

**THE SEER OF PATMOS, OR,  
JOHN'S  
PLACE IN THE CHRISTIAN  
ECONOMY, PP. 1-74**

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The Seer of Patmos, Or, John's Place in the Christian Economy, pp. 1-74 by Jasper Seaston  
Hughes

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**JASPER SEASTON HUGHES**

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# THE SEER OF PATMOS

OR

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## JOHN'S PLACE IN THE CHRISTIAN ECONOMY

BY

JASPER SEASTON HUGHES

Author of

Mystery of the Golden Cloth



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## CHAPTER I.

“Whence comes it that the knowledge that might advance us, the thought that might save us, is transmitted from one generation to another as barren and dead as a stone till some one seizes it, and strikes it into fire?”

—*Adolph Harnack.*

“Perhaps it is not very remarkable that certain books of the Bible come into special appreciation periodically, but the fact is worth mentioning at least. Such a period of interest seems to have recurred for the Apocalypse or Book of Revelation.”

—*Northwestern Christian Advocate.*

“A recent revival of interest in this book brought about by him (Mr. Hughes) and others, is timely; for its aid is needed in the work that is now upon the Church. It would give a new conception to the whole program of Christianity.”

—*The Christian Evangelist, St. Louis, Mo.*

“Peter was the first actor in the first stage of Apostolic Christianity, and fulfilled the prophecy of his name in laying the foundation of the Church among the Jews and Gentiles.

“In the second stage he is overshadowed by the mighty labors of Paul. He is chosen by the Roman Communion as a special patron saint, and as the first Pope. He is always named before Paul. To him most of the Churches are dedicated. Paul was a chief actor in the second stage of the Apostolic Church, the Apostle of the Gentiles, the founder of Christianity in Asia Minor and Greece, the emancipator of the new religion from the yoke of Judaism, the herald of evangelical freedom, the standard-bearer of reform and progress.

“His Epistle to the Romans is little read and understood by the Romans, even to this day; his church lies outside the Eternal City, while St. Peter's is its chief ornament and glory.

“In the sixteenth century he celebrated a real resurrection, and inspired the Evangelical Reformation. Then his

Epistles to the Galatians and Romans were republished, explained, and applied with trumpet tongues by Luther and Calvin. Then his protest against Judaism, bigotry, and legal bondage was renewed, and the rights of Christian liberty asserted on the largest scale.

"Of all men in Church history, Saint Augustine not excepted, Martin Luther, a prophet of freedom, has most affinity in word and work with the Apostle of the Gentiles, and ever since, Paul's genius has ruled the theology and religion of Protestantism. . . . As the Gospel of Christ was cast out from Jerusalem to bless the Gentiles, so Paul's Epistle to the Romans was expelled from Rome to enlighten and to emancipate Protestant nations in the distant North and far West.

"St. John, the most intimate companion of Jesus, the apostle of love, the seer who looked back to the ante-mundane beginning and forward to the post-mundane end of all things, and who is to tarry till the coming of the Lord, kept aloof from active part in the



controversies between Jewish and Gentile Christianity. He appears prominent in the Acts and the Epistle to the Galatians as one of the 'pillar apostles,' but not a word of his is reported. He was waiting in mysterious silence with a reserved force for his proper time, which did not come till Peter and Paul had finished their mission. Then, after their departure, he revealed the hidden depths of his genius in the marvelous writings which represent the last and coming work of the Apostolic Church. John has never been fully fathomed, but it has been felt throughout all the periods of Church history that he has best understood and portrayed the Master, and may yet speak the last word in the conflict of ages, and usher in an era of harmony and peace."

—*Phillip Schaff.*

"In the Synoptics we have the condition of entrance into the kingdom—a childlike spirit, faith, repentance, and obedience; in St. John (the Gospel) we have the spiritual birth by which

alone these requisites are possible. In the Synoptics we have the parables of the kingdom; in St. John we have the inmost sense of those parables spoken directly to the soul in words of which Christ himself says, 'They are spirit and they are life.' In the Synoptics we have the supremacy of Christ's example over men's hearts; in St. John we have the supremacy of Christ's teaching over men's minds."

—*Henry Van Dyke.*

## CHAPTER II.

### PETER, PAUL, AND JOHN.

The supremacy of mind stands above these ages. Its great types have as true succession through generations as the created works of God in the world of matter, a natural law in the spiritual world. Jacob and Esau are still with us; Jacob in our cities, the tradesman familiar with every artifice for gain; and Esau, "his hand against every man," is the cruel, reckless slayer of Jacob's spiritual heirs, whose cries still go up to God from Armenia. Christ distinguished his apostles by names suited to their personal characteristics and to their respective places and offices in his kingdom and they themselves comment on each other's dispositions and acts.

There clearly stand above these Christian ages three great types of Christianity—the Petrine, the Pauline and the Jo-