

161

THE
FULFILMENT OF PROPHECY;
OR,
A PROPHETIC HISTORY
OF
THE WORLD;
INCLUDING A FEW SUGGESTIONS
ON THE
PROBABLE TERMINI OF THE CHRONOLOGICAL PERIODS.

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THE FULFILMENT OF PROPHECY.

THE present is an era of developement and progress in relation to earthly science; but amid all the innovations of art, and advancement of science, it is to be feared there is an exaltation of self, and a pride in human nature, that leads to a departure from the simplicity of the Gospel, and an abandonment of the original platform of Bible truth. Instead of receiving the pure, undiluted elements of the sacred oracles, that they might be nourished unto eternal life by the sincere milk of the word, critics have risen above the primary acceptance of language, trampled under foot the natural principles of exegetical law, and erected a system of biblical exposition upon a basis of spiritual, i. e. *unnatural* interpretation. By such a departure from the simplicity of nature, and the order of God's economy, men through pride of opinion have lost sight of many sacred and sublime doctrines; many precious and heavenly truths; many blessed, golden promises in relation to the world to come. The simple declaration, e. g. of our Saviour, that "the meek shall inherit the earth," although expressed in positive and unequivocal language, is thrown into the alembic of criticism, and vaporized into nonentity; so that the solid globe promised as the abode of the saints in the immortal world, is dissipated not only

into thin air, but into empty vacuity, "beyond the bounds of time and space." Again, Jesus said if I go away I will come again, and that blessed promise made to His disciples, so simple and intelligible to every mind, is spiritualized, and mysticized, to assume whatever form the interpreter is pleased to proscribe. Thus the second coming of Christ is distorted into the destruction of Jerusalem, the approach of death, the conversion of a soul, the universal prevalence of the Gospel, &c., &c., just as fancy may dictate, and not as sound logic demands.

The system of revealed truth may be classified in three divisions:—1. Historic; 2. Practical; 3. Prophetic; or, in other words, past, present and future.—The historic portions of the word are ordinarily interpreted in their primary sense, while the prophetic, which is simply history written in advance, are wrested from their simple and original import, and made to harmonize with the vagaries of fancy. To prove the fallacy of such interpretations, and elucidate the meaning of the word in regard to prophetic declarations, some passages will now be quoted; and an exact correspondence shewn in the order of God's providential arrangements, i. e. a literal interpretation proven to be correct by actual fulfilment of the same.*

"21. And the Lord smelled a sweet savour: and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done.

22. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."—Gen. 8: 21, 22.

* In each of these quotations, we shall give first, the prediction, and then the fulfilment of the same.

In these verses, we have the divine promise, that "while the earth remaineth," i. e. while the present organization of things endures, "seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Since that time, century after century has rolled away, and one millenium has succeeded another; but God has kept His eye on the promise, and to this day the earth's revolutions bring round the return of the seasons, and the vicissitudes of day and night.

"12. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations.

13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh."—Gen. 9: 12-15.

The promise here made, that the earth shall never be destroyed again by a universal deluge, has also been faithfully fulfilled.

"39. And Isaac his father answered, and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40. And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."—Gen. 27: 39, 40.

"8. In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

9. Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10. So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers."—2d Chron. 21: 8-10.

"5. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be."—Gen. 15: 5.

"10. The Lord your God hath multiplied you, and behold, ye *are* this day as the stars of heaven for multitude."—Deut. 1: 10.

"22. Thy fathers went down into Egypt with three score and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude."—Deut. 10: 22.

"7. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him."—Gen. 12: 7.

"43. And the Lord gave unto Israel all the land which he sware to give unto their fathers: and they possessed it, and dwelt therein."—Josh. 21: 43.

"6. For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee."—Deut. 15: 6.

"24. For he had dominion over all the *region* on this side the river, from Tiphshah even to Azzah, over all the kings on this side the river; and he had peace on all sides round about him."—1st Kings, 4: 24.

"14. And the Lord said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven."—Ex. 17: 14.

"This was done in the death of Haman the Amalekite and his ten sons."—(Cottage Bible on Deut. 25: 19.)

"36. The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone."—Deut. 28: 36.

"15. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land: *those* carried he into captivity from Jerusalem to Babylon."—2d Kings, 24: 15.

"53. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the Lord thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee."—Deut. 28: 53.

"10. The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people."—Sam. 4: 10.

"26. And Joshua adjured *them* at that time, saying, Cursed *be* the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it."—Josh. 6: 26.

"34. In his days did Hiel the Bethelite build Jericho; he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* Segub, according to the word of the Lord, which he spake by Joshua the son of Nun."—1st Kings, 16: 34.

"31. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thy house.

"32. And thou shalt see an enemy *in my* habitation, in all the *wealth* which God shall give Israel: and there shall not be an old man in thine house for ever."—1st Sam. 2: 31, 32.

"27. So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh."—1st Kings, 2: 27.

"34. And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: in one day they shall die both of them."—1st Sam. 2: 34.

"10. And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter, for there fell of Israel thirty thousand footmen.

11. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain."—1st Sam. 4: 10, 11.

"11. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant."—1st Kings, 11: 11.

"26. And Jeroboam the son of Nebat, an Ephrathite of Zereda, *Solomon's servant*, whose mother's name was Zeruah, a widow woman, even he lifted up *his* hand against the king."—1st Kings, 11: 26.

"20. And it came to pass when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only."—1st Kings, 12: 20.

In 1st Kings, 14: 10, God threatens to exterminate the house of Jeroboam.

"29. And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; he left not to Jeroboam any that breath-

ed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite."—1st Kings, 15 : 29.

"1. And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."—1st Kings, 17 : 1.

"25. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land."—Luke 4 : 25.

"16. Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."—1st Kings, 21 : 18, 19.

"37. So the king died, and was brought to Samaria; and they buried the king in Samaria.

38. And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake."—1st Kings, 22 : 37, 38.

"1. Then Elisha said, Hear ye the word of the Lord: Thus saith the Lord, To-morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof."—2d Kings, 7 : 1, 6.

"16. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

17. And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him."—2d Kings 7 : 16, 17.

"7. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel.

8. For the whole house of Ahab shall perish."—2d Kings, 9 : 7, 8.

"10. Know now, that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done *that* which he spake by his servant Elijah.

11. So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolk, and his priests, until he left him none remaining."—2d Kings, 10 : 10, 11.

"30. And the Lord said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, and hast done unto the house of Ahab according to all that *was* in my heart, thy children of the fourth *generation* shall sit on the throne of Israel"—2d Kings, 10 : 30.

"12. This *was* the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass."—2d Kings, 15 : 12.

The sons of Jehu were, 1. Jehoahaz; 2. Joash; 3. Jeroboam; 4. Zechariah.

"15. And he said, What have they seen in thy house? And Hezekiah answered, All *the things* that *are* in my house have they seen: there is nothing among my treasures that I have not shewed them.

16. And Isaiah said unto Hezekiah, Hear the word of the Lord.

17. Behold, the days come, that all that *is* in thy house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord.

18. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon."—2d Kings, 20 : 15-18.

"11. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

13. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said."—2d Kings, 24 : 11-13.

"8. For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within three score and five years shall Ephraim be broken, that it be not a people."—Is. 7 : 8.

2d Chron. 36 : 20,—And then was accomplished the prophe-

cy, which was spoken by Isaiah, in the first year of Ahaz, against Samaria, that within threescore and five years, Ephraim should be absolutely broken, so as from thenceforth to be no more a people. For this year being exactly sixty-five years from the first of Ahaz, Esarhaddon after he had settled all affairs of Syria, marched into the land of Israel, and there taking captive all those, who were the remains of the former captivity, * * * carried them away into Babylon and Assyria."—(Prideaux.)

"14. Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Is. 7: 14.

"22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Matt. 1: 22, 23.

"1. Moreover, the Lord said unto me, Take thee a great roll, and write it with a man's pen concerning Maher-shalal-hash-baz.

2. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

3. And I went unto the prophetess; and she conceived, and bare a son. Then said the Lord to me, Call his name Maher-shalal-hash-baz.

4. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria."—Isaiah, 8: 1-4.

Prideaux, in his connection, speaking of the events occurring in the third year of Ahaz, says: "The king of Assyria having an opportunity hereby offered unto him of adding Syria and Palestine to his empire, readily laid hold of the invitation, and marched with a great army into those parts; where having slain Rezin in battle, he took Damascus, and reduced all that country under his dominion, and hereby put an end to the kingdom of the Syrians in *Damascus*. * * * After this Tiglath-Pileser marched against Pekah, and seized all that belonged to Israel beyond Jordan, and also all the land of Galilee."—(Prid. Con. Vol. 1, p. 63.)

"1. Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Naphthali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."—Is. 9: 1, 2.

"12. Now, when Jesus had heard that John was cast into prison, he departed into Galilee:

13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephtholim;

14. That it might be fulfilled which was spoken by Esaias the prophet, saying,

15. The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles.

16. The people which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up."—Matt. 4: 12-16.

"27. But if ye will not hearken unto me to hallow the Sabbath day; and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."—Jer. 17: 27.

"11. The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof."—Sam. 4: 11.

"10. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

11. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years."—Jer. 25: 10, 11.

"20. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

21. To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil three score and ten years."—2d Chron. 36: 20, 21.

"6. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.

7. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him."—Jer. 27: 6, 7.

"20. And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons, until the reign of the kingdom of Persia:

21. To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbath: for as long as she lay

desolate she kept Sabbath, to fulfil three score and ten years."
—2d Chron. 36: 20, 21.

"15. Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; the Lord hath not sent thee; but thou makest this people to trust in a lie.

16. Therefore thus saith the Lord, Behold I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord."—Jer. 28: 15, 16.

"17. So Hananiah the prophet died the same year, in the seventh month."—Jer. 28: 17.

"29. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30. Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost."—Jer. 36: 29, 30.

Prideaux, speaking of the capture of Jehoiakim by the army of Nebuchadnezzar, says: "I hey slew him with the sword, and then cast out his dead body into the highway, without one of the gates of Jerusalem, allowing it no other burial, than that of an Ass; that is, to be cast forth into a place of the greatest contempt, there to rot and be consumed to dust in the open air."—(Prid. Con., Vol. I, p. 103.)

"27. Behold, I will watch over them for evil, and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.

28. Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs."—Jer. 44: 27, 28.

"During this ravage of the land of Egypt by the Babylonians, most of the Jews, who had fled thither after the murder of Gedaliah, fell into their hands. Many of them they slew; others they carried captive with them to Babylon. The few that escaped saved themselves by fleeing out of Egypt, and afterward settled in their own land at the end of the captivity."—Prid. Con., Vol. I, p. 11)

PROPHECIES

RELATIVE TO THE DESTRUCTION OF BABYLON.

1. Is. 13: 1, 2—"The burden of Babylon, which Isaiah the son of Amoz did see. Lift ye up a banner upon the *high mountain*, exalt the voice unto them, shake the hand," &c. Here the Prophet sees the great work of providence in the overthrow of the Babylonian Empire commence, and he announces the point of concentration to be upon "*the high mountain*." Accordingly the allied armies under Cyrus were gathered upon the *mountainous* regions of Media.

2. v. 3—"I have commanded my sanctified ones; I have also called my mighty ones for mine anger, even them that *rejoice in my highness*." Here we have the declaration, that the mighty enterprize would be under the special supervision of providence, and accomplished by divine power, through the instrumentality of man. And whoever considers the impregnable strength of the city, which was doubtless the strongest fortress in the world, and that this vast metropolis was subjugated without the loss of a man, so far as can be ascertained, will find reason to believe that the invading forces could only have *triumphed in the power of God*.

3. v. 4—"The noise of a *multitude* in the mountains, like as of a *great people*." At the battle of Thym-

bria, the army of Cyrus amounted to 196,000 men, (Rol. An. His., Vol. 1, p. 327.) Large accessions were also made, from various nations, subsequently to that battle.

4. "A tumultuous noise of *the kingdoms of nations* gathered together: the Lord of hosts mustereth the host of the battle." The forces under Cyrus consisted of Persians, Medians, Egyptians, Arabians, Chaldeans, Hyrcanians, &c.

5. v. 17—"Behold, I will stir up the spirit of *the Medes* against them." Dan. 5: 31—"And Darius *the Median* took the kingdom."

6. Is. 21: 2—"Go up O *Elam*; besiege O *Media*." Dan. 5: 58—Perez, thy kingdom is divided and given to the Medes and Persians."

7. Jer. 51: 27—"Call together against her the kingdoms of *Ararat Minni and Ashehanaz*," (provinces of Armenia.) In these quotations we have specifically pointed out three of the principal kingdoms, from which were to issue the armies destined for the conquest of Babylon, viz: Media, Elam or Persia, and Armenia; and from history we learn that the troops from those countries, embodied in the army of Cyrus, constituted the main body of the invading forces.

8. Is. 45: 1—"Thus saith the Lord to His anointed, to *Cyrus* whose right hand I have holden to subdue nations before him." v. 4—"For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name, though thou hast not known me." Ezra 1: 2—"Thus saith *Cyrus* king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth, and He hath charged me to build Him an house at

Jerusalem, which is in Judah." How wonderful that the Prophet should even point out by name the Commander in chief of the allied armies 174 years before the city was taken!!

9. Jer. 50: 3—"For out of *the north* there cometh up a nation against her. The rallying point of the combined armies was Media, a country located *northeast* from Babylon.

10. Jer. 50: 24—"I have laid a *snare* for thee, and thou art also taken, O Babylon." An intimation is here given of the *stratagem*, by which Babylon was ensnared and taken.

11. Jer. 50: 38—"A drought is upon her waters, and they shall be *dried up*." Rollin, speaking of the diversion of the river by Cyrus, says: "By this means the Euphrates was quickly emptied, and its channel became *dry*."—(Rol. An. His., Vol. 1, p. 341.)

12. Jer. 51: 14—"The Lord of hosts hath sworn by himself; saying, surely I will fill thee with men as with caterpillars." "Then the two forementioned bodies of troops, according to their orders, went into the channels, the one commanded by Gobryas, and the other by Gadates, and advanced towards each other, without meeting with any obstacle."—(Ibid.)

13. Is. 47: 11—"Therefore shall evil come upon thee; thou shalt *not know* from whence it ariseth."—"Thus did these two bodies of troops penetrate into the very heart of the city without opposition, and meeting at the royal palace, according to their agreement, *surprised* the guards, and cut them in pieces."—(Ibid.)

14. Is. 45: 1—"And I will loose the loins of kings, to open before him the two-leaved gates, and the gates

shall not be shut." "The invisible Guide, who had promised to open all the gates to Cyrus, made the general negligence and disorder of that riotous night, subservient to His design, by leaving open the gates of brass, which were made to shut up the descents from the quays to the river."—(Ibid.)

15. Jer. 51: 30—"The mighty men of Bablyon have forborn to fight, they have remained in their holds; their might hath failed; they became as women."—"Proclamation being made of life and safety to all such as should bring in their arms, and of death to all that should refuse so to do, all quietly yielded to the conquerors, and Cyrus, *without any farther resistance*, became master of the place."—(Prid. Con. Vol. 1, p. 137.) Thus it appears, that excepting the momentary resistance at the royal palace, their might failed, and no organized resistance was made.

16. Jer. 47: 9—These two things shall come to thee in a moment in one day, the loss of children and widowhood." "To make their provisions last the longer, they agreed to cut off all unnecessary mouths among them; and therefore drawing together all the women and children, they strangled them all, whether wives, sisters, daughter, or young children, useless for the wars, excepting only that every man was allowed to keep one wife, whom he best loved, and a maid-servant to do the work of the house. And hereby was very signally fulfilled the prophecy of Isaiah against them, in which he foretold that two things should come to them in a moment," &c.—(Prid. Con. Vol. 1, p. 179.)

17. Jer. 45: 1—"And I will *loose the loins* of kings."—Dan. 5: 6—"Then the king's countenance

was changed, and his thoughts troubled him, so that *the joints of his loins were loosed.*"

18. Jer. 51: 57—"And I will make drunk her princes, and her wise men, her captains and her rulers, and her mighty men." Dan. 5: 1—"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand."

19. Jer. 51: 57—"And they shall sleep a perpetual sleep and not wake." Dan. 5: 30—"In that night was Belshazzar, the king of the Chaldeans, slain."

20. Is. 14: 22—"For I will rise up against them, saith the Lord of host, and cut off from Bablyon the name, and remnant, and son, and nephew, saith the Lord." "Darius the Median took the kingdom," and the Babylonian dynasty was forever destroyed.

21. Is. 45: 3—"And I will give thee the treasures of darkness, and hidden riches of secret places."—"Sardes and Bablyon, when taken by Cyrus, were the wealthiest cities in the world. Croesus, celebrated beyond all kings of that age for his riches, gave up his treasures to Cyrus. When Cyrus conquered Asia, he found 34,000 pounds weight of gold, besides golden vessels and articles in gold. * * * The gold and silver estimated by weight, being converted into pounds sterling, amounted to one hundred and twenty-six millions, two hundred and twenty-four thousands pounds." (Clark's Com. on Is. 45: 3.)

22. Jer. 51: 31—"One post shall run to meet another, and one messenger to meet another, to show the king of Bablyon that his city is taken at one end."—"As the city was taken by surprize, in the manner already related, so now messengers, one after another,

were despatched to give the king information of what was done; viz. that the city was taken at one end.—Herodotus tells us that the extreme parts of the city were taken before those in the centre knew any thing of the invasion.”—(Clark’s Com. on Jer. 51 : 31.)

23. Jer. 51 : 25—“ And I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a *burnt mountain*.” “ The present appearance of the tower, as preserved in the Birš Nimrud, is deeply impressive, rising suddenly as it does out of a wide desert plain, with its rent, fragmentary and *fire-blasted* pile, masses of *vitrified* matter lying around, and the whole *hill* itself on which it stands caked and hardened out of the materials with which the temple had been built.”—(Kitto’s Pop. Cyclopedia, Art. Babel.)

24. Jer. 51 : 37—“ And Babylon shall become *heaps*.” “ The ruins in Assyria and Babylonia, chiefly *huge mounds*, apparently of mere earth and rubbish, had long excited curiosity from their size and evident antiquity.”—(Layard’s Nineveh, p. 14.)

25. Is. 13 : 20—“ It shall never be inhabited, neither shall it be dwelt in from generation to generation.”—“ Ruins like those of Babylon, composed of rubbish impregnated with nitre, cannot be cultivated.”—(Kitto’s Cyclo., Art. Babylon.)

26. Is. 13 : 20—“ Neither shall the shepherds make their fold there.” “ From its summit, the view in the distance presents to the south an arid, desert plain; to the west, the same trackless waste; towards the north-east marks of buried ruins are visible to a vast distance.”—(Kitto’s Cyclo., Art. Babel.)

Such a country must be uninviting to shepherds.

27. Is. 13 : 21—“ But wild beasts of the desert shall lie there.” “ The mystery and dread which attached to the place were kept up by exaggerated accounts of *wild beasts* which haunted the subterraneous passages.”—(Layard’s Nineveh, p. 14.)

28. Is. 14 : 23—“ And I will make it a possession for the bittern, and *pools of water*.” “ The Euphrates that used to run through the city, having no longer a free channel, took its course another way; so that in Theodoret’s time, there was but a very little stream of water left, which ran across the ruins, and not meeting with a descent, or free passage, necessarily expanded into a *marsh*.”—(Rol. An. History, Vol. 1, p. 343.)

29. Jer. 50 : 12—“ Behold the hindermost of the nations shall be a wilderness, a dry land and a desert.” This item of prophecy so different from the preceding, will appear obvious, when it is understood, that during the rainy seasons the waters rush down from the mountains of Armenia, and deluge the country which again becomes parched in the season of drought.

30. Jer. 50 : 13—“ But it shall be *wholly desolate*.” “ *Desolation meets desolation*.”—(Lay. Nin., p. 29.)

31. Is. 15 : 23—“ And I will sweep it with the *besom of destruction*.” But the abundance of the country has vanished as if the *besom of destruction* had swept it from north to south; the whole land, from the outskirts of Bagdad to the farthest reach of sight, lying a melancholy waste.”—(Kitto’s Cyc., Art. Babylonia.)

32. Jer. 51 : 58—“ *The broad walls* of Babylon shall be utterly broken.” “ Rich was unable to discover any traces of its *vast walls*.”—(Kitto’s Cyc., Art. Babylon.)

How perfectly and wonderfully in all the above items has God fulfilled His word. As a mirror reflects the likeness of material objects in perfect form, so do the events of history correspond, in all their features, to the delineations of prophecy. Prophecy is the mirror to present the image; history is the substance corresponding, "as in water face answers to face." The latter is simply a development of the former. As in the order of divine providence, events are unfolded like a panoramic view, exhibiting the mind and will of God in relation to the kingdoms of the world; and the delineations of prophecy are found to harmonize with transpiring events, the faith of God's children is confirmed and established, in the veracity of the word. The more we scrutinize and examine the prophetic declarations in all their bearings, and the more we compare the history of the world with those declarations, the more we recognize the resemblance; the deeper our researches extend, the more clearly do we discover the impress of the divine hand on the prophetic enunciations. The truthfulness of the record appears enstamped, in indelible characters, on the volume of inspiration.

Should an individual predict that the city of New York or London should be erased from the map of the world, and foretell all the principal circumstances attendant on the overthrow of either of those grand emporiums of the Eastern and Western continents; should he name the Commander-in-chief of the invading forces, the rallying point of the troops, the countries whence the army should be collected, the manner of the siege, and many other striking particulars, and finally declare that the city and whole adjacent territory shall be utterly waste, and uninhabited forever; and men should

realize an exact fulfilment of the same, in all their minutiae, would not the prescience of that individual be demonstrated? So in relation to the destruction of Babylon, the strongest of all fortified places, the centre of earthly power and aggrandizement, lying in the bosom of a country exuberant almost beyond a parallel, the erasure of which from the earth seemed a moral impossibility. When the Prophets portrayed, with such minute precision, with such wonderful exactitude, the circumstance attending the siege of that mighty city, together with its ultimate and everlasting obliteration from the earth, did they not seal up the vision and prophecy? Have they not confirmed the word as with the seal of the living God? And lest any objector should say the prophecies were written after the events transpired, we have not only the Hebrew text handed down by the Jews, but also the Septuagint version translated from Hebrew into Greek 277 years before Christ. The version has been transmitted to us through the medium of the heathen, and establishes the accuracy of the Hebrew copies; and being translated before the final execution of judgment upon Babylon, it proves that holy men of old "spake as they were moved by the Holy Ghost."

EXPOSITION
OF THE ELEVENTH CHAPTER OF DANIEL.

Before commencing this Chapter, it may be well to refer to the previous visions of Daniel's prophecy, in order to trace the connection between them, and the line of prophecy contained in the Chapter under consideration. The first of these visions is presented in Chapter second, as follows:—Nebuchadnezzar had a dream, but when he awoke, the thing had gone from him. He immediately called in the wise men, or magicians, to make known to him the dream, and the interpretation thereof. The wise men failing to accomplish the king's desire, he became exasperated, and decreed their destruction. But, to be brief as possible, we may remark, that Daniel being brought in before the king, desired time,—promising to tell him the interpretation. The request being granted, he and his companions betook themselves to prayer. The thing was revealed to Daniel in a vision by night, and being introduced into the royal presence, he thus addressed the king:—

“Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

His legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands,

which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.”—

Dan. 2: 31-35.

“This is the dream, and we will tell the interpretation thereof before the king.

Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided: but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And *as* the toes of the feet *were* part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure.”

Here we have four kingdoms brought to view, filling up the whole space of time from E. C. 606, to the end of the world. These kingdoms have successively arisen. They are,—1. Babylon; 2. Media and Persia; 3. Grecia; 4. Rome. The fourth kingdom was to be divi-

ded ; and during the divisions, or in the divided state of this kingdom, symbolized by the toes of the Image, "SHALL THE GOD OF HEAVEN SET UP A KINGDOM, which shall never be destroyed." On these divisions, for further explanation, see exposition of Revelation, Chapter 17. How wonderfully fulfilled!! Nothing remains but the setting up of God's everlasting kingdom, to fill up the drama.

The next prophecy we will notice is in Chapter 7.—Here are presented the four great Empires symbolized by the Image, with a few additional items, which are as follows:—1. The humiliation of the king of Babylon, (v. 4.) under the symbol of a lion standing up on his feet as a man, and having "a man's heart given to it." 2. A beast (v. 6.) with four heads symbolizing the divisions of that kingdom, viz., the Grecian monarchy.—3. A beast with ten horns (v. 7.) prefiguring the divisions of the Western Empire of Rome, between A. D. 356 and A. D. 483. 4. Another horn, or kingdom coming up subsequently to the rise of the ten, different in its character, and prevailing against the saints until the end of the world.

Chapter 8. In this Chapter we have the Medo-Persian Empire presented under the symbol of a *ram* (v. 3.) having two horns, denoting the union of the Persian and Median kingdoms, which was fulfilled under the reign of Cyrus. 2. A goat having a notable horn between his eyes, (v. 5.) denoting the first dynasty of the Grecian monarchy, commencing with Alexander the Great.—Also the divisions of that kingdom represented by the four horns, which came up towards the four winds of heaven, (v. 8.). 3. The subversion of the four by another, which arose subsequently, and "waxed ex-

CEEDING GREAT toward the south, and toward the east, and toward the pleasant land."—(See Exposition of Chapter 11.)

Chapter 11. "The eleventh Chapter of Daniel," says Bp. Newton, "may be considered a comment and explanation of the eighth. It naturally divides itself into four parts, as follows:—1. From Cyrus the first king of the Medo-Persian Empire, to the death of Christ.—2. From the death of Christ, to the breaking up of the Western Empire of Rome. 3. From the breaking up of the Western Empire of Rome, to the time of the end, that is, the end of the 1290 days." From the end of those days, to the second Advent of Christ.

"1. Also I, in the first year of Darius the Mede, *even I*, stood to confirm and to strengthen him."

Cyrus was in reality the first king of Medo-Persia, but from a respectful courtesy to his Father-in-law, Darius, he permitted him to reign supreme during his life.

"2. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia."

The three kings that stood up subsequently to the then reigning monarch, viz., Cyrus, were,—1. Cambyses; 2. Smerdis, the Magian; 3. Darius Hystaspes. In Scripture the kings are called,—1. Ahasuerus; 2. Artaxerxes; 3. Darius. The fourth, here referred to, was Xerxes the great. He was richer than they all, i. e., the four which preceded him. "He shall stir up all against the realm of Grecia." This was true of Xerxes; for we are informed by Prideaux, that his forces numbered at least, 2,941,610 men, besides attendants enough to swell the number to five millions. A perfect fulfilment.

"3. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will."

The "mighty king," here alluded to, was Alexander the Great. Historians inform us, that in six years and a half, he conquered the then known world. He died at the age of 32, B. C. 323.

"4. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those."

"Divided toward the four winds of heaven." This item was fulfilled B. C. 300, when Alexander's Empire was "divided toward the four winds of heaven," and assigned to four of his Generals, viz.,—Ptolemy Soter, Seleucus Nicator, Cassander and Lysimachus. Ptolemy had Egypt, Libya, Arabia, Coelosyria and Palestine; Cassander had Macedonia and Greece; Lysimachus had Thrace, Bithynia, and some other Provinces, with the Bosphorus; and Seleucus all the rest of Asia, to the other side of the Euphrates as far as the river Indus.—(See Rollin.) "And not to his posterity," &c. Alexander had three wives, Statira, Roxanna and Barsina. 1. Statira was murdered by Roxanna; 2. His brother and successor, Aridæus, was killed with his wife Euridice, by command of Olympias, Alexander's mother, after he had reigned six years. 3. Olympias was killed by the soldiers in revenge. 4. Alexander Aegæus, the son of Alexander the Great, together with his mother, Roxanna, were slain by order of Cassander. 5. Hercules, the other son of Alexander the Great, with his mother, Barsina, were secretly murdered by Polysperchon. So that, 15 years after Alexander's death, not one of "his posterity" were left. Who

then can but exclaim with David, "THY WORD IS TRUE FROM THE BEGINNING"?

"5. And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion: his dominion shall be a great dominion."

"The king of the south" was Ptolemy king of Egypt. "And one of his princes," i. e., Seleucus, "the king of the north," "shall be strong above him," i. e., the king of Egypt. Seleucus was the most powerful of all his successors. It was said that he had no less than 72 kingdoms under him.—(Comprehensive Com.)

"6. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times."

This was fulfilled B. C. 249, in the following manner: Antiochus Theus, "king of the north," becoming weary of his war with Ptolemy Philadelphus, "the king of the south," or Egypt, sued for peace. It was granted on condition he should get divorced from Laodice, his wife, and marry Bernice, the daughter of Ptolemy. This would render his crown hereditary to the male issue of that marriage. To this Antiochus agreed, and thus did "the king's daughter of the south come to the king of the north" in marriage; and by virtue of that union, an agreement was made between the two kings. "But she shall not retain the power of the arm," i. e., she shall not rule in that kingdom. "But she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times." As soon as Antiochus had heard that Philadelphus was dead, he removed Berenice, and recalled Laodice and her children, but she, fearing he might change his mind, and

recall Berenice again, procured his death by poison, and then placed her son, Seleucus Callinicus, upon the throne. Berenice fled immediately to Daphne, and shut herself up in the asylum; but being circumvented by the fraud of those who were sent thither by Laodice to besiege her, she and her son, together with all the Egyptian attendants, were put to death. What an exact accomplishment of the prophecy."

"7. But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail."

The king that should "stand up in his estate" was Ptolemy Euergetes, who, being her brother, sprang from the same root. He made war upon Antiochus, and succeeded in taking Syria, Cilicia, and all the provinces as far as Babylon, and would have subjugated the whole Empire, had not a sedition broken out in Egypt.

"8. And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold: and he shall continue *more* years than the king of the north."

When he marched home to Egypt, he carried with him 40,000 talents of silver, a vast number of precious vessels of silver and gold, and images to the number of 2,500. "He shall continue more years than the king of the north." He lived four years longer than "the king of the north."

"9. So the king of the south shall come into *his* kingdom, and shall return into his own land."

So "the king of the south" shall come into the kingdom of "the king of the north." This was fulfilled in his second campaign into Syria.

"10. But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and

overflow, and pass through; then shall he return, and be stirred up, *even* to his fortress."

His sons were Seleucus, Ceraunus and Antiochus.—Ceraunus, being the elder brother, succeeded his father, and having raised a body of troops, which he was unable to pay, was put to death. "And one shall certainly come," &c. This was Antiochus, surnamed *the Great*. He met with great success at first, but was finally defeated by the victorious arms of Ptolemy Philopater B. C. 217. The same subject is continued in the 11th verse, which declares that the multitude should be given into the hands of "the king of the south," which transpired at the battle of Raphia, when many thousands were slain."

"12. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*."

Ptolemy, having abandoned himself entirely to luxury, voluptuousness and inaction, after his return to Egypt, fell into disrepute; and being surrounded with sedition and rebellion in his own kingdom, the advantages he had gained over "the king of the north" were consequently lost.

"13. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches."

After the death of Philopater, (B. C. 203) his son, Epiphanes, succeeded to the throne. Antiochus, "the king of the north," returned and came into Cœlosyria and Palestine, to recover those provinces taken by Philopater 14 years before.

"14. And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall."

Prideaux informs us that the kings of Macedon and Syria determined to seize all the dominions of "the king of the south," and divide them between themselves. Agathocles, Agathoclea and Tlepolemus, also, stood up against him, by invading the royal prerogative, and Scopus by his conspiracy. Thus did "many stand up against the king of the south." "Also the robbers of thy people," &c. Who, we enquire, were the robbers of Daniel's people? This passage seems to be parallel to Dan. 8: 23-25.

"23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

What power existed in the latter time of their kingdom? The Roman. This power not only robbed the Jews, but also spoliated them of their city and sanctuary, and have made war upon the Church of God ever since Christ's ascension from the earth.

"15. So the king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand."

This was fulfilled B. C. 198, when Antiochus retook Cœlosyria, Sidon, Gaza, and all the other cities of those Provinces. "Chosen people," i. e., the Jews. Antiochus took Palestine. How perfect the fulfilment!

"16. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed."

In this verse the Roman power is brought to view.—The facts are as follows:—Antiochus projected a plan for the subjection of the kingdom of Egypt; and while in the prosecution of this design, and in the very act of besieging the city of Alexandria, he was met by three delegates from THE ROMAN SENATE, bearing a decree of that body, to which an immediate reply was demanded. Having read the document, Antiochus desired to confer with his friends; but Popilius (one of the three) drawing a circle round him in the sand with his staff, insisted on a reply before he should overstep the bounds of that circle. "I will obey the command of the Senate," was the answer of Antiochus. How can it be said of Antiochus, he did according to his will, when he was compelled to accept humiliating conditions of peace, at the dictation of the Roman Senate? But the Romans truly did according to their will. "None," says the Prophet, "shall stand before him." Between B. C. 168 and B. C. 65, they conquered Carthage, Macedon, Illyricum, Greece, Syria, Bithynia, Cyprus, Cappadocia, Pontus, Syracuse, Numidia, Spain, Balearian Isles, Dalmatia, Phœnicia, and the south-eastern part of Britain. "And he shall stand in the glorious land." Palestine was conquered by the Romans B. C. 63.

"17. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do; and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him."

Gabinus, formerly one of Pompey's lieutenants, and now Consul of Syria, entered Egypt B. C. 55. "And he shall give him the daughter of women," &c. On the death of Ptolemy, king of Egypt, he left his son and daughter in the care of the Romans; having provided for their marriage when of suitable age. The Romans

compelled Ptolmey to marry his sister ; and, by this incestuous connection, she was corrupted. How true the declaration, " he shall give him the daughter of women, *corrupting her* " !!

" 18. After this shall he turn his face unto the isles, and shall take many ; but a prince for his own behalf shall cause the reproach offered by him to cease ; without his own reproach he shall cause *it* to turn upon him."

By the earth, the Jews understood all Asia ; and by the isles of the sea, the places to which they had to sail by sea (see Sir Isaac Newton, on Daniel, p. 276). " But a prince," &c. This prince was Julius Cæsar. At this time, Pompey and Julius Cæsar held the ascendancy in the government ; and as their ambitious purposes could no longer be repressed, they resolved to hazard all on the fate of a general action, which took place between the parties on the plains of Pharsalia. Julius Cæsar obtained a complete victory, and Pompey fled to Egypt, where he was murdered.

" 19. Then he shall turn his face toward the fort of his own land : but he shall stumble and fall, and not be found."

On the return of Cæsar to Rome, the Senate decreed a triumph to his honor ; and a few days before he was to be saluted as Emperor of Rome, he was murdered in the Senate house, by Marcus Brutus and others, B. C. 44.

" 20. Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom : but within few days he shall be destroyed, neither in anger, nor in battle."

Augustus Cæsar was the successor of Julius Cæsar ; and we are told, Luke 2 : 1. " There went out a decree from Cæsar Augustus, that *all the world should be taxed.*" " In the glory of the kingdom." At this time the Roman Empire comprehended the finest countries of Europe and Asia, with Egypt, and all the northern part

of Africa (Intro. to Schœl's His. of the Rev. in Eu.). " But within a few days he shall be destroyed, neither in anger nor in battle." Historians inform us he died peacefully in his bed.

" 21. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom : but he shall come in peaceably, and obtain the kingdom by flatteries."

" A vile person." This was Tiberius Cæsar, the successor of Augustus. No man was ever seated upon the throne of the Roman empire, who could with more justice be denominated " a vile person," than Tiberius. He was odd-humored, sordid, and base ; a man of the deepest depravity. Nearly all his relatives were put to death by his orders. " To whom they shall not give the honour of the kingdom." The people of Rome did not respect and honor him, as they did his predecessors, but hated and detested him. " By flatteries." Historians inform us that this was a characteristic of Tiberius Cæsar ; and also of Augustus Cæsar's wife, who procured for Tiberius the right of succession, by flattering her husband.

" 22. And with the arms of a flood shall they be overflown before him, and shall be broken ; yea, also the prince of the covenant."

Jesus Christ, the great " PRINCE OF THE COVENANT," was crucified under the reign of Tiberius Cæsar. Here ends the first division of this prophecy. " We can never," says Rollin, " sufficiently admire the strong light, with which the Prophet penetrates the thick gloom of futurity, at a time when there was not the least appearance of anything he foretells. And can any one ascribe to chance, or human foresight, so many circumstantial predictions, which, at the time of their being announced, were so remote from probability ? And may

we not evidently discover the character and traces of the Divinity, to whom all ages are present in one view ; and who alone determines, at his will, the fate of all the kingdoms of the world."

"23. And after the league *made* with him he shall work deceitfully : for he shall come up, and shall become strong with a small people."

The Prophet refers here, undoubtedly, to a league made between the Jews and Romans B. C. 161 (see 1st book of Mac. ch. 8). It is not uncommon for the Prophets, in presenting to the mind a line of prophetic events, to advert to some previous affair, in order to show its connection with those under consideration ; and in this passage there seems a necessity for such a transition in the order of events ; for the angel says to Daniel, " Now I am come to make thee understand what shall befall thy people, IN THE LATTER DAYS." Dan. 10 : 14.— And in order to make the declaration good, he refers to the Jews to show their connection with the prophecy.— How true is this delineation. " They," the Prophet says, " shall work deceitfully." This was a leading characteristic among the Romans. " For he shall come up, and shall become strong," &c. This was emphatically true of Rome. (See remarks on the 16th of this chapter.)

"24. He shall enter peaceably even upon the fattest places of the province ; and shall do *that* which his fathers have not done, nor his fathers' fathers ; he shall scatter among them the prey, and spoil, and riches : *yea*, and he shall forecast his devices against the strong holds, even for a time."

The margin reads, " he shall enter into the peaceable and fat places." " He shall scatter among them the prey, and spoil, and riches." This was done by the Romans, as we are informed by Josephus, particularly in the days of Herod, when a famine prevailed in Judea

"25. And he shall stir up his power and his courage against the king of the south with a great army ; and the king of the south shall be stirred up to battle with a very great and mighty army ; but he shall not stand : for they shall forecast devices against him."

On the assassination of Julius Cæsar, Mark Antony, Octavius and Lepidus formed a triumvirate to avenge his death. After Octavius had obtained a complete victory over Sextus Pompeius, Lepidus was deposed. The entire sovereignty of the empire was then vested in Antony and Octavius. The former held all the East, from the borders of the Illyricum to the Adriatic Gulf, and the latter all the rest, A rupture occurring between the two, they resorted to arms. On the part of Antony, the force amounted to 500 ships of extraordinary size, 200,000 foot, and 12,000 horse. Octavius had 200 sail, 80,000 foot and 12,000 horse. This battle, which decided the fate of Antony, was fought at the mouth of the gulf of Ambraca, near the city of Actium. Octavius was completely victorious.

"26. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow ; and many shall fall down slain."

In all human probability, Antony would not have lost this battle, had not Cleopatra, the queen of Egypt, who attended him, deserted, with the whole Egyptian squadron, consisting of 60 ships of the line. How true the declaration of the Prophet, " they that feed of a portion of his meat shall destroy him."

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

" Both these kings," viz : Rome and Egypt. " To do mischief," i. e. " to circumvent each other." " One table," i. e. " at one council board." But neither shall

be sincere ; for they shall lie to each other, and their hearts shall be to do one another all the mischief they can." (Comp. Com.) This was the case with Octavius and Cleopatra after the fall of Mark Antony.

"23. Then shall he return into his land with great riches ; and his heart *shall be* against the holy covenant ; and he shall do *exploits*, and return to his own land."

Reference is here had to the time when Rome became mistress of the world, B. C. 30. "Great riches." Having at command all the riches of the East. "And his heart shall be against the holy covenant." The Saviour was crucified by the Roman law ; and, from the death of Christ to A. D. 306, she carried on ten violent persecutions against the church of God, putting thousands to death.

"29. At the time appointed he shall return, and come toward the south ; but it shall not be as the former, or as the latter."

"At the time appointed." Evidently at the expiration of the time spoken of, v. 24. "He shall forecast his devices," or design, "against the strong holds, even for a time." If this commenced B. C. 30, when Egypt became a Roman province, it will terminate when the seat of Empire was removed from Rome to Constantino-ple A. D. 330-332. "It shall not be as the former," i. e. when Pompey went into Egypt, "or as the latter," when Antony went into Egypt, v. 30. "For the ships of Chittim shall come against him." This refers to the invasion of Rome by the barbarians, who entered Italy on the South and Southeast, just before the fall of the Western Empire. It was at this time, that the barbarian, when asked by his pilot which way he should steer, exclaimed, "Leave the determination to the winds, they will transport us to the guilty coast, whose inhabitants have provoked the divine justice." "He shall even re-

turn, and have intelligence with them that forsake the holy covenant," i. e. those who separated from the faith. (See art. on Prophetic Periods.)

"31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate."

"Arms," &c., i. e. weapons of war. "And they," i. e. "they that forsake the holy covenant." "Sanctuary of strength." A sanctuary is a temple, or place of worship. Under the former dispensation, the Jews had a temple or sanctuary at Jerusalem ; but under the gospel economy, there is no particular or exclusive locality, or temple, where God manifests his glory. John 6 : 21-23. Hence we may regard the term sanctuary, as here used, to be a figure of the Church. We find the term temple and sanctuary to be used in this sense, in both the old and new Testaments. E. g., 1 Cor. 3 : 16, "Ye," the church, "are the temple of the Holy Ghost." Ps. 114 : 1, 2, "When Israel went out of Egypt, the house of Jacob from a people of strange language ; Judah was his sanctuary, and Israel his dominion." The great apostacy is here brought to view. The apostle Paul in 3 Thess. 2 : 7, says, "For the mystery of iniquity doth already work." There were already dissensions in the church ; but that GREAT departure from the faith, in joining affinity with the governments of the world, did not take place until after A. D. 300. In Constantine's time, and subsequently, the great body of the church departed from the simplicity and spirit of the gospel. Dissensions and contentions were the result. They resorted to arms, and in A. D. 518-519 the contest was decided in favor of the Catholics. They displaced the true worship of God, and introduced "the

abomination that maketh desolate." And this corresponds with the little horn of Daniel 7th, and also with Paul's "man of sin," 2 Thess. 2, who should sit in the temple of God, i. e. the sanctuary. How perfectly has this item been fulfilled!

"32. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits."

Catholicism, or in other words, "the abomination that maketh desolate," the apostate church, has been the grand receptacle of those who have done wickedly against the covenant, or departed from the truth.—Hence the Revelator represents it in chapter 18 as "a cage of every unclean and hateful bird." "But the people that do know their God shall be strong and do exploits." "To choose suffering rather than sin, is a great exploit." (Comp. Com.) This was the case with the true church; for when by recanting they might have escaped, they chose suffering rather than sin, truth rather than error, and Christ rather than the world. God help us to pattern their example.

"33. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days."

"They that understand," i. e. teachers. "Shall fall," i. e. be put to death. The saints were to be given into his hands for 1260 years, Dan. 7: 25, during which period many of the servants of God were to fall. This is parallel with Rev. 6: 7, 8.

"34. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries."

"Now when they shall fall," &c. This most probably has reference to the protestant reformation, when the church enjoyed, for a limited season, a respite from

their tribulation. It may possibly refer to the shortening of the days, (Mark 13: 20,) just before the darkening of the sun, A. D., 1780. "But many shall cleave to them with flatteries." May not this be parallel with Mat. 24: 23? To flatter is "to sooth with praises, to praise falsely, to raise false hopes." (Bolles.) How much of wicked adulation has there been in the world, or rather in the bosom of the church since the fagot-fire has gone out, and the sword has been returned to its scabbard. The church has been lulled to sleep by the false hopes of a world's conversion; by the moral enterprises in temperance, abolition of slavery, moral reform, and the syren song of "a good time coming;" saying, "tomorrow shall be as this day and more abundant."

"35. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed."

"And some of them of understanding." Some of "the more learned and intelligent shall fall." (Wintle, Mede, Wintle, Boothroyd and others, join this to the next verse, thus: "For still (or yet) for an appointed time, A CERTAIN KING shall do according to his will.—(Cot. Bible.)

"36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."

"And the king," (i. e., "a certain king,") "shall do according to his will." This cannot apply to the Papacy, or "little horn" of Dan. 7th; for his dominion was to be taken away; but this king, or kingdom, is to "prosper till the indignation be accomplished." Rome was divided as early as A. D. 330. The seat of Empire

was then removed to Constantinople. Its final division, however, took place according to Gibbon A. D. 364; and although some of the Emperors attempted to reunite the two divisions, it was never accomplished.— In A. D. 486, the Western Empire fell, and was divided into ten kingdoms. This event prepared the way for the rise of the “little horn,” (Dan. 8: 24, 25) and this was the power that was to take the lead in the Western Empire for 1260 years, and the identical government referred to here in verses 31–35, which was to persecute the Church of God. The eastern division of the Roman Empire enjoyed prosperity for a long time after the western division had fallen; but finally in A. D. 1453 it fell into the hands of the Othmans, or Turks. The dominion of the Turks included all the Eastern Empire of Rome, and they have maintained their power in the East from their first ascendancy to the present time. Now as Daniel traces the history of the little horn, which was to rise in the Western Empire, till its secular power is taken away, he returns and takes up the history of this “certain king,” following the events of another organization, until the chain terminates at “the last end of the indignation.” With this view, we obtain a harmony of the prophecy. With regard to this subject we find an analogy in Revelation, 9th chapter, where John commences with the Mahomedan power, runs down through a history of several centuries, and then returns back (chapter 11) to the time when the church flees into the wilderness, and bringing us down the stream of time, terminates both series at the sounding of the seventh trumpet, and the end of the world. “He shall exalt himself above every God.” The Mahomedan power has acted in the “most absolute and arbitrary

manner. It has exalted itself above all laws human and divine, and in many respects enjoined what God has forbidden, and forbidden what God has commanded.”— “Prosper until the indignation be accomplished.” It may be here objected that the Mahomedan power has not prospered since 1840. But although the fulfilment of prophecy has been marked by the breaking down of its independent sovereignty, yet under the fostering care and supervision of the allied powers of Europe, the armies of the Sultan have been increased, and preparations for war, on an extensive scale, have been made; and thus will this government prosper until the final blow is struck, that terminates its reign.

“37. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god, for he shall magnify himself above all.”

“Nor the desire of women.” “The history of the whole human race proves that honorable marriage to *one* husband, is the general desire of women.” When the conjugal relation was instituted in Eden, God declared in respect to it: “Therefore shall a man leave his father, and his mother, and shall cleave unto his wife; and they shall be one flesh.” This institution was intended to be sacred and inviolate, and was ordained for the personal happiness of the parties, and the general welfare of the community. But the sanctity of the conjugal relation is violated by the organic laws of the Mahomedan Empire. It was provided by law, that the followers of Mahomet might have four wives, and as many concubines as they could support. Thus were the sacred obligations of matrimony *disregarded*, and trampled under foot, by the founder and legislator of Mahomedanism.

"38. But in his estate shall he honour the god of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things."

When Paul preached Christ at Athens, the philosophers of Areopagus "accused him of preaching a *foreign God*" (Mede) i. e., a God of whom they had not heard, a new divinity. The Mahomedans worship their Prophet, as Christians do their Saviour. By virtue of this worship, therefore, he was honored as "a God, whom his fathers knew not." "The god of forces, or fortresses, is the favorite idol of kings and heroes."—(Cott. Bible.) We are informed by Gibbon, that "one of the Fatamite Caliphs silenced an indiscreet question, by drawing his cimeter; "This," said Moez, "is my pedigree." This incident illustrates the feeling of the votaries of Mahomet, and shews their confidence to have been in the God of war. It is well known that the very basis, on which they stood, in the propagation of their religion, was the power of the sword. "With gold and silver." The immense quantities of the precious metals obtained, by their multiplied victories, were distributed among the soldiers of Mahomet, except one-fifth part, which he reserved for himself.

"39. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain."

"And shall divide the land for gain." The vast dominions of the Mahomedan Empire were divided into Provinces, over which were appointed Pachas, or Governors. These Pachas were required to remit to the general government a certain amount of funds for civil and ecclesiastical purposes.

"40. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him

like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over."

"And at the time of the end," i. e., the time just preceding the end, "Shall the king of the south push at him." At whom? at that "certain king." It may be well to observe, that the most remarkable Pacha of Egypt since 1810, is Mehemet Ali. He was favored with a series of successes, in warring against the Port, from July 30, 1832, to July 14, 1839. In the year last specified, July 16, the holy Alliance of Europe proposed to the Port a negotiation with Mehemet Ali; and after much expostulation with the Sultan, the four powers, England, Russia, Austria, and Prussia prevailed upon him, (Aug. 11,) to make the Pachalic of Egypt hereditary in the family of Mehemet Ali. Here we have a perfect fulfilment. "And the king of the north shall come against him." It is obvious that the power to be pushed against is that "*certain king*," viz., Turkey; (see exposition of 36th verse,) for it is spoken of as distinct from "the king of the south," and "the king of the north." After tracing the history of the Western Empire, the Prophet returns to the Eastern Empire, and planting his feet on the seat of government, the metropolis of that vast Empire, now under the dominion of the Turks, and viewing the kingdoms from that point of observation, he calls Egypt "the king of the south," because it is the only kingdom lying in that direction; and Russia, "the king of the north," because it is the only power situated toward that point of the compass.—Within little more than a century, the dominion of the Czar has been extended over Finland, Poland, Transylvania, Moldavia, and other Provinces in Europe; and

in Asia, over Georgia and Circassia. The last two countries specified contain an area of 80,000 square miles. The length of the Russian Empire is 11,434 miles, being much larger in extent than the territory of ancient Rome; but the population is not so great.—“Shall come like a whirlwind.” In describing the rapidity of Alexander’s conquests, Daniel says:—“He came from the west on the face of the whole earth, and touched not the ground.” “The word usually translated whirlwind,” says Kitto, “means more properly, a storm.” Hence the propriety of an expression in Ez. 38: 9,—“Thou shalt ascend and come like a storm,” i. e., A WHIRLWIND. But who is to come like a storm? Gog and Magog, or as one writer expresses it, “the Prince of Rosh,” i. e., Russia. This is another evidence that Russia is “the king of the north,” or “north quarters,” (v. 6). The two leading characteristics of a whirlwind, are,—1, velocity; 2, irresistible violence. Hence we conclude in respect to this fulfilment, “a short work will the Lord make upon the earth.” The position here taken, has been objected to, by some, from the idea that it would require too much time for the accomplishment of the work, and consequently place the coming of our King too distant in the future. But it may be remarked, that a greater work was performed by Buonaparte in a less period than three months; and can we not rely on the word of God, when He declares it shall be done? “With chariots and with horsemen, and with many ships.” “The military forces of Russia surpass in *number* any thing ever seen before in time of peace in Europe.”—(John S. Maxwell.)

From a work entitled “Europe, or a general survey of the present situation of the principal powers, by a

citizen of the United States,” we extract the following: “Russia, in fact, from its vast extent and population, and its peculiar political and social institutions, is able to keep on foot constantly, without an effort, a military force fully equal in numerical amount to the union of the greatest armies, which all other powers can raise by the most painful and ruinous exertions. This enormous force can be augmented at pleasure, as occasion requires, to an indefinite extent, under the direction of a corps of the most intelligent and accomplished officers in Europe. Not all Europe combined will be able to resist its progress, whenever the vast machinery is seriously brought to bear upon the independence of other nations, by an able and ambitious Emperor.” “Thou,” says the prophet Ezekiel, “shall be like a cloud to cover the land, thou and all thy BANDS.” The Russian empire comprises the following tribes, or “bands,” viz: Slavonic race, (Russians) Germans, Finns, Tartars, Monguls, Samoydes, Mantshures, Turks, &c. “Many ships.” In a history we have before us, entitled “Russia and the Russians,” by J. E. Kohl, Esq., published in 1842, he says: “The whole naval force of Russia now consists of 350 ships of war, with nearly 6,100 guns and about 50,000 sailors, soldiers, and artillery men.” (P. 198.) This was written some ten years ago, since which time her naval armament has been more than doubled, if we may credit the information derived from such authentic sources, as the columns of the New-York Herald, and other papers. It appears, therefore, that Russia is all prepared to fulfil her mission in accomplishing one of the last items on the record of prophecy, whenever the time to strike that blow shall have arrived. This has been premeditated by Russia for a long time.

The emperor Alexander, in connection with Napoleon Buonaparte, at one time projected a plan for the subjugation and dismemberment of the Turkish Empire; but they were unable to agree in respect to its partition.—The Czar consented to yield Egypt, Syria, and in fact nearly all of Asiatic Turkey to Napoleon, provided the straits of the Dardanelles were reserved for himself; “for,” said he, “it is right that I should carry the key of my own house.” Gov. Kossuth, in a speech at Pittsburgh, stated that it is known, and publicly reported, that Russia *has decided* to incorporate Turkey.” At Faneuil Hall, Boston, the same distinguished orator remarked, “it was an inexorable necessity that Russia must attack Turkey, to get this controlling power. He urged the necessity of an immediate preparation for this event. It might happen at any moment. Every week and month he expected to hear of it.” Thus we perceive not only that Russia is in a condition to accomplish this work, but it is morally certain *she will do it*. We may say of this subject as did Daniel, “the dream is certain, and the interpretation thereof sure.”

“41. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.”

“He shall enter also into the glorious land,” i. e. Palestine. This corresponds with Ez. 38: 16. “I will bring thee against my land.” “But these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon,” i. e. “inhabitants of Arabia Petraea.”

“42. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

“43. But he shall have power over the treasures of gold and

of silver, and over all the precious things of Egypt, and the Lybians, and the Ethiopians *shall be* at his steps.”

From this it appears that he is to march into Egypt, and to possess himself of the treasures of that land.

“44. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.”

While in Egypt, “tidings out of the east and out of the north shall trouble him.” It is well known that in the event of Turkey being invaded by Russia, England stands ready to resist the attack, at any moment. And in as much as England maintains a standing army in Asia, and a large body of troops at home, she has the power to invade Russia, both from the east, and from the north.

“45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him.”

“Tabernacles of his palace,” i. e. “the tents of his princes and generals.” (Cot. Bible.) “Yet he shall come to his end, and none shall help him.” Here is to be a FINAL PAUSE; for Michael, or “the lion of the tribe of Judah” is to meet him at the very spot where he stood 1800 years ago, and predicted the distress of nations, and the final overthrow of all the kingdoms of the world. “Amen, even so, come Lord Jesus.”

REMARKS
ON THE
PROBABLE TERMINI OF THE PROPHETIC PERIODS.

Under this caption, we wish to suggest a few thoughts on the measurements of time, as given in the visions of Daniel and John. But while we take our pen to write, or stand forth to speak on this subject, we are well aware of the opposition we shall encounter; not that our argument is felt to be inconclusive, but the subject of definite time is, in itself, *repulsive* to all who are not waiting or longing "for the consolation of Israel."—The spirit of the world remains unchanged. They are no more in sympathy with the truth now than in days that are past. And if Adventists are, in any degree, more popular than formerly, it is because of our greater conformity to the world, and not to Christ. God's cause has always been opposed by the world, and an Apostate Church; but, if our eye be single, we shall be as willing to suffer with Christ, as to reign with him. We are not required to be impetuous and fanatical in our movements, but to act with consistency and intelligence, leaving the event with God. It is too late in the day to attempt to save our lives, or please an Apostate Church. Like Lot, we have left the cities of the plain, and our

only salvation consists in escaping to the mountain, and casting not one look behind.

Before we proceed to the examination of those periods, we wish to ascertain the meaning of the terms, "daily sacrifice," and "abomination that maketh desolate;" Dan. 8: 11, 12. The majority of exposuists have referred "the daily" ("sacrifice" not being found in the original) to the daily sacrifices of the Jews, which were taken away by Antiochus, and "the abomination that maketh desolate" to the image he set up in the Temple. Bro. Miller, perceiving the prophecy referred to the government of Rome, the fourth kingdom, supposed "the daily sacrifice" to be paganism, and A. D. 508, to be the point where it was "taken away;" and believing "the abomination of desolation" to be papacy, he deemed the decree of Justinian, which took effect A. D. 538, to be the point where it was "set up." But we are led to differ from Bro. Miller in regard to the meaning of the daily, and from the other writers referred to, in regard to its application. That the Jewish sacrifices are alluded to by the term "daily," there can be no doubt. The term is borrowed from the sacerdotal offerings of the Jewish worship. The expression "daily sacrifice" does not occur in Scripture, except in the book of Daniel. But that, which approaches nearest to it, is found in Heb. 7: 27, "Who needeth not *daily*, as those High Priests, to offer up *sacrifices*." Here the term daily and sacrifices occur in such connection, as to present the idea of a "daily sacrifice."

But as this prophecy refers to a point in chronology subsequent to the overthrow of the Jewish polity, and the sacrifices connected with that economy, we inquire what there is under the present dispensation, that corres-

ponds with the offering of a daily sacrifice? or what is there that is substituted in its place? It is Christian worship. But have we anything analagous to a priesthood, and the offering of sacrifices? Says Peter, "Ye are an holy priesthood, to offer up spritual sacrifices."—1 Pet. 2: 5. But are such sacrifices *daily* sacrifices? Says Jesus, "deny thyself *daily*." Says Paul, "I die daily. This is offering "our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." Hence the simple worship of God, whether under this, or the former dispensation, can, with propriety, be called a "daily sacrifice;" or, as in the Septuagint, if we are rightly informed, "daily offerings." We do not claim to have originated this view. The idea was suggested to us by a remark of Scott, as follows: "The daily sacrifices might be said to be taken away when the Christian churches were converted into mosques." And how much more, when the Eastern churches were destroyed by the victorious Catholics, and all who dissented from their *creed*, were exterminated; when "Vitalian with an army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion, he depopulated Thrace, besieged Constantinople, exterminated 65,000 of his fellow Christians, &c, "And such," says Gibbon, "was the event of the *first* of the religious wars, which have been waged in the name, and by the disciples of the God of peace." What does the author mean by "the *FIRST* of the *religious wars*?"

On turning to history, we find there was at this time a contention between the Catholics and Arians, which ultimated in the deposing of Anastasius, an Arian Emperor; and the establishment of Justin (Catholic) upon

the throne. The contention which had existed for a long period between the Arians and Catholics, was put to rest by the event of this war, which gave the ascendancy to the Catholics. "*The daily*," or true worship of God, was taken away; and here commenced that miserable substitute, "the abomination that maketh desolate." "When once the ministers of the Church had departed from the ancient simplicity of religion, and sullied the native purity of divine truth, by a motley mixture of human inventions, it was difficult to set bounds to this growing corruption. The public teachers and instructors of the people grievously degenerated from the Apostolic character. They seemed to aim at nothing else, than to sink the multitude into the most opprobrious ignorance and superstition, to efface from their minds all sense of the beauty and excellence of genuine piety, and to *substitute*, in the place of religious principles, a blind veneration for the clergy, and a stupid zeal for a senseless round of ridiculous ceremonies."—(Mosheim.)

Then was fulfilled the declaration of Daniel 11: 30, 31,—"He shall even return, and have intelligence with them that forsake the holy covenant." Who were they "that forsook the holy covenant"? Evidently, the great body of the Church, who departed from the simplicity of the Gospel. v. 31,—"And arms" (i. e., armies) "shall stand on his part; and they" (those that forsake the holy covenant) "shall pollute the sanctuary," i. e., the Temple (Church) in which the man of sin was to sit. (See exposition of Dan. 11.) "And shall take away the daily," i. e., they that forsake the holy covenant shall remove the *true worship of God*.—"And they shall place the abomination that maketh des-

olate," or in other words, the "ridiculous ceremonies" referred to by Mosheim.

All, who were unwilling to assent to the creed of Chalcedon, were exterminated. The Catholics took away "the daily," by abolishing the true worship of God, and treading the host under foot; and they "set up the abomination that maketh desolate." From the time the Church was wedded to the civil government, in the days of Constantine, she was an "abomination;" but when she took the sword to exterminate heretics, as she denominated them, she became "the abomination THAT MAKETH DESOLATE." "The mystery of iniquity" had worked, the "falling away" had occurred, "the man of sin" had now taken his seat "in the temple of God," shewing himself to be God. How completely fulfilled is Dan. 7: 25,—“They” (the saints) “shall be given into his hands, until a time, and times, and the dividing of time.” The Emperors, Justin and Justinian, declared in favor of the Bishop of Rome, or Catholicism, which is one whether at Rome or Constantinople.

We now turn to Dan. 12. After the Angel had presented to the mind of Daniel the rise and fall of the Medo-Persian and Grecian monarchies, and brought him down through the Roman kingdom to the time of the end, he presents the last struggle of human governments, the standing up of Michael, the time of trouble, and the resurrection of the dead. He then hears the question asked, "How long shall it be to the end of these wonders?" Evidently, the end of all the wonders, or events spoken of in that series of prophetic delineation. The answer was given, "it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things

shall be finished." To this, Daniel adds, "I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?" What was it that Daniel did not understand? Evidently the commencing terminus of the "time, times and an half." But was this point given to Daniel? v. 11,—“And from the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.” When was "the daily" taken away? Between the close of the first religious war A. D. 518 and 519. How was it done? By setting aside the true worship of God. But says the objector they did not do this. But, we ask, did not the Emperor, that succeeded Anastasius, declare for the Catholics? And did not the Catholics, by virtue of the power and influence they acquired by this first religious war, enact laws for the punishment and execution of heretics? Subsequently to this time, the Bishop of Rome received more power, at different periods, viz., A. D. 538, 768 and 800, and more still between the 11th and 15th centuries; but the die was cast from A. D. 518 to 519.—Here then we find a point, from which to date the 1290 days (years.) "The daily" was taken away "to set up the abomination that maketh desolate." (Margin.) But have we any historical point to correspond to the ending of those days? It will be universally admitted by Adventists, that the 1290 days reach to the end of the secular power of the Pope. Now as it required time to bring about a state of things preparatory to the taking away of the daily, and the establishment of the desolating power, in like manner we might expect circumstances to contravene this power, as a preparatory step to the overthrow of its political sovereignty. To this idea

facts correspond. We are told that the Pope lost all political influence in Europe in 1787, was taken prisoner by Berthier, a French General in 1798, signed the concordat in 1801, and his secular power was taken away in 1809. To establish this last point, we present the following historical data. "No outrage had been able to overcome the perseverance of Pius 7th. Buonaparte published a decree at Schœnbrun (May 17, 1809) "by which the States of the Pope were annexed to the French Empire, and the city of Rome declared a free imperial city." (Rev. of Eu. p. 231.) "In 1809 the Emperor gave Tuscany to his sister Eliza, of Piombino, with the title of Grand Duchess. In the same year Austria made new exertions to break the excessive power of France; but Napoleon again drove her troops from the field, and appeared once more in Vienna, where he proclaimed (May 17) THE END OF THE SECULAR AUTHORITY of the Popes, and the union of the States with France." (Treas. of His. by Sam. Maunder, Vol. 2, p. 241.) The same date is found in Alison's History, together with the remark of Buonaparte,—"I render unto Cæsar, the things" (power) "that are Cæsar's; and unto God, the things that are God's." Here we have a point that is worthy of our consideration.

Having, as we believe, ascertained the date from which the 1290 days commence, we now proceed to the 12th verse: "Blessed is he that waiteth, and cometh to the thousand three hundred and five-and-thirty days." v. 13: "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." When was the daily taken away? A. D. 518-19.—The 1290 therefore terminate A. D. 1808-1809. The 1335 days (years) extend 45 years beyond the terminus

of the 1290 days (years). Thus we find the end of the prophetic periods, when we trust Daniel, with all the saints, will "rise up," (German text) or as in the Septuagint version, if we are rightly informed, "rise up upon his inheritance."

We now turn our attention to the 1260 days, or the "time, times, and a half," of the 7th v. It is also expressed by "time, times, and the dividing of time."—Ch. 7: 25. The terms, "half," and "dividing of time," are translated from the same word, being the same as "half a time," spoken of, Rev. 12: 14, and have reference to the 1260 days mentioned in v. 6 of the same chapter.

In Daniel 7: 24, 25, we read, "And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." It will be universally admitted by Protestants, that the "little horn" in this passage is Papacy. Their being given into his hands, signifies his power over the saints by civil authority.

Obj.—The saints could not have been given into his hands until three of the horns were plucked up by the roots.

Ans.—The three kingdoms represented by the three horns were, according to some, the Heruli, the Goths, and the Lombards. The last of these kingdoms were plucked up A. D. 752-754. Dating the 1260 years from that point they terminate A. D. 2034. As the

saints are delivered out of his hands at present, and have not been under his control since 1809, we are sure this reckoning is incorrect. It may however be said that the Lombards did not constitute one of the three horns, but the Greeks did. To this we reply, that the Greeks did not constitute one of the ten kingdoms, and if the little horn plucked up the Greeks, it plucked up the body of the beast, for the Greeks, or Eastern Empire, was represented by the body, while the divisions of the Western Empire were represented by the horns. But if, with Bro. Miller, we admit the three horns to be, (1) the Heruli, (2) the Vandals, (3) the Goths, everything is clear; and with this view the 1260 years must be included, or covered by the 1290. Hence, "if we ascertain," in the language of Bro. Miller in his Lectures in Lowell, "the end of the 1290 years, the point is gained." They either *commence* with the 1290, or *end* with them, and correspond with the witnesses prophesying in sackcloth. Rev. 11: 6-14, and with the 42 months, Rev. 13: 5. If they commence A. D. 518-519, they would end A. D. 1778-9, just before the darkening of the sun, 19th May, 1780; but if they end with the 1290, they would terminate A. D. 1809, when the secular power of the Pope was taken away.

The result of this calculation is this: If the Pope lost his secular authority, as history informs us, in 1809, this is the point where the 1290 years terminate. The 1335 years, being 45 years longer, extend to 1854. And if, as some believe, the 1260 years ended in 1779, 75 years (the difference between 1260 and 1335) terminate in A. D., 1854. If, however, the period of 1260 years did not close until the early part of 1780, the 75 years extend to A. D., 1855. *It is therefore within the short*

space extending from the present moment to the Spring of A. D., 1855, that we look, and hope, and pray in faith "for the glorious appearing of the great God, and our Saviour Jesus Christ." Believing that "when He shall appear, we shall be like Him;" for when "He who is our life shall appear," then shall we also "appear with Him in glory."

We have submitted these few thoughts for the consideration of those who are inquiring after truth. We have no desire to be exclusive or denunciatory in respect to those who may not "discern this time" at once, as we do now; but it is the desire and prayer of our hearts that we may be kept from extremes on either hand.— That, on the one hand, we may not say in our hearts "my Lord delayeth his coming," and thus be found among the evil servants, when that great day shall come; nor, on the other hand, create an excitement by a false alarm. May he who controls all human affairs guide the waiting flock, and bring us, in his own good time, into his everlasting kingdom.

EXPOSITION
OF THE TWENTY-FOURTH CHAPTER OF MATTHEW.

In this Chapter we have a series of events presented, extending from A. D. 70 to the end of the world. The circumstances that gave rise to this delineation were (1) the remark Jesus made concerning the overthrow of the Jewish polity. (2) The questions proposed by the disciples, which were as follows:—"Tell us when shall these things be," (i. e., Jerusalem be destroyed,) "and what shall be the sign of thy coming, and of the end of the world?" The Saviour proceeds to answer the questions by saying:—"Take heed that no man deceive you," (v. 4.) The masses have been deceived in every age of the world. Hence the necessity of the precaution.

"5. For many shall come in my name, saying, I am Christ; and shall deceive many."

From Buck's Theological Dictionary we learn, that between the commencement of the second century and A. D. 1632, 24 false Christs arose, and some two or three others have appeared since. "And shall deceive many." Under the reign of Adrian, Barchocheba, one of the false Messiahs, managed to deceive many, and in consequence 5 or 600,000 souls perished. Here the prediction began to receive its fulfilment on a large scale.

"6. And ye shall hear of wars, and rumors of wars; see that ye be not troubled: for all *these things* must come to pass, but the end is not yet."

As this is a consecutive prophecy, the accomplishment of this verse must be subsequent to the appearing of false Messiahs; and such we find to have been the fact; for this item was completely fulfilled just prior to the breaking up of the Western Empire of Rome by the barbarians, in the beginning of the fourth century.

"7. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places."

The Roman Empire at the first advent of Christ was, in a Bible sense, universal; and any insurrection of the Jews or other Provinces could not be a rising of "nation against nation, and kingdom against kingdom."—But when Rome became divided into ten kingdoms, then and not till then could this declaration be fulfilled, which accordingly took place A. D. 356 to 483. 2 item—"Famines, and pestilences, and earthquakes in divers places." In A. D. 450 there was a famine so severe that parents devoured their own children. History informs us of a plague which raged in Great Britain, so destructive that the living were scarcely able to bury the dead. Another broke out in A. D. 558, which spread all over Asia and Africa, and continued many years. In A. D. 543 an earthquake occurred, so extensive that it was felt nearly all over the world. Again, in A. D. 558 there was an earthquake, in which thousands of people perished. Another occurred in Syria, A. D. 742, by which more than 500 cities were destroyed, and the loss of human life surpassed all calculation.

"8. All these *are* the beginning of sorrows."

If these are *the beginning*, what shall *the end* be?—

Having come down to the introduction of these things, he shews that the church is about to enter upon the suffering part of her history.

"9. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake."

It was at this time that the church was delivered into the hands of that formidable power, symbolized by the "little horn" of Dan. 7: 25, and this event synchronizes with the power connected with the pale horse, Rev. 6: 8, 9, and with the events of Dan. 11: 33, "Yet they shall fall by the sword, and by flame; by captivity, and by spoil many days."

"10. And then shall many be offended, and shall betray one another, and shall hate one another."

That is, during these days, but more especially at the time of the protestant Reformation, and subsequently.

"11. And many false prophets shall rise, and shall deceive many."

That is, false Teachers. This is parallel with 2 Pet. 2: 1, and onward. These Teachers were to come as expressed in verses 22d and 23d immediately after the shortening of those days, i. e., days of tribulation: and while God's true watchmen were to contend for the literal and personal coming of Christ, the false Prophets, or Teachers, were to spiritualize away the prophecies in relation to His glorious appearing, contending that he is in the desert, or in the secret chamber, coming "by death," or in some other way not authorized by scripture.

"12. And because iniquity shall abound, the love of many shall wax cold."

This condition of society is brought about, in a great degree, by the false doctrines, or abominable heresies

spoken of by Peter; and however men may flatter themselves that the world is growing better, we are convinced from statistical information, that, within ten years past, crime has increased fifty per cent. above the ratio of increase in the population. In what age of the world could the language of St. Paul (2 Tim. 3: 1) be more justly applied, than at the present time? "Having a form of godliness, but denying the power." This is the condition of the great mass of the professed disciples of Christ.

"13. But he that shall endure unto the end, the same shall be saved."

This verse brings us to the very close of time, when the church is passing through her last trial. May God help us to endure to the end.

"14. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

Christ having brought us down to the end, here speaks of the publishing of the Gospel, as a work to be done at the time of the end, and as a sign that the end is approaching. This work is being accomplished at the present time, and is shadowed forth by the flight of the Angel "in the midst of heaven," Rev. 14: 6, 7.

"15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)"

The Saviour now goes back, and answers the questions of the disciples in their order. "When ye therefore see the abomination of desolation." Luke says:—"When ye shall see Jerusalem compassed with armies, then know the desolation thereof is nigh." It was in consequence of this instruction that the disciples fled to

the mountains, and were preserved. Their salvation depended on a life of faith and watchfulness.

"16. Then let them which be in Judea flee into the mountains :

"17. Let him which is on the housetop not come down to take anything out of his house :

"18. Neither let him which is in the field return back to take his clothes.

"19. And wo unto them that are with child, and to them that give suck in those days !

"20. By pray ye that your flight be not in the in the winter, neither on the Sabbath day."

These verses relate to the scattering of the church of God. The early Christians might have thought they were to remain in Jerusalem, the great metropolis and centre of the kingdom of Israel. But not so. The city was to be razed to the ground, the sanctuary to be polluted, and they to be scattered among the nations to accomplish the purpose of God in proclaiming His word, or the gospel of the kingdom.

"21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

"For then shall be great tribulation." Luke says "affliction." This is generally applied to the great destruction of human life at the siege of Jerusalem ; but if it apply there, it must continue while the Jews are put to death by the civil arm ; and this has been the case until within a few years. But we regard it as referring to the church. The first of the ten persecutions under imperial Rome, commenced precisely at this point, during which thousands perished by the civil power.—But the persecutions under papal Rome are distinguished by the peculiar phraseology of v. 9, "*Then shall ye be delivered up to be afflicted.*" When ? We answer : The Lord having brought us down (vs. 5-8) to the

breaking up of the Western Empire of Rome, and the establishment of the ten kingdoms in that empire, he says : "Then shall ye be delivered up." To whom ? To that power symbolized by the "little horn" of Dan 7 : 25. To make this more clear, we refer to Luke 21. Here the Saviour brings us down (vs. 8-11) at least to the division of the Western Empire of Rome, and then (v 12) remarks, "*but before all these things, they shall lay their hands on you, and persecute you, delivering you up,*" &c.

"22. And except those days should be shortened, there should no flesh be saved ; but for the elect's sake those days shall be shortened."

"Except those days be shortened." What days ? The days of persecution or affliction. But what days of affliction ? Evidently the 1260 days.—(Dan. 7 : 25) We shall notice this subject more fully in our remarks on the termination of the prophetic periods.

"23. Then if any man shall say unto you, Lo, here *is* Christ, or there ; believe *it* not."

It was at this time (1780) that Ann Lee, the founder of Shakerism, commenced her career in the State of New York, the very jet of which doctrine is, Christ came here, or in the person of Ann Lee. This corresponds with 1 Tim. 4 : 1, and onward. Since that time, we have had a multitude of teachers that have fulfilled this declaration, by saying the coming of Christ the second time was fulfilled at the destruction of Jerusalem, in the person of Emanuel Swedenborg, at the conversion of a soul, at death, or the spread of the gospel over all the earth.

"24. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; inasmuch that, if *it* were possible, they shall deceive the very elect."

This has been remarked upon before.

"25. "Behold I have told you before.
 "Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe it not."

"Wherefore if they shall say." Who shall say? — Not the false Christs particularly; for this is the message of the false prophets. While the faithful servants are saying, His coming shall be as the lightning, false teachers are affirming, "He is in the desert," or "in the secret chamber."

"27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

His coming is to be LITERAL, VISIBLE, and PERSONAL, or as declared in Acts, "This same Jesus."

"28. For wheresoever the carcass is, there will the eagles be gathered together."

This is supposed to refer to the condition of the Jews. But such an application cannot be admitted; for their destruction was too early. Others have understood the carcass to represent Christ, and have explained the passage thus: Wheresoever Christ is, there will the saints be gathered together. Others thus: Wheresoever the church is, there will the angels be gathered together.— The view we take is somewhat different from either.— (1) It is evident the Saviour is speaking of some event to transpire in the time of the end, or after the shortening of the days of tribulation. (2) A carcass is something destitute of life, and must be so interpreted, whether we refer it to the physical, political, or moral world. (3) What is Christ endeavoring to illustrate in this passage? or what truth does he enforce? We remark (a) in verse 24, He speaks of false Christs and false Prophets, and (b) *of the signs and miracles they perform*

(see "Rapping Spirits," by S. Bliss,) *to deceive the elect.* Here these false Teachers are represented as putting forth every effort to deceive (destroy) the children of God. As the eagle pounces upon its prey, and buries its talons in the body of its victim; so do these wolves in sheep's clothing make merchandize of those whom they deceive. (4) But what does this term carcass mean in this connection? It is clear that the term "eagles" is synonymous with false Prophets, who stand ready to destroy or deceive the elect. It must be the church that is here referred to. But it may be objected that the church is represented in scripture as a living body, and not as a carcass. But at one point in her history she is spoken of as dead, Rev. 11: 7, 8,— "Their dead bodies shall lie," &c. (i. e., carcass, or carcasses.) While in this condition, the church lies prostrate in consequence of apparent defeat and disappointment, she is surrounded by these eagles, or false teachers, who stand ready to devour her. But how are they trying to devour? By saying, "lo here is Christ, or lo there;" by saying, "the days are prolonged, and every vision faileth," or, "the vision that he seeth, is for many days to come; and he prophesieth of the times that are far off," i. e., He will not come for hundreds of years; or by teaching that there will be a temporal millennium prior to His advent, and consequently His second coming cannot take place for a thousand years; by persuading those who look for His glorious appearing to abandon their hope, and return to their former standing in the church, &c., &c. But the expectant, confiding church still looks for the accomplishment of the promise. She still waits for that manifestation which is to be visible as the vivid lightning's flash, that in an instant illu-

minates the heavens. "But," says the prophet, "he shall appear to your joy, and they (the false teachers) shall be ashamed." Yea they "shall gnash with their teeth, and melt away."—Ps. 110: 12. May the Lord preserve us from being devoured by these false teachers.

"29. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

"Immediately after the tribulation of those days," i. e., the days of affliction, or persecution, "shall the sun be darkened;" fulfilled May 19, A. D. 1780. "And the moon shall not give her light;" fulfilled the succeeding night. "And the stars shall fall from heaven;" fulfilled November 13, A. D. 1833. "And the powers of the heavens shall be shaken." On this passage we insert the views of Br. J. Merriam. "This expression must mean either the agitation of the heavenly bodies, or else commotions on the earth symbolically represented. By a reference to Is. 13: 10, 34: 4, and 13: 13, Hag. 2: 21, it will be seen that the *darkening, shaking, and dissolution* of the heavenly bodies are spoken of in connection with the overthrow of kingdoms. The dissolution of the celestial framework cannot be literally interpreted, for the following reasons: (1) By a reference to Jer. 31: 35, 36, Ps. 89: 36, 37, and 72: 7, it will be seen that the Lord speaks of the heavenly orbs as indestructible; and the continuance of his covenant with the seed of Israel is measured by the duration of the sun and moon. "If those ordinances depart from before me, saith the Lord, then the seed of Israel shall cease from being a nation before me forever."—Jer. 31: 36. That is, the Israel of God shall enjoy their existence while the heavenly orbs endure; in other words,

without end. (2) The shaking of the powers is given as a sign of the coming of Christ. But if the sun, moon and stars were to receive a vibratory or oscillating motion, as the Greek word implies, it would be a sign that all would understand. But the word assures us, that as in the days of Noah, "they did eat, they drank, &c. until the day that Noah entered the ark, and the flood came, and destroyed them all; even thus shall it be in the day when the Son of man is revealed." As therefore the antediluvians were unapprized of danger, until the actual presence of the flood overwhelmed them in one general ruin; and as the inhabitants of Sodom knew not their danger, until the actual presence of the fire involved them in that dreadful catastrophe; so will the great mass of mankind be utterly reckless and insensate in relation to the approaching judgment, until the very presence of Him who is to be the judge of the quick and the dead, shall reveal their final doom. It may therefore be inferred that this shaking cannot be literal.

Some have applied it to the gases of the atmosphere, but the phraseology used would not so well express a disturbance in the equilibrium of the air.

OBJ.—This sign stands connected with literal signs in the sun, moon and stars.

ANS.—Turn to Luke 21: 25, 26, and you will find the celestial phenomena mentioned first, and then events that were to transpire on the earth, "distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things that are coming on the earth; FOR, (i. e., *because*) the powers of heaven shall be shaken." The commotions in the political elements are appropriately represented

by "the distress of nations, the sea and the waves roaring; and as these commotions are occasioned by the shaking of the powers of heaven, it would appear that the powers here referred to are political powers, or governments. Has any such shaking of the thrones been realized in this generation? Says the North British Review: "Probably since the downfall of the Roman Empire, the world has never seen a year so eventful and *distracting* as 1848. Never was there a year so distinguished beyond all previous example by the magnitude and multiplicity of its *political changes*, and by THE VIOLENCE OF THE SHOCK which it gave to European Society. Thrones which but yesterday seemed based upon the everlasting hills, *shattered* in a day. Such were the strange phenomena of that marvellous era, which took away the breath of the beholder; which the journalist was unable to keep pace with, and which panting time toiled after in vain."

Having shown that the political powers have been shaken, I now inquire if the effects predicted have followed? Says "The Portland Inquirer," at the opening of the present year, "This year brings with it *uncommon apprehensions* for the future. There is a *fearful looking for* some great events. Great events *are coming on the earth*; events big with human welfare; and 1852 may reveal some of the opening scenes." Says "The Morning Star," (about the same time,) "It will not be surprizing if a few years or even months should bring such changes and convulsions as the political world has never yet undergone." What has given rise to all this fearful "looking after those things that are coming on the earth?" Evidently the popular outbreaks that have shaken the despotic powers of Europe,

and which by the exertions of Kossuth, Mazzini, Ledru Rollin, &c., are expected to be renewed. These distinguished actors in the closing scene of the world's drama have given the signal for the battle of Armageddon, and called upon the world to marshal themselves for the conflict. Thus has the last item of these signs been perfectly fulfilled. The final act on the theatre of the present earth has been announced, the actors have retired behind the curtain, and all is still; but in the matchless language of Kossuth, "it is the silence of nature before the terrors of a hurricane." Nothing else is now to be expected but the outburst of that universal storm that shall overwhelm the wicked in one undistinguished mass of ruin. May the Lord help us to watch and pray always, that we may be accounted "worthy to escape all these things, that are coming on the earth, and to stand before the Son of man."

"30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

The sign of the Son of man, whatever it may be, comes in immediate connection with his glorious appearing; for then shall they "see the Son of man coming in the clouds of heaven."

"31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The Angels are instrumentalities the Lord will make use of in gathering His people, corresponding with Joel 3: 11,—*"Thither cause thy mighty ones to come down, O Lord."*

"32. Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.

“33. So likewise ye, when ye shall see all these things, know that it is near, *even at the doors.*”

As we know that summer is near by the budding of the fig-tree, so when all these things shall come to pass, we may know that the coming of the Lord is nigh. By “all these things” is intended the signs given in the 29th verse, for these are precursors of His coming.—The event of His coming is not of course included; for what propriety could there be in saying, “know that it is near,” when the event expected was already in the past?

“34. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.”

What generation? Evidently the one living at the age when the signs are developed.

“35. Heaven and earth shall pass away, but my words shall not pass away.”

A blessed confirmation of our faith in order that we might have a strong consolation, and a hope like an anchor, being assured that sooner will the framework of nature be broken, the glory of the constellations above our heads extinguished, and the solid globe on which we stand annihilated, than the promise of our coming king fail.

“36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.”

No person knoweth the day of the year, or the hour of the day, when the Son of man will be revealed.

“37. But as the days of Noe *were*, so shall also the coming of the Son of man be.

“38. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

“39. And knew not until the flood came, and took them all away: so shall also the coming of the Son of man be.”

The world will be unapprized of their danger because of unbelief; but it shall be as universal, and as irresistible as the deluge. O, fatal hour!! thou art soon to come! Yea while the epicure is feasting, and the stoic is insensate to his eternal welfare, the wicked priest crying peace, and the ungodly professor scoffing, He shall come like the lightning's flash, or like “the swelling out in a high wall, whose breaking cometh suddenly, at an instant.”

“40. Then shall two be in the field; the one shall be taken, and the other left.

“41. Two *women shall be* grinding at the mill; the one shall be taken, and the other left.”

These verses point out the last parting scene, the separation of husband and wife, parents and children, neighbors and friends. O, what an hour of disappointment, fatal! final!! and inexorable!!!

“42. Watch therefore; for ye know not what hour your Lord doth come.”

With what tremendous force does this admonition fall from the lips of the bridegroom,—“Watch therefore.” May the Lord bestow the power of watchfulness on all the waiting virgins.

“43. But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.”

“As the master of a family who expected the approach of a thief at an indefinite time of the night would be constantly wakeful, and ready to defend his property, so ought we to do who are in expectation of the coming bridegroom. Though the day and hour be uncertain, let us ever continue in a waiting, watching attitude; and so shall that day not come on us as a thief in the night.”

"44. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."

Says Jesus:—"If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shall not know what hour I will come upon thee," Rev. 3: 3.

"45. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?"

"46. Blessed is that servant, whom his lord, when he cometh, shall find so doing.

"47. Verily I say unto you, that he shall make him ruler over all his goods."

The servant referred to in verse 46 is one that will be living when the Lord shall come; for, "Blessed is that servant, whom his Lord *when He cometh* shall find so doing," i. e., "*giving meat in due season,*" or in other words, feeding the household with that food, (truth) which God has designed to nurture the soul at the *last* stage in the history of the world. The proclamation of the coming judgment is evidently here referred to, else the 48th verse would not be in keeping with its context.

"48. But and if that evil servant shall say in his heart, My Lord delayeth his coming;

"49. And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;

"50. The Lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of.

"51. And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth."

It appears by this passage that one class of servants are proclaiming that Jesus is coming, while others are saying in their hearts, "My Lord delayeth His coming." The one class are earnestly desiring the coming of the day of God, and living according to their faith; the other class are denouncing their fellow-servants, and using perhaps the language that so often salutes our ears,—"*Do not be constantly harping on the coming of*

the Lord. Strive for the conversion of sinners," &c.—The faithful feel anxious for the welfare of the church, and are straining every nerve to wake up the virgins; while the delinquent are beating their fellow-servants, with whom they have been associated in the labors of the vineyard, and lulling to rest the fears of their hearers by contemptuously asserting, there is nothing in it, or this individual or that does not believe it, &c. The faithful feel a sympathy for the scattered flock, and desire to heal "the stroke of their wound," while it may be said of the delinquent,—"*Ye eat the fat, and ye clothe you with the wool; but ye feed not the flock,*"—Ez. 34: 3. But in the midst of all this wickedness the Savior comes, and finding them off their watch, cuts them asunder, and appoints their portion with the hypocrites:—"there shall be weeping and gnashing of teeth."

THE PARABLE OF THE TEN VIRGINS¹

The truths elucidated by the various Parables of our Lord, are among the most important instructions contained in the word of life. None of the Parables, separately considered, represent the entire economy of Jehovah; but distinct parts of the great whole are brought to view in each, and, when appropriately arranged, constitute a perfect and harmonious system.—E. g., the Saviour in the 13th chapter of Matthew, verses 3-8, presents the simple idea of preaching the word, under the emblem of a "sower," sowing seed in his field. In verses 24-30, we have presented a similar figure, viz., that of a man sowing seed in his field; but representing quite another thing. In the former instance, the seed represents *the word of God*; in the latter, *the children of God*, who are begotten by that word.

Another Parable is given, verses 31, 32, shewing the character of the kingdom, or church at the beginning, and the perfection of that body at the end.

In verses 47, 48, another feature of the Gospel economy is brought to view under the figure of a net cast into the sea, which gathers of every kind. It will be seen, at a glance, that this Parable involves a point in the plan of God, not involved in the Parables before al-

luded to. While the net gathers great and small, bad and good, *no marvel* if in the church, nay even among ourselves, there be found good and evil, righteous and wicked, at the present time.

But we pass to notice the Parable of the virgins. On this subject there is a variety of opinions. One class of expositors apply it to the entire history of the church, and hence we often encounter the remark, "Why the church has always been going forth to meet the bridegroom." A second class assure us the church has fulfilled this Parable since the time of the Protestant Reformation. But this idea does not harmonize with the adverb of time, "THEN," with which the Parable is commenced. The point of time to which allusion is made, is found in the closing part of the preceding chapter. But to the subject.

Matt. 25: 1-13.—"1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2. And five of them were wise, and five *were* foolish.

3. They that *were* foolish took their lamps, and took no oil with them:

4. But the wise took oil in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out.

9. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage; and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily, I say unto you, I know you not.

13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

The illustration in this Parable is borrowed from the nuptial ceremonies prevalent in the east; and the great moral truths shadowed forth by it, are of infinite importance to all who live at the period of their fulfilment.—But when, and to whom is this subject specially applicable? “THEN,” says Jesus, “shall the kingdom of heaven be likened,” &c. When shall the church bear this resemblance? It cannot be when the evil servant is cut asunder; for that is subsequent to the coming of Christ, while the movement of the virgins evidently precedes that event. The act of the virgins in going forth to meet the bridegroom, obviously implies an expectation of His immediate coming on the part of the virgins. In the preceding chapter, (verses 45, 46,) we have a specification applying to this subject, both in a moral and chronological point of view, to which allusion is had in the adverb of time, “*then.*”

The 24th chapter contains the discourse of our Saviour in relation to his second coming. In vs. 32, 33, he informs us how we may know it is near, and then (v. 46) pronounces a blessing on that servant, who shall be found “giving meat in due season,” i. e., making the proclamation, “Behold the bridegroom cometh,” when the church is in immediate proximity to that event.—And this will appear more evident from the 48th verse: “But and if that evil servant shall say in his heart my Lord *delayeth his coming.*” Why should the one class, represented by the evil servant, be saying in their hearts, “My Lord *delayeth his coming,*” unless the opposite class, represented by the “faithful and wise servant,” giving “meat in due season,” are proclaiming the coming of our Saviour?

This subject appears still more evident from Luke,

chapter 12. After our Lord had illustrated the same point under a different emblem, Peter said unto him, “Speakest thou this parable unto *us*, or even to *all*?” Jesus replies, (v. 43) “*Blessed is that servant whom his Lord, WHEN HE COMETH, shall find so doing.*”—Hence the individuals, or the generation, who are to know that His coming is nigh, even at the door, are the same as those who are likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. But what shall we understand by the lamps? Evidently the word of God. Says David, “Thy word is a lamp unto my feet, and a light unto my path.” Now as a lamp when supplied with oil, affords light to the natural world, so do the oracles of God, that source of spiritual light to the church, reflect their radiant beams on the mind of him whose heart is filled with confidence in God, and the teachings of His word.

“Which took their lamps.” They left the traditions and commandments of men, and all preconceived opinions of their own, and betook themselves to searching the Scriptures. How perfectly this harmonizes with Daniel 12: 4—“Many shall run to and fro, and knowledge shall be increased.” Within a few years past, this has indeed been fulfilled. There has been a movement in the religious world, which completely fills the picture. About the year 1820 Joseph Wolf commenced his labors in Asia, the burden of whose mission was the immediate appearing of our Saviour. Since that time, thousands have sounded the same proclamation; and never, from the dawn of the Christian era, has there been a like movement, on this subject, in the religious world. The influence of this doctrine has not been confined to the United States, but England, Scotland, and

Germany have been aroused to some extent, and even in Russia, as far north as Siberia, the message has gone forth—"Fear God and give glory to Him; FOR THE HOUR OF HIS JUDGMENT IS COME." It has pursued its onward course like a mighty river. The world, and a formal church, have put forth every exertion to dam its waters. "But the higher the dam, the higher the flood." The river of salvation, "that maketh glad the city of our God," has rolled majestically along, overflowing every obstacle; and on its bosom has the ark of the believers' hope floated peacefully, as the steamship ploughs in security the surface of the mighty deep, amid the howling of the tempest and the heaving of the ocean's billows. Thus has the cause of truth triumphed and prevailed, though earth and hell have been arrayed against it. Although the witnesses have apparently been slain, and the cause prostrated, and, in the eye of the world, *extinct*, yet He, who is "the resurrection and the life," has imparted to the truth a living energy, that has caused the witnesses to stand upon their feet, and the glorious doctrine *has lived, still lives, AND IS ALIVE FOREVERMORE.* Amen.

"While the bridegroom tarried, they all slumbered and slept." What is it to tarry? *Answer.*—To while away, or prolong the time. But could it, with propriety, be said that he tarried, or prolonged the time, if there was no specific time, at which they expected him, beyond which point they waited, and realized a delay? For illustration, suppose a man, intending to go to California, on taking leave of his family, he promises to return in one year from the first day of January next.—On the day appointed, the wife and children are at the wharf, or depot, in expectation of meeting a husband

and father. But he does not return. The wife and children return with disappointment to their home.—What has given rise to the disappointment? The fact that the specified time had passed, and now he delays to come, or tarries. Now we would not say that the Lord has appointed a time, and deferred His coming beyond that point; but it is evident the church has gone forth expecting to meet the bridegroom, i. e., at a given point of time; and while, to their apprehension, He tarried through the passing of the time, they all slumbered and slept. No portion of the divine word has been more perfectly accomplished than this Parable (thus far) in the Advent movement.

"And at midnight there was a cry made, Behold the bridegroom cometh. Go ye out to meet him." There can be no question in relation to the nature of this cry; for it is distinctly stated, "Behold the bridegroom cometh." But on the question, Who shall give the cry, there are different opinions. Some conceive definitely, it will be Gabriel; others indefinitely, that it will be some one or more of the angelic hosts. But we believe both of these opinions have been assumed without a substratum in the word of God. The question however may be asked, Has not the Lord in former times carried out the same principle in his communications to men? Did He not, it may be asked, send an angel to announce the conception of the holy child Jesus? Did not the heavenly hosts announce the birth of the babe of Bethlehem? Was not an angel despatched to say to his disciples, "He is risen?" And did not Jesus send his angel to testify unto John the things which must shortly come to pass? To this we reply, He did; and there are many more instances of a similar charac-

ter, to which we might refer. But when such instances are adduced as proof of the position referred to, the principal feature, in regard to those facts, is overlooked. It is evident when the Lord is pleased to reveal his mind and will to the children of men, whether directly by himself, or through the medium of angels, instead of announcing the fact or communication to the entire church himself, or through the instrumentality of angels, he makes the revelation to one or more of his faithful servants, and then employs them as organs of divine communication to the mass of believers. And in all the instances to which allusion has been had, human instrumentalities have been made use of for the dissemination of light and truth; and numerous other examples might be referred to, to substantiate the same position. And are we to expect the Lord will depart from the established principles of his moral government, and in this momentous dispensation of his hand, involving all the dearest interests of his beloved children, will He fail to give the timely notice, to impart the joyful tidings?—Nay verily; for “surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.”

But we pass to notice the main objection to our position.

OBJ. How can the virgins give the cry, when they are represented as being asleep?

ANS. They cannot.

OBJ. How then can the cry be made, unless by angels?

ANS. By the servants of Christ.

OBJ. The servants of Christ constitute a part of the church represented by the virgins; hence that is a false position.

ANS. What evidence have you that the servants of Christ, i. e., the watchmen, are included among the virgins?

OBJ. We read, “Then shall the kingdom of heaven be likened unto ten virgins,” &c. Now as the ministry, as well as the membership, expected the coming of the bridegroom, it follows of course that they constituted an integral part of the church, or kingdom of heaven, represented by the ten virgins.

ANS. On this subject let us trace the analogy of Scripture. In Matt. 13: 24–30, Christ presents the Parable of the wheat and tares. In the exposition of this Parable (v. 38) he says: “The good seed are the children of the kingdom.” Now if the good seed are the children of the kingdom, who are the servants of the householder that say unto him, “Wilt thou, then, that we go and gather them (the tares) up?” It is obvious, they are the watchmen, or servants of Christ. In 1st Cor. 3: 9, the same distinction is observed between the ministry and the membership. “For we,” (viz. Paul and Apollos) “are laborers together with God; ye,” (the church) “are God’s husbandry; ye,” (the church) “are God’s building.” The “husbandry,” “building,” “good seed in the field,” and “ten virgins,” all sustain one and the same position; while the “laborers,” viz. Paul and Apollos, the servants of him who sowed good seed in his field, and they that cry aloud, “Behold the bridegroom cometh,” sustain another position.

But it may said, that on all nuptial celebrations in the East, the announcement “Behold the bridegroom cometh,” was made by some messenger, or forerunner, dispatched by the bridegroom; and if the figure be carried

out, some herald must be sent from God to make the proclamation. Admitted. But was not John the forerunner of Christ? And did he not herald forth to the church (virgins) the proclamation of the bridegroom's first coming? If it be objected that John was not a celestial being, and therefore not sent from God, we reply: "There was a man sent from God, whose name was John." (John 1: 6.) Now as it does not follow that John, the Baptist, was an angel, because he was "sent from God;" neither will it follow, that the heralds that announce his second coming will be angels, because despatched by the bridegroom. If it could, with propriety, be said of John, the servant of the bridegroom, that he was "sent from God," what impropriety in believing that the cry, "Behold the bridegroom cometh," will be made by the servants of the bridegroom, i. e., the watchmen? The analogy of Scripture, yea the whole history of the past, shows that God has ever acted upon this principle. The good servant, at the second advent of Christ, will be found saying, the Lord is coming, or "behold the bridegroom cometh;" and the idea, that celestial beings will announce the proclamation, "behold the bridegroom cometh," cannot be justified by inferential evidence, in the absence of all positive testimony to the point.

"Then all those virgins arose and trimmed their lamps." They betook themselves to the investigation of the word of God on this subject; and to the wise, the light shone upon this point.

"And the foolish said unto the wise, give us of your oil; for our lamps are gone out." What are we to understand by the oil? We are told it is grace, or the Spirit of God. But there seems an incongruity in this

application. We are informed, "the wise took oil in their vessels, with their lamps." This implies at least that the virgins had power to transfer the oil from their vessels into their lamps. Now if the lamp be the Bible, and the oil the Holy Ghost, how are we to reconcile the subject with the idea of the virgins having control over the oil? Is it in our power to control the movements of the Holy Spirit? True, it may be said the Lord pours the Holy Ghost upon us through the operation of which we receive the light. But this is pouring the oil into the vessel, and not into the lamp. It is true, the Lord anoints our eyes, that we may see; that he applies His grace to help our infirmities, and aid us in understanding and believing His word; but this does not meet the case, for the oil must represent something, over which the virgins exercise control, at least to a great extent. They pour it into the lamps, or saturate the wick. Permit us to illustrate this point. We listen to an argument on some scriptural position, that we do not understand. As the speaker advances step by step in his argument, and files in the evidence on the subject, we become convinced; and when the mind assents to the truthfulness of the position, or in other words, the moment we believe, we naturally exclaim, "that is *light*." Well now what produces the light?—It is faith. Faith in what? The word of God. It may be said we cannot have saving faith without the assistance of the Spirit. True; but what is the office of the Spirit? It helps our infirmities; and the person who is aided by the Spirit, and with living faith apprehends the truth, discovers in it a light, and a glory, that was invisible before. It would rather seem that the fire, which enkindles the torch, or lamp, into a blaze, represents

the warming and illuminating influences of the Holy Spirit. We have then in this Parable, embodied the essential features of the advent movement. The virgins representing the believers; their action in going forth, the demonstration of their faith by works; their lamps, the word of God contained in the Bible; their oil, faith in that word; and the fire that lighted up those lamps—adding grace and glory to the whole—the quickening power of the Holy Ghost.

The purer the oil, the clearer the light; so the stronger our faith, the brighter the light. All who were identified with the Advent body in going forth to meet the bridegroom in 1843-4, will remember the blaze of celestial light that enveloped the hosts of waiting Israel like a pillar of fire shining from heaven. They will remember how the sacred oracles were all luminous, pouring streams of light from every page, and all centering on our position, as a focal point, rendered it effulgent as with sunbeams of glory. When the point of time in the divine economy had been reached, when the thrilling moment had arrived, and the command was issued, go forth "to meet the bridegroom," the true virgins possessing their "vessels in sanctification and honor," so that faith could act with full play, and with mighty power, applied their oil of faith to the lamp of the word; and thus the word preached, "being mixed with faith in them that heard it," became the power of God, and the wisdom of God unto salvation; and as the ranks of Zion moved, the Spirit of the living God developed a resplendent light from those oracles in which their confidence was founded. It was an era in the history of the church, to which no parallel is found in the records of the past.

If we are correct in the positions we have taken in this work, then the prophetic periods are just expiring, and the last note of warning is being sounded in relation to chronology; and if the watchmen are to blow the trumpet, and sound an alarm in God's holy mountain, referred to in the Parable, then a moment has arrived of still more *intense and thrilling interest* than the former. The time has now come for the midnight cry to resound through the ranks of Zion. A crisis is impending, *more important*, MORE EMINENTLY MOMENTOUS, than the world has yet seen. May God prepare us for the sublime events, the stupendous scenes, just before us.

If it be objected, that the virgins will not again be aroused on the subject of time, we ask, what but chronological data was it, that in the first instance, gave a point to their sword, and a power to their faith, and a light on their position? If, then, it was *specific time*, that awakened them to action, what, but *specific time* will arouse them again? In verse 5, the Greek evidently conveys the idea, that while the bridegroom tarried, they all became drowsy and fell asleep. This was a natural consequence of the long delay. By late watching, and continued disappointment, the power of sleep would steal insensibly upon them till they lost themselves in its embraces. Just in this manner has the vitality of our faith been paralysed, by insensible degrees, and consequently the light became dim on the subject of time; and certainly on this point, and this only, have the wise virgins slept; and as the same sleep is attributed to the wise and foolish, they must all have slept on the same subject. If, therefore that subject be time, it follows, by consequence, that it must be time alone that will break that sleep, and arouse them again to action. If it was

the prolonging of the time that induced drowsiness, and ultimately sleep, then when the delaying, or tarrying time ceases, the power of slumber is broken, and the whole moral being of the wise virgins is again wrapped in the visions of light, and moved with the energy of faith, and filled with the fulness of love. We need not shrink from this subject, or falter in our faith, for if we have fulfilled one portion of the Parable, we must the remainder; and God says "If any man draw back, my soul shall have no pleasure in him." When the Lord pours upon a soul the infinite riches of His grace, and points to a course of action all resplendent with heavenly light, it is peculiarly offensive to the author and finisher of our faith, that that soul should recede from the light, and "cast away his confidence, which hath great recompense of reward," and prove recreant to the cause of truth. St. Paul, in Heb. 10: 37, 38, evidently quotes from the Greek Septuagint; for the phraseology is almost precisely the same, as that of Hab. 2: 3, 4. We are therefore confident that the tarrying of the vision in Hab. is the delay of our coming King, as intimated by Paul; and from both passages we learn, that faith is the essential element in the life of the saint; and that, clothed in this panoply, he will win the day, and triumph at last; but while destitute of this vital principle, none can secure the favor of heaven, for "without faith, it is impossible to please God." It is plain from these scriptures, that whoever falls back through fear, or falters through unbelief, in consequence of the delay of the bridegroom, or tarrying of the vision, incurs the special displeasure of God. But the wise virgins "are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

But here we anticipate an objection. Why do you exhort to faithfulness in this closing event, since the wise virgins will assuredly enter in; while the foolish will as certainly be excluded from the marriage feast? On this point, we believe there has been a misconception of the instruction conveyed in the Parable. The misapprehension has resulted from regarding the virgins as individuals, instead of representing classes, or bodies of professed Christians. Now it should be observed, that the whole subject is presented in *miniature*, and therefore the life of each individual believer in the coming of Christ cannot be shadowed forth, but only general principles established, in relation to the movement, and different classes represented. We are told that the wheat and tares shall grow together until the harvest, and the harvest is the end of the world; therefore when we come down to this last movement in the church, we find there are two classes, the faithful and the unbelieving. Now from the first going forth of the virgins, or advent believers, individuals may change from wise to foolish, or vice versa, and yet the identity of the two classes be preserved. If the fact that the five foolish virgins obtained no oil, and consequently were shut out from the marriage, proves that no soul can be converted after the midnight cry is sounded, then the fact that the scene opens with ten virgins, and that number remains unchanged, proves there was no accession to the number of believers, from the time the movement in going forth commenced. The fact also that all were virgins in the beginning, would, by parity of reasoning, also show that there would be no conversions during the entire work of fulfilling the Parable. But we must remember that "the word was unto them, precept upon pre-

cept, precept upon precept; line upon line, line upon line; here a little, and there a little." In this Parable we have some precious items, but from the *omissions* in this passage we must not draw inferences, that would conflict with other portions of the word. This Parable must not be regarded as a literal history of individual believers, but a figurative representation of different classes, and therefore particular persons may change and apostatize, while others are converted and brought in to fill up the ranks. Thus changes may be constantly going on in relation to individuals, while the position of the two classes remains the same. So that if one who believes the doctrine should cast away his confidence, he immediately becomes identified with the "foolish virgins;" while, on the other hand, if a hypocritical disciple obtains true faith, he becomes identified with the "wise," who "shall understand."

It is doubtless true, that "all scripture is profitable for doctrine, for reproof, for correction, and for instruction in righteousness;" and this last crowning truth is intended, we believe, to be wielded as an engine of tremendous power in the hands of the faithful servants, and wise virgins, for the benefit of the church and the world; to console the one with the glad tidings, "that her warfare" (Zion's) "is accomplished;" and to admonish the other, to "stay not in all the plain, but escape to the mountain," lest they be consumed; for "the day of the Lord HASTETH GREATLY." The commission to the disciples, to preach the Gospel, covers the whole ground, from the date of that commission to the consummation of the age; and in this work of instructing men "to observe all things, whatsoever I have commanded you," says Jesus, "lo I am with you alway,"

or as it might be rendered, "all the days," "EVEN UNTO THE END OF THE WORLD."

There have been many beloved children of God, who from some misapprehension have supposed the door of mercy would be closed, prior to the sounding of the seventh trumpet; but assuredly Jesus has promised to be with his disciples in the work of teaching and reclaiming men to the end of the world. The end of the world is at the gathering in of the harvest, and at the harvest the separation takes place between the sheep and the goats, or between the wheat and tares, or between the wise and foolish virgins. This separation is effected by sending forth the Angels to gather His elect "from one end of heaven to the other." Then the righteous, changed to immortality, enter in to the marriage supper of the Lamb, and the door is shut. Thus in Luke 13: 25-29, where "the master of the house" is represented as risen up, and having "shut to the door;" and the wicked begin to stand without, and to knock at the door," &c., we find it is when they "see Abraham, and Isaac, and Jacob, and all the Prophets, IN THE KINGDOM OF GOD." Again, the mystery of God (gospel dispensation) will not be finished, till the sounding of the seventh trumpet; and if the seventh trumpet be parallel with the last trump, 1st Cor. 15: 52, it is when "we shall all be changed in a moment, in the twinkling of an eye."

But it is often said, that Noah entered the ark seven days before the flood commenced; consequently a precedent is here established, or a type presented, shewing the righteous will be secure and the wicked excluded some time, more or less, prior to the great day. But we believe a critical examination of that passage will

show, that seven day's notice was given to Noah, that he might make all needed preparation in relation to his family, and the beasts that were to be saved; and then, after giving the very day, on which the fountains of the great deep were broken up, the word assures us that on "the *self-same day*, entered Noah, and Shem, and Ham, and Japheth, &c., into the ark; they, and every beast after his kind, &c., and the Lord shut him in." Here, again, we have the shut door; but it is after the righteous are gathered and secured. We can find no analogy of scripture to justify the idea of a given space, occurring before "the great and terrible day of the Lord," during which, no mercy can be obtained by the sinner. The passages alluded to have reference, not to the closing of the door of mercy in the present life, but to the closing of *the everlasting kingdom*, after the saints have entered therein. When shall we all learn, that the present is a dispensation of mercy, ushered in by infinite and everlasting love, amid the agonies of dissolving nature on the part of the Son of God, and to be closed at the consummation of the "glory, that should follow;" commencing with the crucifixion, and terminating in the bursting splendours of the resurrection morn? The whole intermediate space is a season of preparation for that glorious event; and the laborers are hired to cultivate the vineyard, until the setting sun of gospel day. And then, we may be assured, that all who are ready, through the preparation may be made at the eleventh hour, nay at the last point of probationary time, all, who at that moment are ready, will go "in with Him to the marriage." We are aware how natural it is for brethren, who advocate God's truth, and meet with opposition to the blessed doctrines of Christianity, and especially

when coming in contact with obdurate and unbelieving hearts in relation to His glorious appearing, to feel as though mercy could never reach the willingly ignorant and rebellious souls, who reject the light, and repel the truth of God. But let us never forget how much "the Lamb of God" endured for us; and that amid the excruciating sufferings of the cross, and the revilings of His malicious foes, He cried, "Father forgive them; for they know not what they do." O, beloved in the Lord, let us beware how we limit *infinite mercy and dying love*.

Lest it be still insisted, that there can be no opportunity to replenish their vessels with oil after the midnight cry is given, we would further remark, that as the light on the word, with which the virgins went forth, was evidently a discovery, as they believed, of the time of Christ's appearing; so when they are aroused from their slumbers by the midnight cry, they again have recourse to the same lamp, or word of God for light; which we could not expect if they were notified by Angels at the close of time. Again, it is evident, the wise virgins themselves were not in full preparation to meet their Lord, when the cry is sounded. They were awakened from their sleep, arose upon their feet, and trimmed their lamps; all of which constituted a part of the preparation. But it is plain, from other portions of God's truth, that the transformation from mortality to immortality will be instantaneous as the lightning's flash, when the last trump shall sound; and no previous warning, it appears, will be given to render the time of Christ appearing *certain*, as it would be if announced by celestial beings to the saints; otherwise they would not be associated with the worldling in the same field, or at

the same mill, in the common avocations of life, nor reposing on the same couch.

Again, we cannot well conceive that the foolish virgins, if the proclamation were made publicly by Heralds from the bridegroom, would repair to the wise for instruction on the subject, or to their bibles for light on the coming of the Lord; for an annunciation from the Angels would remove every doubt, and supercede the necessity of investigating the word. But if it be contended that the message will be whispered in the ears of the virgins by invisible messengers, then it is evident the foolish virgins would not be the subjects of such special favor of the bridegroom. So in whatever light we view this subject, it is evident, that this portion of the Parable will be fulfilled before the close of probationary time.

One more point remains for remarks, viz., a caution against prejudging the unwise virgins. It is not the prerogative of mortals to draw the line between the wise and foolish, or between the sheep and goats. To Him alone, who is "the judge of all" belongs the sovereign right to arbitrate the sinner's case. On Him alone rests "the spirit of counsel and might," that shall "make Him of quick understanding in the fear of the Lord." "And he shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth,"—Is. 11: 2-4. It requires an omniscient mind to comprehend all the circumstances and relations of each individual, to know perfectly how to sympathize with their infirmities, and make due allowance for their peculiar mental constitutions, and physical temperaments, the prejudices of ear-

ly education, &c., &c. All these things the supreme judge will understand, and award to each, and to all, their just and righteous retribution, according as their work shall be. Let us "therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of their hearts."

But, it may be asked, can we not distinguish the foolish virgins by their unbelief in this last message, and their smiting the servants, who are "giving meat in due season," by making the proclamation, "Behold the bridegroom cometh." We answer,—as it was not an instantaneous work for the wise virgins to awake from their slumbers, arise, adjust their lamps, and pour in the oil; so we may expect time will be requisite, to scrutinize and investigate this subject; to do away preconceived opinions; and step on to the true position, as presented in the Parable. Our specific work will be to disseminate light, and contend for the truth, and possess our souls in patience, committing our ways to Him that judgeth righteously, and believing that in relation to ourselves, and all others, "surely the judge of all the earth will do right."

EVENTS CONNECTED WITH THE SIXTH SEAL.

Before referring particularly to this subject, we will just glance at the events delineated under the preceding seals. We have in Revelation, chapter 6th, a consecutive history of the world, commencing with the spread of the gospel in the apostolic age, and running down to the end, or "the great day of His wrath." The first Seal presents the diffusion of the gospel in the apostolic age. The second, the persecutions of the church under Imperial Rome. The third, the great scarcity of provisions, or the prevalence of famine from the third to the commencement of the fourth century. The fourth, the commencement of persecution under *Papal Rome*, expressed in verse 8. "And power was given unto them over a fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth." The fifth refers to the period of the Reformation, at the beginning of the 16th century. Under this symbol, John saw "the souls of them that were slain." "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" This sentiment is analagous to the one presented in Gen. 4:10—"The voice of thy brother's blood crieth from the ground." But they were to "rest yet a little season, until their fellow servants, and their

brethren, that should be killed as they were, should be fulfilled."

"12. And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood:

"13. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

"14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

"15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

"16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

"17. For the great day of his wrath is come; and who shall be able to stand?"

The events under this seal carry us down to the end of the world.

1st ITEM.—"A great earthquake." This occurred A. D., 1755, at which time the city of Lisbon was sunk, and not less than 60,000 persons lost their lives. The effects of this earthquake were felt throughout the world.

2d ITEM.—"And the sun became black as sackcloth of hair." If this prophecy be consecutive, the darkening of the sun is subsequent to the "great earthquake," which accordingly came to pass May 19th, 1780. The Evangelists, Matthew and Mark, refer to the same event, and inform us that it would occur immediately after the tribulation of the church. The persecution of the church did terminate between A. D. 1777 and 1779. How exact the correspondence! This event is also alluded to by the Prophet Joel. "And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. *The sun shall be turned into*

darkness, and the moon into blood, BEFORE THE GREAT AND TERRIBLE DAY OF THE LORD COME." If the darkening of the sun could be explained upon philosophical principles, that would not destroy the reality of the sign. The fulfilment, whether resulting from natural or supernatural causes, was in perfect correspondence with the prophecy, and therefore sufficient for the support of our faith. And the accomplishment was not only perfect in regard to the nature of the event, but also in regard to its chronological order. It transpired between the earthquake and the falling of the stars. Thank God.—Our position on this subject we believe to be impregnable.

3D ITEM. "And the moon became as blood." From authentic testimony we learn, this was the exact appearance of the moon, both in the evening subsequent to the darkening of the sun, and on the succeeding morning.

4TH ITEM. "And the stars of heaven fell unto the earth." This prophetic declaration was fulfilled Nov. 13, 1833, in the presence of many witnesses. Says Prof. Olmstead of Yale College,—“The extent of the shower of 1833, was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west, and from the north coast of South America, to undefined regions among the British possessions on the north. The exhibition of shooting stars was not only visible, but everywhere presented one and the same appearance.

“The duration and maximum, or period of the greatest display, were characterized by a similar uniformity. In nearly all places the meteors began to attract attention as early as 11 o'clock, and increased in numbers and splendor until about four o'clock, from which time

they gradually declined, but were visible until lost in the light of day.

“The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, in the bend of the sickle. The meteoric shower was repeated on the morning of Nov. 13th or 14th for several years until 1838. * * * The present generation may consider itself privileged in having witnessed grander displays of fiery meteors, than are to be found recorded on the pages of history. * * * Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks, that has ever been seen since the creation of the world.”

5TH ITEM. "And the heaven departed as a scroll," This brings us to the end, or "great day of His wrath." The events presented in the 7th chapter, verses 1-4, occur under the sixth seal, commencing in the interval between the darkening of the sun and the falling of the stars, and running down to the consummation, or end of time. Hence we shall refer to them in this connection.

Chapter 7: 1,—“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.”

The position of the angels is marked on the four corners of the earth. This language is in accommodation to the ideas prevalent at that age of the world. They conceived of the earth as one vast plain, having four corners, corresponding to the four cardinal points of the compass. The four winds of heaven were each designated by their appropriate names among the Latins,—Boreas the north wind, Notus the south wind, Eurus the east wind, and Zephyrus the west wind. The idea,

therefore, presented in the symbol is, that the entire winds of heaven were restrained, so that all motion of the atmosphere ceased; and not only was all violence to the land and sea prevented, but they did not blow on any tree. The action of the angels in holding the winds, implies that power is requisite to curb their violent motion. Thus if a lion were said to be chained, we would understand his native ferocity was restrained. We now inquire, what agencies are symbolized by the winds? Says Barnes, "the winds are the proper symbols of wars and commotions."—(Barnes' Notes.)

Jer. 49 : 36, 37,—“36. And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

“37. For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the Lord; and I will send the sword after them, till I have consumed them.”

“The essential ideas, therefore, in this portion of the symbol cannot be mistaken. They are two,—(1) That at the period of time here referred to * * * there would be a state of things which would be well represented by rising tempests and storms, which, if unrestrained, would spread desolation afar; and (2) that this impending ruin was held back, as if by angels having control of those winds; i. e., those tempests were not suffered to go forth to spread desolation over the world. A suspended tempest; calamity held in check; armies hovering on the borders of a kingdom, but not allowed to proceed for a time; hordes of invaders detained, by some restraining power not their own, and from causes not within themselves, any of these things would be an obvious fulfilling of the symbol.”—(Barnes' Notes.)

“2. And I saw another angel ascending from the east, having

the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

“3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

“As to what was to be designated by the seal, the main idea is clear; that it was to place some such mark upon his friends, that they would be known to be his, and that they might be safe in the impending calamities.”—(Barnes' Notes.)

The commotions that existed among the nations during the wars of Napoleon Buonaparte, are appropriately represented by the four winds of heaven, when the four powers of the Holy Alliance combined to hold in check these political winds. The ostensible object for which these belligerent powers rallied, marshalled and concentrated their armies, was “to preserve the peace of the world.” This grand design was effectually carried into execution at the battle of Waterloo, that great crisis in the history of Europe. Soon after Napoleon, like a caged lion, was stationed on the Island of St. Helena, and the winds of heaven, the commotions in the political world completely suppressed.

“4. And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.”

Says Barnes in relation to the sealing process, “what this would be, whether a profession, or form of religion, or the holding of some doctrine, or the manifestation of a particular spirit, is not here designated.” And, again, “the design of sealing the persons referred to seems to have been to secure their safety in the impending calamities. Thus the winds were held back until those, who were to be sealed, could be designated, and then they were to be allowed to sweep over the earth.”

About the year 1820, Joseph Wolf, a distinguished and learned Jew, commenced preaching the gospel of the coming kingdom. Soon after, viz., about the year 1823, Edward Irving made a proclamation of the same message, and in 1834 the doctrine began to be preached in America. Thus, as the sealing angel ascended from the east, did the doctrine of the immediate coming of Christ arise in the east. As we believe no doctrine has ever been promulgated in modern times, which has so tried the faith of the churches, and tested the fidelity of God's children, and purified the hearts of those who believed, we can but apply the prophecy to the glorious doctrine of the advent of our Lord. The various points referred to by Barnes, as being a fulfilment of the sealing process, viz., "a profession or form of religion, the holding of some doctrine, or the manifestation of a particular spirit," are all embodied in the advent movement. And as the truth preached to Noah and to Lot was intended "to secure their safety in the impending calamities," so all who had this hope in them "purified themselves even as He is pure." This at least was the legitimate influence of the doctrine, and those who were thus sanctified to God, and consecrated to his glory, were prepared "to escape all those things that are coming on the earth."

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EVENTS CONNECTED WITH THE SEVENTH TRUMPET.

There are few points in prophetic history, respecting which there is so perfect a harmony among all students and interpreters of prophecy, as there is in relation to the fulfilment of all the events symbolized by the trumpets, with the exception of the seventh, the last of the series. The Protestant world, en masse, believe we have passed six of the great landmarks, those mighty monuments set up by the finger of God, like so many milestones to show the weary, wayworn pilgrim how far he has advanced on his journey. And the whole Protestant world now stand on the interval of time between the sounding of the sixth and seventh trumpets, as in breathless suspense, in momentary expectation of the stupendous events, the mighty revolution in the order of providence, and the economy of grace, which are to be ushered in at the sounding of the seventh trumpet. All are anticipating a burst of millennial glory to follow the signal blast of the seventh angel. If such be the point of chronology, at which the world has now arrived, if such be the tremendous crisis just before us, how eminently momentous is the question, what is the nature of the astounding events about to burst upon the world? Is it the personal epiphany, and literal reign of our blessed Savior, in propria persona, with his resurrected and immortalized saints? or is it the diffusion of gospel sun-

beams, and universal democracy throughout the earth? Here is the issue. "To the law, and to the testimony. If they speak not according to this word, it is because THERE IS NO LIGHT IN THEM."—Is. 8: 20.

The first four of the trumpets have reference to the breaking up of the Western Empire of Rome by successive invasions of barbarians from the north, in the fourth and fifth centuries. The first trumpet refers to hordes of Gothic warriors embodied under Alaric. The second, to the troops and naval forces under Genseric, King of the Vandals. The third to the armies commanded by Attila, King of the Huns, who was called "the scourge of God." The fourth, to those under Odoacer, King of the Heruli; or, as some believe, Theodoric, the Ostrogoth.

The fifth and sixth trumpets have reference to the power and extension of the Saracen and Mohommedan Empires, involving the conquest of Constantinople, and the overthrow of the Eastern Empire of Rome. The time allotted for the fulfilment of the fifth trumpet was "five months," 150 days, (years.) The time for the sixth trumpet was "an hour, and a day, and a month, and a year, 391 days and one hour, by which we understand 391 years and 15 days. These measurements, it will be generally admitted, are in the past, bringing us down to a point near where we now stand; so that, in the language of a distinguished preacher, we may say, "the point of prophetic chronology, at which the world has now arrived, is the interval between the sounding of the sixth and seventh trumpets."

The 10th chapter being connected with the closing scenes of the sixth trumpet, we proceed to make some observations in relation to it.

CHAPTER TENTH.

"1. And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire."

The first item we notice in regard to this angel is, that it is a "MIGHTY ANGEL." This expression is indicative of the power and influence of his message.—"Clothed with a cloud." The presence of a cloud is often named in Scripture in connection with some glorious event, or as a symbol of the divine presence; e. g., the pillar of a cloud by day accompanied the Israelites in all their marches to the promised land. On the mount of transfiguration, "there came a voice out of the cloud;" and Peter says that voice came "from THE EXCELLENT GLORY." Thus a cloud symbolizes some manifestation of the divine glory.

"And a rainbow was upon his head." The resplendent bow that spans the arch of heaven, is a memorial of the everlasting covenant between God and man; and as the angel wings his way to earth, enrobed in glory, with the rainbow for his diadem, the church is reminded of the everlasting covenant made with the Father of the faithful.

"And his face was as it were the sun." This is strikingly emblematical of the burst of glory, and divine illumination accompanying the "mighty angel's" message. The rays of celestial light that beam from his radiant countenance, shine upon the Israel of God in such clearness and power, that they bask as it were in the sunbeams of that heavenly light. There is not in the material universe an emblem of the "grace and

truth," that "came by Jesus Christ," more beautiful than light. Jesus is called "the light of the world."—John 8 : 12. Christians are called "the light of the world."—Mat. 5 : 14. In Ps. 119 : 105 it is said, "Thy word is a light unto my feet, and a lamp unto my path." Thus Jesus, who is the fountain of truth, the church, which is the channel of divine communications to the world in respect to truth, and the Bible, which is the grand reservoir of that truth, are all spoken of as lights in the world. We may therefore expect that under the dispensation of this angel, light may be evolved, or truth developed in relation to the divine economy, so that the disciples of Christ shall feel themselves to be standing in the light, and apprehending God's truth more fully and perfectly perhaps than in any preceding age.

"And his feet as pillars of fire." This may represent that the preparation of the gospel, or glad tidings, with which his feet are shod, should burn on the hearts and consciences of men, to remove the dross, and purify the gold. It was eminently a sealing, or testing truth, through the operation of which God's people would be prepared for the impending events announced by the "mighty angel."

"2. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth."

The presentation of the little book open, or unfolded, shews that the manifesto he brings from heaven is to be openly promulgated. The truth he announces is not sealed, like Daniel's numbers, but clearly developed, openly manifest to all who have ears to hear, or hearts to understand. His position on land and sea, denotes the universality of the message; that the proclamation

would go forth not only over the continents, but also the islands of the ocean.

"3. And he cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices."

As the lion causes the beasts of the forests to tremble by the utterance of his majestic voice, so the proclamation of the "mighty angel's" message, would cause men to fear and tremble in view of the wrath to come.

"5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

"6. And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

The attestation of the angel by the solemnity of an oath, shews the importance and certainty of the annunciation, the substance of which is, "that there should be time no longer." A. Fuller,—“There shall be no delay.” Other critics,—“The time shall not be yet.”—But in either case the sense of the passage is substantially the same. If it mean that “delay shall be no longer,” then the sense is obviously, that the judgment shall be delayed no longer than the sounding of the seventh trumpet. If it mean, “the time shall not be yet,” then the sense will be this: the time of judgment has not yet arrived, but will come at the sounding of the seventh trumpet.

"7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

The term mystery in Scripture refers not to the marvellous, but to the hidden, e. g., Rom. 16 : 25, 26,—“Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept

secret since the world began, but is now made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." In this and all other passages where the term mystery is used, with the definite article *the* prefixed, showing that is emphatically "*the* mystery of God," it always refers to the doctrine of salvation by *grace* through faith, in contradistinction to the Jewish economy, which was a system of outward rites, a dispensation of works and not of grace. The new economy of grace was revealed in the age of the Apostle, and this heavenly doctrine it was his great object to proclaim, and to this end he desires the prayers of the church, "that utterance may be given me," says he, "that I may open my mouth boldly, to make known *the mystery* of the gospel." The mystery of God thus resolves itself simply into the doctrines of the cross.—It always embodies the elements of the gospel. We have therefore the assurance clear as moral demonstration, that when the seventh angel shall *begin* to sound, the gospel dispensation shall be finished.

"8. And the voice which I heard from Heaven spake unto me again, and said, Go, *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

"9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

"10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter.

"11. And he said unto me, thou must prophesy again before many people, and nations, and tongues, and kings."

A striking parallel to this passage is found in Ez. 2 : 9, 10, and 3 : 1-3. The idea conveyed by "eating the book," is that of receiving by faith its elements of truth ;

feeding on and digesting its doctrines, till the soul is nurtured unto eternal life. In connection with Ezekiel's eating the roll, it is said unto him, "Go, get thee unto the house of Israel, and speak with my words unto them." Here it is said, "Thou must prophesy again before many people, and nations, and tongues, and kings." The influence of eating the little book is to lead the recipient to prophesy ; or, in other words, to proclaim the message communicated by the angel, the cardinal point of which was "*that there should be time no longer.*"

When the proclamation of a coming judgment was made a few years since, it moved with the velocity and power of a "mighty angel." The advocates of that doctrine were enveloped as in "a cloud" of glory, and the old Abrahamic promises were recognized and developed so clearly, that thousands rejoiced in the "strong consolation," with joy unspeakable, and full of glory.—The divine illumination accompanying the message was like the dazzling glories of a noon-day "sun;" and many, strong in that faith, could adopt the language of the primitive disciples, "did not our hearts burn within us, while he opened to us the Scriptures!" The effect however of receiving this doctrine, and confessing the same before the world, was to bring privations and trials severe and distressing. The humble believers were disowned by friends, excommunicated by churches, and almost excluded from the pale of society. Thus was their portion transformed from honey into "the wormwood and the gall." It may be asked by some, why the loss of endeared friends, and worldly honors, and ecclesiastical standing, should not drive us from such scenes of trial, to seek again the pleasures of society,

and the aggrandizement of the world, but the brightness of that angel whose countenance was like the orb of day, has extinguished the glory of the present world, as the sun puts out the brilliancy of the stars. The honeyed repast, on which our souls have banqueted, has rendered vapid and tasteless the richest of earthly viands. The pleasures of sense pall on the taste; the scenes of earthly glory fade on the vision; and nothing of a terrestrial nature can allure the eye or charm the ear, or fascinate the mind. The power of the advent doctrine has elevated the believer above the attractions of sense, and all the glory of the world; and to chain down the mind of him who has plumed his wings for heaven; who has soared on pinions of faith, till the scenery of Eden's land was spread out before him in transcendent loveliness, radiant with the splendors of everlasting day, robed in the beauties of the heavenly Canaan, blooming with Elysian bowers; to chain down to earth such a mind, would be like taking the eagle from his ærial flight and visions of sunlight to the confinement of a dark and narrow cage.

THE SEVENTH TRUMPET.

1. The first annunciation we have of the seventh trumpet is in these words, "*Woe, WOE, WOE* to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound." The three angels which were yet to sound are the fifth, sixth and seventh. The events symbolized by the fifth and sixth were fulfilled by the ravaging, desolating wars of the Saracens and Turks, in which thousands and millions of the human race were subjected to suffering and death; and if these two wo trumpets ushered in the destruction of the wicked nations, will the third wo trumpet be the harbinger of their salvation? By comparing spiritual things with spiritual we learn the analogy of Scripture; and upon scriptural usage is based the law of interpretation. In respect to the term "*woe*" we find in every other instance it implies a fearful denunciation. It is the impending of some heavy calamity. Why, then, in this case does it imply a river of salvation,—a flood of gospel light,—an ocean of joy to the inhabitants of the earth? Why thus interpret this passage, unless to support a favorite theory?

2. The second item is given, chapter 10: 6,—"*That there should be TIME NO LONGER.*"—(See exposition of the 10th chapter.)

3. "The mystery of God should be finished."—(Ibid.)

4. "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ."—(Chapter 11: 15.) The term "kingdoms," occurring the second time in this passage, was inserted by the translators. The original reads thus: "The kingdoms of this world are become our Lord's, and His Christ's;" which simply indicates that the governmental authority of the world is transferred from human sovereigns to "the blessed and only Potentate, the King of Kings, and the Lord of Lords." The expression is rendered by some, and with propriety, "the *kingdom* of our Lord, and of His Christ."

5. "And he shall reign forever and ever." This does not so fitly express a temporal, as an eternal reign. If this does not mean the everlasting kingdom of God, in what portion of Scripture, we ask, can it be found?

6. "Because thou hast taken to thee thy great power, and hast reigned," or as it has been rendered "hast obtained thy kingdom." (v. 17.) The word which is translated "hast reigned," implies regal authority, and marks the commencement of His kingdom.

7. "And the nations were angry, and thy wrath is come," (verse 18.) Here the righteous indignation of God is placed in antithesis to the wrath of man. The nations have raged against the government of Jehovah, and vented their malice upon each other; but the time has now arrived, when the seventh trumpet begins to sound, for the turning of the tables, and the vindictive ire of God falls "with pain upon the head of the wicked." Query. If showers of spiritual blessings were to descend, and the grace of God were to flow in a river of salvation to the heathen world, till a temporal millen-

ium were ushered in, would it be said, "thy wrath is come?"

8. "And the time of the dead." The word here rendered "time" implies specific, or *appointed time*, corresponding to the expression, "He *hath appointed a day*, in the which He will judge the world in righteousness." (Acts 17: 31.) Allusion is here had to those who are either physically or morally dead. Certainly not the morally dead, that they should be converted, for (1) that would not be a demonstration of the "*wrath*" just spoken of, but of *grace*; and (2) they are not said to be *converted*, but "*judged*."

9. "That they should be judged." This passage is understood by some to refer to the righteous dead, that they should be judged, or avenged of their adversaries.

10. "And that thou should give reward unto thy servants the Prophets, and to the saints, and them that fear thy name, small and great." When are the Prophets and all the saints to have their reward? Says Jesus, "Thou shalt be recompensed at the resurrection of the just." (Luke 14: 14.) And again, "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." (Rev. 22: 12.) This question, therefore is definitely settled, that the retribution of the saints is to be at the resurrection of the dead, and the glorious appearing of the great God and our Savior Jesus Christ."

11. "And should destroy them which destroy the earth." When will the wicked be overwhelmed in this awful catastrophe? Answer,—“When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus

Christ ; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of His power." (2d Thess. 1: 7-9.)

All the events referred to in the verse under consideration, are to transpire when the seventh trumpet sounds. They are of two classes ; denunciations of wo upon the wicked, and promises of blessings upon the righteous. It implies the separation of the sheep and goats, and involves the salvation of the one, and the destruction of the other ; and at the same point where the glory of the church commences, the destruction of the ungodly begins. These events are, therefore, presented as simultaneous, and not consecutive. Consequently it follows, that these scenes cannot commence with a spiritual millenium, and run down through a long series of ages till they terminate in the judgment ; for the first event is "thy wrath is come." Neither can they commence with outpourings of wrath, and ultimate in the conversion of the world ; for the last event is the destruction of "them that destroy" (or corrupt) "the earth." A grammatical analysis of this verse will show the several parts of the sentence to be so connected back to wrath, that what is affirmed of the divine wrath, is also affirmed of the other subjects ; therefore as the great day of His wrath had then come, so had the time for the other events.

Thus we have the various items under the seventh trumpet all conspiring in perfect harmony to demonstrate the sublime and glorious truth, that the expected reign of Christ is not spiritual, but personal. There is not a point respecting the seventh trumpet, that looks toward a temporal millenium, unless it be the word kingdoms referred to, and that is not found in the origi-

nal. How certain is it that the summons of the seventh trumpet will call the saints to glory, and the wicked to their awful doom !

CHAPTER TWELFTH.

"1. And there appeared a great wonder in heaven : a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

The woman here brought to view is a symbol of the church. Ch. 19 : 7.—"Let us be glad, and rejoice, and give honour to him ; for the marriage of the Lamb is come, and his *wife* hath made herself ready." The moral light and beauty with which she is adorned, is strikingly expressed by her being "clothed with *the sun*." Cant. 6 : 10.—"Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, and terrible as *an army* with banners ?" "And the moon under her feet." ' Bp. Newton understands this of the Jewish typical worship ; and indeed the whole Mosaic system of rites and ceremonies could not have been better represented, for it was the shadow of good things to come."—(Adam Clark.) As the moon, in and of itself, is an opaque body, and can only shine by reflection of solar light, so the types and shadows of the Mosaic ritual could only shine, in spiritual glory, when illuminated with the borrowed sunbeams of gospel light ; or, in other words when regarded as shadows of good things to

come, the substance, beauty and glory of the whole centering in Christ.

"Twelve stars." Under the former dispensation there were twelve patriarchs, under the present twelve apostles; and these stood as representatives of the entire church, just as the thirteen stars of the American flag, corresponding to the original number of States, stand as representatives of the entire nation.

"2. And she being with child, cried, travailing in birth, and pained to be delivered."

This verse expresses the ardent longings of the true church for their promised Deliverer, as exhibited in the lives of Simeon and Anna the prophetess. (See Luke 2: 25-38.)

"4. And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

"5. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

A dragon is a serpent. Some dragons are found of enormous size, so that they can erect their heads some ten or twelve feet in height.—(See Kitto's Cyclopaedia.) Says Barnes, in a note on this passage, "The general interpretation, which refers this vision to Rome, may receive confirmation from the fact, that the dragon was, at one time THE ROMAN STANDARD." And again, quoting "from Ammianus Marcellinus, "The dragon was covered with purple cloth, and fastened to a pike, gilt and adorned with precious stones. It opened its wide throat, and the wind blew through it, and it hissed as if in a rage, and with its tail floating in several folds through the air."

In presenting to the eye of the prophets a scenic rep-

resentation of earthly governments, the Lord used such symbols as were most significant of the character of those governments. Thus the lion, which is the king of the forest, symbolized the military prowess of Babylon. A leopard having four wings aptly represented the hastly marches of Alexander the Great. When the Lord would present to the eye of Daniel the most destructive of all human governments, one that should "wear out the saints of the Most High," he selected a nondescript animal with its ten horns; and in presenting to John the same persecuting power, he chose a symbol which seemed the very embodiment of everything odious, abhorrent and formidable to the human race, and then says by way of synonym, (v. 9) "THAT OLD SERPENT, THE DEVIL," evidently referring to the one, to which allusion had been made in scripture before. He thus conveys an idea of extreme hostility to God, and inveterate malignity against the church. There are instances in Revelation where a symbol is employed in a double sense; e. g., in chapter 17 where it is said, "the seven heads are seven mountains, on which the woman sitteth," and also, "seven kings." When John saw one of the seven heads as it were wounded to death, it is evident he could not refer to a literal mountain, but to one of the governments. Thus the expression, "that old serpent, called the Devil and Satan," must refer to something distinct from the Roman government. Satan's power is embodied in the empire of Rome, and his agency in wearing out the saints is developed through that instrumentality. And as the angel, in speaking of the heads, uses language which can only apply to the governments, (viz: being wounded to death,) he also speaks of the acts of the dragon as only applicable to

Satan. In the view presented to Daniel, horns are multiplied on the "dreadful and terrible" beast to an unnatural extent; so in this case, the dragon is represented with seven heads and ten horns, in order to express the different agencies or instrumentalities, through which Satan should act against the church of God. The dragon stood before the woman in the person of Herod, the king.—(Matt. 2: 16.)

"5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."

Jesus Christ is the personage designated in Scripture, who is to "rule all nations with a rod of iron."—(Ps. 2: 9.) "And her child was caught up," &c. (See Rev. 3: 21.)

"6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

This chronological period, it is generally admitted, refers to the time of 1260 years, during which the saints were to be delivered into the hands of the Papal power.

"7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

"8. And prevailed not; neither was their place found any more in heaven.

"9. And the great dragon was cast out, that old serpent, the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Michael is spoken of in Daniel 10: 13, as "one of the chief princes;" in Daniel 12: 1, as "the great prince;" in Jude 9, as "the archangel," and from Thess. 4: 16, we learn the archangel is Jesus Christ.

The term "heaven denotes an exalted position, as in Is. 14: 12, 13, where it is said in relation to the fall of Babylon, "How art thou fallen from heaven!" As

old Babylon was a type of mystical Babylon, may not the prophet, in some way, refer to the same thing?

Michael (Christ) is here represented as fighting against the dragon in behalf of the church, as in Daniel 10: 13, an angel is spoken of as contending with the prince of the kingdom of Persia, or as the angel seen by Joshua is represented as leading the van of the Israelites.—(Josh. 5: 14.) Michael is here said to make war upon the dragon, not in his imperial form, for that had passed away, but upon the dragon power under the administration of the heads (i. e., at the time when the heads ruled). This power is the same as "the little horn" of Daniel, of which it is said, "The judgment shall sit, and they shall take away his dominion," which event synchronizes with the war in this chapter between Michael and the dragon.

"10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night."

This is the song of triumph which the church would sing when the time of her persecution had passed.— This persecution, or war, is a developement of Satan's wrath poured out through the organization of human governments, which are wielded by his power.

"11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

The faithfulness of the disciples even unto death, evinces the fact of their martyrdom under the reign of the Dragonic power. The Savior, in allusion to this subject, says, "for the elect's sake those days shall be shortened." The work of shortening the days was accomplished by Michael in his war with the Dragon,

which ultimated in the overthrow of his power, so far that he could no longer use the instrumentality of civil governments to destroy the saints. But when the church rejoices that the season of persecution is past, the devil is filled with wrath, (v. 12) having learned in his contest with Michael, that the time of deceiving the nations had nearly expired; and, as he is apprized that the governments will no longer make war on the church, he now exerts his mighty influence to prepare the nations for their final and fatal conflict. To accomplish this purpose, he sends forth, through the medium of earthly governments, three unclean spirits, "which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

"13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child."

This, we believe, is not the tribulation of the church in the wilderness state, and for the following reasons: (1) *The order* of the prophecy here presented demands that the persecution spoken of in this verse be placed chronologically after the period of 1260 days, in as much as that period is named first, and the persecution follows as subsequent in the order of events, corresponding to the representation of the 17th verse, when the dragon went to make war with the remnant of her seed. (2) The triumphant song of the church (v. 10) shows they had obtained a final victory over the Dragonic kingdom, so far as its power to slay men is concerned; for it would be incongruous to represent them as rejoicing triumphantly over the downfall of Rome, in its pagan form, when the same government as remodeled in the

papacy, was far more formidable and destructive to the church than it had been before. (3) The action of the dragonic power being changed from persecution of the church to the destruction of the governments, and of the masses of men generally, (v. 12) shows it did not occur during the 1260 days. (4) The duration of the persecuting power after the war with Michael, is represented as being *short*, which could not with propriety be said of it prior to the 1260 days. It may be objected to this view, that the dragon is said to persecute the woman; (v. 13) but the term persecute, as used in Scripture, does not generally refer to the punishment of death, as appears from Matt. 23: 34,—“Wherefore behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city.” Here it appears a part of the servants of God were “killed,” and a part “persecuted from city to city;” so in regard to the Roman government, it slew men during the 1260 days; but when that time was expired, it had power to persecute, though not to slay.

“14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.”

In the preceding verses, John is carried down the stream of time to a point near the end; and in this verse he repasses a portion of the same space, that incidents before unnoticed may be made to appear. The line of events in this Chapter are not chronologically arranged; nor can any system of interpretation be adopted, which would present the events in consecutive order. Such transitions in respect to time are frequent in all prophetic

writings. In as much, therefore, as the chain of chronology must somewhere be broken, we believe this verse to be the point of transition in the order of events.

"15. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood.

"16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

How completely the events that transpired at the Reformation in the days of Luther, and subsequently to that period, correspond to the delineation of prophecy! We are informed that some of the Princes of Germany, Switzerland and England, declared in favor of the woman (Church.) And while this embodiment of wickedness, denominated the dragon, was about to strike the last blow, these governments repelled his attacks, shielded the woman, and ultimately the French, under Napoleon Buonaparte, "cast out" the old Dragon, deprived "the little horn" of its secular authority, and in the providence of God humbled this power, so that it can no longer put the saints to death.

"17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ."

When is this last act of malignity to be developed? Just before the end. But how do we know it is thus connected with the end? Answer,—John in the 14th chapter brings us down to the last message of the three Angels, shows us the last is intimately connected with the coming of the Lord; and this same class, viz., those "who keep the testimony of Jesus" are spoken of as in the exercise of patience at this point of time, and "waiting for the consolation of Israel." In the verse under consideration, there is a remnant spoken of. By

the term remnant, we understand the last part, or end of a thing. Here the word is used in such connection as to justify the idea of its having reference to the church, just prior to the coming of Christ. The dragon is to make every exertion to reduce and lead them astray from the truth of God, or "the testimony of Jesus."—This is his last effort, a desperate struggle, "because he knoweth he hath but a short time." It is not impossible but some may suffer martyrdom in this closing scene of Zion's war. In Luke 18: 1-8 we have a parable illustrating the condition of the church just before the son of man is to be revealed, under the figure of a woman importuning the unjust Judge to avenge her of her adversary, together with the remark of our Saviour,—"And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?" This implies a severe state of trial, and corresponds with the sentiment expressed in the last verse of this chapter, that the dragon "went to make war with the remnant of her seed." But this is unlike all her history in the past; for it is her last trial, her final conflict. A period will now be put to her sufferings; and she will hear the voice of her beloved, saying unto her,— "O, thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires." "In righteousness shall thou be established; thou shalt be far from oppression, for thou shalt not fear, and from terror, for it shall not come near thee."—Is. 54.

CHAPTER SEVENTEENTH.

In giving an exposition of this Chapter, we shall divide it as follows:—1. The Introduction; 2. The Vision, and 3. The Interpretation, as given by the angel. 1. vs. 1, 2,—“And there came one of the seven Angels, which had the seven vials, and talked with me, saying unto me, Come hither, I will show unto thee the judgment of the great harlot that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.” If John was to witness the judgment of the harlot, he must have been carried down to the end, when, as he says, “she sitteth upon many waters.” There are other expressions which induce us to believe this was the fact,—e. g. The kings of the earth are said to have committed fornication with her, and she is said to have her “cup full of abominations,” &c. The only reason the Lord assigned why the Jews should be carried into captivity, was, they had *filled* the land (cup) with violence. The Lord, in speaking to Abraham concerning his seed, says, “They shall sojourn in a land which is not theirs; but in the fourth generation, I will bring them hither again, for the iniquity or cup of the Amorites is not yet *full*.” The Angel carries John into the wilderness and there presents

2. THE VISION.

John “saw a woman sit upon a *scarlet-colored* *beast*, full of names of blasphemy, having seven heads and ten horns. Upon her forehead was a name written, Mys-

TERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. He also saw the woman drunken with the blood of the saints, and of the martyrs of Jesus, and when he saw her, he wondered with *great admiration*.” Thus far the vision: then follows

3. THE INTERPRETATION.

Verse 8,—“The BEAST that thou sawest was, and is not, and shall ascend out of the bottomless pit,” &c.—There are three things affirmed in this declaration,—1. That the power here referred to had previously existed; 2. That in a certain sense, it had lost that existence, or become practically extinct; and 3. That in another sense, the same power might be said to exist, in as much as it would be reinstated, and “ascend out of the bottomless pit.” The beast here referred to is the same that is spoken of in verse third of this chapter, and also the same as in chapters 12 and 13: 1-10,—i. e., “there was one great formidable power, having essentially the same origin, though manifested under somewhat different modifications, to one and all of which might in their different manifestations be given the name, the beast.” (Barnes.) The importance of ascertaining the relative position of John in regard to the chronology of the world, at the time he sees the vision, must be apparent to all. He is said to be in the wilderness, (v. 3.) By the wilderness we understand that space of time intervening between the reign of Constantine the Great, and the commencement of the nineteenth century,—when the *true* church fled into seclusion, where she was to be nourished a time, times and an half, &c. v. 9,—“The seven heads are seven mountains, on which

the woman sitteth," or as another translation reads,—
 "Where the woman is seated upon them." "And there
 are seven kings," (v. 10,) or as Newman translates it,
 "they are seven kings," i. e., the seven heads are seven
 mountains, and are seven kings. Thus the heads
 represent both the geographical and political position of
 the woman. This woman is the apostate church. The
 nucleus of her power, the centre of her operations, is at
 Rome, the metropolis of Italy. The city of Rome was
 built on seven hills, and has been known by the classical
 name of the seven-hilled city. Hence her geographical
 position is determined. While located here, she is sup-
 ported by seven governments, which defines her politi-
 cal position. This woman is said to sit on the heads, or
 governments; and as the heads were consecutive in
 their existence, she could only seat herself upon one at
 a time; and as the Angel says, "five are fallen, and
 one is," i. e., the sixth was then in power, we perceive
 the Apostle's position was at a point *near the close of the
 wilderness state*. If the woman had sit upon all the
 heads at one and the same time, it would not have been
 said of the beast, "there was given unto him a *mouth*,
 but *mouths* speaking great things." The consecutive
 order of the heads is confirmed by the expression "*five
 are fallen, and one is*." Again, the seven heads could
 not have represented the seven different forms of gov-
 ernment in the Roman Empire, because the woman is
 said to sit upon them, and five of those forms had pass-
 ed away before the woman (or apostate church here re-
 ferred to) had come into existence. They must be gov-
 ernments contemporary with herself. Have such gov-
 ernments ever existed? We believe they have. At
 the commencement of the Christian era, the Roman

Empire was, in a scriptural sense of the term, a univer-
 sal kingdom. Between the years A. D. 356 and 483 it
 was divided into ten kingdoms. (1.) The Western Em-
 pire fell A. D. 476; and Rome, the capital of Italy, fell
 into the hands of the Heruli, a German nation under the
 command of Odoacer. This was the very seat of the
 woman, where she was seated upon the seven moun-
 tains. This government of the Heruli supported the
 apostate church. May it not therefore have been one
 of the heads referred to in this chapter? We believe it
 is. (2.) After the Heruli had held possession of Rome
 17 years, they were succeeded by the Goths, A. D. 493.
 (3.) The Goths were driven from Italy by Belesarius,
 a General of the Greeks, A. D. 552. (4.) It was wrest-
 ed from the Greeks by the Lombards, A. D. 268-70.—
 (5.) The Lombards held it until A. D. 774, when they
 were succeeded by the Germans under Charlemagne,
 who was crowned Emperor of the Romans. The Ger-
 man Empire at this time embraced the principal part of
 Europe, viz., France, Germany, Spain, Italy, several
 Islands in the Mediterranean Sea, Pomerania, &c. This
 vast Empire was broken up and divided among the sons
 of Charlemagne, but was partially restored under Charles
 the Fifth, since which time it has never been reunited.
 (6.) Austria, or Eastern France, was made an heredita-
 ry Duchy, A. D. 1453. Subsequently it became one of
 the three divisions of the German Empire. Austria, at
 the commencement of the 18th century, took possession
 of the greater part of Italy, and held the preponderance
 there until the beginning of the 19th century. *This
 power then is the sixth head*. It was when this head
 ruled, or when the woman was seated upon it, that John
 saw her in the wilderness, and we may conclude it was

near the close of its dominion, when the Angel says, "the other is not yet come." This idea corresponds with the history of that power. The expression also, "*cup full*," "*drunken with the blood of the saints*," as remarked above, are indicative of the nearness of her judgment. (7.) History informs us that Berthier, a French General, entered Italy, A. D. 1798, deposed the Pope, and in A. D. 1809, May 17th, Buonaparte proclaimed an end of the secular power of the Popes, and united the States of the church with France. Here, then, we find the seventh head, which is to continue a short space. Its ascendancy continued from A. D. 1809, to A. D. 1815, when it was overthrown by the allied sovereigns of Europe. Since that time, the Austrian head has held the preponderance in Italy. This brings us to the declaration of John, chapter 13: 3,— "And I saw one of his heads, as it were, wounded to death, and his deadly wound was healed." The same sentiment is conveyed, chapter 17: 11,— "And the beast which was, and is not, even he is the eighth, and is of the seven," "one of the seven, or as one of the seven," (Newcomb's translation) "and goeth into perdition." How emphatically true is this delineation!— The seventh was to continue a short space from A. D. 1809, to A. D. 1815. One head was healed. This was true of Austria, and this power has maintained her ascendancy in Italy from A. D. 1815 to the present time. THIS, THEN, IS THE BEAST "THAT GOETH INTO PERDITION."

Verse 12.— "The ten horns are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast;" or as Clark renders it, "*the same hour with the beast*." The ten horns there-

fore were to receive power at one and the same time with the beast. But when was the beast to receive his power? When that wounded head was healed. When was that head healed? At the Congress of Vienna in 1815. Hence the fulfilment of this prophecy is complete. The following divisions of Italy were settled by the treaty of 1815 at Vienna: 1, Sardinia; 2, Lombardo Venetian Kingdom; 3, Parma; 4, Modena; 5, States of the Church; 6, Lucca; 7, Tuscany; 8, the kingdom of Naples; 9, San Marino; 10, Milan. These divisions correspond to the ten kingdoms symbolized by the ten toes of the metallic image, Dan. 7. The kingdoms represented by the image of Daniel, are presented in the following order: 1, Babylon; 2, Medo-Persia; 3, Grecia; 4, Rome (legs of iron); 5, Papal Rome, (feet) extending from A. D., 476 to 1815; 6, Divisions of 1815 (toes of the image). And should these divisions lose their identity for a time, and be crushed by the power of Austria, yet they shall arise and hate the harlot; and in their days "shall the God of heaven set up a kingdom which shall never be destroyed."— Dan. 2: 44. Such is the order of their presentation, and such we understand has been the order of their fulfilment. V. 14—"These shall make war with the Lamb," &c. This item is yet in the future, and corresponds with the declaration of John, ch. 19: 19, "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against Him (the Lamb) that sat on the horse, and his army." But let them array themselves against the son of God; they shall not prevail. For it is His prerogative to "rule all nations with a rod of iron. He shall break them in pieces like a potter's vessel." V. 15.— "And he saith un-

to me, the waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues." Here the woman is said to sit upon the waters; but in the third verse we are told she sits upon the beast. How is this apparent discrepancy to be reconciled? *Ans.*—The woman is said to sit on the heads, or governments, until the last of the seven falls; then she takes her seat upon the waters, and in this position she is found at the judgment. This representation is parallel with that of Daniel, ch. 7: 26—"But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." As we learn from different historians, that the extinction of the civil power wielded by the papacy was consummated in 1809, is not this the probable terminus of the 1290 days of Dan. 12: 11, and should the coming of our blessed Saviour be thus long delayed, may we not expect the long-desired consummation to occur in forty-five years from that point? **EVEN SO, COME LORD JESUS.**

Verse 18.—"And the woman is that great city, which reigneth over the kings of the earth." Rome is here specifically pointed out, for she is the only city that in modern times has ruled over the kings of the earth; and there is not a nation within the range of Christendom, but at some time or other has felt the influence of her iron sceptre. Now then let the harlot vaunt herself; let her exclaim, "I sit a queen, and am no widow, and shall see no sorrow;" let her boast of her anticipated supremacy of the world; let her breath forth her anathemas against the church of Christ; let her popes and cardinals, her bishops and priests, revel in the Vatican, and dream of pleasures to come, yet shall her plagues come in one day, for "the ten horns *and the*

beast" (Newcomb's translation) "shall hate the harlot, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." This is the word of the Lord. It will not fail. Says the Lord, "it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." And is not the language of Isaiah applicable to the same thing? "Woe unto thee that spoilest, and thou was not spoiled; and dealest treacherously, and they dealt not treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee."—Is. 33: 1.

CONCLUSION.

Before commencing the labor, which we are now drawing to a close, it was the earnest desire of many beloved brethren, that a small work of this kind should be thrown out before the community. It would greatly rejoice our souls if our humble instrumentality may be the means of nourishing the household with "meat in due season." We have recorded the honest conviction of our hearts in relation to the immediate proximity of that great event, on which are suspended all our hopes of immortal life. We cannot otherwise than long and pray fervently for the advance of those blessed and soul-thrilling scenes, that shall transpire when "Jesus shall be revealed from heaven with His mighty Angels:" and for the rolling on of those mighty wheels of the judgment car, whose rumbling in the distance can be distinctly heard. We hail, with unutterable emotions, the dawning of millennial glory; and with expectant eyes we look for the rising sun of everlasting day to pour his full-orbed splendors over the earth. Soon the trumpet-call to the redeemed, the Archangel's voice to awake the dead will be heard. O triumphant day! O joyful summons, whose clarion notes shall gather the elect resurrected and immortal. If we may be so signally

honored of God, as to be identified with His last sealing truth, with the dissemination of the last bright beams of gospel day, never can we sufficiently adore the beneficent hand of our heavenly Father, nor express the infinite obligations we are under for such distinguishing favors, such unspeakable gifts.

We desire to clear the skirts of our garments of the blood of souls, and therefore we raise the warning voice in the ears of all, "Prepare to meet thy God." The embodied wisdom of the political world proclaims the awful crisis in the history of man to be impending over our heads. Says Kossuth, "the decisive struggle in mankind's history draws near." Rufus Choate predicts that "blood is about to flow, as in the Apocalyptic vision to the bridles of the horses, in which a whole age of men shall pass away. "And why has God endowed the statesmen of our day with a power to scan the future, and unroll the book of destiny? It is because, in the counsels of His wisdom, He has raised them up to fulfil His grand designs in ushering in the appalling scenes "of that great day of God Almighty." Nature, as if convulsed, has hung out her signals of distress. The Luminary that rules the day has been enshrouded as in sackcloth of hair; the moon has been enveloped in rayless night; and the falling stars have been scattered like leaves of Autumn; and an infraction has been made upon the physical order of the universe, by the appearance of "blood, and fire, and vapor of smoke" in the heavens: for the phenomena of the Aurora Borealis was unknown in former times, except in the higher latitudes of the north. "The day of His preparation" has been reached: and Nahum's chariots come, with their "flaming torches," thundering along the vales, and "shaking

terribly the fir trees,” “*raging*” with noise and violence through the streets of our cities, “*justling one against another* in the broad ways,” and “*running like the lightnings.*” We have come down to “the valley of decision,” and the proclamation has gone forth, “Prepare war; wake up the mighty men; let all the men of war draw near.” The master spirits of the age have gone forth from land to land, with burning eloquence, and unprecedented ardor, to awaken to action the intellectual and physical energies of the world, preparatory to the battle of Armageddon, and to involve all the powers of earth in the final issue between absolute and democratic rule. “Activity in the naval docks,” says a recent letter from Washington, published in the New York Herald, “seems to be the order of the day throughout the world. Our new Secretary, Mr. Kennedy, participates in the humor, and is doing all that his means will allow, to place the American Navy in a condition fit for service.”

We have come down to the time of the end; and the saints have ceased to fall by the Roman sword, the iron yoke of papal bondage has been dashed from their necks, and they have come up from the wilderness leaning on their beloved, singing songs of deliverance, and shouting, “*Babylon the great is fallen.*” We have arrived at the point when “many shall run to and fro;” and thousands of steamers play on our waters, and ride the ocean, and plough the seas of every clime, freighted with living cargoes, and locomotives innumerable traverse the earth, with their ponderous burthens of travelers rushing “*to and fro.*”

We have come to that period when “knowledge shall be increased,” and intelligence flies upon the lightning’s

wing, and enormous burthens are propelled by a vapor’s breath, and the lineaments of the human form are painted by the fitting sunbeam, and water evolves light and heat, and cities are illuminated with invisible gas, and the aeronaut travels above the heads of the mountains, and the gravitating waters give their motive power to turn the spindle, and dart the shuttle, and set in motion all the complicated enginery of labor-saving machines. We have arrived where science extends her conquests over the natural elements, and enlarges her domain over all the material universe. The earth discloses her golden ore, that men may “heap up treasures for the last days,” and unveils her mineral wealth, and opens her exhaustless stores of beauty and variety in her geological formation, to an astonished world; and the heavens reveal their constellations of glory to the space-penetrating powers of the telescope, and an unexplored world is opened to the solar microscope with its highly magnifying powers. And as if it were not enough to explore, and scrutinize, and analyse the air, the water, the earth, the rocks, and every other substance, organic and inorganic, visible and invisible, belonging to the present mundane system, men have, as it were, rolled back the wheels of time, and recalled upon the stage of action the generations of ancient days; and the monuments of Egypt have come up to tell the story of bye-gone centuries, and relate the history of the Pharaohs. And then appears “*Nineveh of old,*” exhumed from her resting place of ages, disclosing the Assyrian throne, and her monarchs robed in imperial state. From both of these, I had almost said, *resurrected nations*, a voice is heard confirming the word of God, and harmonizing with the oracles in the minutæ of history; and the

voice is responded to along the shores of the Red Sea, and the line of march of the Israelitish host ; so that the very "*stones cry out,*" and from the engravings on the everlasting rocks, the sound is heard, "the words of holy writ are faithful and true in relation to the past, therefore cast not away your confidence in relation to the future."

Standing as we do at this wonderful era in the history of the world when "knowledge is increased," we hear the bible uttering its voice in every tongue, and proclaiming its truths in every land ; and we see the press, like a thousand suns, radiating its beams of intelligence, and illuminating the civilized nations ; while the missionary plants the standard of the cross on every shore, and tracts are scattered on the wings of every wind. Truly the present is an age of light.

But what particularly concerns and interests us, is the key of knowledge that unlocks the sacred record on prophetic time. Having arrived at the period when "the vision" was to be unsealed, and "the little book" opened to the church, we perceive the chronological periods shining with a clear and life-giving light, and the pathway of the virgins all luminous as with unearthly glory.

"The pestilence that walks in darkness" over all the earth, and the "burning diseases" that "go forth at His feet," and the unknown disorders that palsy the vines of Europe, and attack the vegetable kingdom in our own land, shew the heavens and earth are "waxing old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed." "Now that which decayeth, and waxeth old, is ready to vanish away." And the earthquake shock, that causes the

globe to tremble and reel by its volcanic power, tells of nature's convulsions, and groans forth "the earnest expectation of the creature," which "waiteth for the manifestation of the sons of God ;" and the tempestuous storm, as it howls through the forest, and utters its plaintive moan, tells of confusion in the works of God, and sighs for the "restitution of all things," and the rattling hail in its destructive course, tells of "the wrath to come." All the natural elements sympathize with fallen man, and groan to be "delivered from the bondage of corruption, into the glorious liberty of the sons of God." The nations have sought redress of grievances, and the enjoyment of constitutional privilege, and popular liberty ; but the fires of freedom have been quenched in tears and blood ; and now the wail of "distress among nations comes up from all the earth into the ears of the Lord of Sabaoth," and calls for "the day of vengeance of our God," "and not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The martyrs are crying, "How long, O Lord, holy and true ;" and all the sleeping saints respond,

"How long shall death, the tyrant reign,
And triumph o'er the just?"

And the virgins with uplifted eye, and yearning hearts, and radiant lamps, cry aloud,—"**BEHOLD THE BRIDEGROOM COMETH.**" Amen and Amen.

APPENDIX.

Since writing our article on the Prophetic Periods, we have consulted "The Life of Napoleon Buonaparte, by Walter Scott," who is one of the most voluminous and popular writers of the age. As he has written somewhat largely and minutely on the subject, we thought it might be well, in order to prove the certainty of the entire overthrow of the Pope's secular power in 1809, to append to this pamphlet the following extract from Scott's work :—

"At length on the 17th of May (1809), Napoleon published a decree, in which, assuming the character of successor of Charlemagne, he set forth 1st, That his august predecessor had granted Rome and certain other territory in feoff to the Bishops of that city, but without parting with the sovereignty thereof. 2d, That the union of the religious and civil authority had proved the source of constant discord, of which many of the pontiffs had availed themselves to extend their secular dominion, under pretext of maintaining their religious authority. 3d, That the temporal pretensions of the Pope were *irreconcilable* with the tranquility and well-being of the nations whom Napoleon governed ; and that all proposals

which he had made on the subject, had been rejected. Therefore it was declared by the decree that THE ESTATES OF THE CHURCH WERE REUNITED TO THE FRENCH EMPIRE. A few articles followed for the preservation of the classical monuments, for assigning to the Pope a free income of two millions of francs, and for declaring that the property and palace belonging to the See were free of all burthens or right of inspection. Lastly, The decree provided for *the interior government of Rome by a Consultum*, or a committee of administrators to whom was delegated the power of bringing the city under the Italian constitution. A proclamation of the Consultum, issued upon the 10th of June in consequence of the Imperial rescript, declared that THE TEMPORAL DOMINION OF ROME HAD PASSED TO NAPOLEON ; but she would still continue to be the residence of the visible head of the Catholic church."

10. 1809.

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