;" But there are a few gold coins with the king's image on them, hid in the world; hid in the great profession. The Lord bought the field for the treasure in it, and when He has taken away His treasure, the rest will be cast into "a furnace of fire; there shall be wailing and gnashing of teeth" (verses 42, 50). The fifth epistle speaks of those who have a name to live, but are dead, and the things remaining ready to die; but a few have not defiled their garments. The fifth parable speaks of a few coins (gold) with the king's image on them hid in the great field, which lieth in the wicked one.

All this should induce any who are really the Lord's to purge themselves from it, that they might be vessels unto honour, meet for the Master's use (2 Tim. ii. 20, 21). But there is another thing. What authority from the Word of God is there for sects and parties? We asked a man the other day what authority he had from the Word of God for belonging to his denomination. He said, "I have none, but I think." Yes, "*I think*"—and this is all the authority there is for this whole business. "*I think* it is a good thing to have different parties, it reaches all kinds of people." And "*I think* it is just like different regiments of an

army, all fighting for the same cause." David by the Spirit says, "I hate thoughts, but thy law do I love" (Psa. cxix. 113). But has the Lord given us His mind on it? He has, and in no uncertain terms. In 1 Cor. iii. 1-8, Paul says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith I am of Paul; and another, I am of Apollos; are ye not carnal?" Paul here is writing to Christians; "them that are sanctified in Christ Jesus." But he says he cannot call them spiritual, but carnal and babes, and he could not give them meat because they were not able to bear it; so he had to give them milk. Why? Because one says I am of Paul, and another I am of Apollos, and another I am of John Wesley, and I am of Martin Luther, and I am of John the Baptist, and I am a Presbyterian, and I am an Episcopalian. Are ye not carnal and walk as men? But you say, "That is only a name we take, we belong to Christ's church." "Is Christ divided?" These Corinthians claimed the same thing. Again in Matt. xvii., when the Lord took Peter, James and John up to the mountain and was transfigured before them, we read: "And behold there appeared unto them Moses and Elias talking with Him. Then answered Peter and said unto Jesus, Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles; one for Thee and one for Moses and one for Elias. While he yet spake, behold a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased, hear ye

Him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes they saw no man, save Jesus only." Peter wanted to make three tabernacles right there, and he put the Lord first. But what did God think about it. Before Peter finished, He closed the whole scene out with a cloud, and said, "This is My beloved Son, hear Him." God would not have a tabernacle for Moses, or Elias, or John the Baptist, or Martin Luther, or John Wesley, or anybody or anything else. They looked up and "saw no man, save Jesus only." There are two places in the New Testament which tell where sects come from. In Gal. v 19-26, they are put down as among the works of the flesh; "strife, seditions, heresies" The word translated "heresies" is the same word that is translated *sect* in the following passages: Acts v. 17; xv. 5; xxiv. 5; xxvi. 5; xxviii. 22. Again in 2 Peter ii. 1, we have another source of sects. We read there that "false teachers shall bring in damnable heresies." The R.V. margin translates it "sects of perdition." This is the same word as in the passages quoted above. So here are their two sources—the flesh and the devil. "*He that hath an ear let him hear what the Spirit saith unto the churches.*"

### PHILADELPHIA—"BROTHERLY LOVE."

"AND to the angel of the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth, and no man openeth. I know thy works; behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and

hast kept My word, and hast not denied My name. Behold I will make them of the synagogue of Satan, which say they are Jews. and are not, but do lie ; behold I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly ; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of My God ; and he shall go no more out ; and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God ; and I will write upon him My new name. He that hath an ear, let him hear what the Spirit saith unto the churches."

As we said in the beginning, the seven parables of Matthew xiii., and these seven epistles given to John are prophetic of the church and the kingdom of heaven till Christ comes again. The first three are past, but the last four, Thyatira, Sardis, Philadelphia, and Laodicea, appear on the scene, one after the other, in the order named, and then *run coincident* till Christ comes again. There is an admonition to each of them that He is coming, but nothing about His second coming in the messages to the first three. We have been trying in the fear of the Lord, to hear what the Spirit saith to these first five churches. But doubtless it will occur to some as they read to ask, "What shall we do ? Would it be any better if we were to come out and to start a new sect ?" No, it would not ; that has been done too often already. What shall we do then ? There is a word from the Lord which tells you what to do—the same admonition

that He gave to Israel twenty-five hundred years ago, but they said, We won't do it. " Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls " (Jer. vi. 16). This is what the Lord wants, not to start some new thing, but to " ask for the old paths and walk therein." It would be a thankless task, showing and condemning the wrong, as in previous chapters, if we had not the right way to point out, just as in preaching to sinners, it would be unhappy work telling them of sin and judgment to come, if we could not tell them the way of escape. May the Lord guide us as we ask for " the old paths, and the good way." The old paths begin in the Old Testament, and in searching it let us remember that " It is given by inspiration of God," and that " All these things happened unto them for ensamples ; and they are written for our admonition, upon whom the ends of the world are come " (1 Cor. x. 11).

### GOD'S GATHERING CENTRE.

By turning to Deut. xii. we find the Lord by the mouth of His servant Moses, laying down His principles, as to public worship : " These are the statutes and judgments which ye shall observe to do in the land. Ye shall utterly destroy all the places wherein the nations served their gods, overthrow their altars, break their pillars, burn their groves with fire, hew down the graven images of their gods, and destroy the names of them out of that place. Ye shall not do so unto the Lord your God. But *unto the place which the Lord your God shall choose out of all your tribes to put His name there*, even unto His habitation shall ye seek, and thither thou shalt come; and thither ye shall bring all your offerings ; and there ye shall eat before the Lord your God. *Ye shall not do after*

*all the things that we do here this day, every man whatsoever is right in his own eyes."* Again in ver. 11: "Then there shall be a place which the Lord your God shall choose, to cause His name to dwell there." Again in ver. 13: "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose." We have the same language and admonitions in verses 18, 21 and 26; and in chapters xiv. 23, 24, 25; xv. 20; xvi. 2, 6, 7, 11, 15, 16; xvii. 8-10; xviii. 6; xxvi. 2; and xxxi. 11. Twenty-one times in the book of Deuteronomy the Lord reiterates the command about *the place that He would choose to place His name there*. In the last verse of chapter xii., the Lord lays down a principle that He expects His children to obey to-day. "What thing soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it." Shiloh was the place where He first put His name, but the Lord set that aside (Jer. vii. 12), and then He chose Jerusalem to place His name there (1 Kings viii. 44; xi. 36). But it was not more than twenty-five or thirty years after the temple had been built, that Jeroboam, the son of Nebat, with ten tribes out of the twelve, revolted from the house of David. Then Jeroboam, to keep the people to himself, made golden calves, and set one in Bethel and one in Dan, and said to the people: "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt. . . . And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made; and he placed in Bethel

the priests of the high places which he had made" (1 Kings xii. 27-33).

We see God's order, and see Him establishing it under Solomon. At the dedication of the temple, the fire came down from heaven and consumed the burnt offering and the sacrifices (2 Chron. vii. 1). But in a very short time God's order is set aside by man, and from this time forward, Jeroboam is held up as the personification of evil. In giving the history of any wicked king, the refrain is, "He walked in the ways of Jeroboam, the son of Nebat, which made Israel to sin," and of a good king it is written, "He did that which was right in the sight of the Lord, and walked in the ways of David his father; he turned not to the right hand or to the left." And yet there is no immorality charged against Jeroboam, but ecclesiastical evil only. On the other hand, there is immorality charged against David. Surely God's ways are not man's ways. In 1 Kings xiii., we have an account of the Lord sending a messenger from Judah—"The place which He had chosen to put his name there"—to Bethel, to testify against the altar at Bethel. He was commanded to eat no bread and to drink no water there. But at this point we read a significant thing, "there dwelt an old prophet in Bethel." There was a man of God there, but it was the wrong place for him. He was there in disobedience to the word of the Lord, and he lied to the prophet from Judah. He persuaded him to eat and to drink, and the Lord cut off the prophet from Judah, for this sin.

"But what has that to do with us?" you say. "That was in Old Testament times and Jerusalem is set aside, with its altars and sacrifices, and we haven't all to go to one place of worship now." That is true, But God's principles are the same. **11** All these things

were types of which we have the antitypes now. We read in John iv. 19-24, in the conversation between our Lord and the woman of Samaria : " Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain ; and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe Me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what, we know what we worship ; for salvation is of the Jews. But the hour cometh and now is, when the true worshipper shall worship the Father in Spirit and in truth ; for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him must worship Him in Spirit and in truth." Here were this woman and the Lord, of two different denominations. " Our fathers worshipped in this mountain "—one of Jeroboam's places of worship, which the Lord in His Word had utterly condemned—" And ye say, that in Jerusalem is the place where men ought to worship." God had said that Jerusalem was the place where men should worship. And He had said, " Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest, but unto the place which the Lord your God shall choose to put His name there, thither ye shall bring your offerings." Jesus says to the woman " Ye worship ye know not what." You have no " thus saith the Lord " for worshipping there, and God does not accept it. She thought she was worshipping God. He says " We know what we worship for salvation is of the Jews." Although they were far away in heart from the Lord, yet they were in the right place, and they were going along outwardly in accordance with the Word of the Lord. But the Lord goes on to say that both these things are set



aside now. "The hour cometh when ye shall neither in this mountain nor yet at Jerusalem, worship the Father. . . . The hour cometh and now is, when the true worshipper shall worship the Father in Spirit and in truth; for the Father seeketh such to worship Him." The woman and her fathers were going along with their worship in their own way, and in their own place, and according to their own ideas, as if the Lord had not revealed His mind and given His word on the subject. "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth."

I would call the special attention of God's dear children who read this, to this emphatic *must*. You only worship in Spirit and in truth, when it is in accordance with the will of God, as revealed in His Word. The writer was formerly a member of the Presbyterian sect, and afterward joined the Baptist, because he saw that immersion was God's way of baptism. But he can clearly see now that the Holy Spirit did not lead him to join either, any more than He led the old prophet to dwell in Bethel, or the fathers of this woman to worship in Samaria. The Lord is gracious to ignorance sometimes, when it is not wilful. We believe that in our ignorance we have worshipped in the Spirit sometimes, in the Presbyterian and Baptist churches, but we never worshipped in "truth," for it was never in accordance with the Word of God that we should be there.

But, if Jerusalem, the place where Jehovah chose to put His Name, is set aside, what is the antitype to it now? All these things were types of the Lord Jesus, and so He says in Matt. xviii. 20, "Where two or three are gathered together UNTO MY NAME, there am I in the midst of them." He is the antitype of the place, where Jehovah chose to cause His Name

to dwell. There is a remarkable Scripture that connects the type and the antitype (Gen. xlix. 10), where Jacob, in blessing his children, says: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto HIM shall the gathering of the people be." In the type Shiloh was a place, in the antitype Shiloh is a person. "Where two or three are gathered together unto My name." "Unto Him shall the gathering of the people be." Jesus says, "He that gathereth not with Me scattereth abroad" (Matt. xii. 30). It is no uncommon thing in a medium sized town, to see from twelve to twenty sects, and yet people seem to be so blind as to think these may all be of the Lord. There cannot be two different ecclesiastical arrangements in a town and both correct. There may be, and often are, a dozen in a town and all in error. We are not speaking now about salvation. People say when they hear us talk this way, "You think there is no one saved but yourselves." They seem to think there is nothing else important in the Word of God but salvation. We are speaking of being scripturally gathered. The Holy Ghost does not lead one man to the Methodists, another to the Baptists, and another to the Episcopalians. If the Lord has an assembly scripturally gathered to His own blessed Name and to His Person anywhere, though the meetings may be held in a barn, store, or private house, yet any Christian who goes himself or leads others to any other place, is scattering. "He that gathereth not with Me scattereth abroad."

### SEPARATION TO GOD.

In the Old Testament, Jerusalem was the place where He put His Name, so all that went to Bethel or Dan, or anywhere else were scattering God's

people. "What," says one, "is a little handful right, and all the rest wrong?" In Israel there were ten tribes in disobedience and only two scriptural. The great mass have always been in error concerning the things of God. It was the great ecclesiastics and the religious people that were to the front in crucifying our blessed Lord, and it is so now. He suffered outside the gate. What gate? Outside of religious Jerusalem, the city of God's professing people, who had His Word and ordinances. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. LET US GO FORTH THEREFORE UNTO HIM WITHOUT THE CAMP, bearing His reproach. For here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to (or confessing) His Name. But to do good, and to communicate, forget not, for with such sacrifices God is well pleased" (Heb. xiii. 12-16). This He wants us to do, "Go forth unto Him." Where is He? "Without the camp." Where is the camp? This is an evident reference back to Ex. xxxiii., where the children of Israel had become restless, waiting for Moses to come down from the mount, and were worshipping the golden calf. When Moses returned, he took the tabernacle and "Pitched it without the camp; afar off from the camp, and every one which sought the Lord WENT OUT unto the tabernacle which was without the camp." The tabernacle here typified the Lord Jesus. When Israel was right with the Lord, three tribes pitched on the east of it, three on the west, three on the north and three on the south, according to God's commandment, with "Jesus in the midst." But they sinned, and if any wanted to be where Jehovah was, they had to go outside the

camp. What a picture this is of the professing church to-day ! They, in the Lord's absence, occupy themselves worshipping a golden calf, and ask, "where is the promise of His coming ?" The camp then is the great profession ; Jesus is outside of it. "Let us go forth therefore unto Him, without the camp bearing His reproach."

What we have written is but one side of the truth of separation ; that is, the One to whom we separate. We "go forth unto Him." But there is another side to it ; that from which we separate. "Be ye not unequally yoked together with unbelievers ; for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? and what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ? (R.V., unbeliever) and what agreement hath the temple of God with idols ? for ye are the temple of the living God ; as God hath said, I will dwell in them and walk in them ; and I will be your God, and they shall be my people. Wherefore COME OUT FROM AMONG THEM, and be ye separate, saith the Lord, and touch not the unclean ; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (2 Cor. vi. 14-18). Here we are met by the objection, that this does not mean church fellowship ; this means to come out from the world, or that you must not be in business with, or marry an unsaved person. If we look at the Scripture again, we shall see that we did not read all the passage. We read all the chapter, and all that is generally read at one time. However, the first two verses of chap. vii. are part of the passage : "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Receive us ; we have wronged no man, we have corrupted no man, we have defrauded no man." The word, therefore, at the beginning of this passage, connects it with what went before ; so we see that the whole passage teaches two things ; from whom to *separate* and whom to *receive*. "Receive us ; we have wronged, corrupted, defrauded no man," says Paul. If, as theologians tell us, the former part means marriage or business, they make Paul say to the Christian woman, "Don't take the unsaved man, but take me ;" or to the Christian business man : "Don't take an unsaved man for a partner, but take me." It is perfectly correct, and according to the whole tenor of Scripture, that we should not be unequally yoked together with unbelievers in their societies, combinations, clubs, companies, or co-partnerships ; and that a Christian should marry only in the Lord (1 Cor. vii. 39 ; 2 Chron. xix. ; xx. 35-37), but the command in 2 Cor. vi. 14-18, is against a Christian having fellowship in THE CHURCH with unsaved people.

### WHO ARE GOD'S PEOPLE ?

But the objection will be raised here—How are we to know who are Christians ? This springs from another of the unholy teachings of men who, through covetousness, are making merchandise of the people ; getting everybody that will come, whether saved or not, into their church for their money's sake, and then quieting the objector with, "You must not judge," or "You must have charity." There are two ways in which we can judge as to who are saved. First, among the average church members there is not one in five who will claim to be saved, or that knows his sins forgiven. If they don't know it, or claim it for themselves, it is Satanic work to try and

persuade them that they are Christians, and that if they go on and "do the best they can," they will be all right. I know of nothing more devilish, than that men for their miserable hire, will persuade poor unsaved ones that nobody can know that he is saved. Hear what God says to them: "With lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life" (Eze. xiii. 12). We have often met this kind of prophets, who will say of one who knows his sins forgiven, that no one can know that; and will say to the unsaved one, who is in doubt as to whether he is saved or not; "O, you are all right, if you do the best you can." Alas, thus poor sinners are seduced and "daubed with untempered mortar." Their preachers cry, "Peace, peace, when there is no peace" So this is one way to test your fellow church member and yourself. Do they know, or do you know, reader, that you are saved? If you died this instant, would it be "Absent from the body and present with the Lord?" Jesus says: "I know my sheep and am known of mine" (John x. 14).

Second: Another way to test if a person is a Christian, is this—can he give a scriptural reason for it? "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (1 Pet. iii. 15). If we ask for a reason, and do not get a scriptural one, we have no warrant to regard them as Christians; But some will say: "They are all saved in our church; our elders and deacons are very particular in receiving none but converted people." Well, if that is so, it is a very great exception in these days. But supposing it is true, it is still an unscriptural place for you. You still

belong to a sect. Jesus does not say where two or three are gathered unto Luther's name or Wesley's, or the Baptist, Presbyterian, or Episcopal name, but "UNTO MY NAME." Dan and Bethel in the type, answer to all these sects in the antitype. And if they had been all Jews in Bethel and Dan, with priests of the house of Aaron, and Levites of the tribe of Levi; with a temple just like the one in Jerusalem; and with altars, sacrifices, and feasts just as God has commanded Moses, it would *still have been unscriptural*. God would not acknowledge any worship in either of these places. The Lord had distinctly said, "Ye shall *not* offer your sacrifices in every place that thou seest. But in *THE* place which the Lord thy God shall choose." The Lord alone chooses the place. At union or evangelical meetings, it is the usual custom at the end of the meetings, to ask the converts to name the church of their choice. The word translated *heresy* and *sect* in the New Testament, means "choice;" and a heretic is "one who chooses." A man that will teach and preach one part of the Word of God, and ignore other parts, is "a heretic." The man who joins a sect is a heretic; he is ignoring God's Word concerning the church as the one body of Christ; and countenancing the unscriptural divisions that man has brought in. Paul, in giving instructions by the Spirit to Titus, tells him: "A man that is an heretic after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned to himself" (Titus iii. 10-11). No one can honestly search the Scriptures without seeing that the sects and parties of men are contrary to, and condemned by, the Word of God. This is taught plainly in the Scripture just quoted. After admonishing the heretic twice, he is to be let alone, because he is sinning wilfully; he is condemned by

his own conscience. This would apply to any sect, even supposing they were all saved that belonged to it. The words *sectarian* and *heretic* are synonymous terms, and "he that is such is subverted and sinneth." Every denomination is part of the confusion of tongues of Babylon: "And I heard another voice from heaven, saying COME OUT OF HER, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4).

We believe that it has been shown in this and the previous chapters, from the Word of God :

First—That the ministry as it now obtains in the professing church is unscriptural, and has no authority from, but is utterly condemned by, the Word of God.

Second—That the church of Rome is called in Scripture, "Babylon the great, the mother of harlots," and that the sects are her daughters.

Third—That sects, denominations and systems of men are all in error, and are utterly condemned by the Word of God.

Fourth—That the mixing of saved and lost in the professing church is contrary to the Word of God.

Fifth—That the taking of money from unsaved people, is unscriptural and a great wrong to the unconverted, and to the converted.

Sixth—That the Lord calls His own people to come out from Babylon and to separate from the unsaved.

Seventh—That the Lord calls His own children to gather to His own blessed Name and Person, with Himself as head.

We saw from the Word, that Thyatira was prophetic of the Romish church, and Sardis of the Protestant. But it may not be generally known, that there are some, who have seen from the Scriptures, that matters at present in the professing church, are utterly



opposed to the Word of God. They have been asking "for the old paths, and the good way," and when revealed to them by the Spirit in the Word of God, have walked therein, and found rest to their souls. They are seeking to divide rightly the word of truth, and to judge the things as they find them by it; and amidst much failure, to judge themselves and govern themselves accordingly. These, then, are the people prophesied of in the epistle to Philadelphia, and in the parable of the pearl of great price.

### THE MESSAGE TO PHILADELPHIA.

"To the angel of the church in Philadelphia write : these things saith He that is holy." Let us keep in view what we have already noticed, that the introduction and the promise in these epistles are either encouragement, or reproof, for the one addressed. In the next verse He commends this one for keeping His Word. We believe there is allusion to this in the expression "He that is holy, He that is true." Scriptural holiness comes by knowledge of, and obedience to the Word, and by judging everything by it. Jesus says, "Sanctify them through Thy truth, Thy Word is truth" (John xvii. 17). And yet we find a so-called "holiness doctrine," spreading itself over the country, based on a most profound ignorance of the first principles of the Word of God. Men and women claiming that they are perfectly holy, and have no desire to sin, are thus denying the fact of the two natures, which every child of God has till the day of his death. Every child of God has the experience of Paul : "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity, . . . O, wretched man that I am, who shall deliver me from this body of death (margin) ?

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin" (Rom. vii. 12-25). "O, but," say these people, "That was Paul in his justified state before he got the second blessing; in the eighth chapter he is fully sanctified" This was twenty-five years after Paul was both sanctified and justified through faith. But if Paul was made faultlessly holy then, why does he write four years afterward that "Our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation" (Phil. iii. 20-21, R.V.). Why does he call it by that name if it was redeemed already as they say four years before? Scriptural holiness does not teach falsehood nor help any one to say, "I have no sin" (1 John i. 8), but to judge oneself by God's blessed Word, and though the Spirit to crucify the flesh with its affections and desires (Gal. v. 24). This is the way to be "holy" and "true" in the sight of the Lord; not by running around with a lie in one's mouth, saying, "I am sinless."

"He that hath the key of David, He that openeth and no man shutteth; and shutteth and no man openeth. I know thy works; behold I have set before thee an open door, and no man can shut it." This expression "the key of David," and the language in connection, is found again in the Scriptures in Isaiah xxii. 22, where the Lord says concerning Eliakim: "And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut and none shall open." It is not easy to see the connection there is in this, but it is marvellous how the Word of the Lord will open up when we learn His mind concerning things. This passage in Isaiah is spoken when the Lord makes

Eliakim treasurer of Jerusalem, the place that God chose to place His name there, and we find in turning back to 2 Kings xviii., that Eliakim was over the house of Hezekiah and associated with him when "He removed the high places, break the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made." Also when the king of Assyria came and wanted to carry them away into Babylon, the Babylonian ministers said it was no use for Hezekiah to talk about trusting in the Lord, because he had been breaking down the Lord's altars, and had "Said to Judah and Jerusalem, ye shall worship before this altar which is in Jerusalem." The high places, groves, green trees, Bethel, Dan, and Babylon in the Old Testament, are all types of sects and denominations in the New Testament, and Jerusalem in the Old Testament is typical of gathering to the name of Jesus in the New. The Babylonians thought that Hezekiah was breaking down the Lord's altars. But Hezekiah had God's Word and God's blessing for what he was doing, and he had authority from God to command them to come to the *one altar at Jerusalem*. And so to-day, if we say anything against the high places—sects—we are immediately accused by the Babylonians of breaking down God's altars. But as Eliakim was then the treasurer of Jerusalem, and had the government of the king's house upon his shoulder, and he opened and none shut, and shut and none could open; so the Lord Jesus to-day encourages His separated ones, by this allusion to His power and His help. He opens and no man shuts, shuts and no man opens, and He says, "I have set before thee an open door, and no man can shut it." This doubtless means that he opened the door of testimony for them, as Paul says, 1 Cor. xvi. 9, "A great door and effectual is opened unto

me and there are many adversaries." Again 2 Cor. ii. 12, "I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord." And doubtless there is an allusion to the men who have usurped His place as heads of the church, in the thrice repeated "no man." Some of us know, that it is by reason of the man (in the pulpit) that the "way of truth is evil spoken of" (2 Pet. ii. 2).

"For thou hast a little strength, and hast kept My Word, and hast not denied My Name." "Hast a little strength." The Lord knows we are a feeble folk, but we thank Him, we can make our house in the rock (Prov. xxx. 26). "The Lord is my rock and my fortress . . . and my high tower" (Psa. xviii. 2). "Hast kept My Word." It is blessed to have His approval and His smile, and His commendation. To Pergamos, Thyatira, and Sardis, there is reproof to each, that they are away from His Word.

We might ask a question here. To whom did the Lord give the flood of light on the Scriptures that we have in these last days; light on prophecy, on the Lord's coming, on the church, and in fact on the whole Scripture? Did He give it to the Doctors of Divinity? No, they are as dark yet as ever they were, unless they have been at the feet of the Philadelphians, We were looking in the previous chapter at the parable of the ten virgins, five wise and five foolish, and all asleep. The saved and the lost, the dead and the living, are all sleeping together. There is a remarkable call to those who are alive, but asleep, in Eph. v. 14. "Wherefore He saith, awake thou that sleepest and arise from among the dead, and Christ shall give thee light." And it is a matter of fact that cannot be gainsaid, that the Lord has opened His Word in a remarkable manner to those who have obeyed the voice from heaven, "COME OUT OF HER MY PEOPLE."

An instance comes to my mind as I write, of a lady who had spent the best part of her life in the confusion of tongues in Babylon. When she was about sixty years of age, she went "forth unto Him, without the camp, bearing His reproach," having no more knowledge of the Word of God than the average church member. After she had been out four or five years, her son-in-law, a Baptist minister, and a saved man, was visiting her, and sitting at her feet and learning the Word from her. One day he said to her, "I wish, mother, I knew the Word as well as you do." She said: "You never will, while you are in your present position." Notice the admission he made; he had studied for seven years in a College and Seminary, and had been preaching for fourteen years. That is, for twenty-one years he had made it his life work, and he did not know as much as this lady, who had only been four or five years unlearning the wrong and learning the right.

"And hast not denied My Name." "Where two or three are gathered together unto My Name, there am I in the midst." The church is the bride of Christ, and He called her by His Name, and for her to call herself by any other name, is denying His Name. People say, "What is in a name? I don't see that it makes any difference." If your name was Smith, and you went home and found your wife calling herself Mrs. Brown, you would say: "But are you not my wife?" She might say: "Yes, but I think Brown is just as good a name as Smith." That might be true, but she would be denying your name, and so Christians who gather to other names are denying His Name.

---

## GOD'S NAMES AND MAN'S.

There is another difference between God's names and man's. God's names include all the church of Christ, and they exclude everyone else. For instance the word "Christian" includes all who are saved, and nobody can truthfully say "I am a Christian" unless he is saved. The word "saint" includes all that are saved, and would apply to none unsaved. So the word "brethren," every one that is born again, belongs to the brethren, and none are of them, who are unconverted. The word "believer" includes all the saved. They all believe, the unsaved do not. Man's names do not include all the church of Christ, and they do not exclude the unsaved. A man may say "I am a Presbyterian" and tell the truth, and yet ye unsaved, and the Presbyterian Church does not include all that are saved, and so on through the catalogue; so that for a Christian to call himself or herself by any of man's names, is to virtually deny that there is but one church, but one body, and to deny "That worthy Name by which ye are called" (Jas. ii. 7).

"Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie, behold I will make them to come and worship before thy feet, and to know that I have loved thee." "The synagogue of Satan, who say they are Jews, but are not" are doubtless those who take Jewish ground. And every one does that, who recognises a difference between clergy and laity, claiming vestments, altars, incense, etc. Putting people under the Mosaic law is all Jewish. "I will make them to worship before thy feet," which doubtless means that they come and learn of the Philadelphians. Paul was brought up at the feet of Gamaliel, Mary sat at Jesus' feet and heard His Word.

---

REWARDS FOR OBEDIENCE.

“Because thou hast kept the word of My patience, I will also keep thee from the hour of temptation, which will come upon all the world, to try them that dwell on the earth.” Here is another commendation and promise for keeping His Word. Because you have kept My Word “I also will keep thee from the hour of temptation, which shall come to try them that dwell on the earth.” After Christ comes and takes away His own, there is to be a time of great tribulation. The Lord tells Thyatira that she will be in it unless she repent, and to Sardis He is coming as thief unless she repent. And notice again that the Lord characterises them as “the world,” and He speaks of them here as those dwelling on the earth. “Behold I come quickly.” This is the first of the seven churches to which He says, in connection with His second coming, that He is coming “quickly.” To Ephesus and Pergamos He says “I come quickly,” but that was for judgment. He says to the faithful in Thyatira: “That which ye have hold fast till I come,” and to Sardis, “I will come on thee as a thief.” The Philadelphian period began within the last sixty years. What makes it more impressive and brings it closer is, that this is the first one to which He says, “Behold I come quickly, hold fast that which thou hast that no man take thy crown.” There is a tender warning in this. The crown is the reward for faithful service, given at the judgment seat of Christ, where all Christians will have to appear to be rewarded or reprov'd (see 1 Cor. iii. 8-15). There “every man shall receive his own reward, according to his own labour.” There the works of Christians will be tried by fire, and those that have been building gold, silver, or precious stones on the foundation, Christ Jesus, will receive a reward. Paul at the end

of his journey says : " I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day " (2 Tim. iv. 7(8). Notice Paul says the crown is *laid up* for him, and he is to get it *at that day*, a day yet in the future, after he gets his glorified body. Then comes the judgment seat of Christ at which he will get his crown, as a reward for faithful service, and for keeping the faith. He also says, that a Christian may be striving and working, and yet not get a crown. " If a man also strive for masteries, yet is he not crowned except he strive lawfully " (2 Tim. ii. 5). A man may be building a great stack of wood, hay and stubble, but it is to be tried by fire ; and " If any man's work shall be burned, he shall suffer loss : But he himself shall be saved ; yet so as by fire " (1 Cor. iii. 1-15).

So, as stated, there is seasonable warning in the admonition to the Philadelphians : " Hold that fast which thou hast, that no man take thy crown." The evident inference here is, that they are keeping the faith, and not denying His Name ; and that therefore a crown is laid up for them if they hold fast to what they have, for *what they have is the right thing*. But we must not infer from this that everything they do or say is right, and that all who gather to Himself outside the camp are what they should be. Man is a failure wherever he is, whether inside or outside the camp, but that does not alter God's truth. We have been met by the objection that there are some among us who are not what they should be. We admit it, and we also admit that there are none of us walking up to our high privileges. On the other hand it is said, " Look at all the good men among the sects : Chalmers, Knox, Spurgeon," etc. A bad man living



in Jerusalem, did not nullify God's choice of Jerusalem as the place for His Name. Even after God carried them all away into Babylon for their sin, Jerusalem was still the place where He put His Name. Dan and Bethel were unscriptural places, even supposing Hezekiah, Isaiah, and Jeremiah and all the good men had been there. There was a prophet of the Lord living in Bethel, and the more shame to him, with his knowledge of the mind of the Lord. He knew that the Word of the Lord, spoken against the altar at Bethel by the prophet from Judah, would surely come to pass (1 Kings xiii. 32), and yet to his shame, he continued there, and died and was buried there. But supposing the old prophet in Bethel, and eminent men from the denominations had called a Bible Conference, and shown up from the Word the idolatries, the false doctrines, and the evil men which were in Bethel, had resolved—"We will come out of her, and we will go up to Hebron (that isn't far away from Jerusalem), and we will be very careful to have none worship with us but saved people, and we will preach the Word, at least some of it, and surely we will have a pure church." But it would not be a *Scriptural* one. Hebron was not the place where Jehovah put His Name, although there might be a good deal said in favour of Hebron or Bethel as a site for a church. Jacob called Bethel "the house of God and the gate of heaven," and it was near Jerusalem. It was not afar off like Dan the place of idol worship. But it was against Bethel, the near place, that the prophet from Judah was sent to testify; and it was for having fellowship in Bethel, with the old prophet, that he sinned the sin unto death. No, brethren, it is good to "cease to do evil" in separating from Bethel. But if you want to "learn to do well" you must not stop short of Jerusalem, of which the Lord says, "*The*

*city which I have chosen Me to put My Name there "* (1 Kings xi. 36).

" Him that overcometh will I make a pillar in the temple of My God." To get the meaning of the word pillar, turn to Gal. ii. 9, where we read, " James, Cephas, and John, who seemed to be pillars "—that is, they were " chief men among the brethren." But as we have seen before, the Lord's way to be great is to take the low place: " Whosoever will be great among you, let him be your minister (or servant), and whosoever will be chief among you let him be your servant (or slave), even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many " (Matt. xx. 26-28). Man's ambition has always been to be a great one in the church; hence all the man-honouring and God-dishonouring titles in Babylon. But the Lord says to Philadelphia, " This is not a time to be pillars, but wait awhile and I will make you a pillar in the temple of my God." " AND HE SHALL GO NO MORE OUT " What blessed comfort and approval we have here! His Word now is, " COME OUT from among them and be ye separate." " COME OUT of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." " LET US GO FORTH UNTO HIM without the camp."

But all this is against our flesh and against the approval of our friends. " He that departeth from evil is accounted mad " (Isa. lix. 15, margin). There is reproach in it, but it is called " HIS REPROACH," and " the servant is not greater than his Lord." He comforts the Philadelphians with the thought that the time is coming quickly, when we will be with Himself and " Go no more out." Praise His Name! " I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem,

which cometh down out of heaven from My God ; and My new name." People ask, " What do you call yourselves ?" We are sinners saved by grace, we are Christians. " Yes, but you must have a name." That was what they said when they began to build the tower of Babel, " Let us make us a name " (Gen. xi. 4). But the Lord wants us to take the place of nobodies (Ezra v. 10-11 ; John i. 19-27). This is not the time for His people to be getting great names. The Lord's pattern servant, Paul, after he had been in the ministry for twenty years, says : " We are made as the filth of the world and are the offscouring of all things unto this day." Now Paul was an able and a learned man, and if he had been seeking to be a popular preacher, they would have made him " Most Reverend Lord Archbishop of Antioch " long before this. He himself says, " If I yet pleased men, I should not be the servant of Christ." So let us be content without a name in this world, that despises the name of our blessed Lord ; the world that commanded the Apostles " Not to speak at all nor teach in the Name of Jesus " (Acts iv. 18).

But, let us look at the marvellous language that the Lord uses in this promise. He connects the Name of God, and Jerusalem, of the type, with the Name of our Lord Jesus Christ and the new Jerusalem of the antitype, and makes them meet on the Philadelphians who obeyed the injunction, " Come out from among them," the unsaved ; " Come out of her," Babylon ; " unto Him," Jesus.

" I will write upon him the name of My God." The name that was put in Jerusalem of the type, is now put on the humblest believer, who obeys—who keeps the word of His patience. " And the name of the city of My God, New Jerusalem, which cometh down out of heaven from my God." Jerusalem of old is

set aside, but in the antitype we have seen the New Jerusalem ; and it is neither Bethel, Dan, nor Babylon that is written on the faithful ones, but New Jerusalem, " And my new name." We gather to His blessed, but despised name now, for we know that " God hath highly exalted Him, and given him a name which is above every name ; that at the name of Jesus every knee should bow, in heaven, in earth, and under the earth " (Phil. ii. 9-16). and a new and under the earth (Phil. ii. 9-16), and a new name shall be given to Him, and written on the overcoming Philadelphian. Let them that profess great love for the Lord ponder.

His disciple asked Him, " How is it that Thou wilt manifest Thyself unto us, and not unto the world ? Jesus answered and said unto him, *if a man love Me he will keep My words* ; and My Father will love him, and We will come unto him, and make Our abode with him. *He that loveth Me not, keepeth not My sayings* ; and the Word which ye hear is not Mine, but the Father's which sent Me." (John xiv. 22-24). In this way we can test our love for Him, and that of all those who profess to love Him.

We will now look at the parable of the pearl of great price : " Again the kingdom of heaven is like unto a merchantman, seeking goodly pearls ; who, when he found one pearl of great price, went and sold all that he had and bought it " (Matt. xiii. 45-46). The Philadelphians are the only people who practically acknowledge the fact of the one body—that the church is one. " There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all " (Eph. iv. 4-6). This unity is fitly illustrated by the " one pearl of great price." The man who is seeking

it, is the Lord Jesus Christ. He is seeking a virtuous bride, one who, like Sarah, will call Him "Lord." "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her" (Prov. xxxi. 10-11). This is a picture of Christ and the church. The admonition to the wives in 1 Pet. iii. 1-6 is another such picture. "Wives be in subjection to your own husbands . . . Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, a meek and quiet spirit which is in the sight of God of great price." "Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home" (Titus ii. 4-5). The apostle commands "That women adorn themselves in modest apparel . . . not with brodered hair, or gold or pearls or costly array" (1 Tim. ii. 9-15). This is written for individual Christian women, and needed also by the church as the bride of Christ. She should be chaste, sober, discreet, a keeper at home, and should call her husband "Lord." She is not to be a teacher, nor to be adorned with gold or pearls or costly array. But notice the contrast in the array and deportment of the harlot. "The woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication" (Rev. xvii. 4). "Keepers at home," "meek and quiet,"—"She is loud and stubborn, her feet abide not in her house" (Prov. vii. 5-27). "To love their husbands,"—"for the goodman is not at home, he is gone a long journey" (Prov. vii. 18-27). And so this contrasted language may be quoted almost indefinitely. It gladdens the heart of Jesus to

have one that in deed and in truth will own Him as Lord, which means obedience to Him in all things. "HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

There is such a mass of Scripture, both in type and antitype, bearing on this subject of separation, that we scarcely know where to stop. Half of the Bible is sealed to those who do not obey it.

### A FAITHFUL REMNANT.

There is one line of truth in the Old Testament, comprising six whole books, to which Philadelphia is the antitype. This wonderfully corroborates the truth we have been seeking to enforce. These are the three historical books, Ezra, Nehemiah, and Esther; and the three prophetic books of Haggai, Zechariah, and Malachi. The Jews, for their sin in forgetting the Lord, perverting His way and disobeying His commandments, were carried away from Jerusalem (the place where the Lord had chosen to place His Name) into Babylon. The book of Jeremiah seems to answer in a remarkable way to Pergamos, the transition from God's order to man's; and Jeremiah is a remarkable picture of Antipas—against every man. The Lord asked Jeremiah (vii. 17, 18), "Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead dough to make cakes to the queen of heaven." How remarkably like the Romish church worshipping Mary, the "queen of heaven," as they call her! But in spite of all the warnings which they received from the Lord, the Jews persisted in their wicked ways, and were carried away to Babylon. After seventy years, the Lord gave them a reviving and a little remnant came

out of Babylon, and returned to Jerusalem, the city which God had chosen to place His Name there. It is very instructive to note the pencillings of the Spirit of God in connection with that remnant, and to see in what a remarkable way it answers to the church of Philadelphia. First, Ezra and a company came back and set up the altar, the worshipping place. Afterward, Nehemiah came and built the wall. The wall is for separation. It kept God's people in, and the nations out. These two things answer to setting up the Lord's table, and separating from Babylon and from the unsaved. We find in Ezra ii. 59-62, that they had to give their genealogy, before they were allowed to worship. It wasn't enough merely to assert that they were Jews, but they had to show their register. This, however, the Babylonians didn't like at all. When the Jews were carried into Babylon, the Babylonians came and dwelt in the cities of Judah, and professed to worship God (2 Kings xxii.). At first, they wanted to be friends with Ezra and the Jews "Then they came to Zerubbabel and to the chief of the fathers, and said unto them, Let us build with you, for we seek your God as ye do, and we do sacrifice unto Him since the days of Esarhaddon, King of Assur" (Ezra iv.). But they replied: "Ye have nothing to do with us, to build an house unto our God; but we ourselves together will build unto the Lord God of Irsael." Then the societies (see v. 17, margin) turned against them. We have not the space to follow the touches that are given, but will look at one other chapter (Neh. viii.), where the people wanted Ezra to bring the book of the law. We read of him (Ezra vii. 10), "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." How blessedly simple this is! He sought to know the Word, then to

do it, then teach it to others. And we read that he brought the Book and read it to all that could hear with understanding, from morning till noon. "So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading" (Neh. viii. 8). How simple and beautiful this is! How different from taking a text, and then giving a wonderful sermon on poetry, philosophy or politics!

### GOING BY THE BOOK.

"AND THEY FOUND WRITTEN in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month" (Neh. viii. 14). And they sent and told the people to do it "as it is written." So the people went and made booths every one upon the roof of his house, and in the courts and streets. "And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Joshua, the son of Nun, unto that day had not the children of Israel done so, and there was very great gladness." What new-fangled notion was this? Whose idea was it? This was not something new or some one's idea; this was something they found written in the law that God commanded Moses. We have often heard the objection: "Do you mean to say that you, a little handful, are right, and do you set yourselves up to know more than the great men who lived in the past, like Luther, Calvin, Knox, Wesley, Whitfield, Rutherford, and a host of other good and godly men?" No, we don't set ourselves above them, but if we find something written in the Word of God, it is our privilege to obey it, whether others did or not. Look at the little company of whom we have been reading; they found a command



written, they obeyed it, and there was great joy. Then comes the astonishing statement: "Since the days of Joshua, the son of Nun, had not the children of Israel done so." By referring to the dates, we find it was a thousand years since they had made tabernacles at that feast. The great and good men, Samuel, David, Solomon, Elijah, Elisha, Josiah, Hezekiah, Isaiah, and Jeremiah had lived since Joshua's time, and this command had been in the Book all the while, but they had not obeyed it. Did their disobedience alter the word of the Lord? No. Yet neglecting to obey a command that is given, is just as much sin and disobedience, as doing what the Lord says shall not be done.

Another objection that often arises with those in the denominations is this: "We gather unto the Name of Jesus in the Baptist or Methodist church as much as you do" In the book of Zechariah, which was written after the Jews were back from Babylon to Jerusalem, we read (ch. vii.) of some Babylonians coming to Jerusalem to the house of the Lord, "To speak unto the priests which were in the house of the Lord of hosts, and to the prophets saying, Should I weep in the fifth month, separating myself as I have done these so many years? Then came the Word of the Lord of hosts saying, Speak unto all the people of the land, and to the priests, saying, When be fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast *unto Me*, even to Me? And when ye did eat, and when ye did drink, did ye eat for yourselves and drink for yourselves?" We have a remarkable thing shewn in this Scripture. These people while they were in Babylon had been keeping a feast which they had themselves ordained in the fifth month. Now, perhaps some of them had commenced to study the Word, and could not find any

command for such a feast, and so their question is, should we keep it ? But the Lord answered that their fasting and mourning in the fifth *and seventh* months were not to Him ; but they were eating and drinking to themselves. So we see that not only would the Lord not acknowledge their feast, but He would not acknowledge His own. They had no question about the feast of the seventh month, as they found that written, but He had not told them to keep it *in Babylon*, in fact He had distinctly forbidden this. He says : " Should be not hear what the Lord has spoken by the former prophets." Moses had said : " Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest ; but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings and there thou shalt do all that I command thee " (Deul. xii. 13-14). And the principle is equally fitting to-day. The Lord has not put His Name in Babylon, nor commanded His feast to be kept there.

There was a blessed promise given the little company of Jews that came up out of Babylon, which also applies to those who gather to His Name now. They were building the temple, but they were weak, and were surrounded by strong enemies, who so harrassed them that they became discouraged. They stopped building God's house, but went on building their own houses. The Lord reproves them for this, but encourages them to continue the temple, for He was with them. Thus encouraged, they laid the foundation ; and we read in Ezra iii. 10-13, that there was great joy : " But many of the priests and Levites and chief of the Fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice ; and many shouted aloud for joy, so that the people

could not discern the noise of the shout of joy from the noise of the weeping of the people." We read in the same connection (Haggai ii. 3-9), "Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong O Joshua, son of Josedech, the high priest; and be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts; according to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you, fear ye not. For thus saith the Lord of hosts: Yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations; AND THE DESIRE OF ALL NATIONS SHALL COME; and I will fill this house with glory, saith the Lord of hosts; the silver is mine, and the gold is mine, saith the Lord of hosts. *The glory of this latter house shall be greater than the former,* saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." There is great encouragement for the little company here. Notice, how continually the Lord refers to Himself as "the Lord of hosts." That expression occurs fourteen times in Haggai, fifty-two times in Zechariah, twenty-four times in Malachi; and all in the same connection. In Zech. iv. 6, we read: "Not by an army (margin), nor by power, by but my Spirit, saith the Lord of hosts." They were weak and had no armies of their own, but He repeals Himself as the one who will fight their battles. "Be strong Zerubbabel, be strong Joshua, be strong all ye people, for I am with you; my Spirit remaineth among you." We saw that the young men who had not seen the first temple, when they saw the foundation of this one, shouted for joy;

but the old men who had seen the temple that was built by Solomon, wept aloud. And so the Lord gives the blessed promises: "The desire of all nations shall come, and I will fill this house with glory." "The glory of this latter house shall be greater than of the former;" and "In this place will I give peace, saith the Lord of hosts." How could the little temple built when they came out of Babylon, be more glorious than Solomon's? BECAUSE THE LORD CAME BACK TO IT IN PERSON. The desire of all nations came. The Lord suddenly came to His temple (Mal. iii. 1). We have seen that Philadelphia is the antitype of this which we have been considering. He told the Jewish remnant: "The desire of all nations shall come and I will fill this house with glory," which was literally fulfilled. He says to us: "BEAOLD I COME QUICKLY;" and He means just what He says. May we with joy unfeigned be enabled to say: "Even so come Lord Jesus." "And now little children abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John ii. 28). "HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES."

The book of Esther is a history of the Jews who remained in Babylon; who did not respond to the call to return to Jerusalem. And although God's hand is seen to be working for His people, yet He keeps Himself in the background. It is a remarkable thing that the Name of God, or of the Lord, is *never once* mentioned in the book of Esther. He never puts His Name in Babylon. He does not own its service nor accept its worship, however earnestly His people in the sects may claim that He does.

## LAODICEA—

## “JUSTICE FOR THE PEOPLE.”

“**A**ND unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor and blind and naked; I counsel thee to buy of Me gold tried in fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love I rebuke and chasten: be zealous therefore and repent. Behold I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in my throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear let him hear what the Spirit saith unto the churches.”

The word Laodicea means “Justice for the people,” and it is remarkable that the address is changed in this epistle, from the church *of the place*, to the church *of the people*. The former inscriptions are “to the church of Ephesus,” to “the church in Smyrna,” in Pergamos in Thyatira, and so on. But when we come to this epistle we find it addressed, “To the church *of the* Laodiceans.” We are not sure that the Laodicean stage is fully manifested yet, but by

examining the epistle and the parable, and comparing them with things we see around us, we believe that we can find the beginnings, at least, of Laodicea. It is a religious democracy—the people running the church, instead of, as in former epistles, the clergy lording it over the people. The order is now reversed, and the people are lording it over the ministers. We think it would well describe this state of things if we called it “The People’s Church.” The people dictate who shall preach, and what they shall preach, and when one does not please them, say: “We will turn him off, and get one that does please: we have money enough to get a man that will please us.” And what kind of preaching is it they want? Do they want the Word of the Lord? Do they want faithful men who will not shun to declare unto them the whole counsel of God; men who tell them that they must be born again, or they cannot see the kingdom of God; preachers who declare, “It is appointed unto men once to die, but after this the judgment?” No, the time *has* come when they will not endure sound doctrine; but after their own lusts they heap to themselves teachers having itching ears, and they turn away their ears from the truth, and are turned into fables (2 Tim. iv. 3-4). We need not give names, but we suppose it is apparent, at least to all Christians who know Jesus as their Saviour and Lord, that there is a certain line of things taking shape outside the so-called orthodox churches, styled “Unsectarian Unions” and other pleasing names. Some of them are the most popular in the country. They include earnest evangelicals and those who deny the inspiration of the Bible. The rankest infidelity is preached from many pulpits, and unsaved, rich men and women flock there to drink in the poison. They pay their pew rent and hear one sermon per week for about

nine months in the year, thinking that thus they become Christians. We give the creed of one of the most popular in the country, as cut from a daily paper, which states that the popular minister at the head of this infidel club "is greeted by audiences which, for size and culture, are second to none."

### THE PEOPLES' CHURCH.

"As its name implies, it is the aim of The Peoples' Church to provide a place of worship for strangers and those without a religious home, and those of much or little faith and of different beliefs, and to unite all in the great law and duty of love to God and man, and in earnest efforts to do good in the world. In form, "The People's Church" is independent and congregational. It requires no theological tests as conditions of membership. We think and let think. We hold that upon the great questions of the Christian faith and life, the freedom of reason should not be bound by the opinions of men, but that all should search the Scriptures and believe and do what they think is true and right; and the People's Church welcomes to its fellowship all who are in sympathy with its spirit and work." "Its spirit and work!"—No doubt Satan is its spirit; and its work, "works of darkness." "We think and let think." Puny man led on by the devil, proudly exalting his reason above the Word of the living God, accepting or rejecting it as he sees fit. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Psa. ii. 4). "We hold that all should search the Scriptures, and believe and do what they think is true and right." Why search the Scriptures if people are going to accept only what pleases them, and do what they think is right? They do not believe that "All Scripture is given by inspiration of God," because it is not to them reasonable.

They do not believe that "Without shedding of blood is no remission," that is what they call "the butchery theory of the atonement," They do not believe in justification by faith, or the divinity of Christ, or the personality of the Holy Spirit, or the devil or eternal punishment. And the devil will let them believe and think anything they please, when these fundamentals are left out. But what do they believe? They say they believe that people should do good and be good. Satan's ministers do not tell a man to get drunk, or to steal, or to lie, or to live in open sin. No, "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the *ministers of righteousness*, "whose end shall be according to their works" (2 Cor. xi. 14-15). Poor unsaved sinners are caught at once, if a man tells them: "Now you do the best you can, and you will be all right." It is "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour" (Titus iii. 5-6).

"And unto the angel of the church of the Laodiceans write. These things saith the Amen, the faithful and true witness." This is doubtless a contrasted allusion to the unfaithful and untrue Laodicean witness addressed. The last words the Lord Jesus said to His disciples on earth were: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things while they beheld, He was taken up and a cloud received Him out of their sight" (Acts i. 3-9).

### THE LORD'S LAST MESSAGE.

"The beginning of the creation of God." There may



be a contrasted allusion in this to what is permeating the religious world to-day and casting the triune God down from His excellency as Creator of the universe, i.e., Evolution under its various cloaks. One of the most subtle books on this subject, which seems to have been swallowed like sweet milk by a good part of the religious world, is entitled "Natural Law in the Spiritual World." The author tries to prove that all things come through natural causes. This is only infidelity disguised under a religious cloak. One sentence in the book should condemn it in the judgment of any Christian, viz., "Matter is uncreatable and indestructible." This shuts out God, as Creator and Upholder of the universe.

The Lord compares the Laodicean church to lukewarm water, something that produces nausea, and He says, "I will spue thee out of my mouth." They say they are "Rich and increased with goods, and have need of nothing," but the Lord says they are "Wretched and miserable and poor and blind and naked." "Buy of me (He says) gold tried in the fire that thou mayest be rich." "Buy of me white raiment that thou mayest be clothed." "Buy of me eye-salve that thou mayest see." "As many as I love I rebuke and chasten, be zealous therefore and repent." What matchless grace is His after all her unfaithfulness! It seems a repetition of the time when He came near to Jerusalem and wept over it, saying, "If thou hadst known, even thou at least in this thy day, the things which belong to thy peace; but now they are hid from thine eyes" (Luke xix. 41-42). How often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not" (Luke xiii. 34). And to whom is He speaking these gracious words? To the Jews who are going about to kill Him, who are mocking

and persecuting them. But their day of grace was nearly over. The time soon came, when He spued them out of His mouth.

“Behold I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me.” Here we see the Lord warns that His coming is close at hand, and the inference is that the church as a whole is beyond hope of being reached by His blessed Word. So He addresses Himself to the individual believer. And the Lord is outside of the church, calling to the individual to hear His voice. “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne.” What a wonderful promise, and what great reward, what exalted honour is here promised to him that will believe in Christ and obey His Word. Yet so utterly opposed to God is the heart of man, and so thoroughly blinded by the devil, that neither eternal punishment in the lake of fire, nor the promise of sitting with the Lord in His throne, will induce him to bow to God’s Word.

We will now look at the parable of the drag-net. “Again the kingdom of heaven is like unto a drag-net (R.V.) that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. So it shall be at the end of the world (or age); the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth” (Matt. xiii. 47-50). Here the Lord likens this last stage of the great profession, to a drag-net, that gathers of every kind. And this net is hard at work to-day. Some *great evangelist* will preach to great crowds, exhorting them to “quit

their meanness," and they will go at it by hundreds, determined to do so. After ten days' meetings, it will be announced that there were "a thousand conversions," and the great evangelist will get their names, and the church of their choice, leave them to the ministers, then pocket his money, take the train, and go off for more spoil. But what about the thousand converts? A thousand sinners truly saved, would set a State on fire for God. A city with a thousand new-born babes in Christ would trouble the devil, and make it so hot for the unsaved, that they would hardly be able to live. But what do we find as the fact? The city settles back to business again, and everything goes along as if nothing had happened. What is the matter? Why the converts are not saved at all, nor do they claim to be. They have only "made a start," and they think if they endure to the end, they will be saved. Some of them will endure three days, some a week or a month, and some, if they are hypocrites, will cling to it right along. Some of those who give it up will turn infidel, and say, "I have tried religion and there is nothing in it." And God's way, God's Word, and God's Christ do not appear in it at all, and the Gospel of God, that, "By grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast" (Eph. ii. 8, 9) is set aside. Let us look in connection with the drag-net at Habbakuk i. 13-17. "Thou art of purer eyes than to behold evil, and canst not look on iniquity; wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devourest the man that is more righteous than he? And makest men as the fishes of the sea, as the creeping things that have no ruler over them? They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore

they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous. Shall they therefore empty their net, and not spare continually to slay the nations?" Does not this wonderfully describe "The things which are" in our day? Is it any wonder that our blessed Lord, who is of purer eyes than to behold iniquity, should be nauseated? Is it any wonder that He will spue the Laodicean church out of His mouth? "They catch them in their net, and gather them in their drag, therefore they rejoice and are glad," Why are they glad? Is it because sinners are saved from hell? No, they are not saved and the drag-net fishermen know they are not. Is it then because God is glorified? No; God is not glorified. He says, "Woe unto them which justify the wicked for reward" (Isa. v. 22, 23). What are they so glad about then? Because by their angle, net and drag, their portion is fat and their meat plenteous. "The prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so" (Jer. v. 31). This is the astounding thing, that so many children of God are deceived by these things! So many saved people are of the same persuasion as Balak, concerning these Balaamites, who through covetousness, are making merchandise of souls. Balak's belief was: "I wot that he whom Thou blessest is blessed, and he whom Thou cursest is cursed" (Num. xxii. 6). May the Lord open the eyes of His little ones, to see His own mind concerning these things, is our prayer. We do not expect to see these great men of the earth repent of their deeds. We expect they will continue to worship their gods, their drag-net and their belly (Phil. iii. 19). And yet how full of warning and illustration the Word of the Lord is on this subject! What scathing words

are used against it! It seems strange that anyone should be deceived by it. "Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry Peace; and he that putteth not into their mouths, they even prepare war against him. . . . The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money, yet will they lean upon the Lord and say, Is not the Lord among us?" (Micah iii. 5-11). But, says one, "Although they gathered of every kind in the drag-net, did not they gather the good into the church, and cast the bad away?" No, it was not they who did it. When it is full, when everybody is scooped into the church, and they think the millennium has come, then "The angels shall come forth and sever the wicked from among the just, and cast them into a furnace of fire; there shall be wailing, and gnashing of teeth." And you, dear reader, may be one of those, who will come to this awful end. Perhaps the truth was brought before you by someone, at some time, that you were a sinner; and as such were on your way to the judgment; and that dying as you were you would go to hell, to weep and wail for all eternity. But you did not like that kind of preaching, although the Holy Spirit told you that you were a sinner and your own conscience responded to the word, and you knew the Bible taught these solemn truths. You resisted the Spirit, the Word of God, and your own conscience. Then you went to some other meetings and the preacher asked that all who wanted to "give their hearts to the Lord" that night, and were determined they would serve Him, and do good and be good, should "stand up." You stood up and made a start for the kingdom, and have been trying to serve the Lord ever since. And you stand up and give your testimony

in meetings, and say, " Pray for me, that I may endure to the end." But you know it is a very hard thing to keep it up, and you go to all the dances and frolics you did before—or if you do not, you want so much to go, that you can hardly stay away. Or perhaps you are one of the devout kind, and you have been at it so long that these things have not much of an attraction for you. But yet you haven't peace, you haven't rest to your soul. You go to your minister and he will tell you: " You are a good man, or woman, I wish there were more in the church like you." He is crying " Peace, peace, when there is no peace ;" and you were never saved at all. You " rejected the counsel of God against yourself," that you were a lost sinner, going on to a lost eternity. You would not believe that you were bad enough to perish—you were never lost, and the Holy Ghost never shows a sinner God's salvation till he sees he is lost. Thus you have been led on by the devil, and by your minister, trying to save yourself—trying to work yourself into the favour of God by your miserable doings, though His Word says: " All our righteousnesses are as filthy rags " (Isa. lxiv. 6). You were caught in the " drag-net," and your fisherman's portion has been made fatter by the catch. You have been a good paying member, and he would not like to offend you. He would never tell you, " You must be born again, or you cannot see the kingdom of God." He would never say " hell " in your presence, except, perhaps, to joke about it, as an exploded theory, or as a " relic of the dark ages." And that was just what you wanted to think, although you knew that the Word of the living God said: " These shall go away into everlasting punishment, but the righteous into life eternal." May the Lord in His mercy awaken you again and save you, before it is for ever too late. Jesus says,

"Behold I come quickly." Then the door will be shut, with you on the outside, and the angels will soon come forth and gather you. "The wicked shall be turned into hell." But the day of grace is lengthened out, and you may come now as a poor, needy, hell-deserving sinner to Jesus; "For the Son of Man is come to seek and to save that which was lost" (Luke xix. 10). "Behold I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." The Lord here seems to have ceased to expect that the great mass of professors will hear His voice; but He continues in grace and long suffering to call to individuals to hear His Word. It is the last call in grace. "The coming of the Lord draweth nigh." "Behold, the Judge standeth before the door" (Jas. v. 8, 9).

"HE THAT HATH AN EAR, LET HIM HEAR,  
WHAT THE SPIRIT SAITH UNTO THE  
CHURCHES."

# INDEX.

---

INTRODUCTION . . . . .	5
THE SEVEN CHURCHES . . . . .	10
THE CHURCH IN EPHEBUS . . . . .	10
The "Angel" of the Church . . . . .	10
"Stars" and "Lampstands" . . . . .	11
"False Apostles" . . . . .	13
First Love Left . . . . .	14
The Roots of Clerisy . . . . .	15
How Clerisy Grew . . . . .	17
God's Word and Man's Traditions . . . . .	18
THE CHURCH IN SMYRNA . . . . .	22
Persecution . . . . .	23
Reward for Faithfulness . . . . .	24
THE CHURCH IN PERGAMOS . . . . .	26
Union with the World . . . . .	27
Church and State . . . . .	28
A Martyr for the Truth . . . . .	30
Unholy Alliances . . . . .	34
THE CHURCH IN THYATIRA . . . . .	40
The Papal Period . . . . .	43
Jezebel and her Prophets . . . . .	45
Babylon the Great . . . . .	47
THE CHURCH IN SARDIS . . . . .	49
Protestantism . . . . .	52
Form without Power . . . . .	54
True Saints amidst the Ruin . . . . .	56
THE CHURCH IN PHILADELPHIA . . . . .	58
God's Gathering Centre . . . . .	60
Separation to God . . . . .	65
Who are God's People? . . . . .	68
The Message to the True-hearted . . . . .	72
God's Names and Man's . . . . .	77
Rewards for Obedience . . . . .	78
A Faithful Remnant . . . . .	85
Going by the Book . . . . .	87
THE CHURCH OF THE LAODICEANS . . . . .	92
The People's Church . . . . .	94
The Lord's Last Message . . . . .	96
Final Rejection of the Apostate Church . . . . .	98



# AIDS TO BIBLE LOVERS.

Uniform in Size, Type, Style, and Binding.

Sound, Simple, and Spiritual Expositions of the Word.

**The Riches of Christ.** Addresses given in London to Young Believers. By John Ritchie. Simple and Practical.

**The Christ of God.** His Pre-eminence and Self-Abasement. W. Hoste, B.A. A Book of great value for the present time.

**Christ and His People.** The Names and Titles of the Lord Jesus and His People. J. L. Ritchie. Bible Readings with Christian Young Women.

**Things that Differ.** W. Hoste, B.A. The Varied Operations of the Spirit of God, Permanent and Variable, distinguished.

**The Gospel of God.** By A. G. Lillicrap. Papers on Man's Need, God's Gospel, The Fulness of Christ, New Creation, and Hope.

**The Holy Spirit: His Person and Work.** James M. Ritchie. Sixty aspects of this Subject, simply dealt with in Bible Class Subjects.

**Crumbs from the Master's Table.** Select Biblical Questions and Answers on subjects of interest, which may be used as subjects of social conversation at meal hours, &c.

**Prevalent Errors.** Spiritualism, Seventh Day Adventism, and Mormonism: their Doctrines and Practices examined in the light of God's Word. By John Ritchie.

Cloth Boards, 6d; the 8 Books, 3s 6d post free. Antique Sewed Covers, 3s 6d; any 4, 1s; the 8 Books, 1s 9d.

## Handbooks on Vital Subjects.

**The Holy Spirit in Christian Experience.** Just Issued. A fresh and full Exposition of the Word on this Subject, in its personal and practical aspects. W. J. Erdman.

**Is the Bible the Word of God?** John Ritchie, Jun. The Origin, History, Translation, and Uses of the Book of Books

**Life, Death, Hades.** C. J. Baker. New Edition. Illustrated. With Coloured Chart. A clear Exposition of this great subject.

**Heavenly Glories of the Redeemed.** J. Hixon Irving. A new Book setting forth the Glories of the redeemed

**Resurrection of the Dead.** Henry Dyer. This Fundamental Doctrine of the Christian Faith examined, with its facts and Teachings, in relation to the Saved and the Lost.

**The Two Destinies.** C. J. Baker. With Coloured Chart. The Path and Destiny of all Mankind as revealed in the Word.

4d each. Any 3, 1s. The Set of 7 Books, 2s. Cloth Boards, 9d each. Any 3 Books, 2s. Post Paid.

Complete Free Lists of Biblical Works from  
**John Ritchie, Publisher, Kilmarnock.**