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THE NEW CHRISTIAN WORLD:

AN ORIGINAL AND IMPORTANT WORK ON PROPHECY;

SHewing THAT THE

2,300 DAYS, DANIEL viii. 14; AND THE 1,335 DAYS,
DANIEL xii. 12;

WILL TERMINATE IN THE YEAR

1843;

DATING THAT YEAR TO BEGIN WITH THE MONTH NISAN.

WHEN

The Seventh Trumpet will be sounded.—REV. xi. 15.

The Seventh Vial poured into the Air.—REV. xvi. 17.

UNDER WHICH

The Second Advent of Christ will take place;

Every Anti-Christian System be overthrown;

TO BE SUCCEEDED BY

The Prevalence of Primitive Christianity over the whole Earth.

THE

SIGNS OF THE TIMES

WILL BE DULY CONSIDERED, AND THE PREDICTIONS CONCERNING THEM
PROVED TO BE FULFILLING EVERY DAY.

“He that hath an ear let him hear what the Spirit saith unto the Churches.”
—REV. ii. 7.

“*But the wise shall understand.*”—DAN. xii. 10.

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1843.



THE NEW CHRISTIAN WORLD.

INTRODUCTORY REMARKS.

ON presenting this work for public patronage, nothing more shall be said to recommend it, than what is deemed indispensable to prevent misconceptions concerning it, before its readers are placed under circumstances which render deception impossible, by having the whole before them to speak for itself.

The leading object of this undertaking is, to direct public attention to those prophetic portions of the Old and New Testaments, which speak a language of tremendous import, concerning the inhabitants of all the world in the age in which we live; the voice of which is, notwithstanding, too little heard and too much unheeded.

The second advent of our Lord Jesus Christ, as "nigh at hand," will be the great subject of this work. Let there be no misunderstanding about this.

This subject will be taken up on positive, and solely on Scriptural grounds. It will be treated in the plainest possible manner, that all who read may understand it.

On this subject there are three important questions, which now strongly agitate the minds of thousands, viz.: When will our Lord come?—In what manner will He come?—And what will be the object and end of His coming? Many also, eagerly inquire, what will be the signs of His coming? Into all these, we shall enter fully in this work; and all who are willing to adopt the Scripture as a rule of itself, and cordially receive its decisions, may be fully satisfied on all these points.

When will our Lord come? On this the following distinct principles will be maintained in this work. Some ask, has not "*the man of sin*" to be revealed first, and dreadfully afflict the people of God. This work will give the answer positive, No. *That* man of Sin has lived his time; or rather, was revealed centuries ago; and must be now consumed.

Will Popery again obtain the ascendant, and persecute the true Church as formerly? No, impossible.

But have not the witnesses to be slain, and their dead bodies to lie in the street of the great city, three days and a half (Rev. xi. 8—11) before the Lord comes? No.—This has all been accomplished long ago.

But is it possible to know when this event is nigh at hand? In this work, on this point, the following principles will be maintained:—1st, That to God all things are known, and determined from the beginning; and that for this all-absorbing event, He has fixed a time. 2ndly, That He has also revealed that time to his servants, the prophets, and the same has been recorded for our instruction. 3dly, From various texts of Scripture it will also be proved, that some may, and will understand, what is thus revealed, before the events take place; not understanding the exact day or hour, but that it is “nigh at hand.” And lastly, positive grounds will be taken in this work; there will be no throwing loose the reins to conjecturing, and supposing this, that, or the other; ifs and buts are no rules at all, on which to decide such important matters. The time is fixed, and cannot be altered; that time is revealed and will never be made more plain in the word of God. This work will be conducted upon the plain principles, that we either understand what is revealed respecting it, or we do not; if we do understand we must speak positive, according to our knowledge, or we dissemble; if we do not understand, our province is to keep silence; in either case, suppositions and conjectures ought not to be indulged in.

But many great and good men have fixed a time, and the events have not come. True. But such have not taken the Scripture as the only perfect rule of itself, and allowed it to be its own expositor:—instead of which they have taken a solitary text, commented upon it, and proceeded to fix a time upon an “*if we date*,” or a “*suppose that the time*,” and here originated all their errors. In this work we shall endeavour to realise caution and instruction from the mistakes of others, and by sacredly holding the Scripture as a rule of itself, and availing ourselves of the aid of one part in the interpretation of another, we shall proceed with confidence to show the time which God has fixed and revealed for these events to transpire. Disclaiming, without reserve, all interference with “*fixing a time*” we shall hold forth the period of April, 1843, to April, 1844, as the only time revealed for our Lord’s second coming.

But in what manner will he come? On this subject much of error prevails. Tens of thousands in America, many in England and Scotland, entertain the belief that our Lord will come in person; will appear to an astonished world, on some fixed day known to no man; that he will be attended with a countless company of angels, and the spirits of the just from Heaven; that the glories of the eternal world will attend

Him, and the Majesty of Heaven will suddenly burst upon the view of mortals. In this work, such opinions as these will be clearly proved to be at variance with Scripture; we shall, in fact, show such events to be impossible; that the second advent of Christ will be in altogether a different manner. He will not come in person:—He will not come suddenly, that is in a single day:—No angelic hosts will appear:—There will be no literal displays of the glories and Majesty of Heaven in the air. No two things can appear more unlike, than is such a theory, when contrasted with what will literally take place when our Lord comes. None seem to have yet paid due attention to the rule of Scripture respecting this. And yet there is a rule by which to determine this, and that rule is as plain and as positive as any rule of prophecy applicable to any other prophetic event.

The last of "the seven last plagues," Rev. xv. 1:—"The sounding of the seventh trumpet," Rev. xi. 15:—"The pouring out of the seventh vial," Rev. xvi. 17 to 21:—will be clearly demonstrated in this work, to embrace all which the Scripture intends by the second coming of Christ. In these portions of prophecy, we have the most comprehensive and particular description of the manner of our Lord's coming, to be found in the whole Scriptures. Under the seventh vial will be voices, thunders, lightnings, great earthquakes, and hail; the great city will be divided; the cities of the nations fall; the islands flee away, and the mountains be not found; in these voices, and thunders, and lightnings, and earthquake and hail, our Lord will come, and this establishes the manner of his coming. Read the texts last referred to. All here said will be fully explained and proved in this work.

What will be the object or end of his coming? Not to burn up our world with fire; not to translate the living, and raise the righteous dead; not to begin the general judgment, or to end the probationary condition of man. But it will be to make an end of sin; it will be to effect an utter and rapid, though not instantaneous, overthrow of every anti-christian system in the world, both civil and ecclesiastical. It will be to take to himself universal dominion by his grace, and reign without a rival over the whole family of man; to cause all unrighteousness to cease over the face of the whole earth, and the pure principles of Christianity as taught in the New Testament, to be practically and fully carried out by all mankind.

In the completely new state of things to arise out of the commotion occasioned by the seventh vial, all men will love God perfectly, and their neighbours as themselves. All, yes all the world will be what the first Christian church is said to have been; "*and the whole multitude of them that believed, were of one heart and of one soul,*" Acts iv. 32. Just such will all the world soon be. No other standard but this,

drawn from the example of any Christian church, will be received in this work as authority; and than the universal prevalence of this Christianity, it will be proved that no other millennium reign of Christ is inculcated in the Scripture.

Some ask, how soon after the seventh vial is poured out, will all this be accomplished? This is not revealed. It is revealed, as we shall prove, that in 1843, commencing the year with the Jewish month *Nisan*, the seventh vial will be poured out. Beyond this we have no authority from Scripture to decide.

The disciples asked our Lord "what shall be the sign of thy coming?" Matt. xxiv. 3. And he told them. Many now enquire, from various motives,—“What shall be the sign of His coming?” Thousands believe, there must be something coming on the earth of no ordinary character; but they know not what. The prophecies tell them, if they could but understand. It is confessed on all hands, that society is grievously disordered. Civil and religious strife abounds, and it will increase. Unavoidable absorption of property, declining trade, expiring profits, falling incomes, and bankruptcies, overwhelm thousands with amazement; the end,—the unknown, dreaded end, they cannot see! The well-nigh total wreck of the established Church in Scotland; the far more menacing repeal agitation in Ireland, which threatens the dismemberment of our empire, and may prove a distant means of shattering the stability of civil governments over a great part of Christendom; and the sudden burst of indignant feeling against the Education Bill. These things astonish millions, and seem of themselves prophetic of some fearful and wide-spread convulsion at hand. Running parallel with these we find pauperism fearfully extending, wretchedness and destitution increasing, remunerative employment diminishing, crime and immorality augmenting, and tyranny gaining vigour, until from the millions hope is fled, and the heart sick. These with their thousand concomitant ills, are sowing broadcast seed the most potent and pernicious to the concord of society; are creating the worst feelings, and fostering the most repulsive passions in the human breast; the vaunted influences of the authorities and efficiency of human agency to stop the onward current of crime, wretchedness and discord, seem rapidly declining; the multitudinous projects to resuscitate national prosperity, fall without effect; and in spite of all our plans and efforts, our course is downward. Of these alarming and heart-rending realities, few can remain ignorant. All, to a greater or less extent, know that such is the present condition of society; but they know not why, nor can they apply an antidote. Such ills exist, the millions feel them; and from nature or from nature's God, they can see no cause. And many stand amazed.

This anomalous condition of a society professedly Christian, supplies us with all those particular signs of our Lord's second coming, after which so many inquire. Such signs, we shall show were clearly predicted, which now abound in the world; signs gathering round us with fearful rapidity, flowing in from every nation, and from every locality; from the populous towns and the rural districts, from the cellar, the cottage, and the garret; from our workshops, our factories, and farms; from our bastiles, our prisons, our courts of justice, and our senate-house; from the pulpit and the press; from the heavens above, as well as from every corner of the earth beneath; we shall prove that the signs of the kingdom of God at hand are thronging in upon us, and the prophecies of Scripture concerning them, are being most strikingly accomplished every day. When will men open their eyes to see? It is indeed high time that all parties who regard themselves, their families, their comforts or their lives, should rend the awful veils which cover them; should open their eyes to the brilliant blaze of the signs of the times, and the numbered prophecies; and understand the irrevocably destined end of the present current of affairs.

Whatever men may think, or however they may act, the life and death affairs of millions are now suspended entirely upon the policy they pursue in reference to the great subjects of those prophecies, to which their special attention will be called in this work. **AND, FOR ALL, BUT ONE REDEEMING LINE OF CONDUCT EXISTS; BUT ONE CITY OF REFUGE WILL BE LEFT OPEN—OUT OF WHICH HUMAN LIFE WILL BE UTTERLY DEFENCELESS.** And anything meriting the name of national comfort, is now fled for ever from our earth; until under the seventh vial, sin ceases, and the new and better state of things becomes established.

It is proper to notice, that this is no sectarian work. The momentous predictions on which all its exertions will be expended, and which must receive their accomplishment in the present age, are of no sectarian character; they emphatically are, like the God who gave them, no respecters of persons. All sects and parties, all names and ranks, and this in all nations, are all, as in death, equally concerned here. Catholics, Protestants, Methodists of whatever name, Calvinists of whatever party, Mahomedans, Heathens, Jews and Christians, will all alike be drawn within the tremendous vortex of the seventh vial. The bold sons of infidelity will find themselves involved in a war from which they can purchase no discharge; skilled as they are in sophistry and foolish evasion, they cannot evade this. And the thoughtless multitudes who have hitherto waved all serious considerations of solemn matters like these, will become alarmed with views quite foreign to their former selves, and every man will find a part allotted for him to act in this strange dramatic performance, which he can by no means accomplish by proxy. **"AND THE**

SEVENTH ANGEL Poured out his vial into the air." All, therefore, who breathe the air must inevitably inhale of its deadly, or purifying ingredients. Ungovernably excited by which they will either madly rush into the wide-expanded jaws of destruction; or, as the envenomed Israelites in the wilderness, strugglingly cast a flickering glance at the uplifted serpent, they will look to the Son of God highly exalted, and be cleansed entirely from all destructive influences of the seventh vial; and, also, of that more stubborn and deadly cause of its coming—SIN.

The end of all systems amongst us as they are, except the gospel, is at hand. A new age is opening, new manners will soon reign. In a strong sense, the Apostle's words apply:—"*Old things are passing away, and behold all things are becoming new.*" Let all read and think, believe and bow with reverence to the pre-determined councils of Jehovah. The Lord God Omnipotent reigneth. And the arm of man is far too feeble to stay his purposes in their onward course.

The sentiments asserted in these introductory remarks are exactly what will be fully defended and established through this work; by these, every reader may know to what his attention will be directed. Let no man be loud and premature in his decisions against them. Our law condemneth no man until it hear him. Let him first listen to evidence. Ponderous facts will soon roll upon him. The labour of years and closest possible attention to the subject, will be presented to the reader. Put all into the unerring balances of Scripture, let reason speak and we have no fear for the issue.

Discussion is invited.—Questions will be answered if to the point. As provision for this, the work will appear in cheap numbers, 1½d. each, 16 pages the size of these. Every number finished with notes, headed "Signs of the Times," in which correspondence may appear.

THE NEW CHRISTIAN WORLD.

ON reading the prophetic parts of Scripture, we frequently meet with clear and positive declarations, that Christ shall reign without a rival, over the whole earth. Of this import, I believe, are the following texts; with many other that might be given:—"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. ii. 34, 35. That this is emblematical of the universal reign of Christ, is certain from the 44th verse of the same chapter.—"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 for ever." Of the same import is the following:—"Then I would know the truth of the fourth Beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, broke in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them: until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Daniel vii. 19 to 22, and 27. And "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us His ways, and we will walk in His paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem, and he shall judge among the nations, and rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more," Isaiah ii. 2—4. Of the same import is the following highly figurative, but most expressive passage:—"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." In this peaceful kingdom "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isaiah xi. 1, 5—9. "And" through the world "they shall" then, "teach no more every man his neighbour, and every man his brother, saying know ye the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord," Jer. xxxi. 34. "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations," Isaiah xxv. 6, 7. "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it," Isaiah xl. 5, 6. "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee. For, behold darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." And to show the peace, purity, perpetuity, and prevalence of the church, it is added, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thy

everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time," Isaiah lx. "At that time they shall call Jerusalem the throne of the LORD, and all the nations shall be gathered unto it; neither shall they walk any more after the imagination of their evil heart," Jerh. iii. 11. "Therefore wait ye upon me saith the Lord, until the day that I rise up to the prey, for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent," Zeph. iii. 8, 9. "And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever," Rev. xi. 15. "And I saw an angel come down from heaven, having the key of the bottomless pit, and having a great chain in his hand. And he laid hold on the dragon that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled. Blessed and holy is he that hath part in the first resurrection, on such the second death has no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years," Rev. xx. 1—6.

It is impossible for these predictions to be believingly read, without a conviction, that our world will sooner or later experience an universal change in its entire moral and religious character. Now, through all the ramifications of all sections of society, and this through the world, wrong principles and practices abound. And for thousands of years this has been the case. Wrong of every variety is also elevated high in the ascendant, whilst the truth is cast down to the ground, and its adversaries practice and prosper. The world seems taken a willing captive by the devil at his pleasure. Darkness covers the earth and gross darkness the people. Crooked and perverse measures triumph; violence and oppression prevail in all nations.

"Man is to man the sorest, surest ill."

Wars, famines, and pestilential diseases immolate their millions; slavery, wretchedness, and starvation mercilessly destroy the comforts and lives of millions more, and drown their souls in perdition; whilst millions or

the maddened votaries of power, wealth and pleasure, are braving the tremendous curses of Omnipotence, apparently without a dread. And not in heathen countries alone, are such things experimentally and practically known. But in nations professing that system ushered into our world by the enrapturing melody of angels singing, "On earth peace, and good will towards men;" even there the crimson current has been made to flow; the iron grasp of tyranny has been felt, and the grim remorseless demon, WANT, has long maintained extensive empire. In Christian nations, where civilization combined with moral and religious profession, makes loud claims on our notice, every variety of vice abounds; the truly spiritual flock of Christ is yet "*a little flock*," and that flock mourneth. The lowly loving spirit of the Redeemer, is found in believers lamentably deficient, too much "like angel visits, few and far between." By a vast majority of nominal Christians, the experience and example of the first Christian Church, as recorded in the Acts of the Apostles, are doomed to drink of the cup of which our Lord so largely partook, they are despised and rejected of men. The enemies of the cross take advantage of this, and between the two thieves the truth and its advocates for thousands of years have, and yet continue to suffer.

But from the above leading texts, we may rest assured that this will not always be the case. Deplorable as the condition of our world is, and long has been, a radical change is predicted, and it will come. We may rely on Him who said, "Heaven and earth shall pass away; but my words shall not pass away," Luke xxi. 33. The days of unrighteousness are numbered, and its doom is sealed, and irresistible judgment will speedily be executed, for the Lord hath spoken; let the wicked tremble. Violence shall cease in the land, and truth and righteousness shall have unlimited dominion; all opposition to the gospel stone's universal empire, shall become as the chaff of the summer's threshing floor; the wind shall carry all away, and no place be found on earth for it. "For this purpose was the Son of God manifested; that he might destroy the works of the devil," and he will do it. "He shall see of the travail of his soul, and be satisfied;" but with nothing short of universal empire. Our Lord will come a second time, without sin unto salvation, and all mankind shall shortly own his universal sway.

Were we to determine entirely from the striking contrast between the present degraded, unholy, and wretched state of our world, and that holy, happy, blessed state set forth in our leading scriptural texts, we should without the least hesitation, conclude that the fervent, sincere, constant and most important prayer of every Christian in the world would be, "Amen, even so, come Lord Jesus," Rev. xxii. 20. That

like weary way-worn, travellers, they would hail with transport every true sign of his near approach. We should conclude, that from the echoes of the faintest rumblings of the chariot wheels, they would fly with eagerness to the great prophetic chart provided them, would search the Scriptures daily to know if these things be so: and then run to-and-fro, with eyes uplifted, and hearts bounding with joyful hope; proclaiming to all their brethren, "*the Lord is at hand.*" That all little obstacles would be bounded over, as the forest deer skims the molehill; that all petty differences should be thrown to the winds, and every vestige of seetarian prejudice be consumed in one vast flame of love to Him, just about to make us "all one as He and the Father are one; and priests of God and of Christ, and we shall reign with Him a thousand years," in his happy millenium kingdom. For ages has the church been daily praying for this; all our commentators agree that it shall come; all denominations of christians profess to receive the doctrine in one form or other; millions sterling have been expended in Bible Society and Missionary efforts, to prepare the world for this grand event: our leading texts leave no room to doubt but the thing is certain; and under such circumstances shall we not conclude, that every christian will most joyfully hail all additional information, shewing the blissful reign at hand. Will not his heart leap for joy when informed that it is nigh, "even at the door?" If he be, as many who are rich in faith are, poor in this world, he has great cause to rejoice; for then, and not till then, shall his sun of earthly comforts "go no more down, and his days of mourning be ended." In like manner should every man of peace triumph to know, that the celebrated day is at hand when men "shall beat their swords into ploughshares, and their spears into pruning hooks; when nation shall not lift up sword against nation; neither shall they learn war any more." It is a fact, but involved in mystery, that "as the hart panteth after the water brooks" in the burning deserts, so panteth the souls of thousands for the pleasures of that peaceful kingdom set forth in our leading texts. Strange as it may seem, all christians are exhibited in unaccountable opposition to themselves, by the supposition that they will not gladly hail the joyful sound of this kingdom near. It supposes their prayers, and their hearts for ever at variance, their open professions and secret inclinations to be antagonistic; suppositions which shall not be admitted here, unless forced upon us by future facts.

That we may not, however, be over sanguine, it may be well to glance at the strange anomalies which mankind have exhibited in former ages. The whole Jewish nation desired, prayed for, and was flushed with expectation of the promised Messiah when our Lord appeared. Notwithstanding, we read, "He came to his own, but his own received

him not, he was despised and rejected of men." This is ominous. Charity hopeth all things. Yet, should his second coming at hand, prove a doctrine not so eagerly embraced as is desired, by all who have for ages been praying for it and proclaiming it the supreme desire of all christian nations, we must not suffer disappointment to produce relaxation of effort, to sound the midnight cry, of "Behold the bridegroom cometh."

This doctrine will, however, be variously received. Thousands upon thousands would now rejoice to receive it with all their hearts, could they be presented with a firm scriptural foundation on which to build their faith. They believe their Lord will come; their wretchedness with reference to this world's comforts, every hour reminds them of the desirableness of a change; they believe when he does come, things will be amazingly different; and they would gladly believe even more than this. Yea,—that now is the accepted time,—this the age destined to witness the mighty change; and even this the year, in which the deed of deeds shall be done. But such harassed, weary, panting souls, want scriptural foundation for their further stretch of faith. To supply this is the sole object of this undertaking. There are others, fervent, steady advocates of our Lord's second coming *some time*; but, for reasons of various kinds, strongly oppose the sentiment that we know this coming

SIGNS OF THE TIMES.

"And there shall be signs in the sun and in the moon, and in the stars: and upon 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 which are coming on the earth: for the powers of heaven shall be shaken. And then they shall see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh," Luke xxi. 25—28.

THIS prediction shall be the great leading motto of "The Signs of the Times." The words stand in connection with the following question, but they must not be understood as a direct answer thereto:—"And as some spake of the temple how it was adorned with goodly stones and gifts, he said, as for these things which ye behold, the days will come, in which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall all these things be and what signs will there be, when these things shall come to pass?" Luke xxi. 5—7. To this question a plain, comprehensive, and direct answer was given to the disciples, and is recorded in the 14 following verses. Those signs were to be false Christs in abundance, wars, commotions, nation rising against nation, and kingdom against kingdom; great earthquakes, famine, pestilence, and fearful sights and great signs from heaven; persecution; betrayal of the disciples, some of them to be put to death. And the last great sign is this given, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Within about forty years

is now at hand. This is the conduct pursued by many, who may, notwithstanding, be sincere; and be influenced by various texts in

from the time these predictions were delivered, every word thereof received a minute accomplishment; and within six months of the time of the last sign appearing, Jerusalem was overthrown, and the splendid temple thereof, according to this prophecy, was razed to its foundations, and not one stone left upon another which had not been thrown down.

But the signs in our leading texts, are not found amongst these signs of Jerusalem's final desolation. Our Lord did not always answer the questions proposed to him by his disciples direct; nor did he always limit his answers to those questions, within the boundary of their inquiries. Various examples of this kind are recorded in the gospels, but which need not be given here. In the chapter from which we have quoted, after most pathetically warning his disciples, that when the last of the above signs should appear, that then would "be the days of vengeance, and wrath upon that people." He then directed their attention, more for our instruction than their's, to what should follow for many ages upon Jerusalem and the whole nation of the Jews. Hence the awful but true prediction, "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled." This cannot be drawn within the limits of the original question, as it stands here; it can have no application to the destruction of Jerusalem, as a separate event. The dispersion of the Jews and perpetual treading down of that city, are the great subjects clearly expressed. This is also rendered definite, as to time; it plainly says, "*until the times of the Gentiles be fulfilled.*" But these *times* are not fulfilled yet; the Jews remain a dispersed people, and Jerusalem is yet trodden down of the Gentiles as much as ever. This text, cannot, therefore, have received its accomplishment; and, of course, cannot be limited to Jerusalem's overthrow.

The plain and only correct view of it is, that in this verse, the prophecy leaves the destruction of Jerusalem, with which it very properly commenced, in direct answer to the question proposed, and passes on through a succession of ages, dark and calamitous indeed to that nation, but which should remain so until the times of the Gentiles be fulfilled.

The times of the Gentiles here intended, can be no other than the numbered prophecies, or periods fixed, and revealed in the prophecies of the book of Daniel, when it is determined that the Sanctuary shall be cleansed, and the stone cut out without hands becomes a great mountain and fills the whole earth. That fixed times are intended is rendered certain, by the term "*fulfilled*" being here employed. Times being fulfilled, necessarily supposes, the same times to be first appointed; as without a proper appointment there could be no fulfilment for the best of all reasons there would be nothing to fulfil.

The fulfilment of these times of the Gentiles, when our Lord will come, the Sanctuary be cleansed, and all mankind brought under the complete influence of gospel principles, will be in this work, proved to be no other than the age in which we live; and the tremendous events of this age to take their rise in the year 1843. Upon the authority of the evidences to be adduced, in confirmation of this, we will commence our investigations of the various signs now appearing in the world, with the intent of identifying those signs amongst them which our Lord predicted should immediately precede his second coming.

If the predictions be true, which Christ himself delivered, and if the times of the Gentiles be now near run out, we must assuredly expect those signs with which

Scripture, which to them seem clearly to indicate an impossibility of the time being known, until the events take place. Such must not

we commenced to be now strikingly abroad in the earth. And if they be there it is of the utmost importance that they be seen and applied, and considered, and improved. Christ assuredly had wise and gracious designs in view in giving them, and they cannot be rejected with impunity. No part of inspiration must be lightly esteemed; and for this to be so treated, at this time, would be tantamount to its total rejection; for to no other age or race of men does it apply but the present, in the form of public warning: and if disregarded by them, the gracious design must be sacrificed.

That these signs were to precede some far distant and very different event to the destruction of Jerusalem, is certain from the 27th verse; "*And then,*" that is, at the very time when the signs recorded in the 25th and 26th verses are abroad in the world, "*then shall they see the Son of Man coming in a cloud with power and great glory.*" Respecting what we must understand by this "coming of the Son of Man," we are not left in the barren desert of wild speculation and random conjectures; for in the 31st verse we read, "So likewise ye, when ye see these things come to pass, *know ye that the kingdom of God is at hand.*"

But all history and all the facts of the case combine to prove, that neither immediately before, nor at the time, nor for hundreds of years after the destruction of Jerusalem, was anything corresponding with this seen or set up in the world. The religion of Christ, it is true, went on spreading rapidly through the Roman empire, after Jerusalem's final ruin; but it had progressed as rapidly before, and been in a much better condition. If anything extraordinary took place, then it was "the love of many waxing cold" from the causes assigned, Matt. xxiv. 9—12. This lamentable decline of many was experienced. But this is opposite as the poles, to "the Son of Man coming in a cloud with power and great glory;" and equally distant from "the kingdom of God nigh at hand;" of which the condition of mankind under notice, was predicted as the certain sign. These signs have then, no connexion whatever with the destruction of Jerusalem, but will precede a far distant and far more happy event.

Yes, others say, the end of the world and complete dissolution of nature, will immediately follow these signs. This is nearly as far beyond as the former sentiment was before, the true period and events connected therewith.

These signs were predicted to appear, when the "times of the Gentiles were fulfilled;" and when they are seen to prevail in the world, then we know that the kingdom of God is at hand. Here we must a little anticipate what will be established in the sequel of this work, and proceed on the foundation that it will be proved, that these times of the Gentiles will receive their accomplishment in the present age; and also, that the true kingdom of God here intended is now "nigh at hand." It will also be proved that the real end of the world literally, is yet distant more than a thousand years; and that therefore, these signs cannot be the signs of the end of the world; because they are to come when the times of the Gentiles are fulfilled, which cannot be less than a thousand years prior to the other closing event.

Therefore, not to the literal end of the world; neither to the destruction of Jerusalem, do the signs we are considering apply. With the above, this part of our subject might be passed over, as sufficiently established; yet on account of the unsettled state of opinion upon it, and its being of importance that it be established firmly, a few additional remarks may be both acceptable and useful.

be unceremoniously denounced, but instructed. Light is the only effective remover of darkness. This, as a rule, shall be here carried out. But Solomon spoke of one man "wiser in his own conceit than seven men that can render a reason." Christ found a party who "loved darkness rather than light, because their deeds were evil." Unmeasured wrath is reserved in the hands of Omnipotence for such, and undisguised censure is the portion they ought to receive, from every true follower of our Lord here. And while we would present to the timid the firmest grounds on which to build their faith, and endeavour to displace mistaken sentiments by implanting correct views in the minds of the sincere inquirer after truth, we would meet the factious, self-conceited caviller, who loves darkness rather than light, with firm defiance to prove our principles unfounded; in default of which, to believe, or prepare at once for those calamities which are coming on the earth; under which, if he repent not, sudden, irresistible, and everlasting destruction will be sure to overwhelm him.

It will be seen, from our brief introduction, that the year 1843 is taken up, to be defended in this work as the time appointed for the vastly important events to take their rise, concerning which this work treats. To establish our position to the satisfaction of some, it will be necessary to remove a variety of incorrect impressions under which they labour.

Many speak of this as fixing a time. This is altogether a mistake. It will appear in the sequel of this work, that we utterly disclaim any and every attempt to fix a time, or to change times and laws, or to derange any one plain prophetic period which the Bible contains. In addition to this, we utterly reject the times fixed by other men; unless the same be clearly proved to be, in fact, not times of man's appointment, but fixed by God himself. We prophecy nothing; we fix no time, we determine the limits of no event; we only endeavour to explain the prophecies which God has delivered by the mouth of his holy prophets, ages before we were born; to direct believing attention to those times which Jehovah has fixed for the true church to mourn, and to point out those events and that time, beyond which God has sworn by his mighty angel, "*that there should be time no longer*" for stubborn sinners to pollute the sanctuary, or for sin to corrupt the earth. But in all this there is no more of prophecy, or fixing a time, than there is in explaining the texts, "he that believeth not shall be damned;" or "it is appointed unto man once to die, and after death the judgment." As it will appear, that we have just the same authority for the one as the other, and are under the same obligations to read and understand the one as the other. Who ever yet charged the minister who delivered a faithful discourse from the words,

"Except ye repent ye shall all likewise perish," with presumptuously assuming the prerogatives of heaven, and arrogantly undertaking to determine the eternal destiny of all impenitent sinners? And where is the difference between this and a strictly scriptural interpretation of the text, "unto two thousand and three hundred days then shall the sanctuary be cleansed?" A correct candid consideration of these things, will surely be sufficient to banish from the imagination of the sincere, but timid, the appalling bugbear of "prophecy and fixing a time." And we owe it as a duty to the most vital interests of the ignorant, captious, wilfully unbelieving calumniators, not to pass on without apprising them, that the time is at hand, when "all liars shall have their part in the lake which burneth with fire and brimstone," Rev. xxi. 8; that for all such characters, very soon, no place will be found on earth.

Still the sincere may look upon our position, concerning the vast events of 1843, as bold and dangerous. Many have done this, upon what they conceived to be truly scriptural grounds. Their conceptions being founded on a misconstruction of certain texts, and of the whole process by which all mankind will be brought under subjection to gospel principles.

The whole case evidently demands investigation. Amongst all who differ from our views of the second advent, and of what we expect in 1843, nothing whatever of system, rule, or data, derived from either Scripture or the facts of past ages, is to be found. They admit that Christ will reign over the whole earth *some time*. When this will be they have no conception; how it will be accomplished they cannot tell: their ideas are confused, they have no rule of judgment; they think this or that, but they know little more why they think so, than why they should not think otherwise; their thoughts are frequently more of the negative character, than the positive. They think and speak much more freely respecting what will not take place, than of what will; and yet they are as destitute of rule and system respecting what will not, as what will occur. The opinions of the millions, are almost as various, as they are numerous. Almost a second Babel confusion reigns amongst us, on this important subject.

Some think the millennium reign of Christ will gradually and sweetly open upon us, descending from heaven like the dew of the morning; that through the exertions of Missionary Societies, Bible Societies, &c., the Heathen to the uttermost parts of the earth, will be won over to the principles of the gospel; and nothing of sudden, violent, extraordinary concussions be employed by Omnipotence to effect the subjugation of the world. With such views of such a gradual, mild, and peaceful triumph of grace, it is at once impossible for these to behold our posi-

tion, concerning the events of 1843, as anything but bold and dangerous, and even absurd in the extreme.

But will such of our opponents, accommodate us with their most serious and deliberative thought on the following subjects. Our leading numbered prediction is, "unto 2,300 days, then shall the sanctuary be cleansed." Does not this necessarily imply that "*then*," when this time comes, that "*then*" some different plan shall be adopted in the world; that "*then*" some different agencies shall be employed, or the same agencies in some different manner; that "*then*," even at that time, some 'strange work shall be begun and carried out amongst mankind; that "*then*" a new era shall commence; and that "*then*" the former modes of operation for the abolition of evil, shall be superseded by others altogether of a new character, as regards their application and efficiency; that "*then*" the regular course of means and effects, prevailing through the whole 2,300 years, as we shall prove these *days* to imply, shall be stopped, and some new scheme adopted, in order that "*then* the sanctuary may be cleansed." The words are plain and positive, "*then shall*" the work be done. This either signifies some new work in the world, or it does not. And it either signifies a specific time for that work to begin or it does not. It is unwise to close our eyes to positive plain facts. If some new work be intended, and this at some appointed time, both of which we shall shortly establish; then how utterly devoid of foundation, rule, or system, the opinions of those individuals are, who expect the evangelization of the world, by the ordinary means of operation which are now, and have been for long, exerted on mankind.

Exactly similar queries might be proposed on various other texts, which plainly speak of some set time for the sanctuary to be cleansed. But as these will be afterwards quoted, we will pass them here.

But we have often inquired without effect, of those who hold our views and the events of 1843 to be incorrect, and who expect the entire subjugation of all mankind to the gospel, by the ordinary means now in operation. Tell us, we say, when will the third woe come?—When will the seventh trumpet be sounded?—When will the last plague be experienced?—When will the seventh vial be poured into the air?—What will be the effect of these?—Will they or will they not, effect as it were, a new era in the world?—Will they or will they not disturb the peaceful mode of operations, which our friends anticipate will flow on uninterrupted for ever?—Will there, or will there not, be a supersedure of all ordinary means and effects under them, by an amazingly more effective plan of operation?

It is in vain to attempt to set these questions aside, by replying that we do not expect anything of the kind, as any different plans of operation. This amounts to nothing. The seventh vial has to come; the seventh

trumpet will sound; the time will arrive, of which it is said, "*THEN shall the sanctuary be cleansed*;" and our demand is, will nothing extraordinary "*then*" take place to hasten the utter extermination of sin?

It is most ardently and devoutly to be prayed for, that there should. For if there be not, woe be to the millions yet unborn!—Woe be to the rising generation!—Woe be to the millions of starving operatives!—Woe be to thousands who are now elevated a little above the degradation and wretchedness, so awfully prevailing in our land! The doom of all these is deplorable indeed, if some agencies, far more efficient than anything in operation for the last 2,300 years, be not speedily called forth by Omnipotence, to turn the present course of society and completely renovate our world.

It will be confessed, that never have the ordinary means for the conversion of the world, on which our friends rely, a wider range or more strenuous support, than they have had within the last half century.—And with what effect? This inquiry is by no means instigated with any motive whatever to depreciate the good which has been accomplished by the strenuous exertions made. No.—In every shade and degree of religious, moral, and mental improvement which mankind has experienced, we most heartily rejoice. But we would not be blinded thereby, to a sense of the indispensable necessity of something, quite superior to anything in operation through the time given, in order to secure the evangelization of the world. That good has been effected, we joyfully grant. But, at the same time, we must not close our eyes to the facts, that if the conversion of the world must be accomplished after the rate of the last half century, not less than 365,000 years will be necessary, and then the work will be incomplete. And if we take the rule of the 1,800 years as our guide, since Christianity was established in the world, and exclude from our calculation all who are not truly Christians in heart and life; and if we inquire how long, according to this rule, it would require before the earth would be filled with a knowledge of the Lord, under the agencies in operation for that time,—we must answer positively,—never while eternity itself endures. The population has increased upon the earth, at a ratio exceeding that of true Christians. And before all the Apostles left the churches they established on earth, there were a far greater proportion of true Christians to the then population of the world, than there is now. At this rate, the thorough evangelization of the world at any time, under present influences, is utterly hopeless.

If we return to our own enlightened, laborious, strenuous, and active age, we find many most alarming proofs, of the utter incapability of sin being abolished from the earth under the ordinary agencies of our own times.. Although some varieties of the grosser crimes, have greatly

decreased in our land; yet it is a lamentable fact, that many others have greatly increased. To instance but a few, for confirmation of this, turning to the authorized official returns of our expences in the prosecution of crime, we find that the expense of prosecuting convicts in the year 1800, amounted to only £36,557; whilst in the year 1841, with our land literally filled with churches, chapels, and meeting houses; with a rapidly increasing phalanx of ministers, of all creeds; religious book, issuing from the press by millions; and all the cumbrous machinery of numerous associations, and the expenditure of millions sterling in the good work; notwithstanding all this, our convicts for the year last given, amounted to the enormous sum of £381,470; being an increase of cost upon this one class of offenders to the lamentable amount of £344,913, upon a cost at a former period of only £36,557. This is advancing fearfully the wrong way for the speedy extermination of all crime from the earth!

Taking another class, we are conducted to equally distressing conclusions. The prosecution of felons in the year 1800, cost only £2,329; but after forty years of laborious exertions, with our best constructed machinery for the demolition of sin, with those agencies and means, to which some direct the most sanguine expectations of a universal conquest, not in our land only, but over the whole earth; thus circumstanced, our expences for the above purposes, amounted to the enormous sum in 1841, of £358,701. Shewing an increase of £355,701 upon only £2,329. A rate of increase of felons amongst us, of about 152 to 1, in the short space of 41 years. This is most assuredly the way to fill the world with robbers, sooner than Christians.

But this lamentable increase of crime in the above cases, fully establishes a proportionate increase of crime in various other respects.—Without an awful accumulation of pride and oppression, of tyranny and the sinful love of wealth, the above increase of the crimes noticed, would have been unknown in our land. Boast as we will, our convicts and our felons constitute a true index to the heart and soul of our society; and as the number of the one increases, this marks the spreading ravages of some deadly malady within.

But all this is the reverse of the world's conversion. If we progress in the same direction under the same agencies, for another half century, and at the same speed, notwithstanding all our established means for the diffusion of knowledge, and the moral and religious improvement of character, where shall we be?—In what condition shall we find ourselves? May we not well say, woe be to the millions born and unborn, if God vouchsafe us not some extraordinary agencies, in some form or other, not only to check, but to exterminate sin from the earth? Certain it is, that for us to progress in the direction above proved,

and for that time ever to arrive when it will be said, "*then* shall the sanctuary be cleansed," is impossible. Something must then reverse the great current of human actions. And as our last forty years' experience establishes the fact, that our present ordinary agencies will not do this, because they have not done it, we are driven to conclude, that when the period arrives of which it is said, "*then* shall the sanctuary be cleansed," then some powerful, extraordinary agencies, will be called forth by Omnipotence; means infinitely more efficient than those now in operation will be employed; and altogether a different course of action will be adopted. And then, no more accumulation of felons, after the rate of fifty to one in the space of forty years.—Then, no more corresponding increase of the more refined abominations; pride, tyranny, oppression, and idolatrous love of wealth. No more pernicious causes of the grosser crimes of this description. But "*then*," when these more efficient means are put in operation, "*then shall the sanctuary be cleansed.*"

From the whole it then appears, that from the nature of the great work to be accomplished in the world when our Lord comes; and from the operation of the ordinary means for man's conversion, as now carried out, it is certain that some *extraordinary agencies* must be called forth, before the millenium reign of Christ can come. This comprises all that we anticipate, and which we contend will come in 1843.

Our friends who have hitherto entertained opposite opinions *in toto*, may now be willing to accede to us, that some extraordinary agencies may, at some future period be called forth; but to say this will be accomplished in 1843, appears to them a dangerous position. In this sentiment they believe themselves supported by the following texts:—"But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only," Matt. xxiv. 36. The corresponding text is given by Mark, xiii. 32, with the additional words of "neither the Son." In Luke it is given in somewhat different language—"For as a snare shall it come on all them that dwell on the face of the whole earth," xxi. 35.

Many who are sincere, think these texts decisive evidences against the sentiments defended in this work. Many others disposed only to ridicule it, eagerly seize them as "bones of contention, not knowing whereof they speak." A careful examination of them in connection with their context, will, however, enable all to perceive that it has only been inattention to their true import, has caused their application to the case in hand.

One all-powerful barrier exists between these texts, and the sentiments defended in this work, which utterly precludes their connection. A brief statement of the whole case will clear up this sufficiently.

This work will maintain, that in the year 1843, commencing with the month *Nisan*, the seventh vial will be poured out. We give no other period but this, because we find no other revealed. In some of the prophecies, the prophetic day, which is emblematical of a year, is divided into hours; but in the prediction setting forth this event, there is no division of the prophetic day; consequently, we are not warranted to derive the year. This being the case, of the year only are we permitted to speak. And when enquired of to know the part, or time of the year when these things may be expected, we invariably answer, of that we know nothing.—Nothing but the year is revealed; nothing can we, or any others know, of the whole year.

There is a singular coincidence in the whole case before us. The predictions directing our attention to the time of the event, limit us to the year only. The texts which are the subjects of these remarks, limit us strictly to the day and hour. But independent of these texts from the prophecies alone, we should maintain, that of the day or hour, or month or week, knoweth no man, because only the year is revealed; and in confirmation thereof, more appropriate words could not have been written than the text before us.

From this it cannot but be perceived, that the texts brought against us, are strongly confirmatory of our views. We maintain the same doctrine, strenuously inculcate the same views. A correct interpretation of the leading predictions, on which our views are founded, respecting the important events of 1843, lead us to just the same conclusions. As no man can from those predictions know, or conclude on anything as to the day or hour, or month or week, but only to the year.

This interpretation is not given for the purpose of accommodation. We seek nothing but truth. We allow no accommodatory explanations of Scripture; this can do no good. In this case we shall soon prove the sense we have given,—the only interpretation of the texts which can at all harmonize with the context, and prevent plain contradictions.

But some, to evade the force of the above, have said,—“that they understand the day and hour here, to signify an indefinite period; which may embrace months, and even years.” But we must demand, on what authority do they so understand these texts. We must have clear proof from the texts or the contexts, that this is the correct view, before we receive it. Their so understanding this; or their thinking or conjecturing such a meaning correct, amounts to just nothing.

Christ's words are definite, and in all the gospels where they are found, they are given in exactly one definite form. But our objecting

interpreters throw over them the loose reins of indefiniteness. Thus violating the sacred rule of the texts. The texts, all of them, expressly say *the day and hour*. Our opposing friends convert these into months or years; and their rule admits of hundreds or thousands of years. We contend for the plain reading of the texts, against their violent subversion thereof. And yet, they seem overwhelmed with godly sorrow and holy dread, at our having taken up so bold and dangerous a position. This seems rather paradoxical.

Reverse the cases, and our objecting friends may, by that, more strikingly perceive their true position. Suppose Christ had said, *of that month or year knoweth no man*.—Would our friends have tolerated us in completely altering this reading, and for month and year to have put "*day and hour*;" and this evidently, for the purpose of bringing in a favourite theory. Would not their godly sorrow have risen to vehemence, on account of our bold and dangerous position, to be expressed only in terms of the strongest denunciation, of such unwarrantable perversions of the plain texts of Scripture? Let this instruct them on the nature of the ground on which they stand, and let them not forget the golden rule, "Do unto others as ye would that others should do unto you."

But when plain scriptural language failed our objecting friends, expediency has been unwisely urged, to supply the deficiency of admissible proof. Hence they would persuade us, that to induce mankind to perpetual watchfulness, God has wisely withheld a knowledge of the time when great events would take place in the world. Vain theory, indeed!—in direct opposition to the whole spirit and design of the whole prophetic writings.

If secrecy to induce watchfulness be held of such importance, as regards Christ's second coming, how is it that the same rule respecting his first coming, was completely disregarded? The celebrated seventy weeks of Daniel told the day on which our Saviour died, hundreds of years before he was born. It is a fact which will not be disputed, that from that seventy weeks, numbers of the Jews knew the time for the Messiah to come; and it was only Christ's appearing in a manner different to their carnal wishes, which occasioned his rejection. But where is the authority for this day and hour before us, being an indefinite period of perhaps years? The speculations of man can have no weight here. "Peter and John answered and said unto the chief priests and captains of the temple, whether it be right in the sight of God, to hearken unto you more than unto God: judge ye," Acts iv. 19. Just the same questions we must propose, to all our chief priests and rev. D. D's.; give us your scriptural authority, or we must hearken only to the words of the texts, and retain our former conclusions,—

that the day and hour has no connection with or allusion to, the principles contended for in this work.

As regards the passages referred to, being intended to prove that no man can know that the kingdom of God is at hand, for which we here contend; with equal propriety and success might the infidel put in the Bible, as evidence that there is no God. For the Psalmist said, "The fool hath said in his heart, there is no God." Cut off the former part of the sentence, and the other asserts the fundamental principle of infidelity, and no mistake. In most singular coincidences, the contexts to all the three passages quoted, were evidently given to establish and most plainly inculcate the very doctrine, which the texts taken single-handed, are produced to destroy. That we can know nothing of the kingdom nigh at hand, is the general principle which our opponents seek to establish from the texts, "Of that day and hour knoweth no man;" whereas in Matthew the next verses read thus,—“But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking; marrying and giving in marriage, till the day that Noah entered into the ark; and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be,” Matt. xxiv. 37—39. This teaches in the plainest language, that men in general did not know, until the flood came and took them all away. Yet this is not to be interpreted in the absolute sense, that no man knew that the flood was coming, and when it would come. Noah knew this, and had long known it and had prepared for it; his sons and their wives knew it, and had undoubtedly aided in building that ark, which proved the means of their salvation; and from the Apostle's improvement of the vastly important facts of that case, it is certain that many more might have known it if they would have believed. The improvement reads thus, "By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith," Heb. xi. 7. From this we cannot but see, that timely warning was given; that those who properly received it, knew what was coming and also when; that they prepared an ark, which was not done in a moment; many saw the preparations in operation. This thing was not done in a corner, nor in the bowels of the earth; by this others were warned; they might have taken warning, and believed, but they refused.—And this, according to the Apostle's improvement, led not only to the world's condemnation and destruction, but to Noah's salvation, and him being made "the heir of the righteousness which is by faith."

From the whole it follows, that if it be in the days of the coming of

the Son of Man, "as it was in the days of Noah," then some will be duly warned of God before the Son of Man cometh, because Noah was so. Some will believe, because Noah did; some will know both what is coming and when it is at hand, because Noah and his house knew this. But all this is the opposite of the theory, attempted to be set up from the favourite text of the objectors. Upon the ground of this plain scriptural authority, we therefore conclude that their interpretation of that text is altogether wrong.—That some may know, and some will know—not the day or hour when the Lord will come—but when his coming is nigh at hand, even at the door.

The inattention of men to the whole portion of that part of Scripture now under notice, is certainly marvellous and to be lamented.—Were it not for this, no believer in the New Testament could infer from the text, "Of that day and hour knoweth no man;" that, therefore, we can know nothing whatever of when that day is at hand, seeing that in immediate connection with that text, in all the gospels in which it is found, is inserted a most appropriate parable, the only spirit and design of which are evidently to inculcate the opposite doctrine to that which our opponents teach. Alluding to certain very striking signs, which Christ said should immediately precede his second coming, he said, "And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh. And he spake to them a parable; behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand," Luke xxi. 28—31. Now if there be any truth or application in Scripture parable; if there be any definite meaning in plain Scripture language, these texts unmistakably teach, that we may know, and ought to know; and that this portion of Scripture was given for the express purpose of making us know, when the vast events before us are nigh at hand. Any explanation of the texts to make them more plain, is impossible; we have no words in our language more expressive than those employed, nor can a more appropriate parable be used for illustration. The same parable is given in nearly the same words, by Luke in xxiv. 32, 33; and in Mark xiii. 28, 29; in both these cases the additional words are added, "*at the doors;*" proving by double force of expression, the event nigh and certain. In Matthew and Mark the words are used, "*now learn a parable.*" This plainly teaches the desire of Christ, that we should receive full instruction and proper understanding of the matter; and this is followed by "*know ye* that the kingdom of God is nigh at hand." This then, we may know; this, all believers ought to know; and certain it is, from the above plain expressions, that Jesus Christ intended that some should

know. The above text, that "of that day and hour knoweth no man," must not, therefore, be interpreted to mean, that we cannot know when the "kingdom is nigh at hand, even at the doors;" which is all that is professed and defended in this work.

It will not destroy any of the conclusive power of these remarks, to say, that this parable alludes to the events of the destruction of Jerusalem. If the parable had reference only to that, then the words "of that day and hour knoweth no man," can be applied only to the same. But it is proved in our Signs of the Times, that neither those signs nor these words refer to the destruction of Jerusalem, but to the far more important events now at hand.

One distinct principle, clearly established by the parable and adjoining texts under notice, deserves a separate remark—namely, that the above knowledge of this great prophetic event being near, may be obtained *before* the event itself takes place. A very accommodating doctrine rather extensively prevails, to the effect, that the prophecies of the Scripture were never designed by their great Author, to make all men prophets, by qualifying them to foresee and foretell future events; but were rather intended for the confirmation of the faith of believers, who, after witnessing their exact accomplishment, should be led to renewed and stronger confidence in God, and in the inspiration of the Holy Scriptures. As regards the advantages to be derived from the exact fulfilment of many important Scripture prophecies, we would not, on any account, utter a single sentiment at all calculated to lessen those advantages, or place the slightest obstruction in the way of their most consummate enjoyment. But, at the same time, we are in duty bound to guard all men against the equally incorrect and dangerous error, of supposing this the only object for which prophecy was ever delivered. We have already a host of prophecies fulfilled, in the most remarkable manner; and to them we do well to take heed for the constant renewal of our faith, and revival of our ardent expectations of the speedy accomplishment of those which remain to be fulfilled. But where, in the whole book of God, are we told to disregard the latter, in the heat of our devotion to the former?—And where, in the whole Scripture, is the doctrine to be found, that no man should know anything of the unfulfilled events of prophecy, until they have taken place? If men will set themselves thoroughly to establish this sentiment on scriptural grounds, their efforts will soon convince them, that it is but an accommodating doctrine of man, from which all sanction from heaven has been rigidly withheld. We must, however, admit of no such authority here; the Word of God is the only rule we take. In the present case we find it positive, in opposition to the doctrines of men.

According to the before given words of Christ, we are to *know* "that the kingdom of God is nigh at hand." A thing "*nigh at hand*" is not a thing past and gone; here is a marked distinction exactly to the purpose. Men say, we must *know* when the events have had their accomplishment;—Christ says, when they are "*nigh at hand*." The amount of difference is no more or less than a plain contradiction.—The one says before, the other after; the opposition is unmistakable, and the doctrine to be rejected allows of no hesitation.

Again, referring to the important signs hereafter to be considered, Christ said, "And when these things *begin* to come to pass, then look up," &c. Now these signs of His coming, must precede the coming itself.—It is to the beginning, not the end of these, to which we are directed; and when we see this beginning, we are then to know that the grand event is near. But, inasmuch as the beginning of the signs of an event are not effects which follow such event,—as no two things can be more opposite and distinct,—it therefore follows, that the whole import, design, and plain meaning of this portion of Scripture is, that we may know before, and not after, the grand event before us has received its accomplishment.

This required elucidation, inasmuch as that could it have been established from the texts considered, that of the kingdom of God *nigh at hand*, of which this work professedly treats, nothing could ever be known by man; then it would have been presumption to have proceeded with the work,—to treat the subject according to the plan marked out. It would, also, have been a gross imposition on the public to have offered such a work. We see, however, that the only texts from which anything like scriptural doubt could spring, when properly explained along with their context, confirm in place of opposing, the position we have taken.

It is true, what is generally deemed high authority in the churches, has arrayed itself against it. This authority has operated powerfully on the minds of the less informed; and we have not been without individuals, wiser in their own conceit than seven men that can render a reason. To clothe this opposition with seeming plausibility, to render it more influential in drowning the sober senses of the unsuspecting;—all the wild reveries, the delusive schemes, the bold adventurous speculations, and vile craft of interested impostors; the visionary extravagancies of fanatics, the errors of all past ages, and the miscalculations of sincere prophetic students of modern times;—have all been accumulated with amazing alacrity; and constructed into one great and frightful bugbear, sufficiently repulsive to drive back every glance of the masses from prophetic times and seasons. Should a few however, have courage to look and be favoured with a glimpse of the truth, and

begin to spread it ; in the true spirit of scepticism the above materials are instantly intrenched, as an effectual barricade around every effort to diffuse the sacred light. To strengthen this barricade every advantage has been taken by some, of the natural antipathies of the human heart to the doctrine of the kingdom of God nigh at hand. The unprepared, hope that the doctrine is false ;—those at ease in Zion, feel satisfied as they are, and require no change ;—some listen to the doctrine, as they would to the sentence of death on themselves. These propositions impel the heart to embrace with eagerness, and hold with firmest grasp the theory,—that of the day, or hour, or year, or age when our Lord will come, “ knoweth no man ; no, nor the angels of heaven.”

Our only business here is, to arraign this frightful phalanx of opposition, in front of its legitimate antagonist. It is not against man this desperate conflict is raised, but against God ; it is the Gospel of Jesus Christ—the book of the New Testament—which inculcates the doctrine and illustrates it by the parable above considered, to shew that we may know when the kingdom of God is nigh at hand, even at the doors.—To this we refer our opponents as the real object of their attack, declining any further part or lot in the conflict ; from the certain conviction, that God both can and will defend effectually His own Word.

Thus far we have considered our subject, chiefly on the negative side of the question ; and it is presumed have said sufficient to nullify all bad effects on the sincere of that much abused text, “ Of that day and hour knoweth no man.”—To do full justice to the subject, we must now glance at the positive side, that a firm foundation may be established for the pretensions of this work.

That no man in the present age, can know that the kingdom of God is nigh at hand—even at the doors—is a doctrine which ought to be instantly banished from the judgment of every Christian ; which never ought to be in the least sanctioned by any minister of Christ ; and which every instructor of the public in scriptural knowledge, ought to feel himself disgraced in inculcating. That the last and former ages remained in ignorance of this, is easily accounted for upon scriptural grounds—but those are influenced by widely mistaken views, who suppose the present age should remain in equal uncertainty. Not more clear and positive are the proofs in the prophetic parts of Scripture, that Christ ever will come ; than are those that His coming will be known, when nigh at hand.

Clearly to establish this sentiment, the three following propositions must be traced to a clear Scriptural foundation.

Firstly :—The time for our Lord's second coming, is fixed in the prophetic writings positively, and will never be altered.

Secondly :—The time thus fixed is clearly revealed.

Thirdly:—And it is a plain doctrine of Scripture, that what is thus revealed, may and will be understood before our Lord comes; which will be in the present age.

Firstly:—That there is a time determined upon by Jehovah, when the kingdoms of this world shall become the kingdoms of our Lord, is certain from the following texts:—"And judgment was given to the saints of the Most High, and *the time came* that the saints possessed the kingdom," Dan. vii. 22.—And "he said unto me, understand, O son of man, for at *the time of the end*, shall be the vision," Dan. viii. 17.—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

SIGNS OF THE TIMES.

BUT many have been induced not to devote that serious attention to these signs, which their importance as a gracious warning from God demands, from the mistaken opinion, that they were originally limited to the destruction of Jerusalem.—Whilst others plunging into the opposite extreme, contend for their application only to the end of the world and *final* and complete dissolution of nature. Neither to the one nor to the other, have they any application whatever. Wide as these two events are in point of time,—they are one just as far as the other,—from the true period when these signs will appear.

The text, from an incorrect interpretation of which the former sentiment derives its *principal* support, is this,—This generation shall not pass away till all be fulfilled, v. 32. Let this text be read thus,—Till all "*predicted concerning the destruction of Jerusalem* be fulfilled," and all will be plain, and no violence offered to any part. But some object to this plainest of all interpretations, and the only correct one; and to gratify some peculiar prejudice of education, prefer a sense which throws other texts into total confusion.

No text can mean what implies a plain contradiction;—no interpretation can be correct, which is plainly contradicted by others of the clearest texts and strongest facts of Scripture. Those who insist on this—"all be fulfilled"—signifying literally all which our Lord had just predicted; then all foretold in the 24th verse must be fulfilled. But this was impossible, inasmuch as that events are therein predicted which are not fulfilled yet.

Some interpreters inform us that the custom of the prophets was, to transport themselves in imagination, along with the visionary scenes in which their souls were enwrapped, up to the very age, however remote, and to the country and people concerning which they predicted important events; and then spoke in a style, as if actually present. These tell us, that our Lord adopted this rule, in delivering the predictions before us; and that by the words "*this generation*," we are to understand any generation in which the predictions receive their accomplishment. But it is inconsistent with the pre-determined rules of this work, to admit such loose and indefinite interpretations here; they are unsatisfactory and uncalled for.

Respecting the plain interpretation above given, in which the term "ALL" is limited to the destruction of Jerusalem.—In confirmation of this as a rule. hun-

for a *time appointed*," Dan xi. 35.—"And at that time shall Michael stand up, the great Prince which standeth for the children of thy people;

dreds of instances are recorded in Scripture, in which the term "ALL" must be understood in a limited and not in an absolute sense. In Rev. xiii. 3, we read, "And all the world wondered after the beast:"—and in verses 7, 8, "And power was given him over all kindreds, and tongues, and nations; and all that dwell upon the earth shall worship Him, whose names are not written in the book of life." But these things never did take place, nor will they ever be accomplished, according to any absolute interpretation of the word "ALL." And if it must be understood in a limited sense in these texts, why not in the case of the predicted signs before us.

But in Luke ii. 1, we read that Cæsar Augustus decreed, "*that all the wor'd should be taxed.*"

That the term "*all*" must not be taken in its absolute sense here, but limited to the Roman world only is certain. By the same rule being applied, the prophecy being examined will be plain as words can make it. Our Lord had told his disciples concerning the temple,—"*The days will come in the which there shall not be left one stone upon another, that shall not be thrown down.*" They asked "*when shall these things be, and what sign will there be when these things shall come to pass.*" The latter part of this inquiry he answered first, as we have seen; and the *time when* is answered in the text under notice, "*this generation shall not pass away till all be fulfilled,*" upon the temple and city to which the enquiry of the disciples alluded. All they would understand this answer to imply, was the destruction of Jerusalem alone; and to the question they had proposed, this answer was perfect and satisfactory; and to nothing beyond this was it ever intended to be applied.

Under this limitation of the word "*all*" the whole is plain, consistent, and established by all the facts of the case; as well as by as plain a rule as the Scripture supplies, than which none is of more common occurrence. But if we disallow this limitation, and insist on all, absolutely all which Christ predicted in the whole chapter, receiving its accomplishment in that generation; we in this, run in opposition to a most popular rule of Scripture, and throw into confusion—which can never be corrected—a most important part of the prediction delivered. If all other parts could be reconciled with such unlimited sense, that part predicting the treading down of Jerusalem by the Gentiles until the times of the Gentiles be fulfilled, never can. For this to be accomplished in that generation, was just as impossible under existing laws of nature, as for that generation to continue until now, inasmuch as that Jerusalem is thus trodden down yet.—Therefore the "*all*" to be accomplished in that generation, alludes only to what actually came upon Jerusalem and the whole nation of the Jews, when the Roman armies laid the city waste, and destroyed or made captives all its inhabitants.

In Matthew xxiv. the same subjects are recorded; and as they are there given in a somewhat different form, some additional information may be gathered therefrom. After the total demolition of the temple had been predicted, in the same form as recorded by Luke,—"*The disciples came unto Jesus privately, saying, tell us when shall these things be: and what shall be the sign of thy coming, and of the end of the world?*" Here the question is given more at large than by Luke.

It was evidently a question complicated, confused, and inapplicable. Christ had been speaking of the destruction of the temple only; but this question embraces other subjects distant from that event, even thousands of years. Correctly speaking, three important and far distant events are here thrown together, as though

and there shall be a time of trouble such as there never was since there was a nation, even *to that same time*, and at *that time* thy people

they were all one. 1stly: The destruction of Jerusalem, expressed in "*these things*" of which Christ had been speaking. 2ndly: Christ's second coming to make the kingdoms of this world his own; an event, as matter of fact establishes, upwards of 1,800 years distant from the first. And 3rdly: "The end of the world." Another important event, which cannot in a true and proper sense, be distant from the second less than upwards of 1,000 years. And yet these distant and transcendent occurrences were proposed, as all just at hand and all to occur at once. Undoubtedly the disciples expected all these things immediately, in their sense. Our Lord did not, however, either correct their errors or answer their question according to their views; his reply was a sort of general one, in which the real and positive end of the world is altogether left out. The overthrow of Jerusalem and the signs preceding are largely and plainly given first, in reply to the first part of the question; and the signs of his second coming, are then distinctly stated, in reply to the second clause. And the universal changes and complete destruction of sin, to take place at his second coming, is allowed by him to be considered as the end of the world, the third subject of inquiry proposed: for "the end of the world," in any other sense, is left unnoticed in the reply. It is certain, that in the question itself, "*the end of the world*" must be understood in a qualified sense. The disciples intended no more by it, than the end of the Mosaic dispensation; the subjugation of all the world to the temporal government of Christ; and the institution of a new, universal, but earthly kingdom. this in their sense, was the end of the old world and the establishment of the new. In our Lord's reply, nothing beyond a corresponding change is noticed as "the end of the world."

Although only one of these grand subjects is recorded by Luke, as included in the question proposed by the disciples; yet both are evidently included in our Lord's reply. From the 8th to the 24th verse, is occupied with the matters concerning Jerusalem's overthrow. In that verse we are presented with events occupying a long succession of ages, leading our minds from the horrors and the age when the Jews were led away captive into all nations, and Jerusalem trodden down of the Gentiles, even until the time of the end of these things com.: And it is then—when these times allotted to the Gentiles be fulfilled—then in the order of our Lord's prediction, is the second grand event introduced; and the 25th verse begins with the signs of His second coming, which is variously set forth to the end of the chapter.

Here we have both subjects of the disciples' question included, equally distinct. They asked first, "when shall these things be,"—viz., Jerusalem's overthrow, of which he had been speaking;—the answer was given, "this generation shall not pass away until all be fulfilled." They also asked, although they then would not comprehend the answer, "and what shall be the signs of his coming?"—And in Luke xxi. 25, 26, as quoted in our leading texts, these signs of thy coming are plainly given. The whole fully establishes the rule that it is to the second coming of our Lord, not to the destruction of Jerusalem, nor the literal end of the world, that those signs apply with which our "Signs of the Times" commenced;—and which, if our calculations on the numbered prophecies be correct, and the year 1843 be the time for the seventh vial to be poured out, these signs may be rationally expected to be strikingly abroad in the world. Our great object in this part of our undertaking, shall be diligently to search out the facts of this matter, and be careful to apply the predictions to none but corresponding events.

shall be delivered," Dan. xii. 1.—"Go thy way, Daniel, for the words are closed up and sealed *till the time of the end*," Dan. xii. 9. And this time of the end, so oft repeated and so fully attested by Daniel as a set time; when according to the pre-determined councils of Jehovah, "the clay, the iron, the brass, the silver, and the gold—emblematical of all earthly kingdoms—"shall be broken to pieces together, and become as the chaff of the summer threshing floors;" and when anti-christian principles and practices shall be tolerated in the world no more, we find confirmed with an oath of a mighty angel thus,—*"And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by Him that liveth for ever and ever, that there should be time no longer,"* Rev. x. 6. This does not refer to the final judgment, as many suppose; but to the second coming of our Lord, for which it affords the most incontestible proof, that the time is fixed and can never be altered.

As all things are known unto God, alike from the beginning to the end, His attributes forbid it, that the times and the seasons, as well as the bounds of their continuance, should not be fixed from the beginning, to all the revolutions and important changes which our world can ever experience.

True, the objector will say, God has assuredly determined the time, but never revealed it to man, when Christ shall come to banish all sin away. But—

Secondly:—This objection also, we find in direct opposition to the plain words of prophecy: and that the truth may rise majestically as it merits, and every cavilling objection be stripped of its flimsy and black covering;—this shall be proved by the plainest texts. In Daniel xii. 6, the following important question is asked,—*"And one said to the man clothed in linen, who was upon the waters of the river, how long shall it be to the end of these wonders?"* This is a plain and comprehensive question, to which as plain an answer is returned. The question alludes to the end, chiefly, of various "wonders" or strange events, which had been laid before the prophet. These wonders begin at the commencement of the 11th chapter. The downfall of the Medo-Persian empire is first predicted; afterwards various leading particulars of the Grecians are given; which are succeeded by the setting up of the Roman power. In this kingdom, the last of the four great earthly kingdoms, which Daniel frequently set forth as succeeding each other, we have the Papal kingdom placed before us. It is described by a "king that shall do according to his will;" and "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." Besides these wonders, the time of trouble preceding the

time of the end, the restoration of the Jews, and the first resurrection. when Satan shall be bound for a thousand years, are also placed full in the view of the prophet. Respecting all these the question is asked. "How long shall it be to the end of these wonders?" To instruct and satisfy the mind of Daniel, three periods are given; the last of which evidently conducts us to that time of the end, when Christ shall come to take universal empire. The first period is "a time, times and a half;" the second is, "a thousand two hundred and ninety days;" and the third is thus given, "blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days," Dan. xii. 7—11, 12. This last, which includes the two former periods, properly gives the reply to the question, and might be given thus,—*"How long shall it be to the end of these wonders?"* It shall be 1,335 days, from the date of the first event falling within the periods given.

Equally plain and decisive is the same prophet, in the viiith chap. 13, 14,—*"Then I heard one saint speaking, and another saint said unto that certain saint which spake, how long shall be the vision, concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, unto two thousand and three hundred days, then shall the sanctuary be cleansed."*

Now that same time when the sanctuary is cleansed, and the wonders above considered are ended; at that same time, will the second advent of our Lord take place. Therefore, it follows, that God has not only determined when that time shall be, but has also revealed it to his servants the prophets, who have left on record the positive, *"then shall the sanctuary be cleansed."* This is a time fixed, and that time revealed; otherwise this *"then shall"* can have no meaning. Here we can meet the objector with the plain language of Scripture. He says, God has not revealed when He will cleanse the sanctuary of the world.—This we instantly overthrow with the word *"then"* in our text. Are we accused of violating the Scripture rule, *"by fixing a time."*—We reply, we fix no time, we alter no time; it is God by his servant Daniel, that fixes the time, when he says, *"then shall the sanctuary be cleansed."* It is true, we had desired to know when this should be accomplished; but so likewise had Daniel; so had the saint by whom the question was proposed. Hence the important inquiry, *"how long shall be the vision?"* The results shew, that such desire was right: had it been improper it would not have been gratified; whereas a prompt and positive reply is given; a time is instantly revealed; and *"then,"* yea, at that time, *"shall the sanctuary be cleansed,"* is recorded by inspiration for our instruction on whom the ends of the world are come.

But many objectors admit all this when compelled ; they grant after much contention, that a time must certainly be fixed by the Governor of all worlds ; and the above important "*then shall,*" compels them to admit that the time fixed has also been revealed : but then they say it is revealed in such a manner, that it is impossible for man to understand it.

I have often thought that such objectors, have never duly considered the nature and bearing of the objections they bring. Are you aware, I would say to all such, that your objections fix a heavy charge upon either God or yourselves ? Recollect it is to the manner in which the revelation has been made, against which all such objections are levelled ;—a revelation to man which it is impossible for man to understand, is no revelation at all, but a mockery ;—it is in fact, a gross deception, which, through its imposing pretensions of being a revelation from God, emboldens the vivid inquirer and betrays him into hurtful reasonings at the risk of his eternal interests. Such deception and fraud, should not be charged on the Judge of all the earth. My advice to such objectors is, to pause in their dangerous career.

If such charges are not intended to be fixed on the Almighty, they recoil with double weight on their originators. If God has not been mocking us in the revelations He has given, then they may be understood by the willing and obedient inquirer, so far as they concern himself and the age in which he lives. And if so the above objectors show to the wise, only their own want of information, or wilful ignorance in every objection they make.

But some of these endeavour to justify their perverse measures, by what they set forth as wise and honourable policy. Strange that that policy should be held as either wise or honourable, which induces men to charge God foolishly of imposing gross deceptions on His creatures. However, so it is. These superlatively prudent calculators have found, that some sanguine authors have erred in their calculations, as to when some of the prophetic numbers would run out, and their Lord appear. To avoid which errors, their better policy has imperceptibly plunged them into mistakes, ten-fold more gross and dangerous ; they have, it is true, escaped the censure of their fellow-men ; for having been less competent than they believe themselves, to comprehend the whole subject into which they entered ; but they have secured to themselves a far more degrading notoriety, by concluding from the above harmless errors of others, that neither themselves nor others can ever know from prophecy, when "*the kingdom of God is nigh at hand.*" Admitting error on both sides, which there certainly is ; in the one case, such errors are rather beneficial than injurious, as regards leading others to prepare for such events ; in the other, God is charged foolishly, and an utter

incompetence acknowledged to comprehend that which all christians ought to understand.

For let Dr. Clarke and all such authorities, betray themselves to whatever extent they please, the authority of God is plainly stamped on this part of our subject also ; and on that authority we must believe, that men may understand if they will, when this kingdom is nigh at hand. God has imposed no gross deceptions upon us ; His revelations of the times and seasons are real and intended for our benefit, and therefore designed to be understood.

This is rendered certain by the following texts :—"And He said, Go thy way, Daniel, for the book is closed up and sealed till the time of the end. Many shall be purified, and made white, and tried ; but the wicked shall do wickedly, and none of the wicked shall understand ; but the wise shall understand," Dan. xii. 9, 10. But what is it, or what are the subjects ?—What the specific truths which are here said to be "closed and sealed" against the wicked, so that none of them shall understand ; but which at the time of the end, "*the wise shall understand?*" Not the common truths of salvation, as some evasively would have it, but those specific and most important matters, which had just been revealed to the prophet ; matters connected with *the time of the end* ; and respecting which the prophet exclaimed, as in the 8th verse, "O, my Lord, what shall be the end of these things." These are the vast subjects which "the wise shall understand ;" and it is these which direct us to the second coming of our Lord ; shew us the end of all anti-christian powers ; and usher us into that blessed state, at the end of 1,335 days. These things "*the wise shall understand.*"

Three important truths, distinct and opposite, are fully established in the above Scriptures. First, that prior to the time of the end none could understand these prophecies, which relate only to the event of the end. This is established by the words, "Go thy way Daniel, for the words are closed up and sealed till the time of the end."—Like a letter, which when written is folded, sealed, posted, and passed through, it may be scores of hands ; yet none understand its contents, because it is closed and sealed ; but when conveyed to "the end" of its destination the seal is broken, the letter unfolded ; then the wise, or those skilled in the characters in which the letter has been written, can read and understand. Just so with those prophecies : they contain intelligences from heaven, which especially refer to and was intended for an age of the world, at a great distance from that in which they were written ; and according to the text before us, they were then folded, and sealed, and posted in the world, and have passed through the hands of millions to the age in which we live. Their contents have not been

understood, because the mysterious seal of heaven was upon them; and we are assured it will remain unbroken till the time of the end; that is, until the age and generation to which the words apply receive them: then the seal will be broken, the letter unfolded, and "*the wise shall understand.*"

From this we see the inconsistency and folly of the conclusions of some of our Revd. D. D.'s, who say, that because talented, learned, and good men in former ages, have exerted themselves in vain to understand and explain these mysterious prophecies, that it has been their misfortune to disgrace themselves and bring contempt on their publications, through having passed into the world conjectures, which time has proved false and ridiculous; and that such men's errors and utter failures ought to be sufficient warning to others, in all after ages, to deter them from exposures of the same distressing characters. The important difference of circumstances as above explained, is sufficient to set all this right; and which, were our worthy Drs. of that class to understand, all their unwise objections would cease for ever. The same may be also a guide to those sincere inquiries after prophetic truth, who often err in the selection of the book they read for information. Some take considerable pains to secure the oldest commentators and works on the subject; supposing that the older the work, the more to be relied upon for the correctness of its views. Just the reverse, according to Daniel, must be the facts of the case. In all former ages, "the words were closed up and sealed;" the seal was not broken in the last generation, nor will it be "till the time of the end;" until the generation lives to whom the prophecies apply. Let all sincere seekers after truth, therefore, take heed what they read and how they hear.

But, secondly, even when the time of the end comes, when the seal is broken and the letter unfolded, all will not understand; there is an awful exception made:—"the wicked shall still do wickedly, and *none of the wicked shall understand.*" This is ominous to millions of our own time. How awful, should it soon be proved, that all our present objectors to the speedy coming of our Lord, to the kingdom of our God "is nigh at hand;" how awful for them, should their incapability to understand, arise from the concealed deep wickedness of their hearts. Let them ponder over this—"none of the wicked shall understand."

Notwithstanding, "*the wise shall understand.*" Well did Isaiah say, "For my thoughts are not your thoughts; neither are your ways my ways, saith the Lord." Some now think the time of the end has come; they believe the kingdom nigh at hand; they imagine they understand something of the prophecies of Daniel and John respecting these things; but they are not classed among the wise by their fellow men, but denounced as fanatics, madmen, and enemies to God and

man. The counsel of Gamaliel, in a case not much at variance with this, is strictly applicable here: "Take heed to yourselves what ye intend to do as touching these men; lest haply, ye be found even to fight against God," Acts v. 35, 39. The prediction is positive, "*the wise shall understand.*" There will be such, and they will know when the kingdom of God is nigh at hand.

One evasion more we shall endeavour to remove, and then proceed to the direct proof that this kingdom is now nigh, even at the door. Some say these prophecies will never be understood, till after their fulfilment. We demand scriptural proof for this. None can be given.—Then the insinuation, which is false, at once falls to the ground.

We might here let the matter rest. But we desire to lay a good foundation, and make all plain. Scriptural authority has weight, but with us, nothing else. Turning to the 21st chapter of Luke, we find a direct and all powerful antidote for the above attempt to evade the truth. After describing the destruction of Jerusalem, the dispersion of the Jews, and the treading down of their city and nation by the Gentiles, "until the times of the Gentiles be fulfilled," which will not be accomplished until Christ's second coming; our Lord gives us the signs which should immediately precede the second advent.—Immediately after these signs He says "and then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh," Luke xxi. 27, 28. It is impossible for language to be more plain than this, in proof that the wise shall understand before, not after these mighty events take place. It is here said, "look up, lift up your heads." On what account?—Because your salvation is come and fully accomplished? No. Christ knew that all would do that after, without any instruction. But it is because "*your redemption draweth nigh*;" the end is at hand, the kingdom nigh; and all the prophecies predicting it, just on the point of being fulfilled. This shews plainly that the wise shall understand *before*, not after only, their fulfilment. But it is also said, alluding to the signs preceding. "When these things *begin to come to pass*; not when they are all over. And this beginning is afterwards illustrated, by the budding of the trees before summer; which when seen, Christ says "know ye, that the kingdom of God is nigh at hand."

With this we conclude, as firm scriptural authority, sufficient to dispel the horrid darkness in which the masses are enveloped; and seal in everlasting stillness the tongues of all vain cavillers against the possibility of knowing the kingdom of God "*nigh at hand.*"

Having cleared away the rubbish, let us now prepare to build.—**WHEN WILL OUR LORD ARRIVE?** This is an important question;

not to be answered by man. The oracles of heaven must be consulted; and the decision of God alone, must be relied upon.

In the eighth and ninth chapters of Daniel, God has told us when our Lord will come. All who are, or ever have been in possession of the book of Daniel, have always possessed the positive decision of heaven on the subject. They may not have understood it; still they have had it; and the same in our own times. Let us now try to read and understand: "In the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision, and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam, and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will and became great. And as I was considering, behold, an he goat came from the face of the whole earth, and touched not the ground, and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and he ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great; and when he was strong, the great horn was broken, and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the west, and toward the south, and toward the pleasant land. And it waxed great, even to the host of heaven, and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, *How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?* And he said unto me, *Unto two thousand three hundred days, then shall the sanctuary be cleansed.*"

This is the plainest and most comprehensive, of all the numbered visions in Daniel or John; and shall, therefore, be taken as the broad and substantial basis on which we will found our first and principal calculations, from which to infer the time when those events shall transpire, under which the universal reign of Christ shall commence. Here a positive period is given, 2,300 days; at the end of which, it is said "*the sanctuary shall be cleansed.*" This is equally positive. This period is given, as we see, in answer to the question, "*how long shall be the vision?*" Any man of unsophisticated mind and ordinary judgment, would understand this question, as including the whole length of the vision, or the length of time which should elapse between the beginning and the end of it; this we shall endeavour to prove is the true import and application of it.

By these introductory remarks, we are led to the investigation of the vision in its separate parts.

First subject is, "*a ram with two horns.*" Here is plainly, the beginning of the vision. This is a fact which must never be overlooked. It is one, on which a correct understanding of the period given principally depends. I must also notice, that it is a fact which neither admits of, nor requires any proof; seeing that a denial of it, is a plain denial of the prophecy; there it is given, as the first object presented in the vision; consequently, with this ram the vision begins. Turning to the 16th verse we read, "And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision." Attending to the instructions which Daniel immediately received by virtue of this order, we shall have an unerring guide as to what this ram, together with the other symbols in the vision, were given to typify. And in the 20th verse, what we are to understand by this ram is thus given:—"The ram which thou sawest having two horns, are the kings of Media and Persia." This explanation leaves no room to doubt for a moment, with what earthly power or kingdom the vision begun; it was with the Medo-Persian power.

The second subject of investigation is, an he-goat with a notable horn between his eyes. This ran to the ram, brake his two horns, cast him to the ground, stamped upon him, and there was none that could deliver the ram out of his hands. This sets forth with striking precision, the manner in which the kingdom of the Medes and Persians was suddenly and totally subverted. And if we had received no instruction from the angel Gabriel on this part of our subject, such deficiency would have been supplied by the full and particular historical accounts of the invasion of the Medo-Persians, by Alexander the Great, and his rapid conquest of the whole empire. Scriptural authority shall, however, be added, which is thus given:—"And the rough

goat is the king of Grecia, and the great horn that is between his eyes is the first king," 21st verse; meaning, "the first king which reigned over the Grecian empire, when that empire was the mistress of the world, and entered within the range of prophetic description."

Third.—After Alexander's conquest of the Medo-Persian empire, his death is next set forth in the vision, by "the great horn being broken." After this we read "and for it came up four notable ones toward the four winds of heaven." This is explained by the angel as follows:—"Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the *same* nation, but not in his power." This was fulfilled in Alexander's successors, which were four,—Cassander, Lysimachus, Ptolemy, and Seleucus; who in his conquests he had established as governors of provinces. After his death they usurped the titles of kings, and as such reigned over the four provinces, over which they had been placed as governors; viz., Persia in the East, Egypt in the south, Macedon and the Grecian Isles in the west, and Syria in the north. These stood as four independent kingdoms, till subdued by the Romans.

Fourth.—Next follows in the vision, the rising up of a little horn out of one of these divisions of the Grecian empire. This is emblematical of the Roman power, which came out of the Macedonian kingdom, one of the above four. It is explained by the angel as "a king of fierce countenance and understanding dark sentences. And his power shall be mighty, and he shall destroy wonderfully, and shall prosper and practice; and shall destroy the mighty and the holy people. 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 he destroy many: he shall also stand up against the prince of princes; but he shall be broken without hand," v. 23—25. Here ends the explanation of the vision. A higher authority we cannot have; a plainer case we do not need. From the first to the last every separate head is taken up, and all pursued and explained in perfect harmony with the vision itself. We are first told what the ram typifies, then the rough goat, afterwards the four horns, and lastly the little horn; which is not given by name, as in the case of the Medes and the Persians, and Grecians; but we are left to identify the power typified by this horn, from the lengthy, particular, and varied description thereof, given by the angel.

It must be evident to every reader that this little horn, as regards its powers, performances, and time of continuance, constitutes the principal character in the vision. With the ram with two horns, the vision begins; and with the final overthrow of this little horn, and cleansing the sanctuary from the accumulated abominations it had created there,

the vision ends. But through the whole, the little horn evidently rises above the rest, in the boldness of its enterprises and extent of its sway. It is entirely on this account, that the power typified, is not named. The real power intended, is sufficiently clear, without being named; had this not been the case, no doubt the same rule would have been followed, which was carried out respecting the Medo-Persians and the Grecians; and the name of this power, also, would have been given. This leads to one important inference; namely, that no interpretation of this can be correct, that is far-fetched, strained, dubious, and but partially applicable. Many such interpretations have appeared, but must be rejected. The plain design of the angel's interpretation, proved by the fact of no name being given, was to lead us to look directly to some power, to which the description would apply plainly, openly, and fully; so plainly, as not to be easily mistaken; so openly, as that the various traits given, should find an anti-type, not of private, but public notoriety; and so fully, as to meet, agree, and palpably apply in every particular.

This naturally implies another inference of some importance; namely, that there never can have existed more than one power in the world, answering, as above, to the angel's description. If two, or more, existed, confusion, doubt, and uncertainty would prevail. But God has not so decreed respecting his prophecies. It is true, that many anti-types to this prophetic description, have been created by the fancies of speculating men, but never more than one true one existed. Many anti-christs have appeared in the world, and claimed to be the true anti-types of the prophetic descriptions of our Saviour; and not a few, have been extensively followed as such. Notwithstanding, there was never but one true anti-type appeared.—So in the prophetic description before us. This little horn never had an equal in the world; there never existed two powers to which the prophetic description thereof would apply. Every attempt to fabricate a second, only proves the perverseness or inattention of the foiled fabricator.

But before we enter farther into the angel's interpretation, as recorded in the 8th chapter, we will, to aid us in a better understanding of the whole vision, glance over two other prophetic descriptions of the three great powers, typified by the ram, the he-goat, and the little horn.

There is one leading principle, which cannot be too clearly perceived by the prophetic student, who would understand the prophecies of Daniel; and this is, that all the important visions which he records, are, in one important sense, all one; that is to say, they all contain information concerning four great earthly kingdoms, and one spiritual kingdom, which should prevail in the world. And the very different emblems employed in the different visions, represent the same great

powers ; and give enlarged and different views of the same States, just in like manner to the two dreams of Pharoah, which Joseph interpreted as being one ;—see Gen. xli. 26. To illustrate this take the following visions.

“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. 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, and power, and strength, and glory. 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 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 for ever,” Dan. ii. 31—44. In this vision, we have all the four great successive earthly kingdoms, which were ever taken up as the great subjects of Daniel’s prophecies, or ever presented to him in any of his visions. Many other earthly kingdoms have existed within the period allotted to these, but no others were ever made the subjects of Daniel’s prophecies. And at the final overthrow of these, we see as the fifth kingdom, that of the stone cut out without hands ; which is here said shall fill the whole earth, and stand for ever.

We want to know what four great successive kingdoms, these different parts of this great image typified. And this we would ascertain from the scriptural accounts thereof, as far as possible, that our foundation may stand sure. On the first we are not permitted to doubt.—Daniel said to Nebuchadnezzar, “*thou art this head of gold.*” The kingdom of Babylon is thus established as the first of the four. And by this we are conducted to an easy comprehension of the other three. This kingdom was begun by Nimrod 2,233 B. C., and ended with the death of Belshazzar, 538 B. C., having stood for nearly 1,700 years.

To ascertain on scriptural authority the next great empire, which was to succeed this, and which was typified by the silver part of the great image, we must look to Dan. v. 30, 31.—“In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom.” This took place as above, 538 B. C. On the death of his father Cambyzes, and his uncle Cyaxeres, B. C. 536, this

conqueror became the sole governor of the Medes and Persians. And by the year 457 B. C., this empire, as we are informed in the book of Esther, viii. 9, extended from India unto Ethiopia, over an hundred and twenty seven provinces," and stood about 200 years. There can, then, remain no doubt, that this was the second of the four great kingdoms, and that which the silver part of the great image typified.

And the third is distinctly pointed out, and named by inspiration. Hence, in the angel's explanation of the vision of the ram and he-goat, we are expressly informed, that the Medo-Persian empire should be subverted by the Greeks; the complete conquest of the former by the latter, is typified by the overthrow and complete destruction of the ram by the rough goat, which goat we are told verse 21, "is the king of Grecia; and the great horn that is between his eyes is the first king." This could be no other person but Alexander the Great. He it was, who smote effectually the Medo-Persian empire, broke its power, cast it to the ground and stamped upon it, and none could deliver it out of his hands. He subdued Greece, penetrated into Asia, took Tyre, reduced Egypt, overthrew Darius Codomanus at Arbela, Oct. 2, B.C. 331, and thus terminated the Persian Monarchy. He then crossed *Caucasus*, subdued *Hyrcania*, and penetrated India as far as the Ganges, and having conquered all the countries that lay between the Adriatic sea and the Ganges. He died B. C. 323, and his empire was divided among his generals. In the possession of his successors this great kingdom was maintained about 178 years, after which it became in its turn subverted by the fourth, according to the prophecy. For the rapidity of its conquests, the Grecian power stands unrivalled in the page of history; and in the plenitude of its power, its arms spread terror through the world. Its then unequalled skill in the arts of war, seemed to engrave immutability on all its institutions, and to write *everlasting*, on all its possessions. Notwithstanding, according to Daniel's great image, this was but the third kingdom; a fourth had to come, and Grecian skill and power in the battle field was not consulted. The stern unbending part of the image was yet in reserve, in the hands of Omnipotence. Iron, which breaketh in pieces and subdueth all things, had its reign appointed. Accordingly, the sturdy, dauntless sons of Rome, eventually taught the skilful Greeks a lesson, which all the world had failed to teach them before the time decreed. About 158 years before Christ, the once unconquerable Grecian Empire was stripped of its laurels as the mistress of the world, and was made to yield to the force of the predicted purposes of heaven, in witnessing the growing greatness of a fourth great kingdom, which in spite of every effort, brought under its iron sway, the nations over which its vanquished predecessors had fondly dreamed of holding *everlasting*

empire. And although the sturdy conquerors of the Grecian Empire, the iron part of the great image, which supplanted the Greeks in the government of the world, be never named in the prophetic descriptions by Daniel, yet few who know any thing of history, are unacquainted with the fact, that this part was emblematical of no other kingdom but the Romans: the proof is the Romans conquered, and succeeded the Greeks, in the supreme earthly government of the world.

It is true Dr. A Clarke says on this, "I think this," the iron part of the image "means in the first place, the kingdom of Lagedæ, in Egypt; and the kingdom of Seleucidæ, in Syria. And, secondly, the Roman Empire, which was properly composed of them." This division and double meaning is merely fanciful. The real kingdom intended was the Roman, no matter out of what composed; for it was to continue until divided into ten parts, as typified by the ten toes; also to give rise to, or to support a power of peculiar character for 1,260 years; and, to be itself smote upon its feet by the stone cut out without hands; and by it scattered to the four winds, and utterly exterminated. To this no kingdom but the Roman answers.

We now see the four great earthly kingdoms, represented by the great image. The Chaldean or Babylonish Empire the first, the Medo-Persian the second, the Grecian kingdom the third, and the fourth and last, the Roman Empire; than which no other shall arise in its place, till the stone cut out without hands takes the kingdoms, and establishes universal dominion. No other kingdoms are ever made the subjects of prophecy in the book of Daniel. In all the varied visions and emblems there found, these are the only powers intended. We will examine now, the 7th chapter, in which another important vision is recorded. Daniel saw in the vision "and, behold, the four winds of heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from the other. The first was like a lion, and had eagle's wings." This is of the same import and application as

SIGNS OF THE TIMES.

HAVING in our former pages established, and we think made plain that particular event to which those signs apply, which we find predicted in Luke xxi. 25, and following verses. Having proved that these signs were not to precede the desolation of Jerusalem, or the literal end of the world, but that they stand in connection with a far distant event; and having proved that event to be our Lord's second coming, when the times of the Gentiles are fulfilled; and it being the professed object of this work to prove that these times of the Gentiles are just upon the eve of closing now, it becomes our duty to look around

the head of gold, and is beautifully harmonious. Gold is considered the most precious metal; the Lion is the noblest of beasts. The

in the world; to observe with watchful eye and anxious heart, the state and conduct of our fellow men, to ascertain if any of the signs are appearing of which our Lord spake. We must also lift our eyes to the stars, and direct strict attention to the planetary world; that we may read there also, the fulfilment of our Lord's predictions. Into these inquiries may we enter with unbiassed minds.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Does not this read more like the history of the times in which we live, than prophecy delivered 1,800 years ago, describing what would now take place? The fact is too evident to be denied, that no writer of our age can more strikingly describe the present condition of mankind in so few words. Our sage objectors to inspiration, could they see more clearly and reason correctly, must become overwhelmed with the flood of evidence against them, which flows from the facts before us. Unfortunately for them, a boasted foundation on which their predecessors erected a castle of smoke, in this case eludes all their efforts to subject it to their service; it flies from them, and as a shadow disappears; and "like the baseless fabric of a vision, leaves not a wreck behind." A soulless objection to some of the Scripture predictions, in themselves as plain and as powerful as this, has been made by that class, who in stock of reasons are unredeemable bankrupts, and in logical argument imbeciles of the most pitiable order; some of this class have boldly asserted, in perfect keeping with their characters, that many of those which in the Scriptures profess to be prophecies, were wrote long after the events transpired which they pretend to predict. This castle of smoke will not, however, be erected to defend that class against the heavy cannonading of the predictions under notice; and of the heart-rending cases of starvation and undiluted wretchedness, which by millions volunteer their evidences every week in attestation of the truth thereof, to the fullest extent. We cannot believe that this was written since the uncommon distress, and perplexity, and fear which now affect us, first threatened to involve us in one destructive vortex. The book in which this prediction is found, has been too long in our possession and too familiar to our minds, to allow us to be for a moment deluded with such an objection as this. No, it is prophecy and not history; and its exact and palpable accordance with the state of things under which we live, ought to instruct us in the most momentous matters with which our minds can be engaged; namely, the time of the end has come, the Lord is at hand.

Have we, or have we not, these signs before our eyes? Does the planetary system hold forth in all its configurations, the doctrine loud and long of peace, concord, prosperity, and their legitimate offspring, growing greatness to all nations? Is there no malignant planet pointing its adverse rays at this, or any other nation? Are there no signs of organic changes to be read in the sun, moon, or stars?—No disruptions in society?—No revolutions in states?—No falling of feudal systems?—No shaking of the powers of the different governments?—Have we no signs of such things in the stars? We ask not if all the world have seen such signs. Our Lord did not say that all mankind should see them. The words on record are these,—“And there shall be signs in the sun, and in the moon, and in the stars;” signs of an organic change in the world; signs of such events as are in other parts of Scripture clearly predicted to precede the second advent of our Lord; signs of the disorganization and breaking up of

brightness of the great image is said to be excellent; and upon this, the most noble beast of the forest, are *eagle's wings*. Here we see the

anti-christian systems, which must be signs of fearful discord and havoc in various parts of the world. But our only just conclusion from the above text is, not that all mankind shall see these signs, but that they shall be there.

This suggests an idea of their character, which it may be well to notice. The form of expression in our Lord's prediction of these signs, varies greatly from the words employed in the same chapter, foretelling the signs which should precede the final destruction of Jerusalem. Speaking of the signs of that unequalled calamity among the Jews, he enumerates amongst other signs,—“great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven,” Luke xxi. 11. From this prophetic description we cannot but suppose, that fearful signs which all men might see, were intended, as they are expressly called “*fearful SIGHTS*.” History supplies us with corresponding facts.

“For a whole year,” we are told, “a *Comet* in the figure of a sword, hung over the city, and pointed as it were down directly upon it; and there were seen in the clouds, armies in battle array, and chariots encompassing the country, and investing their cities; that at the feast of the passover, in the middle of the night, a great light shone upon the temple and altar, as if it had been *noon-day*; that at the same feast, the great gate of the temple, made all of massy brass, and which twenty men could hardly shut, opened of itself, though fastened with bolts and bars; that at the feast of Pentecost soon after, when the priests went into the temple to officiate, they heard at first a kind of confused noise, and then a voice calling out earnestly in articulate words, ‘*Let us be gone, let us be gone.*’ And that these prodigies were really so, we have the testimony of *Tacitus*, a Roman historian of that age.”—Stackhouse’s History, 2 vol. p. 142, 3.

But the prediction of these events expresses “*fearful sights*.”—Such these literally were. The signs of the second advent are quite differently set forth. In the one case, the signs were on the earth and *in the air*; but in the other, they are described as *in the sun, moon, and stars*. This is a most important distinction; it determines the nature of the two classes of signs to be very different from each other. The former were as above recorded, what were seen and heard; the latter can imply nothing but the peculiar configuration of the planetary system; which at the time of the end would be such, as plainly to indicate organic changes of most magnificent and extensive character.

To some we can never make the existence of such signs evident. Not because those signs have no existence, but because the objectors have determined in their own minds to demand more and greater signs than ever will be given. Our Lord did not refuse to the Jews, rational signs of his Messiahship; he did amongst them works which no other man ever did; notwithstanding, many of them would see no signs in anything he ever did, that he was the true Messiah. And this wilful, foolish blindness of the Jews, awfully characterizes too many of the Gentiles; to whom nothing can be made proof sufficient, that the kingdom of God is nigh at hand. If God were to throw into sudden confusion the present harmonious system of nature, and cause the mighty orbs with which our earth is surrounded, to quit their regular courses, and dart quick as lightning across each other's path; if order became quickly restored, with the momentary dread which such signs might have produced, all serious impressions would vanish from the minds of many; and even these would be set forth as insufficient signs of our Lord's near approach. Appearances of mighty armies in dreadful conflict, seen

king of the forest, the prince of the feathered tribe, and the most precious metal, all brought harmoniously to represent the high, the

in the sun; inundating rivers of blood issuing from the moon; or dreadful columns of fire and smoke majestically marching through the air; or forming into an *unaccountable circle round the sun*;—these if of short duration, would be no sufficient signs to many, that our Lord was about to entirely renovate the moral character of mankind, nor that the important predictions concerning this, were now receiving their completion.

These are not, however, the specific signs we look for; we think there may be others, which at once fulfil the predictions of our Lord, and amount in themselves to rational signs of all which the prophets have foretold should come. We never should have named, or inquired for such signs at all, if our Lord had not said,—“*And there shall be signs in the sun, and in the moon, and in the stars.*” We have no more authority to reject this, than we have to reject the whole bible; for it is as much a matter of faith, as any prediction which that book contains.

That such signs will, therefore, precede our Lord's coming, is certain; as a clearly revealed matter of faith. We want to understand them; we must form correct conceptions of their character, before we can determine as to their existence; and we must diligently inquire concerning the true planetary indications of the present time, and listen to the ominous “voice of the stars,” if we would be conducted to correct conclusions.

But as it was in the days of our Lord's first coming, so it is yet with the bulk of mankind. It is clear, that when our Lord was born in Bethlehem, there came but a few “wise men from the East to Jerusalem, saying, where is he that is born King of the Jews? *For we have seen his star in the East*, and are come to worship him,” Matthew ii. 1, 2. The star made its appearance, but only very few saw it; or rather, if the multitude saw it, they understood not its indications; they could not understand the doctrine it so plainly and correctly taught.

Just such is the condition of an overwhelming majority of mankind now. The planetary system preaches its doctrines in a language which but few understand, and writes in characters which but few can read.

NOTICES TO CORRESPONDENTS.

“**A LOVER OF CONSISTENCY.**”—Thanks for his long communication. It will be acknowledged by him and his friends, too long for insertion here. The important texts he quotes have been duly considered long ago, and will be all fully explained in the progress of this work. His inquiries are not “*considered premature*,” but a full investigation of and reply to them here would be “*premature*,” inasmuch as that it would derange the regular order of a future part of the work, and would come with tenfold less effect, and be attended with tenfold more labour and time now, than it will be in the regular progress of the work. Our friend concludes. “If satisfactory answers be given to the above queries, we shall very likely trouble you with a few more.”—Let us have them; they shall be attended to in due order, as the work progresses.

All communications will be preserved, which apply to a future part of the part; and all answered when received, are destroyed.

Our other correspondents will find all their queries answered, as the work progresses. The Chronological Tables will appear, perhaps, in the 5th Number,—but we cannot tell exactly.

lofty, and powerful kingdom of Babylon; the first of the four great prophetic earthly empires.

"And behold another beast, a second like to a bear." Daniel informed Nebuchadnezzar, that after his should arise another kingdom, *inferior to his*, which is here most fitly represented by the bear; granted on all hands to be inferior to the lion, as the silver part of the great image was inferior to the gold. Thus far the visions exactly harmonize, and the bear in this, is as perfect a type of the Medo-Persian empire, as the silver part of the great image was in the former vision.

The same rule is held sacred through the remaining part of the visions. The third beast is described as being "like a leopard, which had upon the back of it four wings of a fowl, the beast had also four heads, and dominion was given to it." This most minutely represents the Grecian empire. The four wings of a fowl, show the rapidity of Alexander's conquests. In little more than three and a half years, he accomplished with a mottled force, the astounding deed of subjugating the world to Grecian sway. Well might he be represented as having an extraordinary supply of wings, to enable him thus to carry victory through the world in so short a time. In the explanation of the brass part of the great image, it is distinctly noticed, that the kingdom implied thereby, should "bear rule over all the earth;" and of this third beast it is said, "dominion was given to it." The four heads upon the same beast, are strikingly typical of the division of Alexander's empire after his death, and its falling into the hands of his four successors. Every emblem and fact of the cases, are too plain and harmonious to allow of doubt, as to the same third kingdom before proved the true anti-type of the brass part of the great image, being the only true anti-type of this third beast; the Grecian empire alone is typified in both.

Respecting the fourth, the parallel drawn, is if possible, still more striking. In the great image it is fitly typified by iron, which breaketh in pieces and subdueth all things; and "as iron breaketh in pieces and subdueth all things, shall it break in pieces and bruise." In perfect agreement with this, the fourth beast is described as "dreadful, and terrible, and strong exceedingly; and it had great iron teeth." This last trait must have been given to identify, beyond mistake, this beast with the iron part of Nebuchadnezzar's image. The operations and effects, are then given as the same. "It devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it, and it had ten horns." And in the angel's explanation of this particular part of the vision, as afterwards given, it is said, "the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down; and shall break it in pieces."

This has been literally fulfilled by the Roman power; it was the only universal empire founded on the ruins of the Grecian kingdom, which succeeded in the government of the world. Like the leopard, its conquests were rapid; and like the bear, its extent of dominion great; like the lion, it was bold and intrepid; and like iron, it brake in pieces and subdued these kingdoms, and devoured the whole earth. Of no other kingdom that now does, or ever did exist, but the Roman, can this be justly said. Consequently, of the iron part of the great image, and this fourth beast, great and terrible, the Roman empire is assuredly the true anti-type. The two visions are in this respect one, like Pharaoh's dreams. Besides these four great earthly kingdoms, thus confirmed by one double and complete representation, no other of the many minor kingdoms of the earth, are ever made the subjects of Daniel's prophecies.

This will lead us to a better understanding and to firmer opinions, concerning the important vision of the ram and the goat; which we have selected as affording our first and principal data, to guide us, as an unerring light, on the great subject of our Lord's second coming, now "nigh at hand." This vision, so far as it extends, treats of the same kingdoms as the other two had done; in this particular there is no difference, the visions are all one; and this is not matter of conjecture or guess-work. We were called upon the other day, by a celebrated minister of the Church of England; whose object was, evidently, to object to and evade everything said in favour of the doctrines here defended, right or wrong. His attention was called to this stubborn vision of the ram and he-goat; enlarging on the ram with two horns, and proving that there the vision begun, he demanded what we understood that to represent; adding, at the same time, that it might mean one power, or it might represent another; and we had no certainty whatever to what it applied. This was denied; and it was maintained, positively, that it was typical of the Medo-Persian empire, and no other power. This drew forth the following singular objection:—"Oh! that is all your own conjecture; you know nothing, of a certainty, that it applies to that." "Stop, sir," was instantly rejoined, "we do not allow any man to say that we build anything upon our own conjectures; nor do we allow any man so flatly to deny the word of inspiration, as to say that this is founded on the conjectures of any man:" in proof was read the following text:—"The ram which thou sawest having two horns, are the kings of Media and Persia," Dan. viii. 20. This and similarly appropriate texts, soon silenced the Rev. objector; and drew forth the acknowledgment, that he did not understand the subject.

In this part we have express authority of inspiration for believing,

that the sole difference between this vision and the two former ones, as regards their beginning is, that the kingdom of Babylon is left out here; that kingdom was then near its end. It was in the third year of king Belshazzar's reign, when this vision was seen; and in about eleven years after, that king was slain, and his empire fell into the hands of Darius. The Medes and Persians shortly after became united, and the mistress of the world; and, as such, stands at the head of this vision, typified by the ram with two horns.

After this follows, in the regular order of the former visions, the Macedonian or Grecian kingdom; but in this, it is under the type of a rough goat: yet it is the same kingdom as that represented by the brass part of the great image, and the leopard with four heads and four wings in the vision of the four beasts.

After this rises up in our vision, the "*little horn.*" This has given rise to greater variety of sentiment, than all the other emblems in the three visions. Some have supposed that one Antiochus Epiphanes, one of Alexander's successors and a violent persecutor of the Jews, was the true anti-type of this little horn; great pains have been taken by some writers of considerable note, to establish this theory; but all have failed to establish anything satisfactory, answerable to the prophetic descriptions of the little horn. Antiochus, it is true, profaned the temple of God at Jerusalem; suspended, through his bloody persecutions of the Jews, for a time, the daily sacrifice; and slaughtered many thousands of the Jews. But all this falls infinitely short of what is said of this little horn, with which Antiochus, and all his vile proceedings has no agreement whatever.

This little horn stands in this vision, exactly in the place of the fourth beast; and the iron part, in the former visions. And, having previously established a perfect harmony among the three; that they are in fact all one (with the exception of the Babylonish kingdom being left out in the last), for reasons above assigned. This establishes a rule, which cannot be abrogated without cause; and this rule is, that the power intended by this "*little horn,*" standing, as it does, in the place of the fourth beast and the iron part of the former visions; and the visions being all one, in every other important particular:—therefore, this "*little horn*" must be the same power as that typified by those emblems, the place of which it occupies. This would seem sufficient to bias the decision of every reasonable inquirer after truth; especially, when in addition to this, the prophetic descriptions of this power, in all the three visions so perfectly agree. The mind unbiassed clearly perceives from this, that no other power or kingdom but that of Rome, can be the true anti-type.

As, however, old prejudices and favourite opinions, in many cases

require to be forced from the mind ; so the idea of Antiochus being meant by the "*little horn*," may call for the strict test of Scripture to eject it ; by which we shall now show, that there is no proper agreement.

1. The "*little horn*" was to come out of one of the four horns of the Grecian kingdom ; as we read, "out of one of these came forth a little horn." This is true of the Roman kingdom, which sprung forth as a separate independent kingdom, out of the Macedonian horn. But it is not true of Antiochus, for he never ceased to be a part of Syria, which was of itself one of the four horns.

2. A horn of a beast is never applied in the prophecies, to a single person ; unless the kingdom which that horn typifies, ceases in its present form with that single person's death ; as in the case of Alexander, the motable horn between the eyes of the goat, with whom the Grecian empire both begun and ended, in a certain particular respect ; with him it began as the mistress of the world, and a leading subject of prophetic description ; and with him it ended, as an undivided empire. But Antiochus was one individual, in a long race of kings ; and cannot, therefore, according to this rule, be typified by the "*little horn*."

3. Antiochus reigned over one of the four horns, but this little horn was a fifth ; or one that came up after the four. Now Antiochus could not be a king reigning over one of the four, and himself the fifth ; or one after the fourth, entirely separate and independent at the same time : *but Rome was.*

4. But the "*little horn*" experienced an amazing extension of dominion, increase of power, and acquired a greatness which forms a most striking contrast with its first state. It is emphatically called a "*LITTLE HORN*," at first ; but it is soon said, that it "waxed exceeding great toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the Prince of the Host." This was true of the Roman kingdom, and according to the description of the fourth beast, and the iron part of the great image. But just the reverse of this was the truth respecting Antiochus : his kingdom was weak, and tributary to the Romans ; and he, instead of amazingly extending his dominions, consolidating his power, and becoming independent, left his kingdom worse than he found it.

5. The "*little horn*" was to rise and continue to stand up, in the latter time of the kingdom of the four horns. This was true of Rome, which continued to stand up until it swept the four horns from their seats. But this has no application to Antiochus, for he was the eighth of the Syrian line of kings, which numbered 25 ; he, therefore, could not be in the *latter time* of that kingdom.

6. The "*little horn*" was also to "*stand up*," when "the transgres-

sers were come to the full." This was true of Rome, in the fullest sense.—This probably alludes to the Jews, when they had crucified the Prince of Peace; but this did not take place, till 197 years after the death of Antiochus.

7. The "*little horn*" is explained by the angel, as a "king of fierce countenance, and understanding dark sentences." This was true of the Romans; but the reverse of Antiochus, as all history sufficiently confirms.

8. It is said of this horn, "his power shall be mighty, but not by his own power." This is peculiarly descriptive of that unequalled policy, through which the Roman court became so mighty; namely, their systems of deriving all power from the whole people. A policy which Antiochus never understood; and because of this, he was mighty in nothing but iniquity and folly.

9. This "*little horn*" was, also, "to destroy wonderfully;" as the iron was to break in pieces and bruise; and as the fourth beast, "devoured and brake in pieces, and stamped the residue with the feet of it." It is said, that Antiochus destroyed about 80,000 Jews; but Rome in a single siege, destroyed 1,100,000 of that nation, and scattered the remnant into all countries.

10. It is said of this horn, that it should "practise and prosper;" so did Rome, as is predicted in the other visions. But Antiochus was frightened out of Egypt by a mere message from the Romans; and was afterwards routed and baffled by the Jews.

11. This "*little horn*" was to destroy the mighty and holy people: this, undoubtedly, alludes to what is emphatically called, the destruction of Jerusalem and the breaking up the whole nation of the Jews. This was done by the Romans, but not until 234 years after the death of Antiochus.

12. This "*little horn*" "magnified himself, even to the Prince of the Host; and stood up against the Prince of princes." But Antiochus died 164 years before the Prince of princes was born. The Roman power both crucified the Lord of Glory, and persecuted unto death millions of his followers.

13. This "*little horn*" was to cast down the *place* of his sanctuary; this was either Jerusalem or the heathen temples, which were all demolished when Rome renounced Paganism and embraced Christianity. In either sense, and in both, this is true to the letter of Rome; but its application, in either sense, to Antiochus, is as ridiculous as it would be to apply it to any one man of the present age; he polluted the sanctuary, and threatened to make Jerusalem, *the place* of the sanctuary, a grave to all its inhabitants; but he was, soon after this threat, made to fall a horrid sacrifice to his blasphemous purposes; and *the place* of

God's sanctuary was left a standing monument for 234 years after, that this was never said of Antiochus, as the "*little horn*."

14. But the truth was to be cast down, and the Sanctuary and the Host trodden under foot for 2,300 days, and then the Sanctuary was to be cleansed. This cannot apply, in any sense, to Antiochus; for the profanation of the Temple at Jerusalem by him lasted for only 1.836 days, leaving a deficiency of 464 days; and the truth is not cast down yet.

15. If these days are to be understood as emblematical, each day for a year, their application to either Antiochus or any other man, is removed far away from any defence whatever. Neither as days, common time, nor prophetic, can they, therefore, apply to Antiochus.

16. But in the vision of this "*little horn*," there is one peculiar characteristic plainly given; which even, if there were no other, must prove fatal to every theory which would make Antiochus, or any other individual, the true anti-type of the "*little horn*." In the 3rd verse, speaking of Persia, which certainly extended from India to Ethiopia, over 127 provinces, and reigned independent, as the mistress of the world; it is simply said, "*and became GREAT*." Speaking of Grecia, it is said, chap. ii. 39, "*which shall bear rule over all the earth*;" and in chap. viii. 8, "*therefore the he-goat waxed VERY GREAT*;"—but of the "*little horn*," which represents the succeeding power, it is said, "*which waxed EXCEEDING GREAT*." The three powers then stand thus—*great*, *VERY GREAT*, *EXCEEDING GREAT*. This, with special reference to the last, breathes the whole letter, spirit, and only true import of the two former visions. The fourth kingdom of the great image, which occupies the place of this "*little horn*," is represented "*strong as iron, which breaketh in pieces and subdueth all things*;" or, "*EXCEEDING GREAT*." In like manner, the fourth beast of the second vision, was dreadful and terrible and *strong EXCEEDINGLY*," perfectly agreeing with our "*little horn*," which *waxed EXCEEDING GREAT*." All is harmony, all is plain, all is comprehensive great, and grand; and worthy of inspiration, if we interpret thus:

Persia, *great*;—Grecia, *VERY GREAT*;—Rome, *EXCEEDING GREAT*.

But how contradictory, confused, paltry and ludicrous, is the whole in the following order:—*Great, Persia*;—*VERY GREAT, GRECIA*;—*EXCEEDING GREAT, ANTIOCHUS*.

This representation of the whole subject, founded on inspiration and facts, will decide the judgment of every candid inquirer at once. that not Antiochus, (who was once an hostage in Rome, and paid tribute to the Romans all his days,) but *ROME*, which exacted tribute of him, and which answers in every particular to the prophetic descriptions in all the three visions; that this Rome is the true and only power, sym-

bolized by the "*little horn*" before us, which waxed **EXCEEDING GREAT**.

All the prophecies of Daniel were given on a grand and imposing scale, delineating the leading powers and proceedings of thousands of years, by which the people of God, first the Jews and afterwards the Christians, would be severely harassed and persecuted; and the final and complete end of all these opposing powers, closes invariably the stupendous scenes of each fresh vision. The vision of the great image, which faithfully represents the leading controllers of the destinies of this world, for many thousands of years, ends with, "*then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became as 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.*" On reading this, ideas are impressed upon our minds of events, great, grand, and comprehensive; consistent with our notions of the great God of heaven and of earth, condescending to favour man with His inspirations concerning the general affairs of our world. So, likewise, with the vision of the four great beasts; that also ends with the joyful assurance, that "the judgment shall sit, and they shall take away his (the last beast's) dominion, to consume and destroy it unto the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him."

Passing to the next great vision, we are again directed to the same great powers at the head of human affairs; and the important end is again presented to us, in similar language, but with this highly consolatory additional information, the time of the end is revealed to us. We are not only informed, as in the other visions, that "the sanctuary shall be cleansed," which is of the same import as the above texts quoted as the conclusions of the former visions; but we are expressly told when, "unto two thousand and three hundred days, **THEN shall the sanctuary be cleansed.**" Then shall the greatness of the kingdom under the whole heaven be given to the saints of the Most High; then shall the stone which smote the image become a great mountain and fill the whole earth. In splendid harmony all agree; adding additional authority to doctrines the most soul-reviving to the true Christian, and honourable to God.

But the opening of the doctrine: could it be proved true that this important end, the cleansing of the sanctuary, had its full and final completion in the days of *Antiochus*, would be like the opening of a tremendous earthquake, which would swallow up the most consolatory portion of the

three visions ; and throw every part thereof into disorder, and our minds into confusion. We, however, stand on firm ground ; the comparatively paltry doings of that disgusting tyrant, have been swept entirely away ; and one and the same great power, proved to be the great subject of the closing parts of all the three visions. ROME, which for hundreds of years has cast down the truth to the ground, and practised and prospered, as no other power ever did :—ROME, which commanded the greatest host against the Prince of princes, which any power ever did ; and has trodden under foot both the Sanctuary and the Host, to an extent unequalled by any other kingdom :—ROME, which has shed the blood of millions on millions of Martyrs ; and “*made all nations drunk with the wine of her fornication ;*” which diffused its iron sway alike over mind, conscience, and estate ; and thus held the millions in abject subjection for centuries ; and whoever it could not thus break into its yoke and devour, it stamped this residue with the feet of it.—Than this ROME, in its double character of PAGAN and PAPAL, no other power ever existed dreadfully to afflict our world with which the prophetic description will agree.

All the paltry heroes of little-minded or prejudice-bound objectors, sink away as phantoms in the comparison ; and it is because there is no other which can stand the inspired test, in connection with the indisputable fact, that this answers the description fully, that we conclude positively, that ROME, in its double character of *Pagan* and *Papal*, is the only true anti-type of the “*little horn*” before us.

These conclusions will diffuse their sovereign influence, through every remaining part of our work ; but will be of especial service in demolishing a host of objections against the speedy destruction of all sin ; and will greatly assist us, in a rational investigation of the great question, “*How long shall be the vision ?*”

That this question must be treated as concluding the whole length of the vision, and not a part of it only, is evident from the following facts : when Daniel had seen the vision and heard the answer to the above question, he sought for the meaning, and the angel Gabriel received instruction to make him “understand the vision.” In the whole interpretation afterwards given, nothing is explained which directly or indirectly authorises us to suppose, that the 2,300 days applied only to a part ; the absence of all such information establishes a rule, that the period fixed is the whole time of the vision.

We decidedly object to the terms “*concerning*” and “*sacrifice*,” inserted in the 13th verse, by our translators. The former has a tendency to divert the question of “how long the vision ?” from its legitimate object ; and to lead some to think it applicable only to the taking away of the daily sacrifice of the Jews ; the text had better have been left

short according to the original, than filled up with words calculated to deceive. There is, however, sufficient in the angel's interpretation, to prevent a misapplication of the question, by those who will examine and are sincere; inasmuch as that interpretation would be itself deceptive, if the whole term of the vision had not been included in the answer given, and the reason left unexplained, and the 2,300 days left unapplied to the part intended.

We now take up the question as it stands before us,—“How long shall be the vision?”—“Unto 2,300 days, then shall the Sanctuary be cleansed.”

The question next to be decided is, are these to be considered days common time, or days prophetic; for which a year for a day must be reckoned. Many who are strangers to the rules of prophecy, suppose that to reckon on a year for a day, is sheer folly. A day is a day, and a year is a year, say they; and calculating so many years where only days are written, is arbitrary, dangerous, and only to serve some visionary purpose. If such will only read and reflect, they will cease their unguarded opposition. We have before seen the beginning and end of the vision; it begun with the ram with two horns, and ended with the breaking without hands of the last of the great earthly kingdoms, made the subjects of prophecy in the book of Daniel; it ranges through part of the period, when the Medo-Persian kingdom was the mistress of the world; and through the whole period that the Grecians swayed a sceptre, which awed all nations into obedience;—but the same vision out-lives the once thought immortal stability, and unconquerable power of the Grecian empire;—it witnesses the total eclipse of Grecian glory in the battle field;—and sees the supremacy of the world wrested from them, and deposited in other hands;—it still lives, and marks the growing greatness of imperial Rome;—it scans her exaltation, till she becomes “*exceeding great* ;”—through all her bold pretensions and professions of invincibility, our vision accompanies her:—it leaves her not, till after witnessing for hundreds of years, the most diabolical deeds that ever polluted the career of monsters in human form;—it lives to conduct her to that tremendous gulph, into which it sees her fall, to rise and curse our world no more! What witnessed all this, in 2,300 days common time?—All this in six years, four months, and two days? The assertion, that these are days; common time, involves ridiculous contradiction; for the events of this vision, to receive their accomplishment in 2,300 days, common time, is impossible; and this impossibility supplies the proof, that such a rule of interpretation is not admissible.

But some who adhered to the literal interpretation of the days in

this vision, have applied them to the period of time under which the Sanctuary at Jerusalem was defiled by Antiochus; but this circumstance affords them no protection. The 2,300 days have no more reference to Antiochus, than the little horn in the same vision had; and what is most lamentable is, that the advocates for the literal interpretation and application of these days to him, they know well, if they know half what they ought to know of history, that the days will not apply; they know, or they ought to know, that his profanation of the temple at Jerusalem, continued for only 1,836 days, being 464 days short of the 2,300. But this is no fulfilment of prophecy; this is no literal application of the days.

In addition to this, the question which drew forth the reply in which these 2,300 days are recorded, applies to and embraces the whole vision, not a small fraction thereof; consequently we are bound to resist any and every attempted restriction of those days, to either one part thereof or another. "How long shall be the vision," is the important question; and we cannot allow a plain perversion of the words effected, in an answer only applicable to a question in a quite different form, and of quite different import. If the question had been proposed, "how long shall be *that part* of the vision?"—then our mistaken advocates for a literal application of the days, would have been provided with a shield to their literal interpretation. But the question meets our eye, in a very different form; and demands a solution which excludes for ever their very inefficient calculations of a day for a day.

We may find in the Bible a rule bearing the sanction of heaven, which will correct every mistaken sentiment, if properly applied. In Gen. xxix. 27, we read "fulfil her week, and we will give thee this also, for the service which thou shalt serve with me, yet other seven years;" here is the rule of a day for a year, a week being given as emblematical of seven years. The following, also, gives strong confirmation to the same as a Scriptural rule;—"But as for you, your carcasses shall fall in this wilderness. And your children shall wander in the wilderness forty years. After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise," Numbers xiv. 32—34. In this case, the Jews were made to understand, that the Almighty could appoint a year for a day; and that upon the rule of the one being emblematical of the other, as here, the rule is fully carried out; and the number of the days determine the number of years through which they were doomed to bear their iniquities.

And this rule is not more plainly laid before us in these passages, than it is firmly established in Daniel's prophecies, as the great and only rule by which his prophetic numbers must be interpreted. Daniel

has made his own rule plain ; and God has confirmed that rule to us, by facts the most momentous, and which cannot be denied. Those predictions which have received their accomplishment, and been fulfilled in strict accordance with this rule, ought to be understood ; as they assuredly determine the application of the same rule to those which are yet to be fulfilled.

The plainest of all the prophecies of Daniel, which have been accomplished, and which may be employed to decide the question before us, is that concerning the seventy weeks recorded in the ninth chapter. It is thus given,—“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most Holy,” Dan. ix. 34. This seventy weeks is then divided into three unequal parts ; the first is “seven weeks ;” the second, “threescore and two weeks ;” the third, “one week ;” all of which added together, make the seventy weeks. Within this period the streets and the walls of Jerusalem were to be built again in troublesome times ; Messiah was to come and to confirm the covenant with many for one week ; and in the midst, or latter half of the week, he was to cause the oblation and sacrifice to cease ; and with this the seventy weeks were to end.

We are also distinctly informed, with what event this seventy weeks should commence ; it is stated that this period should begin, with “the going forth of the commandment to restore and to build Jerusalem.” This determines the beginning, as positively as the death of Christ does the end. Neither the beginning or end, therefore, is left to the conjectures of man to speculate upon ; both stand on record, as matters of fact ; all left, as the duty of all is, to measure the period and adopt the only rule which agrees with the two events, and extends through the time given ; seventy weeks is the time given ; the going forth of the commandment to restore and to build Jerusalem, and the death of Christ, stand at the extreme points of this period.

To this period let us now apply the various rules of interpretation : and first the literal, or a day for a day. In this part of our undertaking, we most earnestly solicit the vigorous and persevering efforts of all our Christian brethren, who appear so warmly opposed to everything but the literal interpretation of every prophecy concerning the coming of our Lord. We would put them on their guard, by apprising them that this is a matter of vast importance. Our decisions on this subject, will diffuse a powerful influence, through a great part of our future investigations ; let the rule be, therefore, properly tested. Can our friends take with success, the literal interpretation here ? It says **seventy weeks**.—Does it mean what it literally expresses ? The two

extreme points are immutably established.—Can they stretch their rule to meet them? If their rule be correct, it will apply and embrace both; and if when the rule be applied, it prove itself delusive,—let them at once and for ever abandon it as of universal application. We will render our friends every possible assistance, in the application of their rule of literal interpretation; we will conduct them to both of the extreme points of the period; and assist them to stretch their rule along the line, as far as it is possible to make it extend; and as they entertain such strong jealousies of the adoption of false premises, we will commence our efforts, with the terminating point of the time specified;—the memorable event of the death of Christ.

With this the seventy weeks ended; as certain from the strong prophetic description of the events of that period. This occurred in the year 33 of the vulgar Christian era. We have now to trace back the seventy weeks, at the beginning of which we must find the memorable commandment, to restore and to build Jerusalem. Proceeding upon the rule of a literal interpretation for the accommodation of our friends, if we take April of the year 33, as the point from which to measure back, the seventy weeks will conduct us only to the year 31 of the Christian era; but this presents a most miserable failure of all our efforts, with this ephemeral literal rule. No commandment to restore and build Jerusalem, went forth then; the streets and walls thereof, had been built again in troublesome times, hundreds of years before then. No prophecy of seventy weeks, concerning the coming and death of Messiah the Prince, was requisite then; the Messiah had come; the confirmation of the covenant with many for one week, was then going on and even near its close. This rule will not extend over half the period of our Lord's public ministry; nor embrace a fourth part of that of our Lord's and John the Baptist's united; both of which were assuredly combined in the last, or "one week" version of the whole period. Here, then, is a most signal defeat of our friends, in their visionary schemes of a literal interpretation; after all our efforts, it is impossible to make this rule extend beyond a 360th part of the whole period it ought to cover. With 360 to one against them, surely our friends will now abandon a rule which plunges them into such discrepancies; and embrace a rule which can be maintained without a sacrifice of every principle of common sense.

If we go to the commencement of the seventy weeks, and try our literal rule the other way, nothing can be gained; the first division of the period is that of seven weeks, in which are 49 days; this period was allotted to the rebuilding of the walls, &c., in troublesome times, and to restore the ancient worship of the Jews. But from the time this was begun by Ezra the priest, by virtue of a commandment from

Artaxerxes Longimanus, to the time it was completed by Nehemiah, was just 49 years instead of 49 days. The literal rule of our friends, again failing to cover more than a 360th part of the time. Thus might the subject be pursued, but it cannot be needful. A literal interpretation cannot be applied to this vision; a day for a day, was never intended; it was for ever impossible for the events of the prophecy to transpire in that time.

Now let us try the rule, of a year for a day.—This we have before proved a scriptural rule; let us now test it, by all the solemn facts and plain statements of this already accomplished prophecy.

The point with which the period terminated, has been adopted; first to test the literal rule we have justly rejected. At the same point we will again commence.—The year 33 of the Christian era, ends the important 70 weeks; in this 70 weeks, according to the rule we are now testing, will be 490 years, each day being computed as a year. To obtain this period, beginning with the year 33 and computing backward, we are conducted to the year 457 B.C., as the other extreme point of the term; 457 B. C. and 33 A.D., make 490. Pursuing our inquiries, and investigating history and the best chronological tables, to find out all the facts of the case; we find it on record, that Artaxerxes Longimanus gave to Ezra the priest, an ample commission, providing for all the specific purposes expressed by the prophet, as regards building Jerusalem and restoring all the ancient ritual of the Jews; and that this commandment was given in the seventh year of that Monarch's reign; which was the identical year to which our rule conducts us, from the year 33 A. D. to 457 B. C. Here we have the most ample confirmation of the rule we adopt; unlike the literal interpretation rule, which cannot cover more than a 360th part of the term, our's duly extends from point to point; it neither falls short, nor extends over; it gives

SIGNS OF THE TIMES.

It is clearly revealed in Scripture, that in the present age our Lord will come "the second time, without sin unto salvation;" when there will be heard "great voices in heaven, saying the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," Rev. xi. 15. And it is clearly revealed, that when he does thus come and accomplish this, that it will be by the Lord taking to himself his great power, in order thus to reign; that at that time, the nations will be angry, and his wrath will come; that, notwithstanding, he will "destroy them which destroy the earth;" and this by the agencies of "lightnings and voices, and thunderings, and an earthquake, and great hail," Rev. xi. 17—19. But these metaphors are emblematical of strong civil, and religious agitation in the world; of wars and bloodshed, of revolutions and organic changes throughout all nations.

the whole period, but nothing more. This, therefore, is the rule;—the correct rule;—and the only rule, by which this important prophecy can

And all this may, at this moment, be in the most perfect harmony with the true indications of the planetary configurations, for anything the millions can tell; because, like all but the few wise men from the east, they are incapable of reading the characters in which this doctrine is there written. The best written works on the sciences, might be put into the hands of those who cannot read, and to them present an unintelligible mass of black marks on paper. They might turn over the pages and be pleased with the plates, but find it impossible to derive any information from any part thereof.

Such characters are, generally, altogether unaware of the potent influence of the planetary system, in controlling the affairs of men; many deny the existence of any such influence at all. To such, it is evident, no possible configuration whatever, can be a sign of anything to transpire in our world, either good or bad. It is not within the design of this work, to enter into elaborate proof of such influence. I shall leave this undertaking to the professors of the science, which teaches the controlling power of the planetary system; and make only a single extract confirmatory of the existence of such a power, from the writings of one who seems well able to defend the principles he inculcates. This extract shall also serve, to illustrate in part, and prove the present existence of those signs in the stars, which our Lord predicted. The influence of the stars on the affairs of men, can only be known from observations extended through a long succession of periodical visitations. On this principle, the natural indications of the following planet are known:—"On the influence of the planet Herschel, when he is traversing the ruling sign of any country."

"Herschel entered Leo, the sign which rules France, in 1788. The parliament of Paris passed a decree against the use of *Lettres de Cachet*, which was the first act of that awful revolution, which endured the seven years he remained in the sign Leo; and just at the period he quitted it, in September, 1794, the horrors of the revolution ended by the death of that monster Robespierre."

"Herschell entered Virgo, in June, 1795. This sign rules Switzerland and Turkey. The French overran the former, and committed immense slaughter:—they also landed in the dominions of the Grand Turk, and war raged therein. Among other losses, the Turks had 18,000 men slain by Buonaparte, at the battle of Aboukir, in July, 1799, at which time Herschel was stationary in *Virgo*.

"Herschel entered *Libra*, in 1801. This sign rules Vienna and Austria. Bonaparte carried a murderous war into the heart of that country, taking 30,000 prisoners at one time, and in 15 days the Imperialists lost 50,000 prisoners. On the 13th of November, 1805, the French entered Vienna; *there being then a conjunction of Herschel and Saturn, in Libra*. This sign rules Portugal also, and on the 27th of October, 1807, a treaty was ratified between France and Spain, which stipulated that an army of 20,000 French should co-operate in the conquest of Portugal.

"Herschel entered *Scorpio* in the end of 1807, and as this sign rules Holland, Norway, Catalonia, Valencia, &c., so we find Holland overrun by Bonaparte, Norway blockaded by the English, and 5,000 persons dying of starvation, and those five provinces the seat of a bloody war.

"Herschel entered Sagittarius in 1814; this sign rules Spain, which was again the theatre of revolution, and was conquered by France. 10,000 of the chief families of Spain were driven out of the country; and the prisons were gorged with the victims of Ferdinand's cruelty.

be correctly interpreted. And this rule admits of no change; a day cannot be computed as more than a year; nor are we permitted to un-

"Herschel entered Capricorn in 1821; which sign rules Greece. A revolution broke out and most fearful slaughter reigned, till he quitted the sign.

"Herschel entered *Aquarius*, the end of 1828; it rules Russia, which country was then plunged into war with Turkey, and subsequently with Poland, attended by many horrors and cruelties."

"Herschel entered *Pisces*, in 1835; this sign rules Portugal and Egypt. The revolution in the former, and protracted wars in the latter, still bespeak his power. Nor may we doubt, that it will be displayed again when he enters *Aries*, the ruling sign of England."—*Zadkiel's Almanac*, for 1843.

These effects having followed this potent planet's visitation of different nations, for such a long succession of years; most arbitrary and indefensible must that man's conclusions be, who maintains that no signs or indications are to be gathered from its present position in the planetary world. Men may not understand those indications; they may be totally ignorant of the existence of such signs; and when their attention is directed thereto, they may forcibly close their minds against conviction. But this reverses not one of the facts above given; this does not prove, but the natural cause and effect are combined in all these calamitous events. Men may ridicule the doctrine, but the facts attest that tens of thousands died; that the planet's track was marked with the blood of millions. Such constant, invariable, and calamitous trains, following the revolutions of any given orb, establishes the rule that such effects ever will follow, except overruled by some counteracting influence. That God who formed the planets, placed them in their spheres, and appointed their courses,—can, at any time, overrule, suspend, or reverse the effects, they would otherwise naturally produce; and He ever will do this, when any predicted purpose requires such supernatural interposition. But He can also allow their natural indications to be fully realized; and the calamities they portend, He can cause, by the employment of other agencies, to be very far exceeded; and this He ever will do, where prophecy indicates that such events may be expected.

Changes equal to those, which, according to prophecy, the present generation must assuredly witness, never followed this or any other planet's revolution, since the time of Noah's flood. Consequently, great as the convulsions indicated by the present configuration of the planetary system, may be, they are not greater than those changes of which the prophets wrote. We have not, therefore, to calculate on the interposition of Omnipotence to suspend or reverse the occurrence of which the present configuration of the planetary system speaks, with reference to any changes now at hand; but rather, we may expect, that everything we can perceive, as clearly indicated, will be far exceeded in those changes when they come.

By the predictions of our Lord, that at the time of the end "there shall be signs in the sun, and in the moon, and in the stars;" we are necessitated to conclude, that at that time, the "voice of the stars," and the language of prophecy will strikingly harmonize. This engages the power of Omnipotence to verify both. Consequently, so circumstanced, the natural effects following this planet, or any other, we may notice for a long succession of years past, may be relied upon, as amongst those signs, of which our Lord spake, because appearing at the time of the predicted end.

Having traced the effects of the planet Herschel, upon the highest professional authority, we will now show, that the present position thereof indicates changes

derstand it, as emblematical of less. It is not, therefore, to be interpreted by the rule of which St. Peter speaks,—a day for a thousand

and convulsions, strikingly harmonizing with the prophetic descriptions of those events; which must, according to prophecy, take place when the time of the Gentiles are fulfilled.

In the "Voice of the Stars, April, 1843," Zadkiel says:—"On the 19th day, the dilatory Herschel creeps across the first punctum of Aries, and enters the ruling sign of England. It is now 84 years since that potent planet entered Aries; namely, May, 1759. Shortly followed *the death of the king*, and a series of bloody wars issued, for which England still pays the penalty in her huge debt. Earthquakes, plagues of insects, &c., occurred during the seven years Herschel abode in the sign; nor may we doubt, that he now opens a black page in England's history. He brought woe on France, on entering *Leo*, in 1788; and on Spain, in 1814, on entering *Sagittarius*, when countless victims were consigned to dungeons, and upwards of 10,000 Spanish families had to seek refuge in foreign countries." Again he writes, "England has her dark days to come, and unless *prudence* and *justice* shield her from the fatal influences of Herschel in Aries, now will first germinate the seeds of England's misery, and overthrow of England's power."

On other planetary configurations, showing their fatal influences over the nations, the same writer states for this year:—"Alas, for India! dire and dreadful influences on that land, this spring. Much turmoil and political struggle is now going on. The Afghan war has spread beyond the Indus, and well may England fear disgrace. Her efforts are in vain, for the stars in their courses fight against the British power."

Again he writes:—"The warlike tendencies of the *Sagittarius* men, are now excited; and Spain, Hungary, and Arabia, are full of tumult and deeds of war. nor is there peace in Dalmatia, Slavonia, or Moravia."—"Nor will the Pacha of Egypt escape suffering.—In the United States, broils break out.—In Georgia and Spain, violence predominates.—In Diabeckir, civil slaughter reigns.—Through all Yemen, will the spirit of strife arise.—Around the walls of Mokha floweth blood, and the green standard of the prophet is trailed upon the sands of Arabia."

Whatever may be the opinions of men concerning the 'Signs of the Times,' these are the very scenes and transactions which will prevail through all nations, when the seventh vial is poured out. If our calculations be correct, this is the time. And whatever may prove the issue, if Zadkiel's interpretation of the handwriting of Omnipotence in the stars be correct, the signs which our Lord predicted now abound.

The ruling sign of a nation so wealthy, powerful, and influential as England is, being brought beneath the afflictive rays of Herschel; a planet which, from the first of its being known, and its natural tendencies observed, has produced serious apprehensions in all who understood its character; such a circumstance occurring when England's affairs are, both at home and abroad what we now witness them, cannot but be justly considered as extremely ominous. England cannot be convulsed by this planet, as other nations have been, without producing a tremendous effect in the world. Its disorganizing powers when in the ruling signs of other countries, we have briefly stated; and the fact is not to be disputed, that it has now entered ours. We must now await to witness its effects. In attestation of the truth of the prediction of our Lord, we must record our convictions, that this must be classed with those signs in the sun, and in the moon, and in the stars, when "the times of the Gentiles are fulfilled."

years. Had the 70 weeks been governed by this rule, the death of Christ must have been distant yet nearly 68,000 years. A year for a day, is the clearly and absolutely established rule of this prophecy ; because no other rule will apply.

This rule governs the 2300 days, the same as the 70 weeks. We shall very soon demonstrate, that the 70 weeks is a part only of the 2,300 days ; that all contained in the ninth chapter concerning the coming of our Lord, is only additional information, which Daniel received respecting the vision recorded in the eighth. But having clearly established our rule of counting a "year for a day to be both clearly Scriptural, and one adopted by the prophet Daniel in connection with the prophecy now before us, we may conclude most positively, upon the period represented by the 2,300 days, that we must understand thereby, 2,300 years ; than which a shorter period, deducted from any other rule of interpretation, would have been insufficient for all the events of the vision.

Our next business must be, to ascertain when this period began. Its commencement is given thus by Dr. A. Clarke, in his comment on the text:—"If we date these years from the vision of the he-goat (*Alexander's invading Asia*), this was A. M. 3,670 ; B. C., 334 ; and 2,300 years from that time, will reach to A. D. 1,966, or 141 years from the present A. D. 1,825." In this, the Dr. has followed in the track of preceding writers on the prophecies of high authority, who were much more excusable for the propagation of error, than the Dr. who copied them. It has been pointed out, that those words of the prophecies were from the first, "closed up and sealed till the time of the end ;" but the seal was being broken in the Dr.'s days, and he ought to have aided in unfolding the book, instead of tacitly relying on conclusions given, when the words could not be understood. I find this comment is exerting a potent influence on the minds of many yet, or I should not have noticed it here.

It is remarkable, but much to be lamented, that men should be so soon carried away with unproved suggestions, given in plain opposition to facts. There is nothing whatever of reason, Scripture, or weight, in all the Dr. says upon the subject. "*If we date*," says he ;—but what is this *if* for, or what of Scripture or reason is there in it ? Either the vision begins there, or it did not ; either the 2,300 years is the length of the vision, or it is not. Why then any *if's* or *but's* about it ? And what can any man find in it, filled with such overwhelming force of evidence, as that he is carried away therewith as with a flood ; it is but an "*if-we-date*" after all, on which an enlightened mind can place no dependence. Having shown this "*if-we-date*" to be without real force, we will now prove the whole case

to be in opposition to everything of weight connected with the vision.

The plain import of the question is, "how long shall be the vision," from its beginning to its end; not how long that part of it, succeeding such or such an event. The whole term is included, as every expression in the angel's interpretation thereof, clearly substantiates; and we cannot allow the plain expression of the question, together with the angel's confirmation thereof, to be utterly swept away with a paltry "*if-we-date*," supported only by the chimerical opinion of a Rev. D. D. Besides, such a precedent admitted, would be like the letting forth of many bitter waters. One Rev. D.D. might say, "*If we date this*" from the time of Alexander's invasion of the Medes and Persians, it will end so and so; another might say, "*If we date this*" from the springing up of the four horns, Alexander's successors, it will end so and so; another, "*if we date this*" from the time that Ptolemy carried 100,000 Jews captive into Egypt, about 320 B. C., it will end 1,980 of our era. Another might interpose his Pontifical decision and say, "*if we date this*" from the rising up of the little horn, its end will come at such a time; whilst another Rev. Dr. has the courage to maintain, that the time of this vision has not commenced yet; that the 2,300 days have all yet to come, and the power to which they apply has never yet risen in the world: and each of these suppositions is as well founded as Dr. A. Clark's. The plain rules of Scripture, the authority of God, and the angel's interpretation, are all alike abandoned and trampled under foot by them all; like "*the little horn* in the vision, they all cast down the truth to the ground," and have hitherto "*practised and prospered*." But the time of the end has come, when the unproved assertions of Popes and Rev. D. D.'s dare be received only for their worth; and utterly discarded, when they stand in opposition to the authority of God. The above "*if we date*," can only perpetuate gross ignorance and vice, until one common ruin engulf all the rejectors of the truth, which will come before the Dr.'s time.—The vision does not begin with the he-goat at all; the only proof requisite of which is, the vision itself. The first thing Daniel saw, was the ram with two horns; not the he-goat. This is a fact plainly stated, reasoning upon it cannot alter it; the question includes the length of the whole vision. The proof of this is, first its expression; secondly, the angel's interpretation, as before explained. In all this we have scriptural authority, God testifying for himself; which authority will drive into endless oblivion all the paltry "*if's*" and "*but's*" of all the D. D.'s that oppose it.

The ram, we have seen, was emblematical of the second of the four great kingdoms of the world, which are alone made the subjects of Daniel's

prophecies. This second of the four, and the first in this vision, was the kingdom of the Medes and Persians; which, according to Daniel, was so far established as the mistress of the world, as to become the great leading subject of prophetic description; in that night when Belshazzar the king of the Chaldeans was slain, "and Darius the Median took the kingdom," Dan. v. 31. This was about 526 years B. C.; and this kingdom remained the leading subject of prophetic description, until the he-goat in our vision, "snote the ram, brake his two horns," destroyed his power, and took away his dominion; at which time the prophetic description passes along to the Grecian dominion; and in 320 B. C., the Persian monarchy ended, having stood the leading subject of prophetic description 206 years. To within the limits of this period, we are therefore bound to look for the commencement of the 2,300 years.

But this period of 206 years, embraces the whole of the ram's existence, as the subject of prophetic description; whereas it is quite evident, that the vision begun when the ram existed in one peculiar state. For want of paying due attention to this, has led to great confusion amongst the various writers upon it. The ram was presented to the prophet, in almost its highest and best state; hence the strong prophetic description, "*and the two horns were high.*" This necessarily implies that its power was great, its riches abundant, and its dominions extensive; no other ideas can be correctly gathered, from the horns being high. But high and low are comparative terms; and, therefore, to ascertain their proper import here, it is requisite that the comparison implied should be properly pursued. This comparison must be run, not between this and some other nation existing at the time; but rather between the condition of the empire when the ram was first seen, and its former state. In comparison with the former condition of that kingdom, it is said to be *high* when first presented to the prophet.

By this we are debarred from fixing indiscriminately on any period of the ram's empire, as the true period when the vision begun; the time when the horns were high, is of equal importance in the question before us, as the time when the ram existed; and we have no more authority to reject the former, than we have to set aside the latter. The empire here represented, like all other earthly kingdoms, experienced its rise and increase, and its decline and fall; it did not attain the summit of its power, wealth and dominion, all in one day, nor in one king's reign; nor were immutability engraven on any one constitution in which it ever existed; it boasted of laws "*which altereth not*"—notwithstanding the universal law of mutability engraven with the finger of God upon all earthly states, experienced no interruption in its

operations from the Medes and Persians existing in the world. But in all its vicissitudes, there was a time when "*the two horns were high*;" when the power, wealth and dominions, were greater than they had always been; and this is the time we would clearly ascertain, because this was the time when the vision began. It is necessary for this to be particularly noticed; all commentators seem to have overlooked it; common readers never seem to consider it at all. Some think the vision begun from the moment it was seen; others that it begun with the beginning of the ram's existence. Those who oppose the sentiments defended in this work, dare not inquire into this; it might be no part of the prophetic description given,—of its import they remain wilfully ignorant. Yet upon all we must enforce it, it being not more certain that the ram was seen at all, than it is that the first moment and the first state in which this ram was presented to the prophet, was when "*the two horns were high*." Nothing but culpable inattention or dangerous unbelief, can bring forth the ram in this vision in any other state than this. Not as a lamb did this emblem burst upon the view of the prophet; not with its tender horns just protruding, nor with those horns rapidly growing into greatness; but in all the vigour and plenitude of a full-grown beast; the maturity of which is attested too strongly for the vain caviller to affect, in the words "**THE TWO HORNS WERE HIGH**."

The above must be taken as an indispensable and most important rule, by which a correct interpretation of this vision must be governed. Not that this circumstance alone is sufficient of itself to determine the exact time even to the year when the 2,300 years begun; yet it is sufficient to sustain this conclusion, that any supposed period, when the two horns were not thus high, cannot be admitted as the true one: this rule must apply and this description be identified, or the interpretation cannot be correct.

"According to history, in the reign of Cyrus, by whom the kingdom of the Medes and Persians was begun in the year 526 B. C., and under his successful campaigns against the Babylonians, before his reign over the united kingdoms, great acquisitions were made to the power, wealth and dominions, represented by the ram in our vision. By *Cambyses*, who succeeded to the throne in 520 B. C., nothing was done that can be justly said to raise the horns higher than Cyrus left them. But with Darius Hystaspes, who entered upon the government of the empire in 513 B.C., the case was altogether different; of him historians say, "he greatly favoured the Jews, that God blessed him with a numerous issue, a long reign, and great prosperity." For, although, not so very fortunate in his wars against the *Scythians* and *Grecians*; yet in all his other campaigns, he had full success in all his undertakings. He

not only restored and fully settled the empire of Cyrus, after it had been much shaken by Cambyses and the Magian, but also added many large and rich provinces to it; especially those of India, Thrace, Macedon, and the Isles of the Ionian Sea.”—*Stackhouse's History*.

In this we perceive the horns rising rapidly. His reign terminated 477 B. C., and he was then succeeded by Xerxes, who held the reins of government 13 years, up to the year 464 B. C. His reign, his life, his manners and disposition, were the reverse of his predecessor's. The monster army of five millions of men, which this monarch led out against the Greeks, being routed and slain with prodigious slaughter, brands his inauspicious reign with infamy; and so discouraged him, that he renounced all thoughts of war and conquest, and abandoned himself entirely to luxury, ease and pleasure; and although in him we find some features harmonizing with the prophetic description given of the ram when the vision begun, yet others are so evidently wanting, that it would be doing violence to a major part thereof, to suppose the 2,300 years, begin with him. In his reign, it is true, the horns were high; but at the time the vision began, the ram was “pushing westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will and became great.” To the major part of this description, Darius Hystaspes strikingly corresponds. But everything recorded of Xerxes, forbids us to consider him as the anti-type thereof.

Next in the line of Medo-Persian kings, follows Axtaxerxes Longemaneus; and the various prophetic descriptions of the ram at the commencement of the vision, find in him a more perfect anti-type than in any other. The state of the empire at the time he became monarch,—the increasing power of the Athenians,—their signal victories gained under their celebrated leader Cimon,—the revolt of the Egyptians against the Persian yoke,—and this revolt supported by so formidable a power as that which the Athenians possessed,—all these unfavourable circumstances at the commencement of his reign, compelled him to witness the dismemberment of his empire to a serious extent; or to muster all his forces, and vigorously to prosecute that “*pushing*” of which the prophet speaks. In this, as stated by the prophet, he proved successful. Even the aid of the Athenian power, could not deliver the revolting Egyptians out of his hand; “but he did according to his will and became great.” With him every part of the prophetic description more perfectly agrees, than with any other of the Persian kings.

Some important particulars recorded in Daniel xi. respecting the race of monarchs under notice, seem to determine beyond dispute the precise time when the horns were high. In the 2nd verse it is stated,

"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." In this fourth king's reign, the horns would be emphatically high; just as Daniel describes them when the vision begun. This revelation was made to Daniel, as we are informed in chap. x. 1, "in the third year of Cyrus, king of Persia." And there were to stand up *yet three* more, between Cyrus and the fourth described as above. Cyrus was succeeded by *Cambyses*, which must, therefore, be the first of the above three; Darius Hystaspes was the next, or second of the three; and Xerxes the third; after whom reigned Artaxerxes Longemanus, the fourth from Cyrus. In this Scripture every doubt must be removed as to when the horns were high; and this being accomplished, one firm step is secured towards ascertaining the true period, when the 2,300 years begun; as it must to harmonize with all these plain rules of Scripture begin somewhere within the reign of Artaxerxes Longemanus.

There is another important rule of Scripture, which is of universal application to all the prophetic numbers; which, although generally overlooked, cannot be proved in opposition to any interpretation, without clearly shewing that interpretation incorrect. "God has ordained all things by number, weight, and measure;" and given all His important revelations to his servants the prophets, under the strictest laws of harmony and order. Dates and facts, times and events are made to harmonize, in order that the rules of prophecy may be plain. Proceeding on this rule as a great law of order, God has ordained that all the prophetic numbers should begin with some great and important event, by which the church stands vitally affected. If we trace all the numbered predictions of Daniel and John, we shall find this rule sacredly respected. In fact, without it there could be no data given in facts; whereas the rule of all the great numbered prophecies, is to give the data by notable events instead of naming the time. As examples take the following:—

In the viith of Daniel, 24, 25, an important number is given and a new era marked out, by the rising up of a dreadfully persecuting power from amongst the ten horns of the fourth beast, so fully described in that chapter. Of this persecuting power it is said, "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." Here the data is given by the event. This period, which we shall hereafter prove is 1,260 years, takes its rise solely from the notable event of this persecuting horn obtaining that ascendancy over the people of God, as to be able to carry out the diabolical measures here charged upon him.

So likewise with the three prophetic periods given in Dan. xii. The first which is given in answer to the question, How long shall it be to the end of these wonders, is the same "time, times and a half;" which we have just noticed. But for the beginning of this, no other data is given, but the notable event given in the 11th verse, the setting up of "the abomination that maketh desolate." So in like manner with the following numbers:—the 1,290 days begin with the downfall of heathenism; as the established religion of the ten kingdoms of the Roman empire expressed by Daniel thus,—“and from the time *that* the daily abomination shall be taken away.” Here the event is expressed as the only rule to determine the data by; and the 1,355 days begin with the same important event: than which, no other rule is given by which a data can be obtained.

Several of the prophetic numbers in the book of Revelations, begin with one or the other of these two events; and in all cases the data is left to be determined by the events, as no other rule is given. We have nothing to do with the question here of "Why is it so?—Why has not the Almighty given us the precise date, instead of some memorable event?" We take the Bible as we find it, and dispute not the infinite wisdom of its Author on any grounds like these. The facts are there; the notable events are given, but dates are not; and this establishes the rule, that with some important and memorable occurrence all the prophetic numbers of Daniel begin. The fact is also incontestible, that such event has been intimately connected with the church and people of God, who have been vitally affected by the event taking place.

At the time the vision of the ram began, the Jews were the peculiar people of God; consequently, we must inquire for some event of memorable importance, strongly affecting that people, on which to found the data for our 2,300 years. Such event must, however, harmonize with the other established rules of interpretation; it must take place when the ram had two horns, and when those horns were high; and if such can be found, the same may be taken as an unerring guide, to determine fully when the vision begun.

We have before proved when the horns were high. This we found, upon a clear scriptural basis, to be in the time of Artaxerxes Longemanus; and of all the Persian kings, his reign was the most eventful in favour of the Jews; reverses involving the prosperity, peace, yea the very existence of that people, were experienced by them under this reign. Some of our readers may not be aware, that this Artaxerxes Longemanus, was the same king, who in the book of Esther is called *Ahasuerus*. As the book of Esther supplies additional evidence of the ram's horns being higher in that reign, than in former ones; and

records some important reverses in the fate of the Jews ;—we will give a brief extract from history here, to identify the person who is called in the book of Ezra, Artaxerxes ; and in the book of Esther, Ahasuerus.

“Our learned Usher is of opinion, that Darius Hystaspes was the king Ahasuerus who married Esther ; namely, that *Artosa* was the *Vashti* and *Artystona*, the Esther of the Holy Scriptures ; but *Herodotus* positively tells us, that *Artystona* was the daughter of Cyrus, and therefore could not be Esther ; and that *Artosa* had four sons by Darius, besides daughters, all born to him after he was king ; and therefore she could not be that queen *Vashti* who was divorced from the king her husband, in the third year of his reign, Esther i. 3 ; nor he that Ahasuerus that divorced her. Joseph Scaliger is likewise of opinion, that Xerxes was the Ahasuerus, and Hamstris his queen, the Esther of the Holy Scriptures. But whatever seeming similitude there may be in the name (and this is the whole foundation of his conjecture), it is plain from *Herodotus* that Xerxes had a son by Hamstris, who was marriageable in the seventh year of his reign ; and therefore, it is impossible that he should be Esther’s, because Esther was not married to Ahasuerus until the seventh year of his reign, Esther ii. 16 ; and considering that the choice of virgins was made for him in the fourth year of his reign, and a whole year employed in their purification, the soonest that she could have a son by him, must be in the sixth. We may therefore conclude, with Josephus and the Septuagint, that Ahasuerus in Scripture was Artaxerxes Longemanus ; and Esther, an Hebrew virgin, as she is all along represented.—*Prideaux’s Connection*, A. D. 465.”—*Stackhouse’s History of the Bible*, p. 1,025, v. 2.—This is sufficient authority to identify the one reigning monarch, as being by different writers distinguished by a different name. The case may appear singular to some now, but it was far from being uncommon in Eastern countries, at the time of which we are now treating.

The Jews received many signal favours from this monarch. Through the proud and intolerant Haman’s intrigues with him, a decree for the utter extinction of them was proclaimed through the whole empire. But it was reversed, and Haman fell a just sacrifice to his infernal lust for homage, and Mordecai, a Jew, was elevated in proportion to his fall. Esther, a Hebrew, was Queen of those extensive dominions, and the Jews had rest through the whole empire. But there is one transaction stands upon the records of this king’s acts, which above all the rest demands the precedency, in determining the true period of the vision under notice. And this is the important edict which he passed for the restoration of the Jewish temple, city, and worship ; and in which such ample provisions were made for securing the full accomplishment thereof. This edict the reader may find in full in

Ezra vii. It is too long for insertion here, but the passage should be sought and read before the reader proceeds with this.

This decree, with all other connected circumstances, was of sufficient importance to form a data, and to be held as a rule for the adjustment of the beginning of a numbered prophecy. Such a rule we have seen, governs the data of all other similar prophecies; and for this to harmonize such a rule was indispensable to this; and this rule corresponds with the other plainly expressed rules of the vision. It was passed when the ram had two horns, and when the two horns were high; and was itself the most important event to the people of God which transpired at or near the time when the two horns were high. By this last circumstance we are bound to this event; because we have no other occurring at the time to which we can look, which can give us the true data.

That God has made the rule absolute through the prophecies of Daniel, that important events alone give the true data to the different periods therein predicted, we have placed beyond doubt with all who believe the Bible; and that the edict before us, is of sufficient importance to fix the true data of a prophetic period, is also placed beyond all doubt, by the fact that in chap. ix. 25, the same decree is adopted and given by the angel Gabriel, as fixing the true data at the head of the important "seventy weeks." Here we have an authority absolutely overwhelming to every objection that can be raised against making this event the true data for the beginning of a prophetic period. Is it asked,—“Why do we make that event the beginning of a prophetic period?” We answer, because God has made it so. Do any object to it?—They object against God, not against man; seeing it is God not man who established the rule, and made it absolute, and has placed it on record to confound all objectors.—“Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince.” Here is the decree adopted; it was then sufficient to constitute a data, or it would not have been here; every prophetic number given by Daniel has a true data, and that is precisely of the same character as this. This was also given when the ram existed in anti-type; also when the ram had two horns, and when these two horns were high; and no other event but this occurred within the time of the horns being thus high, which has like this, the sanction of heaven, as a suitable event to constitute a data for a prophetic number; from all of which we conclude, that the passing of the important edict before us, constitutes the only data for the beginning of the 2,300 years.

It is proper to remind the reader, that there is something more than an *if we date*,” or a “*suppose that the time*” presented to his mind here,

as a basis for his conclusions; facts, stubborn unbending facts; and the express declarations of Heaven, constitute our sole but solid foundation. We want no if's and but's in the matter. It is no supposed case, but it is fact that events, not dates, fix the true data of all Daniel's prophetic periods; the professing Christian who denies this, denies the faith, and rejects the clearest facts of Scripture. It is fact that the event before us, is constituted a data for the beginning of the 70 weeks; it is fact, that this commandment went forth when the ram's horns were high; and it is fact, that no other event transpired at the time, that is selected in Scripture to form a data for any prophetic period whatever: and it is also fact, that these present all the indispensable evidences which the prophecies of Daniel admit of. We cannot, in opposition to these facts, receive the if's and but's and suppositions of men, utterly destitute of a single fact to sustain them. Our scripture facts, are absolute proofs; but the opinions of men are no proofs whatever. And as all our Scriptural facts concentrate in, apply to, and all support one conclusion; and they being all which the nature of the case admits of, we therefore hold our proofs of the beginning of the 2,300 years, to be thus far complete.

It is true more edicts than one were given, for the restoration of Jerusalem, after the Babylonish captivity; and it may be said, that we have not yet proved with which of the commandments the 2,300 years begun. Into this we will fully enter, and leave it on the same absolute grounds, as those on which we have left our former propositions; but before we do this, we will take up an entirely different line of argument, to the one on which we have just concurred; by which, also, we will prove that our conclusions as above, on the beginning of the 2,300 years, are founded on the broad basis of eternal truth.

With this distinct chain of evidence, which conducts to just the same conclusions, we are supplied in that important portion of prophecy recorded in Daniel ix., concerning the seventy weeks. These seventy weeks we shall prove, are included in the 2,300 years; that the two periods commenced at one time, and with one event; that that event is clearly and expressly named, and is the passing of the same edict before noticed. In substance we shall prove, that all the fresh revelations made to Daniel, as recorded in chap. ix., constituted no new vision, and were given without any vision being seen then at all; and was only a further interpretation of the visions of the ram and he-goat, as given in chapter viii.

Sufficient reasons had transpired, why additional information should be imparted to Daniel, on the important subjects of that vision; at first it produced powerful impressions on his mind, through which he "fainted and was sick certain days; he was astonished at the vision, but

none understood it." That which at the time the additional interpretation was given, would most painfully afflict the mind of the prophet, was that portion of the prophecy which predicted the treading down of the sanctuary and the host for 2,300 days. Daniel would understand these as emblems of so many years; and conflicting thoughts might astonish him between this period and the seventy years' captivity which was then nearly expired. This, Daniel "understood from books," was nearly ended, as he informs us chap. ix. 2; yet of the 2,300 days or years, no portion was gone. Under these circumstances, Daniel applied unto his God in fervent supplication, as recorded in the former part of chapter ix. In his prayer reference is made to his desolate city, his captive people, and polluted sanctuary, saying,—“I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain, and cause thy face to shine upon thy Sanctuary that is desolate. O Lord, hear; O Lord hearken; forgive, do, and defer not.” Whilst thus engaged in fervent supplication with his God, evidently under strong emotions concerning the cleansing of the Sanctuary, seemingly placed at a great distance by the 2,300 days, Gabriel received an especial commission to give further instruction on the important vision to which this prayer evidently alluded. And Daniel says, “Whilst I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding, and I am come to shew thee, therefore understand the matter and consider the vision,” Dan. ix., 21—23.

Now here we are provided with abundant information, to enable us to make the Scripture its own interpreter on the most important questions now before us, of,—How long shall be the vision?—When did it begin?—When will it end? This is the unerring rule we would always follow,—under the authority of inspiration we are always secure. “*Therefore understand the matter, and consider the vision.*” But what matter is it, which Daniel was to understand, and what vision was he to consider? To elucidate this properly, will establish a data for the beginning of the 2,300 days, which cannot be moved; a data determined by God himself, and as plainly revealed as words can express it.

“Understand the matter,” can apply to nothing but the matter concerning which Daniel was praying; the turning away of God’s wrath from his holy city Jerusalem; the cleansing of his Sanctuary, which he said was desolate. This Daniel prayed to be speedily accomplished, that God would “*do, and defer not* ;” to this and to the instructions about

to be given to him, which extended far beyond the limits of Daniel's prayer. The whole *matter* Daniel was to "*understand*;" he was to understand, also, that the cleansing of the Sanctuary at the end of the 2,300 days, of which he had been previously informed, would not put off, prevent, or defer, the restoration of his people at that time;—nor yet prevent the building of the temple, the restoration of the Jewish worship, or the coming of Messiah the Prince at the time appointed. These matters had astonished Daniel since the vision of the 2,300 years was shewn to him, and these together with a second and endless destruction of the city and Sanctuary, "by the prince that should come;" and of another desolation, that should continue "*till the consummation and that determined*;" respecting all these matters Daniel was to understand.

He was also to "*consider the vision*." This is the stubborn, puzzling phrase to all the objectors against the time being fixed, and that time being revealed when sin shall cease. This is the golden link which tells defiance to all those objectors, to sever the angel's explanation in this chapter, from the vision in the former chapter. This, as we shall soon see, stamps the broad seal of inspiration on the beginning of the 2,300 years, and tells when that was: and tells us in a language so plain, as to make the very souls of many quake within them, on finding from this that the end has come.

"And consider *the vision*." What vision was Daniel to consider? "The vision, the vision." Some of our rev. divines say, in evident confusion,—"*What vision?*"—Why the vision concerning the subjects of Daniel's prayer, to be sure; what other vision is there." But this is by no means sufficient; this only removes, and by removing increases the embarrassment. "*The vision!*"—This is the subject.—What vision is intended?—This question must have a rational solution.—"*The vision*" must be identified. We know our rev. divines, who profess to have the keys of knowledge, are very reluctant to try any of their old rusty keys to unlock this mystery for us. Some paid deluders of the people, blind leaders of the blind, will neither open this mystery themselves,—and those who will, they would hinder if they could. Daniel was, however, to consider *the vision*, and so must we; and in order to consider it properly, we must know what vision it is; and we must know this upon Scriptural principles; the will of heaven must be known so far as is revealed, and a plain prophetic rule must be brought to bear upon the subject.

Such rule must be sought out, and applied to the two following questions:—1st, Are we to look upon the revelations made to Daniel by Gabriel, as recorded in the latter part of this chapter, as properly "*the vision*" intended? Or, 2ndly, Are we to understand those revelations

as being truly an additional interpretation of some former vision, which former one was "*the vision*" which Daniel was to understand?

These questions being answered according to a clear rule established by other prophecies, and the internal evidences in this chapter, will set the whole at rest; but before the rule of Scripture is produced, those readers not extensively conversant with the different views of writers on the subject must be informed, that the opinions of many who are held as high authorities, are, that the first of the above questions, give the only correct view of what we are to understand as "*the vision*" before us:—and with this statement, we will now proceed thoroughly to examine the question.

The rule established in the prophecies of Daniel, and which is the only proper one by which to try this question, is plainly and decidedly against the first; and fully confirmatory of the second of the above questions. We have five important and unmistakable visions, recorded by this prophet. The two first are those seen by Nebuchadnezzar, king of Babylon, and both interpreted by Daniel. The first of these was that of the great image, "whose brightness was excellent, and its form terrible," being composed of gold, silver, brass, iron and clay. This was seen by Nebuchadnezzar in a dream, and "revealed unto Daniel in a *night vision*." When Daniel was brought in before the king, he related to him the first particulars of his dream, described the great image, and the stone which smote this image on its feet, and then said,—"This is the dream, and we will tell the interpretation thereof before the king," Dan. ii. 36. Here we have a clear line of distinction run between the dream and the interpretation. The dream was one thing, the interpretation thereof another; the dream was *properly the vision*, and the interpretation thereof, quite distinct. Then "*the vision*" or *dream*, which is in this case to the same signification, was the great image and stone which the king saw; this exclusively, was the vision. The interpretation, therefore, was not the vision; and as full proof or this, this vision would have been as perfect and as really a vision seen, if no interpretation could ever have been obtained, as it was with that interpretation; only the king would never have understood its import. This shows us what really and properly is to be considered as "*the vision*." Superficial readers, writers and thinkers, take a random glance over the whole; and unceremoniously jumble all up together as *the vision*, regardless of the clearest distinctions and the plainest rules. This, in all cases is wrong; but in the expounders of important prophecies, it is highly censurable. Here a clear distinction is made, a clear rule established; and we are not authorized to violate it.

Proceeding to the second vision, we shall find the same rule held sacred. This is recorded in chap. iv.:—"Thus were all the visions

of mine head upon my bed ; I saw, and behold a tree in the midst of of the earth, and the height thereof was great." This tree is particularly described ; after which it was seen, cut down by the decree of the watchers, who pronounced a sentence upon it which greatly troubled the proud eastern monarch. Introducing the interpretation, Daniel said,—"My Lord, be the dream to them that hate thee, and the interpretation thereof to thine enemies," iv. 19. Here we have again the same distinction established as in the former vision ; the dream is first recorded as the true vision seen, and afterwards the interpretation as a distinct thing.

The third vision recorded is equally plain upon this point ; this is the vision of the four beasts as recorded in chap. vii. After stating all the particulars of the vision, we read thus:—"I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things," vii. 15, 16. Here the vision is expressly limited to the things seen, and not the least intimation is given that can at all be construed to sanction the sentiment, that the interpretation, or any part of it, formed any part of what is evidently set forth as the vision ; this interpretation stands as altogether a different thing ; it is thus spoken of in the last verse, "Hitherto is the end of *the matter*." Here we have the interpretation, distinguished as *the matter*, and very properly so. The things seen in the vision were only images, a certain description of *phantoms* created by the power of God, and presented to the prophetic mind as proper representatives of real matters of fact, which should at the time appointed exist ; but the interpretation was different ; this embodied the real living facts of the case ; "THE MATTER" of fact. Hence the one is called correctly, "*the matter* ;" and the other "the vision ;" and these are just as distinct and opposite in their natures as *substance* and *shadow*, and are as distinctly set forth in the important prophecies before us ; where the vision and the interpretation thereof, are always marked out as perfectly different things.

Our next is the vision of the ram and he-goat, than which none can afford plainer evidence of the rule we are now endeavouring to make plain. With especial reference to the rule it is said :—"And it came to pass, when I, even I Daniel had seen *the vision*, and sought for the meaning." Here "the vision" is given as complete, as over, as having been seen ; at the same time that the whole meaning is sought for. This fact determines positively, what Daniel intended to be understood as "*the vision* ;" and it proves also that the interpretation he afterwards received from the angel Gabriel, in the appearance of a man, consti-

tuted no part of "*the vision*;" he says expressly that when he had seen "*the Vision*," he sought the meaning, which leaves no room to object against the vision being over before the meaning was given. This admits of no proof, nor does it require any, seeing we have no words in our language which can convey the ideas with greater force or more clearness. *The vision* consists exclusively of the images seen; and the verbal representation of the facts they typified, afterwards given, forms no part of *the vision* at all.

We will only just glance at our fifth vision, from a conviction that our rule is already sufficiently established. It is thus set forth: "Then I lifted up mine eyes and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; his body also was like beryl, and his face as the appearance of lightning: and his eyes as lamps of fire, and his arms and feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I, Daniel, alone saw *the vision*, for the men that were with me saw not *the vision*; but a great quaking fell upon them so that they fled to hide themselves. Therefore I was left alone and saw *this great vision*."—Chap. x. 6, 7, 8.

From this to the end of the book, long and important revelations are recorded, all in connection with this vision; notwithstanding "*the vision*:" itself is too plainly pointed out to be well mistaken, or to be easily confounded with what follows it. Three times, in the three verses quoted, is *the vision* named in connection with the word "SAW." Base sophistry itself must call in to its aid some more debasing principle, before "*the vision*" here can be construed into something which Daniel heard, and not what he "SAW." Verbal representations are not visions in Daniel's sense.

The rule established in all Daniel's prophecies is now made sufficiently plain; no sincere enquirer after truth can fail to perceive it: nor will it be rejected by any but such as "are wiser in their own conceit than seven men that render a reason," and sufficiently bold to set at defiance the plain word of God. All such we leave for God to deal with as He best sees fit, when he comes in the seventh and last plague, and proceed upon the firm foundation laid, to a rational conclusion on the questions before us.

The rule established is, that "*the vision*" applies to the images or representatives of real facts seen, and "the matter," or relation of those facts, is always given as the interpretation: that these are distinct, and no more identically the same, than the substance and the shadow—that "*the vision*" was first seen, and afterwards the matter or meaning thereof sought.

Testing the 9th chapter of Daniel by this, the only scriptural rule,

we find no vision in it, not a single image is presented, not one representation is given, nor one single word from Daniel of seeing a vision. That so many have imagined that they saw a vision in it, can only be accounted for on the ground of sheer inattention to the plain rules of these prophecies, or some far more debasing principle. Daniel saw none, nor is there in any part thereof the slightest intimation that he did. There is a *vision* mentioned, it is true, but so likewise is there in the page now before us. But we do not say that we have seen that vision: neither does Daniel say in the 9th chapter, that he at that time saw the vision therein mentioned; whereas the above absolute rule of his book says and proves that he did not.

Our leading questions are in this answered. To the inquiry, if the revelations in the 9th chapter be "*the vision*" therein mentioned, upon the invincible authority of the above rule, we answer, no; that revelation or verbal representation is no vision at all. From this the second question receives its reply. It must therefore be additional information concerning some other vision: it is "the matter" of a former vision which Daniel was called to understand; and every other construction is false, proved so by every vision which that book contains.

By the same rule, together with internal evidence, it is also clear that the simple fact of Gabriel's appearance and talking with Daniel, is not "*the vision*" intended. In three of the visions by which our rule, as above, is established, a supernatural agent was employed to interpret to Daniel the meaning of what had been presented to him. But this is invariably given as no part of "*the vision*," the vision being over and complete before the interpretation was given.

In addition to this, as a scriptural rule which cannot be violated, the internal evidences are sufficient to determine the case now before us. Daniel was called to understand the matter, and "*consider the vision.*" And this is given as an important conclusion, from the information, "O Daniel, I am now come forth to give thee skill and understanding, therefore *consider the vision.*" What! and is all this parade of importance; is an angel commissioned to visit Daniel; "being caused to fly swiftly," to give skill and understanding of sufficient importance to enlist all the mental powers of the prophet, and to which his most serious *consideration* is demanded, and then, after all, there is nothing to consider in "*the vision*," but the abstract appearance of the angel Gabriel in the form of a man! We may conceive the possibility of even such an appearance leading to very serious considerations amongst a cabal of female diviners, in the days of the rampant reign of ignorance and superstition. But Daniel's habit of life, education, office, and character, both as a statesman and a divine,

and especially his unparalleled experience with visions and supernatural agencies, all combine to make him not exactly the man to find subject of such intense consideration, in the simple fact of Gabriel's appearance, as here recorded. The supposition of such a thing is indeed a broken staff, on which our reverend objectors lean. Daniel had nothing to receive skill and understanding about in the simple fact of Gabriel's appearance; he had seen him before; he knew him on his first approach. He informs us that it was "even the man Gabriel whom I had seen in the vision at the beginning;" and the utmost familiarity is expressed in the plain terms "And he informed me, *and talked with me*," like a man with his friend. That man must be driven to the outside bounds of even sophistry itself, who will still hazard the unfounded theory, that by "*the vision*" under notice, the appearance of Gabriel is intended. The angel denounces such a construction in the very words, "*consider the vision.*" This means, according to the construction now opposed, "*consider me*," a blasphemous signification, condemned alike by the words employed, by the import of the vision, and by every description given in the whole book of Revelation, of the scrupulous policy of the supernatural messengers of God to his servants the prophets, whose constant care has invariably been to direct attention off from themselves to the higher objects of their commission from God.

Our proof is complete, that Gabriel was not "*the vision*" which Daniel was enjoined to "*consider*;" also, that the revelations recorded in the 9th chapter did not constitute "*the vision*;" and that, therefore, the real vision to be considered is not recorded in that chapter at all.

O, but says our learned objector, "I do not see it in this light." Very likely. But what is that to us? The most illiterate and debased members in society might say the same. Respecting all the truths of Christianity they might say the same; respecting all the best elucidated facts of science they may say the same. But what does this attest? Nothing but one of three things, bigotry, slavery, or ignorance. The following maxims of Dr. Black have weight:—"If we do not reason, we are bigots: if we cannot, we are fools: if we dare not, we are slaves." Our worthy objectors will not contend that reasoning abounds in replying to the foregoing proofs of our position, "*O, I do not see it so.*" To all such we would recommend to cease their objections and be silent, if only in self-respect, that they betray not to others what ought to be kept a secret to themselves.

Having proved "*the vision*" to be considered not in the 9th chapter, and also that what has been supposed in that chapter to be "*the vision*," is no vision at all, nor was ever intended to be considered as such, it has become our duty to shew what and where that vision is which Daniel was enjoined to consider. We have abundant evidence

for this at hand; let the scripture be allowed to interpret itself; and there need be no apprehension of mistake.

If Daniel had never seen more than one vision prior to receiving this interpretation, not a moment's hesitation could have been indulged as to the first application of the term "*the vision*," for to that, and to that only, could it have been applied. Or had the 9th chapter never have been separated from the 8th, then the probability is that fewer would ever have been led astray with the impression that the two chapters contain two independent visions; and, yet, all the obstacles in the way of correct conclusions are merely imaginary. As to the division of the two chapters, Daniel had nothing to do with that: this division was not made till long after his death; and, although he had seen two great visions before the interpretation in the 9th chapter was given, notwithstanding all that is required is due attention to the peculiar characteristics of each, contrasted with what is said on Gabriel's second visit, to lead to positive conclusions as to which of the two "*the vision*" before us was intended to apply.

In the first place, in the absence of all other evidence, it would have been the only rational plan to have applied this to the last of the two, whatever its nature had been. This, as a rule, is founded on the form of expression used, "*consider the vision*." In case of more than one existing, the indefinite form of this phrase necessarily connects it with the last seen. Had there been ten visions in all, this indefinite mode of expression would have applied only to the last; and without some sign of distinction being given (which there is none), neither Daniel nor any other man could have correctly applied it to any other. This fact was the vision of the ram and he-goat recorded in the 8th chapter: therefore, according to the rule in hand, to no other vision can this be correctly applied.

Secondly; This conclusion receives considerable force from the fact, that between this vision and Daniel's intervening prayer, and Gabriel's additional information, there is an evident harmony of expression, which is altogether destroyed, if the first of these visions be supposed the one intended. In the second vision much is said of a power that should magnify himself against the Prince of the Host, take away the daily sacrifice and the place of his sanctuary, and tread under foot the sanctuary and the host, and all this "by reason of transgression." In harmony with this, Daniel prayed and confessed the iniquity of his people, saying, "All Israel have transgressed thy law, therefore the curse is poured upon us: hear the prayer of thy servant, and cause thy face to shine upon *thy sanctuary* that is desolate;" and to make Daniel understand all the purposes of heaven respecting these important things, embraces the whole of the

information he received on Gabriel's second visit. But the burden of the interpretation given with the former vision is of altogether a different character, and relates events belonging to a quite different age of the world, with which Gabriel's last instruction has no affinity whatever, neither as to nature, time, nor place.

Thirdly: In each of the two visions a period is given for the accomplishment of the events particularly allotted to the periods fixed; and in the 9th chapter there is also a period of 70 weeks given. And these 70 weeks are said to be determined for the accomplishment of specified events. But this 70 weeks could not fall within, or be *cut off from* (which is the true import of "*determined*") the period of the first vision, that recorded in the 7th chapter, for that period did not begin, as will be hereafter proved, till 505 years after the end of the 70 weeks. At the same time with the period given in the second vision, these 70 weeks runs parallel from beginning to end. In this is additional proof as to which of the two visions Daniel was enjoined to consider, which proof is unequivocally in favour of the last.

Various other proofs of this might be given, but one more shall suffice here. "The vision" which Daniel was to consider, was the vision in which Gabriel had been seen in the appearance of a man. This is the most important of all other tests, because the fact is plainly asserted. Hence we read, "Even the *man* Gabriel whom *I had seen in the vision* at the beginning." In which vision then had the man Gabriel been seen? The plain words of inspiration alone shall answer this. Turning to the first we read that after the vision had been seen, sorrow and amazement filled the soul of the prophet, which was thus expressed, "I, Daniel, was grieved in my spirit in the midst of my body, and the visions of my head troubled me: I came near unto one of them that stood by, and asked him the truth of this; so he told me, and made me to know the interpretation of the things." This is all the information given by Daniel as to who his instructor was. But no intimation is given to justify the conclusion that it was Gabriel. Turning to the other we find the true inspired answer we want, and in this, as in all other cases, we find the scripture a perfect rule of itself, and the only certain guide to a true interpretation—"And it came to pass when I, even I, Daniel had seen the vision, and sought for the meaning, then behold, there stood before me *as the appearance of a man*. And I heard a man's voice between the banks of Ulai, which called and said, GABRIEL, make this man to understand the vision." Language cannot make this more plain: reasoning upon it cannot make it more forcible; facts cannot be more completely the same. Here is the same angel Gabriel, in both having the appearance of a man, said in both cases to have

been seen in "*the vision*." This seals our evidence on the identity of the vision Daniel was enjoined to consider; and proves it to be the one in which the angel Gabriel was seen as a *man*; and this we are told expressly was the vision of the ram and he-goat. This leaves no room for an "if we date" or an "if we suppose," to find admission, neither is there any necessity for such vague proceedings to be resorted to; all is plain scriptural authority, connected, minute, and positive. No room for doubts can remain with the sincere.

From the whole, this is the conclusion, that "*the vision*," which Daniel is enjoined to *consider* is the vision of the ram and he-goat, as recorded from the 1st to the 12th verses of the 8th chapter, and that all additional information given in the latter part of the 9th chapter, applies as perfectly to that vision as if given by Gabriel in his first commission to make Daniel understand it.

This, then, supplies us with additional evidence concerning the exact time when the particular event with which that vision begun. Our proofs were complete before, in addition to which we have now the direct testimony of Gabriel, when executing an especial commission from God, that the vision begun with "the going forth of the commandment to restore and to build Jerusalem."—ix. 25.

Then again some of our learned and reverend objectors say, "O, we cannot see it so; it was the 70 weeks that commenced then, and we do not see that the 2300 days begun then also." Their not perceiving this makes no difference to the facts, and then telling us this, is only informing us of their defects or negligence, of which we want no information. We must not disbelieve the plain facts of the bible because these *lights of the world* do not understand them. Daniel says "none of the wicked shall understand." We cannot prove him false in this: nor do we feel inclined to be ranked with those he here so strongly characterises.

The plain facts are these: the 70 weeks and 2300 days are not the subjects of two visions, but of one, as clearly proved. That vision cannot have two beginnings, but one. The whole length of it is fixed at 2300 days emblematical, years common time. In the vision itself, we find rules as plain and full as any vision can contain as to when it begun. The ram with two horns was first seen; here the vision begun. Those horns were high, and the ram could do according to his will. To exclude all conjecture as to what kingdom this ram thus distinguished typified, whether Babylon, or Persia, or Greece, or Rome, we are expressly informed that the Medes and Persians alone were intended. We have given scriptural authority, shewing when this kingdom was prophetically high. At the very time when all these facts meet and harmonize, we see another important rule of prophecy

accomplished, an event noted in various scriptures, which vitally affected the people of God, took place, which is no other than the very commandment which the angel Gabriel places at the head of the same vision, and adopts as the beginning of the 70 weeks also. Agreeably to all the rules and facts of the case, Gabriel's additional instruction under this second commission may be paraphrased as follows:—

“Thou, Daniel, art already informed that a period of 2300 days must pass over before the sanctuary shall be cleansed; but ‘*consider the vision*’ in which this period is given, and consider to what that cleansing, and the whole vision applies; and ‘*understand the matter*’—understand that this period shall not all elapse before the events take place concerning which thou hast ‘set thy face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes,’ v. 3; the cleansing at the end of ‘the vision’ alludes to a quite different and far remote event. Thou knowest by the vision, that the 2300 days will begin when the kingdom of the Medes and Persians is about its highest state, and now know and understand, that at that same time shall go forth a commandment to restore and to build Jerusalem, and under it thy city and sanctuary shall be restored, and in 70 weeks Messiah the Prince shall come and seal up the vision and prophecy, and anoint the most Holy. But then the vision will not be terminated: the 2300 days will not then be accomplished; a Prince shall come which shall again destroy the city and sanctuary, and after this, even to the time of the end of the 2300 days, ‘wars and desolations are determined.’”

This gives the true import of the whole case, and is substantiated by all the facts and rules applicable, and clearly decides the beginning of the 2300 days and the 70 weeks to be the same, and with the same edict.

Now we must take up the question concerning more edicts than one being given, and decide the matter as to which is here intended. In all, four commandments went forth for the restoration of Jerusalem after the Babylonish Captivity. Some have supposed it impossible to tell with which of the four the vision begun; on this there exists no difficulty whatever. The 70 weeks supply us with incontestible facts, and prove irresistible on this subject.

These seventy weeks were to witness the accomplishment of the following events:—“Seventy weeks are determined upon thy people; and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy,” chap. ix. 24. That this conducts to the death of Christ, there can be no doubt; and that the period begun

with the going forth of the commandment, we are not permitted to disbelieve. We have, then, the extreme points of the period determined. That a year for a day must be computed here, we have before proved; from which we derive a period of 490 years. To determine, therefore, upon sure grounds, which of the several edicts given stands at the head of this important vision, we have only to compute from the year 33 A. D., the year in which our Saviour was crucified; and count 400 years backwards, which will conduct to the certain year in which the 70 weeks begun; and, according to the prophecy, in that year we shall find the one and only true commandment, which the angel intended to stand at the head of the vision.

The commandments were four in number; the first was given by Cyrus in the first year of his reign, as recorded in Ezra, chap. i.; this was in the year 526 B. C. This decree was reversed in the year 479 B. C., by an usurper called in history, *Smerdis the Magian*; but called in Scripture, Artaxerxes; for the whole account see Ezra, chap. 4; from this the work ceased for the space of two years. When the second decree went forth in the year 477 B. C., given by Darius, as recorded Ezra chap. vi.; after this, the enemies of the Jews continued to employ numerous and various means to interrupt, and entirely prevent, if possible, the restoration of Jerusalem. These means, however, led to the going forth of the third commandment, which was the most full and formal of all the rest; and this was given by Artaxerxes Longemanus, in the year 457 B. C.—Ezra, vii. Through the combination of various causes similar to those which led to the passing of the last edict, another was given by the same monarch to Nehemiah, in the year 445 B. C.—Neh. ii. Those are all the edicts given for this important purpose. Our business now is, to apply the rule of 490 years, from the year 33 A. D., to prove which of these four stands at the head of the vision.

First given..... 526 B.C. Second given.... 477 B.C. Last given, 445 B.C.
Add 33 A.D. Add 33 A.D. Add..... 33 A.D.

559
For proof take off 490

Years too many.. 69
This is not the decree
intended.

510
For proof take off 490

Years too many.. 20
This is not the decree
intended.

478
Prove this by the... 490
Take off the above.. 478

Years too little..... 12
This is not the command-
ment intended.

By the foregoing proofs we shew, that it is impossible to fix on any of the three tests, as the one intended by the angel to stand at the head of the vision; because not one of them agrees with the period

which is determined upon. But now let us prove the remaining one, by the rule of the 490 years :—

Edict to Ezra . . . 457 B.C.
Life of Christ . . . 33

490

This decides at once the commandment intended, which stands at the head of the vision, and with which the 2,300 years begun.

It will be necessary here to offer a few remarks on chronology ; as also, to present the reader with the table on which the above dates are given. We shall not, however, cumber the reader with any variety of the vast and complicated chronological tables given by the learned ; the principal portion of which can only bewilder the mind, and lead to erroneous conclusions. Perhaps for the whole period from Adam to Christ, there is not an absolutely correct table in existence ; and perhaps such a one can never be obtained. Many cumbrous tables we have taken the trouble to examine, with all the different eras they contain, which it was found impossible to reconcile with Scripture, or to rely upon some of them, even to within 100 years ; and this is the fact of the case with most of those popularly held to be the best in existence. Taking the Scripture as the best guide in the world, we give the following table to speak for itself :—

SCRIPTURAL CHRONOLOGY FROM ADAM TO CHRIST.

<i>Book. c. v.</i>		<i>Age.</i>	<i>A.M.</i>	<i>B.C.</i>
Gen. v. 3,	— And Adam lived 130 years, and begat a son, and called his name Seth	130	130	4027
" " 6,	— And Seth lived 105 years, and begat Enos	105	235	3922
" " 9,	— And Enos lived 90 years, and begat Canaan	90	325	3832
" " 12,	— And Canaan lived 70 years, and begat Mahalaleel	70	395	3762
" " 15,	— And Mahalaleel lived 65 years, and begat Jared	65	460	3697
" " 18,	— And Jared lived 162 years, and begat Enoch	162	622	3535
" " 21,	— And Enoch lived 65 years, and begat Methuselah	65	687	3470
" " 25,	— And Methuselah lived 187 years, and begat Lamech	187	874	3283
" " 28,	— And Lamech lived 182 years, and begat Noah	182	1056	3101
" vii. 6,	— And Noah was 600 years old, when the flood of waters was upon the earth	600	1656	2501
" viii. 13, 14,	In the 601st year of Noah's life, the earth was dry	1	1657	2500
" xi. 10,	— Shem begat Arphaxad, 2 years after the flood	2	1659	2500
" " 12,	— And Arphaxad lived 35 years, and begat Salah	35	1694	2463
" " 14,	— And Salah lived 30 years, and begat Eber	30	1724	2433
" " 16,	— And Eber lived 34 years, and begat Peleg	34	1758	2399
" " 18,	— And Peleg lived 30 years, and begat Reu	30	1788	2369

Gen. xi. 20,	— And Ren lived 32 years, and begat Serug..	32	1820	2337
" " 22,	— And Serug lived 30 years, and begat Nahor..	30	1850	2307
" " 22,	— And Nahor lived 29 years, and begat Terah	29	1879	2278
" " 32,	— And the days of Terah were 205 years, and Terah died in Haran.—Here the Exocle begun: See Acts vii., 4.	205	2084	2073
Exod. xii. 40,	41, Now the sojourning of the Children of Israel, who dwelt in Egypt, was 430 years ..	430	2514	1643
Josh. v. 6,	— The Children of Israel walked 40 years in the wilderness	40	2554	1603
Ex. xxxiii. 11,	— With Joshua the Scriptural Chronology is interrupted; the best from history gives 45 years old, when he came out of Egypt; 85 when he entered Canaan; 110 when he died. This leaves 25 years Leader of the Children of Israel, after Moses	25	2579	1578
	Elders and Anarchy, 18 years.—Josephus..	18	2597	1560
Judgs. iii. 8,	— The Children of Israel served Chushan-rishathaim, 8 years	8	2605	1552
" " 11,	— The land had rest 40 years; and Othniel, the son of Kenaz, died.	40	2645	1512
" " 14,	— So the Children of Israel served Eglon, the King of Moab, 18 years	18	2663	1494
" " 30,	— And the land had rest fourscore years ..	80	2743	1414
" iv. 3,	— Jabin; and 20 years he mightily oppressed the Children of Israel	20	2763	1394
" v. 31,	— Under Barak the land had rest 40 years ..	40	2803	1354
" vi. 1,	— The Lord delivered Israel into the hands of the Midians, seven years	7	2810	1347
" viii. 28,	— And the country was in quietness 40 years, in the days of Gideon	40	2850	1307
" ix. 22,	— Abimelech reigned three years over Israel ..	3	2853	1304
" x. 2,	— And Tola judged Israel 23 years	23	2876	1281
" " 3,	— And after him arose Jair, a Gileadite, and judged Israel 22 years	22	2898	1259
" x. 8,	— The Philistines and the Children of Ammon, vexed Israel 18 years	18	2916	1241
" xii. 7,	— And Jephthah judged Israel six years ..	6	2922	1235
" xii. 8,	9, And after him Ibzan, of Bethlehem, judged Israel seven years	7	2929	1228
" " 11,	— And after him Elon, a Zebulonite, judged Israel 10 years	10	2939	1218
" " 13,	14, And after him Abdon, the son of Hillel, a Pirathonite, judged Israel eight years ..	8	2947	1210
" xiii. 14,	— Then the Lord delivered them into the hand of the Philistines, 40 years	40	2987	1170
Saml. iv. 18,	— Then Eli judged Israel 40 years	40	3027	1130
	With Samuel the Chronology of Scripture is again broken... He judged Israel* ..	20	3047	1110
Acts xiii. 21,	— God then gave them Saul by the space of 40 years	40	3087	1070
II. Sml. v. 4,	— And after Saul David reigned 40 years ..	40	3127	1030

I Kings xi. 42, — And the time that Solomon reigned in Jerusalem, was 40 years	40	3167	990
II. Chn. xii. 13, — After him Rehoboam reigned 17 years in Jerusalem	17	2184	973
I Kings xv. 2, — Abijam reigned three years in Jerusalem ..	3	3187	970
„ „ 10, — And after him reigned Asa, 41 years in Jerusalem	41	3228	929
„ „ 22, 42, Jehosophat reigned 25 years in Jerusalem ..	25	3253	904
II Kgs. viii. 17, — Jehoram reigned eight years in Jerusalem ..	8	3261	896
„ „ 26, — After him reigned Ahaziah, one year in Jerusalem	1	3262	895
„ xi. 3, 4, And Athaliah did reign over the land six years ..	6	3268	889
„ xii. 1, — Jehoash reigned 40 years in Jerusalem ..	40	3308	849
„ xiv. 2, — Amaziah reigned 29 years in Jerusalem ..	29	3337	820
The throne vacant from Amaziah to Azariah ..	12	3349	808
II Kgs. xv. 2, — Azariah reigned 52 years in Jerusalem ..	52	3401	756
„ „ 33, — Jotham reigned 16 years in Jerusalem ..	16	3417	740
„ xvi. 2, — Ahaz reigned 16 years in Jerusalem ..	16	3433	724
„ xviii. 2, — Hezekiah next reigned 29 years in Jerusalem ..	29	3462	695
„ xxi. 1, — Mannasseh reigned 55 years in Jerusalem ..	55	3517	640
„ „ 19, — Ammon reigned two years in Jerusalem ..	2	3519	638
„ xxii. 1, — Josiah reigned 31 years in Jerusalem ..	31	3550	607
„ xxiii. 31, — Jehahaz reigned three months	0	0	0
„ „ 36, — After him reigned Jehoikim 11 years in Jerusalem	11	3561	596
„ xxiv. 2 to 16, Here the 70 years captivity begun, and ended one year of Cyrus.—I. Chron. xxxvi. 5, 6, 7 ; Ezra i. 1—4.	70	3631	526
Rollin's, page 198, After the captivity Cyrus reigned over the Medes and Persians	6	3637	520
„ „ 211, Cambyses ditto, ditto, ditto, ..	7	3644	513
„ „ 290, Darius Hystaspes ditto, ditto, ..	36	3680	477
„ „ 320, Xerxes ditto, ditto, ditto, ..	13	3693	464
Ezra vii. 10, — Axtaxerxes Longemanus, ditto. Decree to Ezra	7	3700	457
„ „ To the birth of Christ	457	4157	0
„ „ Add the year 1843	1843	6000	0

For the true period of the birth and death of Christ, see extracts from Ferguson's Astronomy.

In this table the literal texts of Scripture, all the way through, are quoted where definite periods are given. In the cases of Samuel and Joshua, where the exact periods of their rule are not given, and in whom the direct chronology of Scripture is broken, we have been governed by other parts of Scripture which supply us with a rule that is absolute.

By the express words of Scripture, as above quoted, and by the undeniable facts of history, as given by Rollin, respecting the period of the reigns of the different Medo-Persian kings; by these we establish a period, from Adam to the going forth of the commandment to restore and build Jerusalem, of 3655 years, without allowing anything

for the time that Joshua and Samuel judged Israel. This commandment having been previously proved, by clear scriptural rules, to have gone forth 457 years before Christ, and also in the 7th year of Artaxerxes Longemanus, Ezra, vi., it follows that this date we cannot alter, nor can we alter any of the other terms which are fixed by the texts quoted, or the historical facts given. As to the historical facts, we have, for Xerxes, 13 years; Darius Hystaspes, 36 years; Cambyses, 7 years; and Cyrus 6 years; which, with the 7 years of Artaxerxes, make 69 years. We have then, the 70 years captivity, and all the other periods plainly expressed in Scripture, not one of which can we prudently alter. All these periods, as before seen, added together, give 3655 years from Adam to the going forth of the commandment, without the period allowed for Joshua and Samuel, which are not precisely expressed in Scripture. We have allowed for them, in the above table, 45 years, which, when added to the above 3655, will make 3700; which, according to the texts quoted, and historical facts given, was the 7th year of Artaxerxes Longimanus, when the above ample commission was given to Ezra, and also the year 457 B.C.

Here we have a confirmation given to our table, amounting to something like absolute proof. In some few periods, we have found ourselves compelled to differ from the best tables we ever saw. We have so differed with the most extreme caution, and after the best efforts to discover the truth, and having given the texts of Scripture all through, we leave them to speak for themselves.

We have before observed that an absolutely correct chronological table does not, perhaps, exist, nor ever will. Our mode, as above given, has been objected to on the ground that it leaves a possibility of many years being lost in days, and weeks, and months, which in the different ages computed, might be sunk on account of only the year being given. Thus the objectors say Adam might have been 130 years, 11 months, 3 weeks, and 5 days old, when he begat Seth, and in like manner with all the rest, and if so, upwards of 50 years may be lost by this mode of computation. But this being only a supposition from first to last, it follows that it can have no weight here. We might adduce counter suppositions to nullify the force of this, but to do so would be to enter into the boundless field of speculation, a thing which we have most sacredly bound ourselves to avoid. No conjectures in the world can tolerate the reading of 130 years and 1 month, where only 130 years are given in Scripture.

But let it be distinctly understood that our conclusions respecting the beginning or end of the 2300 years are not entirely suspended on this chronological table, although we believe it the best in the world. The sure foundation stone on which all our calculations are founded is the

death of Christ. This we make the grand central point from which we start; from this our separate lines are drawn, and from this we never can be moved. From this indivisible point we throw one line backwards over a period of 490 years; this uninterrupted period, marked out by unerring prophecy, and confirmed by unalterable facts, leads us to the year 457 B.C., the only true origin of our 2300 years. Placing ourselves again upon our grand central point, the death of Christ, we cast another line over a period of 1810 years forward. The extreme points of our two lines then extend from 490 years before the death of Christ, to 1810 since, and exactly meet on the point of his death. These two periods added together, stand thus:—

Before the death of Christ	490 years in the 70 weeks.
Since ditto.....	1810
Total.....	2300

Here we have the whole period of the vision uninterrupted by either births or deaths. Our objecting friends, as above, will find no space here for their barren speculations, their ifs and their buts respecting their days, or weeks, or months, over and above what the Scripture lays down as a basis for the best chronological table in the world. They must stand amazed here, on finding their visionary fields of speculation all sliding from beneath their feet, and “like the baseless fabric of a vision, leaving not a wreck behind,”—not even a broken plank to sustain one of the sinking crew. In the 70 weeks they cannot find a vacancy for a single day, and the whole undivided period since that 70 weeks terminated, has been so completely occupied with one day after another, and night after night, not a single summer or winter wanting, that the poor deluded objectors with 50 years surplus in visionary days, and weeks, and months, on hand, can find no place to deposit them. Their bubble will, however, soon burst, and they will be relieved.

Conscious of the death blow which the event of the death of Christ gives to all wild speculations on chronological data, a mighty effort has been made to disturb this foundation, but in vain.

There is, however, one rather singular objection made to all our calculations founded on the supposed year of the death of Christ. It has been urged that the true period of this event is disputed amongst the learned. Very well, and what of that? Every part of the word of God has been disputed among those who have passed as learned men. There is no weight in this. It is granted that a dispute of about 4 years as to the time of the birth of Christ has taken place, and what is called the vulgar era of Christianity, which is generally supposed to begin from the birth of Christ, has been fixed at the end of the 4713th year of the Julian period: whereas, it is evident that

our Saviour was born 4 years earlier. But this makes no difference to the beginning or end of the 2300 years, for we can neither count these four years twice over, nor banish them from forming a part of the whole term. Our calculations are founded on the Christian era as it stands and not on a quite different position in which it might have been handed down to us. If the beginning had been dated 4 years earlier than it is, that is, in the 4709th year of the Julian period instead of the 4713th, then we should have dated the edict of Artaxerxes at 453 before the beginning of *that era*, instead of 457, and not one hour of difference would have been effected in the real time. The same alteration of the beginning of the Christian era would, upon the same principle, have altered our present and all our past dates. Thus the year 1843 would have been 1847, leaving exactly the same time between the going forth of the commandment given to Ezra, as is proved to have existed under all our calculations founded on the date of the Christian era as it stands, so that not a moment can be gained or lost under the dispute upon the 4 years, be it ended as it might.

But all who object thus seem to be totally ignorant of the fact, that the true period of the birth and death of Christ can be positively determined by astronomical calculations, which can leave no doubt on the minds of the sincere.

“The vulgar era of Christ’s birth” (this means the time or year which all our chronological tables give as the time when Christ was born) was never settled till the year A.D. 527 when Dionysius Exiguus, a Roman abbot, fixed it at the end of the 4713th year of the Julian period, which was four years too late. As proof,—Our Saviour was born before the death of Herod, who sought to kill him as soon as he heard of his birth (Matt. ii. 16), and to secure his object he diligently enquired of the wise men as to the time of the birth, and then ‘slew all the children that were in Bethlehem from two years old and under.’ This establishes the fact that Christ was born sometime within two years of this massacre which was before Herod’s death. And according to the testimony of Josephus (book xvii, c. 8.), there was an eclipse of the moon in the time of Herod’s last illness; which eclipse appears, by our astronomical tables, to have been in the year of the Julian period 4710, March 13th, at 3 hours past midnight, at Jerusalem. Now as our Saviour must have been born some months before Herod’s death, since in the interval he was carried into Egypt, the latest time in which we can fix the true era of his birth, is about the end of the 4709th year of the Julian period.”—*Ferguson’s Astronomy*.

But it has been supposed that our proof, as above, that our Saviour was born 4 years earlier than the vulgar era of Christianity gives, will prove fatal to our calculations on 1843, that it must prove that cruci-

fixion took place A.D. 29; the common era having commenced in the fourth year after the birth of Christ, and he being 33 years of age at the time of his death." Usher, Bagster, Clark, and many other eminent writers, in some parts of their writings sanction this error; and the minds of many are unsettled on the subject. The great object of this work is to make all plain, and remove every real obstacle out of the way of the sincere.

It will be perceived at once that this objection is founded solely upon the supposition that our Saviour died at the age of 33, but this our objecting friends have left unproved. It is something extraordinary that any professing to understand the bible should be carried away with wild chronological calculations into such an error as this. Before our Lord entered upon his temptations in the wilderness, which preceded his public ministry, even at the time of his baptism, it is said "And Jesus began to be about thirty years of age," Luke iii. 23. In the important prophecy of the 70 weeks, it was predicted that he should "*confirm the covenant with many for one week.*" This allows seven years for his public ministry. But this would make him 37 at his death; and it is certainly far more reasonable to conclude from the following words, "then said the Jews unto him, thou art not yet fifty years old;" this is far more likely to have been said to a man 37 than 29.

But, independently of all this, we have positive astronomical proofs, that establish most clearly that our Saviour was crucified in the year 33 A.D., and not in the year 29.

Our Saturday is the Jewish Sabbath; and it is plain, from Mark xv. 42, and Luke xxiii. 54, that Christ was crucified on a Friday, seeing the crucifixion was on the day next before the Jewish Sabbath; and, according to John xviii. 28, on the day that the passover was to be eaten, at least by many of the Jews.

The Jews reckoned their months by the moon, and their years by the apparent revolution of the sun; and they ate the passover on the 14th day of the month Nisan, which was the first month of the year, reckoning from the first appearance of the new moon, which at that time of the year might be on the evening of the day next after the change, if the sky was clear, so that their 14th day of the month answers to our 15th day of the moon, on which she is full; consequently the passover was always kept on the day of full moon. And the full moon at which it was kept, was that one which happened next after the vernal equinox; for Josephus expressly says (Ant. b. iii. 10) the passover was kept on the 14th day of the month Nisan, according to the moon, when the sun was in Aries, and the sun always enters Aries at the instant of the vernal equinox, which in our Saviour's time fell on the 22nd day of March.

The dispute among the chronologists about the year of Christ's death, is limited to four or five years at most: but as we have shewn that he was crucified on the day of a pascal full moon and on a Friday, all that we have to do in order to ascertain the year of his death, is only to compute in which of those years there was a passover full moon on a Friday; for the full moons anticipate eleven days every year (twelve lunar months being so much short of a solar year), and, therefore, once in every three years at least, the Jews were obliged to set their passover a month farther forward, than it fell by the course of the moon on the year next before, in order to keep it at the full moon next after the equinox; therefore, there could not be two passovers on the same day of the week, within the compass of a few neighbouring years; and I find by calculation, the only passover full moon that fell on a Friday, for several years before or after the disputed year of the crucifixion, was on the third day of April in the 4746th year of the Julian period; which was the 490th year after Ezra received the above mentioned commission from Artaxerxes Longemanus, according to Ptolemy's cancer; and the year in which the Messiah was to be cut off, according to the prophecy, reckoning from the going forth of that commission or commandment; and this 490th year was the 33rd year of our Saviour's age, reckoning from the vulgar era of his birth; but the 37th reckoning from the true era thereof.

"The 4746th year of the Julian period, which we have astronomically proved to be the year of the crucifixion, was the fourth of the 202 Olympiad; in which year Phlegon, a heathen writer, tells us there was the most extraordinary eclipse of the sun that ever was seen; but I find by calculation that there could be no total eclipse of the sun at Jerusalem, in the natural way, that year; so that what Phlegon calls an eclipse of the sun seems to have been the great darkness for three hours, at the time of our Saviour's crucifixion, as mentioned by the evangelists—a darkness altogether supernatural, as the moon was then in the heavens opposite to the sun, and therefore could not possibly darken the sun to any part of the earth."—*Ferguson's Astronomy*.

These astronomical calculations add their full force to our former conclusions; viz. 1st., that the year A.D. 33 is the true era of the crucifixion; 2nd, this being the end of the 70 weeks, or 490 years, the beginning thereof is incontestibly pinned down to the year 457 B.C.; 3rd, by this we know which of the commandments for the restoration of Jerusalem stands at the head of our great vision.

From these astronomical tables, we also receive considerable confirmation to the leading data of our chronologocal table. We do not present that table as free from difficulties; but we do present it as perfect in all those data by which our present calculations are affected.

This is proved so by the astronomical tables and facts just given, which place the true period of the death of Christ, on a foundation which can never be shaken; from this we compute backwards 490 years, for the immutable 70 weeks; this term conducts us to the year 457 B. C., as the certain year when that commandment went forth, intended by the angel in Daniel ix. Every chronological table which gives any other year for that edict being passed, is incorrect; absolutely proved so by the above astronomical facts, which determine on certain undeniable

SIGNS OF THE TIMES.

BUT an important conjunction between Saturn and Jupiter, which occurred January 26th, 1842, may be properly classified with these predicted signs of organic changes in the world. A few extracts on this conjunction shall close our evidences on this part of our subject.

"The world enters upon a new age. Mighty are the events ready to burst forth from the womb of fate. For 200 years will men feel the effects of this great conjunction. Let us explain our text gradually, and as the twilight of morning grows into broad brilliant day, so will the people, little by little, attain to power, till at last the lordship of the land is vested in them. Might will go hand in hand with right. God has ordained all things by number, weight, and measure. Old things are passing away, and behold all things are becoming new.

"We must recollect that the effects of this great conjunction are liable to last for the space of 200 years; therefore the various events foretold will be with a slow and gradual progress. Struggles of a desperate and no ordinary character will take place betwixt the people and their rulers, and, in the end, it appears that the former shall gain power; and the latter, who have been in the habit of hitherto controlling them, shall be reduced to their level. For royalty, feudal rights, and kingly dominion, this figure is most ominous. And as we meditate onward on the figure, what else do we see but trouble and misfortune? We are fearful to state our thoughts.

"Pursuing our investigations we cannot help remarking the strange change that will take place in those countries ruled by the sign in which the great conjunction occurs, viz., Capricorn. We may say that this bears rule over the whole of Greece; great part of Germany; India entire; and even our own city of Oxford will be amongst the first to feel the effects of this remarkable phenomenon. It is not improbable that India *will be separated from English sway*, and become a colony with its own government and laws.

"We cannot help noticing whilst studying this figure, that Taurus, the ascendant of Russia and Ireland; also that Virgo, the ascendant of Jerusalem, are in trine aspects to the great conjunction; consequently, we infer, that Russia shall become high and powerful amongst the countries of the earth; also, that the long wandering Israelites will, under a modified religion, again inherit the city of their forefathers. *The tribes will re-exist and assemble themselves under their respective rulers.*

"In conclusion, we are glad to remark, that as good comes out of evil, so from this conjunction shall be produced a lasting benefit to mankind. Hitherto society has been torn and divided by the factions of religious strife; but we

principles, the years of both the birth and death of our Lord. With these our table corresponds; and therefore must so far be perfect.

discern written in the future, that after many wars, civil bloodshed, and heart-rending cruelties, reason shall reassert her dominion, AND MEN WILL WORSHIP GOD WITH ONE HEART, ONE MOUTH, AND ONE RELIGION, AND DIFFERENCES OF FAITH SHALL NO LONGER BE KNOWN."—*Raphael's Almanac*, 1842.

The re-assembling of the Jews under their respective rulers in the city of their forefathers, with other details in the above quotation, are at variance with scriptural prediction, and must therefore be rejected. A correct interpretation of "the voice of the stars," carried out into detail, is utterly impossible, without the aid of an extensive knowledge of the prophecies of scripture; and these must constitute the basis of all our comments on the planetary system. For want of this knowledge, the grossest errors are perpetually being committed by all our expounders of planetary indications.

But this affects not the general principle now before us. This general principle is,—signs of organic changes in the world; signs of fearful disorganizations in society; signs of the decline and fall of corrupt institutions, to be succeeded by a new and better state of things; all of which can never be accomplished without "many wars, civil bloodshed, and heart-rending cruelties," in all nations. Have we signs of these things? The above fully establishes the affirmative. "*The great conjunction*" supersedes all doubt;—the truth of the Messiah's prediction is confirmed by facts, which man can no more control than he can arrest the mighty orbs in their courses. Undeniable configurations, not secreted for the inspection of a few, but open to the gaze of all mankind, proclaim a bold, a loud, and long defiance to all the deluded sons of scepticism to deny the existence of the signs predicted.

But some may say that similar configurations have existed before, and yet, changes equal to those contended for in this work did not follow. True; neither would they come now, if they had not been pre-determined by Omnipotence and predicted in the inspired volume. The peculiar configuration of the planetary system now, is not the great first cause of the mighty changes soon to be effected in the world. It is mercifully pointed out by our Lord, as a sign thereof, that mankind might be warned and prepare for his coming. But had the revealed will of Heaven been opposite to what it is, with a planetary configuration such as now exists, God could and would have completely overruled the whole system to have ensured the accomplishment of all His designs.

But had this been the case, our Lord would not have directed our believing attention to the signs which now exist. It is the confirmation given to those signs, by their adoption of such, in the inspired volume, which arms them with all their potent influence, and seals them as certain indications of what may be expected to take place. The omnipotent inspirer of the sacred volume, having adopted the signs before us, as such, he can and will duly see to their accomplishment.

Many additional quotations and authorities might have been given, attesting the existence of signs of the above character "in the sun, and in the moon, and in the stars." The above, however, shall suffice. They may not be of the character which some may require, but they are such as man cannot obliterate, nor can their existence be denied. The miracles of Christ were not altogether such signs as many of the Jews required. They were, notwithstanding, all with which they were favoured.

Our way is now prepared for the firmest conclusions on the period of 2,300 years, in the important vision of the ram and he-goat. Every datum and every proper rule of interpretation applicable to that vision, we have properly explained, and we think firmly established. That years for the days written must be understood, we have proved by the facts of the vision allowing of no other interpretation; and also by the important 70 weeks. The beginning of these 2300 years we have proved by various rules, was in the year 457 B.C. And now but little remains to shew that the end must be in A.D. 1843; these periods added together, cannot be made into more or less than 2300 years. 1843, beyond all doubt, will then terminate that period, at the end of which God said, by the mouth of his prophet Daniel, "*then shall the Sanctuary be cleansed.*" This decree having gone forth, this time having been fixed, and this stupendous work having been determined upon by Omnipotence, all the united powers of earth and hell combined in opposition, shall not prevent its full accomplishment. Thus is the sentence of death passed upon all anti-christian systems and practices; and it will prove, in reality, what the Medes and Persians vainly boasted their laws were,—this decree will prove itself unalterable.

Having fully established every fact and datum, on which we build, confirming our conclusion on the termination of the 2300 years to be in 1843, we are justified, yea, most forcibly urged thereby, in making the strongest appeals to our Christian brethren in general, but to all official characters in particular.

To the latter, in all denominations, we address ourselves most faithfully;—you profess to be the guides of the people, the messengers of God, and the expounders of His word;—you are the watchmen of Zion, and should be the lights of the world;—you know that the Lord will come;—and you know that then sin must cease. But you read, also, that "As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be," *Matt. xxiv. 37—39.* In the corresponding texts in *Mark xiii. 36, 37,* all are emphatically warned to watch, "lest coming suddenly he find you sleeping;"—and in *Luke, xxi. 35,* you are assured respecting this, our Lord's coming, "That as a snare it shall come on all them that dwell on the face of the whole earth;"—and with especial reference to the seventh vial in which our Lord will come, He says, "Behold I come as a thief," *Rev. xvi. 15.*

All these, and many more were written, with an exclusive bearing upon the great subject concerning which this work treats; but all these

concentrate their full force to show, that when our Lord does come, that mankind will be surprised, confounded, astonished, and stand aghast, just like the man emerging from sound repose; and discovering, almost before he is thoroughly awake, that the thief has invaded his dwelling, has stripped his house, and not left him even wherewith to cover his nakedness. That as the unconscious bird is covered in the night by the net of the fowler, or as the hare becomes strangled through unconsciously protruding its head through the snare, ingeniously concealed in its well known path,—so will it be with mankind in general, when the calamities of the seventh vial come;—"For as a snare shall it come on all them that dwell on the face of the whole earth." They will be buried in complete unconsciousness concerning it. And although signs in the sun, and in the moon, and in the stars, might strike their attention; distress of nations, with perplexity, might awaken them out of their deadly repose, and shew them that some formidable calamity was nigh; and their own hearts failing them for fear, might occasion thousands to watch, lest being caught as in a snare the results prove most fatal. But, no! None of these things move them; they perceive nothing absolutely new in the world, in all this. Consequently, like the Antediluvians, they will be eating and drinking, marrying and giving in marriage; extending or trying to extend their commerce, their possessions, their powers, their dignity and pleasure, their hearts buried in anxious cares, but not about the Lord's near approach;—watching continually with breathless attention for thousands of events, but never at all for what is really coming;—strenuously labouring to be prepared for peaceful moments according to their mistaken views, but never entering into the glorious struggle, to welcome the Lord on his second coming to make the kingdoms of this world his own. In this condition, the above texts assure us the world will be, when the second advent takes place.

That such is the condition of mankind now, is too palpable to be denied: the doctrine that our Lord is at hand, that in 1843, the 2,300 years of the vision of the ram and he-goat will terminate; and that "then shall the Sanctuary be cleansed" and all sinful systems and practices perish, is denounced as visionary and dangerous,—"*a trick of the devil and a bag of moonshine!*" On this important subject "darkness covers the earth, and gross darkness the people." The numerous sectarian parties which so much abound, are well nigh as unconcerned as the worldly on this subject. Truly, "as a snare" does this event seem coming on all them that dwell on the whole earth, To the vast majority of the Christian part of our community may our Lord say justly, "behold I come as a thief." As it was in the days of Noah. so it is feared it will be with them; they know not now, nor do we see

the probability of more than a few who will know, until the tremendous floods of the seventh vial come and sweep them all away.

Now you ministers of the Gospel,—ye leaders of the people,—ye expounders of the word of God to the ignorant,—how can you but stand condemned, for our Lord to come and find the Churches under your care in such a condition as this?

Perhaps, in many instances, inattention through various pressing engagements, has prevented you hitherto from entering into these mysterious subjects; it is not your intention to throw obstacles in the way of the general spread of the truth. Thus far you are right;—at the same time, your attention being constantly turned to other subjects, and your Christian brethren being left without instruction on this, and all other ministers, from various causes, pursuing the same course, establishes the very state of things set forth in the above texts.

That all the above texts represent such a state of things as a curse, an evil, a calamity of the worst kind, cannot be denied. It is contrasted with the state of the antediluvians at the time of the flood, which came and took them all away. Now however specious in theory the arguments might be, by which the leaders of the people then justified the course they themselves pursued, and in which they led the people, "*the flood took them all away.*" This was a most tremendous argument, unmixed with vain sophistry, that both leaders and people had been wrong, however plausible their theories of self-defence had previously been. This was a most awful proof that the ignorance of the people respecting what was coming, established a state of things the most calamitous, and led to the world's destruction. This our Lord gives as an awful representation of the state mankind will be in, at his second coming. But this cannot be beheld, but as a most shocking state of things. Apply our Lord's comparison as we will, there is assuredly something startling in it. If it be correct, mankind will be taken in a fatal snare; something of which they will know nothing, and which will find them unprepared, will sweep them away as the flood took away the inhabitants of the old world, and the one same as the other, will find themselves alike incapable of resistance.

But the best system practicable in all the world,—to perpetuate such ignorance,—to establish such a state of things,—to fulfil to the letter our Lord's prediction,—and to secure a repetition in some other form of the wide-spreading calamities which deluged the old world,—is to hold most sacred and inviolate the soul and body destroying rule, by which the ministry of many of our present leaders of the people is constantly governed. The tremendously important mandate of Heaven has gone forth; the eternal councils of Jehovah have been revealed, concerning the fate of an unprepared world; and it has been said,—"*Then*"—

at the end of a fixed period,—“*then shall the Sanctuary be cleansed.*” This “*then*” we have fully proved has become NOW. And yet our pulpits are silent on the subject; our religious press interferes not with such mysteries, except to denounce the feeble efforts of a few to sound the midnight cry. The above important “**THEN**,” is unimproved. It may be now; it may be 100 years hence, or a thousand years to come, for anything the masses of even Christians can tell. When that “**THEN**” comes, a vast majority of our fellow men may perish from causes to be employed to effect the purposes predicted; and all this may come upon this or the next generation, upon our children, or even upon our own heads may all these calamities fall, for anything the masses in the Church know. And the best plan in all the world to keep them as they are, is for the pulpit and the press to keep silence as they have;—for our social meetings to exclude all such subjects;—and for our thousands of leaders of the people to continue to expatiate upon, to interpret, to illustrate, and to urge anything or every thing, but these mysterious prophecies. Silent,—silent,—silent as the grave on these subjects, all our leaders of the people must remain. And then, “as it was in the days of Noah,” so shall it be when the 2,300 years are ended—“they knew not until the flood came, and took them all away.” Tremble ye watchmen, at the idea of your Lord coming and finding the world and the Church in such a condition as this, through your ignorance, or indolence, or neglect. The world and many professing Christians, might be in total unfitness for approaching events, whatever was done to prevent it; but the watchman’s responsibility rests with himself, and all his peace depends on the faithful discharge of his own duties. This, as an important rule, is plainly laid down in Ezekiel xxxiii. 2, 6:—“Son of Man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand.” How awful then, must be the responsibility of the watchmen of those times to which our Lord refers, when it will be even as in the days of Noah, when a sword will come upon the land and go through the world, carrying hundreds and thousands, yea millions away in their iniquity, and all unwarned that the sword is coming. When instead of the cry having gone forth, “Behold the bridegroom cometh;” the generality of watchmen, are, as described by another prophet,—“His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber: yea, greedy dogs which can never have

enough ; and they are shepherds that cannot understand, they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant," Isaiah lvi. 10—12.

These are the sort of watchmen to establish a similar state of things by the end of the 2,300 years, that prevailed in the days of Noah ; but such a condition of society will be found most awful. It will be found pregnant with every formidable ill, and the explosions of rapidly accumulating evils will shatter all such corrupt societies to atoms.

Let every leader of the people behold in this, as in a glass, the true character and tendencies of his own exertions, if he has, like too many, never yet begun to sound the midnight cry. The above state of society is wrong, is bad, is dangerous, and will lead to wide-spread destruction ; but, if so the means by which it is perpetuated must be bad also. A bad tree bringeth not forth good fruit, nor a corrupt fountain send forth pure streams ; as is the state of society, such must be the cause or causes thereof ; and, as we have above seen, that even silence on the subject is amongst the most influential causes of such a state of things, it follows that all such silence is wrong, is pernicious, and will be succeeded by most fatal results. Look-a-head ye leaders of the people, ye Protestants, Methodists, Baptists, Quakers, and leaders of all other parties, see ye not the sand just running out its last grains ; we have now arrived at the sixth month of the last prophetic year in the 2,300, and you have never yet sounded the alarm ; the storm is gathering thick around you, and neither you nor your hearers are aware of its character. You are most vitally concerned in coming events, and yet alike ignorant and careless as to their near approach.

Ah, but there is a cause for this. You, many of you, believe nothing whatever respecting the doctrine here defended. With you, as with the like characters of old, it is " To-morrow shall be as this day, and much more abundant ;" and we know that the leaders of the people in the days of Noah knew not, until the flood came and took them all away.

However, we must follow a high precedent, and say, " Come ye and let us reason together." Surely you cannot refuse this ; surely you are not so far elevated above the common level of society, and so absorbed in superior contemplation, but you can reason on the subject for the information of the less informed than yourselves. In this little work we have brought in our conclusion concerning 1843, supported by certain evidences applicable to the one prophetic period made the subject of investigation. According to those evidences, the 2,300

days examined, are emblematical of years : that this period begun in the year 457 B.C. : that it must therefore terminate in 1843, and that "*then shall the sanctuary be cleansed.*"

You have the evidences now before you by which these principles are established. Other prophecies establish the same conclusion, into which we shall soon enter ; but unless you can show that thus far our attempt has proved a total failure, your case cannot be improved by what will follow. Come forward then, at once, and show by substantial evidence that our conclusion is wrong. Tell us not that you do not believe in anything of the kind ; this we know ; and we must add, that your believing or not believing it amounts to just nothing with us. Your opinions are not matters of faith to us : you must bring substantial proof—nothing but this will stand the tremendous shock which all systems and theories must soon be subjected to ; consequently, on nothing but this dare we rely ; nor are we willing that you should. Deceive not your own souls ye preachers of the Gospel. Either the above doctrine concerning 1843 is true or it is not ; if it be true, many of you will soon be weighed in the balance and found wanting, for not having sounded the midnight cry ; and if you know that it is not true, you will be the men we have been long in search of to instruct us ; if you will only now come boldly forward and favour us with your clear proofs that we are wrong. If you know that our conclusions are not well sustained, you see and know why, and in what part our error lies. We solemnly call upon you to come forward with your proof.

We want neither to print nor preach anything but the pure truths of the word of God ; and to this intent we call upon the leaders of the people, of all denominations of Christians, to correct us in respect to our important conclusions, if they know we are wrong ; only they must not think to influence our judgment by their unsupported, uncharitable assertions that we are only under Satanic influence, carried away with wild delusions ; that all our exertions to establish our doctrines "*is all a trick of the devil, and a bag of moonshine.*" O no, ye strange ministers of the truth of God (by profession), you cannot convince us that our conclusions are wrong by such means as these, and we challenge you, who have been guilty of such inconsistencies, to come before the public and prove our conclusions wrong if you can.

And if you do not, we shall infer that this is solely from a conviction of your own utter incompetence to the task ; that you charge us without knowledge, and believe yourselves without proper grounds ; that your minds are clouded with errors which you have never taken due pains to eradicate ; and that because you are ignorant of the true nature and irresistible force of those evidences, are the grounds on which we judge that you unwarrantably conclude that we are also.

We know that many would gladly overthrow all our propositions if they could. The spirit they manifest, and the misrepresentation they industriously circulate, fully convince us of this fact. It may be proper here to apprise such that all their efforts have hitherto greatly strengthened our cause, and increased that confidence which they hoped to destroy. They have proved a disposition to refute and overturn, but they have never ventured to meet us fairly on scriptural grounds. Why is this: had they never inquired into the matter at all, and had they never manifested any disposition and desire to shake our arguments, we could only have beheld them as unconcerned observers of passing events. But this is not their case, and our inference therefore is, that we still stand forward because they find themselves unable to set us aside, and this affords us additional proof that our arguments are irrefutable, and our conclusions firm.

Some of our Millenarian brethren carry out the principle of a literal interpretation of the prophetic part of Scripture, far beyond all bounds. To them we must appeal respecting our conclusions concerning the events of 1843; they absolutely must set those conclusions aside, and prove them without scriptural foundation, or a whole host of their literal interpretation of various parts of prophecy, must irrevocably fall before them. If the 2,300 days mean years,—if those years end with 1843, our friends will be convinced, that many events which they have been led to expect before our Lord comes, are as impossible as for them to take place in Heaven itself. That this view might be first taken, and our conclusion be first well established, is the reason why we have not enlarged more than we have in our notices to correspondents.

ON OUR SECOND PROPHETIC PERIOD,

ENDING WITH THE YEAR, 1843,

DATING THAT YEAR TO BEGIN WITH THE MONTH NISAN.

By the foregoing evidences we have established, according to our sincere convictions, our conclusions concerning the beginning and the end of the 2300 years examined; and we think, have made the case quite evident, that beyond the year A. D. 1843, that period cannot by possibility extend; and that prophecy alone, had we no other, ought to be held of sufficient authority to establish the time when the Sanctuary shall be cleansed, and every Anti-christian system be overthrown, and our Lord come a second time without sin unto salvation. Notwithstanding, seeing that God has favoured us with a revelation of other periods, confirmatory of the former, and calculated, as they were assuredly intended, to throw more light on to this important subject, it is proper that we should examine them, and highly important that they should be well understood.

The times and periods which shall form the principal subjects of our inquiries here, are found in Dan. xii., and are thus given:—"And one said to the man clothed in linen, how long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, and all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way Daniel: for the words are closed up and sealed till the time of the end. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Here we have three periods given, to mark

out three notable events:—1st, Time, times and a half; 2nd, 1290 days; 3rd, 1335 days.

The first must be understood, as follows:—Time, one year; times, two years; half a time, half a year. All added together give three and a half years; these years must then be divided into days, 360 days in a year, which was the established mode of computation amongst the Jews; these days will amount to 1260, in the three and a half years. But some will require scriptural authority for such an exposition; to them it may appear as perfectly arbitrary to say that a “time” is the true emblem of a year, as to suppose it emblematical of seven years, or any intermediate number of years, even up to a thousand; and without some scriptural warrant, that one supposition ought to be rejected, just the same as another. True: would to God that men in general would carry out the principle of this objection fully; if they would we should have less unfounded theories in the world than we have. Let us, however, endeavour to obtain substantial ground to build upon as we proceed. There are certain rules to be observed by all propounders of prophecy; which, if violated, all said in defence of a theory ought to be rejected. One of first rate importance applies especially to the case in hand; that is, that wherever one train of events be made subject of more than one prophetic description, which is a very common case, all the descriptions must be interpreted so as not to place one in opposition to another, thus making the spirit of prophecy contradict itself. The decisive importance of this rule, will be seen and acknowledged by every candid reader at once. It will by and by appear, that the great subject of the time, times and a half before us, was the subject of several prophecies both in the Old and New Testaments, from some of which a selection may be made of periods given, fully decisive in justification of the mode of interpretation here given of time, times and a half.

It will very soon be proved that this period alludes to the reign of Antichrist, which reign is the subject of a somewhat varied representation, in the following texts:—“But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles, and the Holy City shall they tread under foot forty and two months. And I will give power unto my two witnesses and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth,” Rev. xi. 2, 3. Both these terms of prophecy mean the same as the time, times and a half. In 42 months are 1260 days, taking 30 days for each month, which is the established rule of interpretation of these prophecies; and in all three cases, the reign of Antichrist is the only subject intended. Therefore, by these the correct interpretation of the time, times and a half, is determined by inspiration, and proved to be that above given.

The next point to be established is that these days are emblematical, each day representing a year of common time. Having fully established this as a rule, in the evidence adduced on the 2,300 days, nothing need be added here beyond a reference to all the historical facts, by and by to be produced, from which it will appear that all these prophetic periods which have run out, received their accomplishment upon the rule of a year for a day, and not upon the principle of a literal interpretation of a day for a day common time. Upon the combined authority then, of scripture, and all the historical facts of the case, we give the three prophetic periods above, thus—1,260, 1,290, and 1,335 years.

This must be kept in view, that they must not be taken as constituting one straightforward successive line, extending through the entire length of the three periods. An interpretation of this nature is not only unsupported by the plain reading of the texts, but, contradicted by all the facts of the case, and in opposition to all other prophecies, where the same train of events is predicted. Substantial reasons for the variations of the three periods will hereafter be given, but it will be shewn that all three are, so far as each extends, going on together, and in this respect but one.

With these introductory remarks let us now endeavour to identify the three notable events to which the three periods belong, and to each event give its legitimate period, that all may harmonize together. The one is taking away what is called "*the daily sacrifice*;" another the setting up "*the abomination that maketh desolate*;" and the last is the beginning of a new era in our world, emphatically set forth by pronouncing that man "*blessed*" who waiteth for it and cometh to it.

"The abomination that maketh desolate!" What is this? Clearly to identify this, in the first place, will greatly assist us in coming to correct conclusions on all the other parts of the prophecy.

This abomination is the subject of so many prophetic descriptions, that if they be only candidly investigated, little doubt can remain with the sincere as to the real identical antitype of all the descriptions given. The first we will notice is as follows: "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. 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," Dan. xi. 36, 37. Let this be carefully contrasted with St. Paul's description of his "man of sin,"—by this means to make one part of scripture explanatory of another, and more distinctly impress upon the mind the perfect image of the

real object of search. St. Paul says, "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." Thes. ii. 3, 4. This language is too plain to leave much doubt as to its being one and the same power in the two descriptions, and similar impressions must follow the reading of the next: "Thus, he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." This is typical of the Roman empire, before its division into ten kingdoms, and prior to the rising up of that power which will soon appear as the true abomination that maketh desolate, as set forth in the remaining part of the prophetic description, thus: "And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise 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, times, and the dividing of time," Dan. vii. 23—25. Turn we now to the Book of Revelations, and additional evidence will be obtained to aid us in identifying that power emphatically called the abomination that maketh desolate: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle, and them that dwell in heaven. And it was given him to make war with the saints, and power was given him over all kindred and tongues and nations. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the powers of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name," Rev. xiii. For further illustration of this beast read the following: "So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet coloured beast, full

of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," Rev. xvii. 3 — 5. Here God himself identifies the true *abomination that maketh desolate*, Here he points out the great abomination, and the "MOTHER OF ABOMINATIONS," and a *mother of abominations* "having a golden cup in her hand *full of abominations*," and a mother of abominations which also made desolate, for she is described by the angel as in the worst sense polluting the public mind, thus "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;" and that this "abomination maketh desolate" cannot be more strongly expressed than in the following text, "And I saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus, and when I saw her I wondered with great amazement," Rev. xvii. 2, 7. Here we behold her making all nations drunk, spiritually and mentally intoxicated with the wine of her fornication, and herself wallowing in her drunkenness, with the blood of the saints she caused to be martyred. And so horrifying was the nature and accumulated mass of her abominations, that St. John wondered, he marvelled, and was greatly astonished. Many abominations have existed in the world, but this is emphatically called "THE GREAT." Many abominations seek obscurity, but this woman had her's written "*upon her forehead*"—she gloried in her shame.

No man can read all the above descriptions without being convinced that all refer to, concentrate in, and are descriptive of, one great extraordinary power that should arise in the world. The different traits given are so strong, so peculiar, and yet so similar in each, that but one character can be identified. In all alike we see—First, a display of unbounded pride and presumption; it magnified itself, exalted itself even above all gods, changing times and laws, alike of both God and men, at its pleasure; and, secondly, this "in the temple of God," the nominal Christian church in which its will is absolute, its mandates respected, its power dreaded, and itself venerated before all and above all that is called God, or that is worshipped; thus it is said it should govern the church, dispose at its pleasure of the bodies and estates of Christians, and make the world believe it also held at its control the future and eternal destinies of souls; for it is represented in the third place as becoming so great as to exercise this power "over all kindred

and tongues and nations." And fourthly, its continuance, considering its character, is as wonderful as any of its other distinguishing peculiarities; for its usurpations, it is predicted, should continue 1260 years; this being the true period intended in the time, times, and the dividing of time; and the forty and two months, both of which we find in the descriptions quoted. But, lastly, that which above all overwhelmed the pious mind of the Apostle with sorrow and amazement, was, when he saw this power, presented under the emblem of a woman "drunken with the blood of the saints, and with the blood of the Martyrs of Jesus."

Now that power, the subject of all these prophetic descriptions,—in which all these distinguishing traits of character concentrate,—is the true abomination that maketh desolate, of which Daniel speaks as being "*set up*:" and there is certainly, a great deal less of difficulty in ascertaining clearly in our day, to what power all these descriptions apply, than most people seem to apprehend. The descriptions are not of so very ordinary, common place character, as to be easily mistaken, especially after any one power has figured in the world; to which all, without violence, may be applied. We have the history of all nations and ages before us, in which we can read of what has been, as well as of what now is. There never has existed any vast numbers of powers, like the one described; and particularly, within the period to which we are limited in our search for this.

Thus far our path seems prepared, for an easy and speedy conclusion, on what we are to understand by that great abomination we have undertaken to identify. And such a conclusion might have been thus obtained, had no formidable barriers been thrown in our way, by those who have before undertaken to make these important subjects plain to the comprehensions of all; but who, instead of which, have encumbered the question with a thousand difficulties, and rendered the whole almost unintelligible to themselves, and all others conversant with their views. We shall enter into their speculations as little as possible;—yet to leave them unnoticed, would be a defect in our work;—would leave our conclusions liable to what many might consider, plausible objections, through which our influence on the minds of many might be reduced.

Amongst these, the prophetic description of the "*little horn*," shall be the first considered.

ON THE LITTLE HORN,

DANIEL vii. 8, 20, 25.

THIS, like all the great subjects of prophecy, has given rise to a great variety of opinions, and much has been written in defence of the favourite theories of the differing parties. That this work may give a satisfactory view of the whole subjects on which it treats, it will be necessary to take a brief consideration of the leading theories, which seem to carry with them the most plausible shew of argument in their support. The most modern theory, is that which supposes that this part of prophecy is yet unfulfilled; that the "*little horn*" has never yet come into existence. That by this "*little horn*" we are to understand the same great persecuting power, distinguished by St. Paul by "the man of sin, the son of perdition;"—by Ezekiel "the great Gog, or wilful king;"—and by St. John, "as the great beast which should arise, and dreadfully afflict the Church for three and a half years, or 1260 days."

The principal arguments by which this theory is supported, are the plain literal reading of the prophetic description; according to which, it is maintained that no such power can be proved from history ever to have existed: but that according to prophecy, it is impossible but that it must come: and also, that it must immediately precede our Lord's second advent. All this, the advocates of this theory tell us, is quite plain from the prophetic description, which states that as soon as this "*little horn*" has done speaking his great words against the Most High, and wearing out the saints of the Most High, for the time, times, and the dividing of time, that then shall the judgment sit" (as described in the 9th to the 14th ver. of chap. vii.), "and they shall take away his dominion, to consume and to destroy it unto the end: and that then the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him," Dan. vii. 25—27. From this it is inferred that the events are immediately successive, and are to be understood according to the literal meaning of the texts.

This theory has no other support but that of a literal interpretation

of the texts.—If the passages should prove to be figurative, this whole system falls to the ground at once.

From the general scale and scheme of Daniel's visions, and this in particular, we perceive nothing peculiarly striking in support of this literal interpretation; but rather against it. The great design of this vision seems to be, to set forth the great power which should under God, in a great measure form the manners and control the destinies of the leading greatest states or empires, which should rise up in the world prior to the universal reign of the Messiah: occupying a period from the time the prophecy was given, of upwards of 2300 years. Amongst others of these great powers, the "*little horn*" stands as a principal hero;—he occupies a greater proportion of the prophetic description, than any other of the earthly powers introduced;—he rises up amongst ten other powers typified by the same emblem, namely, that of a horn. But of the other ten, comparatively, extremely little notice is taken in the prophetic description;—they are evidently set forth as subjects of minor importance;—this "*little horn*" is the all-absorbing subject; it far outshines the other in the greatness and daring of its deeds. To make way for this, "*three of the first horns were plucked up by the roots.*" As an extraordinary qualification for acting a far superior part to the other horns, this is endowed with attributes of the first order in man, which have no place in the prophetic description of the other horns;—this is said to have "*eyes like the eyes of a man*;"—and this stands as an important distinction, between this and the other horns. In the prophetic description the others were blind, this could see;—the others are not said to have eyes at all—the eyes of this are twice named, and named with the mark of admiration and astonishment attached. Hence in the 8th verse it is said,—"*And behold in this horn were eyes like the eyes of a man.*" This "*behold*," when thus employed, is to call especial attention to something extraordinarily great or grand on the subject. The same eyes are again noticed as a distinguishing qualification of this horn, verse 20th. Upon the amazing superiority of a prophetic horn with eyes, over others which are without, we need not enlarge here.

But this horn has, also,—"*A mouth speaking great things.*" No attribute of this nature is included in the prophetic description of the other horns; and if this horn could both see and speak, whilst the others were blind and dumb, its vast superiority cannot fail to strike with irresistible force the mind of every candid prophetic student.

Another important distinction of this horn is, that his "*look was more stout than his fellows,*" v. 20. Here the description is given in terms, which give the strongest confirmation to our former remarks. Respecting the former attributes, all the ten horns were left destitute;—

neither eyes nor mouth, nor of course seeing or speaking, is ever attributed to them. Respecting their structure and their power, it is not said the little horn alone was stout, but *more stout* than the rest: in this we perceive the beauty and fitness of the whole description. In a proper and qualified sense, the other horns might exist without eyes or mouth, which attributes the "*little horn*" possessed; but they could not exist as horns at all, without some stoutness or strength, or power, as possessed in common with the "*little horn*." Under the strictest government of this rule, they are all presented to us on one common ground in this respect, with this marked distinction as to superiority, that the "*little horn's*" look was "*more stout than his fellows*."—A distinction which at one seals the correctness of all our former remarks.

The most important distinction between these horns, is thus given:—"I beheld, and the same horn made war with the saints, and prevailed against them," v. 21. Of all the eleven horns upon the head of the great fourth beast, this "*little horn*" is the only one said to make war with the saints. Every part of the prophetic description, is of equal importance as being a part of Divine Revelation, and every part must apply to whatever may be adopted as the true prototypes of the prophecy. Yet this, we think, may prove of greater importance than some of the others, as a means of instruction to the true import of the prophecy, on account of its setting forth and applying to a subject with which our readers may be more familiar.

This war is particularly distinguished from those sanguinary conflicts by which empires are overthrown, and kingdoms change their rulers; it is a war "*with the saints*"—with those whose kingdom is not of this world—who are fighting the battles of the Lord with other weapons than those by which nations are torn from their former possessors; and it is distinctly noted that the "*little horn*," and not the saints, made or originated this war. The saints are not said to make war with the horn, but that the horn made war with the saints. By all this we can understand nothing but a violent and destructive persecution carried out, by some strong and diabolical power against the people of God, in that age to which this prophecy applies.

It is also clearly pointed out, which of the eleven horns it was that made this war upon the saints. Not any of the ten first horns, can be charged with this unprovoked war. Three of them were plucked up by the roots, apparently in the early part of their existence, to make way for the "*little horn*;" consequently, they had no part in the war here set forth: and although the other seven remained for a time to exist, yet they are exempted by the plain wording of the description, from the charge of being, either collectively or individually, the base originators of this war. No.—It was not the ten horns, nor any one of

them, which carried out the bloody persecution before us ; for it is expressly said, "I beheld, *and the same horn made war with the saints and prevailed against them.*" The "*same horn* ;"—this same horn as will be perceived, too clearly to admit of mistake, by reading the 20th and 21st verses, was "that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." It was this, "*the same horn*," and not any of the other ten horns, which Daniel beheld, made war with the saints. Now whatever we may hereafter perceive to be the true anti-types of the ten horns in this vision, or whatever may be truly represented by the "*little horn*," this is quite unmistakeable,—that it was not the ten horns, either collectively or individually, that made war upon the saints as set forth in this vision, but the "*little horn*," and no other, emphatically declared to be so, by the plain distinctive word "THE SAME HORN." For any king or kingdom, or power, to be more plainly separated and set apart for a specific purpose, from others with which it might have been in other respects associated, is impossible in any prophetic description.

But this same horn was "*to wear out the saints of the Most High*," v. 25. This gives additional confirmation to what has preceded, that the true followers of God are to be understood as the saints against whom the war was made ; they are here called the saints of the Most High, and this same horn was to wear them out. This gives the idea of long continued persecution : "and he shall think to change times and laws, and they shall be given into his hands for a time, and times, and the dividing of time." Upon this we shall enlarge hereafter.

Only two other distinguishing marks of this "*little horn*," shall now be noticed, by way of his introduction. From the 8th verse, it is evident that this "*little horn*" originated among the ten horns upon the head of the fourth great beast. This fourth beast, as proved at length in a former part of this work (see page 34 to 42), is emblematical of the Roman Empire, in both its Pagan and Papal state. With respect to these ten horns, the angel informed Daniel expressly, that they were emblematical of ten kings or kingdoms which should arise in this Roman kingdom ; and it was amongst these that the "*little horn*" before us should have its origin, its rise, and its increase. Therefore there can exist no true prototype of this "*little horn*," which did not thus come up amongst the ten horns, as above explained. Many persecuting powers have existed in the world, of different degrees of wickedness, ferocity, and power. None of them, however, can be admitted as the true antitype of this "*little horn*," which did not originate amongst the ten kingdoms of the Roman empire, typified by the above ten horns.

This horn, originating among the ten, as a matter of course, came up after them. Thus is the whole case stated, in the interpretation

which Daniel received, thus :—"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," v. 24. By this we perceive the exact position of affairs, when this "*little horn*" comes forth amongst the ten kings, after they have become established; and to make way for this to increase, three of the first are to be plucked up by the roots.

Every one of the foregoing marks of the "*little horn*," are in the strictest accordance with the prophetic description. We now call upon our friends, who say that this power has yet to come into existence, to show the possibility of all these marks being found upon him when he comes. We contend, with regard to some of them, that the present condition of that part of the world, where the grand signs of the vision are laid, render such an event impossible. That the Roman Empire was the true prototype of the fourth beast, upon whose head the ten horns and the "*little horn*" were seen, we will take as an already decided case; and that those ten horns were emblematical of ten independent kingdoms, composed out of that empire is certain, from the angel's interpretation of them as before given. Now this "*little horn*" was to come up amongst them. But where are they now, for this horn to originate in? In addition to this, before this "*little horn*," three of the *first* were to be plucked up by the roots. It does not say three of the *last*, but three of the *first*. Even if we allow to this the most extensive latitude of meaning, it cannot be extended beyond the first ten. These first ten Independent States in the Roman Empire, arose in the following order :—

1st, the Huns in Hungary, established	..	..	..	A. D. 358
2nd, the Ostrogoths, in Mysia	..	..	..	— 377
3rd, the Visigoths, in Pannonia	..	..	..	— 378
4th, the Franks, in France	..	..	..	— 407
5th, the Vandals, in Africa	..	..	..	— 407
6th, the Sueves and Alans, in Gascoigne and Spain	..	..	..	— 407
7th, the Burgundians, in Burgundy	..	..	..	— 407
8th, the Heruli and Rugii, or Thuringi, in Italy	..	..	..	— 476
9th, the Saxons and Angles, in Britain	..	..	..	— 476
10th, the Lombards, in Germany	..	..	..	— 483

These were the first ten; but for any three of these to be plucked up now, by any power rising out of them answering to the "*little horn*," is impossible. The same ten first horns, through the fluctuations of kingdoms in the ravages of war, have long since ceased in their original condition, name and combination.

This "*little horn*" was to be the only one of the eleven that should make war with the saints and wear them out for the time appointed. With regard to this distinguishing mark of the "*little horn*," we pre-

sume our friends, who through their literal interpretations are carried far beyond all justifiable bounds, maintain that the power here intended has yet to come, will find themselves ushered into a wide waste-howling wilderness, where nothing but difficulties, inconsistencies, contradictions, and impossibilities surround them.

In all, in this important vision, we have eleven horns placed before us, emblematical of eleven leading prominent powers,—race of kings, or kingdoms, in the Roman Empire. Of these most prominent powers, One, and one only, should make war with the saints. If this one has yet to come, then of course it has never yet come. But how does such a theory correspond with the facts of the case? We have often regretted to find that our brethren, so enamoured with a literal interpretation of the prophecies, will interpret nothing mysterious by palpable facts, except those facts precisely meet their view of the literal reading of the text. However, they must enter into this, and show that this one power has never yet come up in the Roman Empire, or their system sinks without redemption to rise no more for ever.

We write under no impulse to raise difficulties against the truth; we wish for no triumph, but that of truth; we gladly hail every impulse which the truth receives; and we would willingly embrace the new theory of the literal interpretation of all the prophecies, could we by any means perceive it according to the truth. But we dare not close our eyes to all the most momentous facts of ages; nor must we reject the application of prophecies to those facts, when no plain possibility can be discovered of any others being the true prototypes.

In the case in hand, it is palpably in opposition to the literal interpretation of parts of the vision, to suppose the existence of two great persecuting powers amongst these eleven horns, inasmuch as that Daniel absolutely binds us to one. Whenever this one appears, we have no right to look for another. To do so, is to imitate the fatal crimes and errors of the Jews; who, when one Messiah had appeared, because, in some respects, he did not exactly harmonize with their preconceived opinions of what the Messiah should be, for 1800 years they have been looking for another. We dare not copy so pernicious an example; but by comparing what has been, with the prophetic description given to guide us in what was to come, we would draw a conclusion to harmonize with both.

Unless we wilfully close our eyes to the well-authenticated facts of modern history, we cannot fail to perceive that in the early ages of Christianity, a most pernicious power sprang up in the Christian Church then established in that same empire, typified by the beast on which the eleven horns were seen. That this power, by degrees, introduced and established an idolatrous and Anti-Christian system of wor-

ship, to which no true saint of the Most High could conscientiously submit; a system of idolatrous image worship, of the worship of saints, the dedication of temples to their use, prayers to the dead and for the dead, inculcated the doctrines of supremacy, of purgatory, of transubstantiation, the doing of penance, of works of supererogation, of absolutions of sins, of granting indulgences, of infallibility, and of the cardinal virtue in torturing and killing heretics, with a thousand foolish rites and ceremonies, as repugnant to reason as to the sacred institutions of the Gospel. That to enforce these anti-Christian views, the whole authority of God was claimed by the head of this power, who presumed to be the only true vicegerent of heaven,—the holy vicar of God,—especially commissioned to superintend and controul all the affairs of the Christian Church in this world,—and to compel all to come in and submit to his authority. That this power, by a bold and prompt denunciation of all interference, and a most intrepid envelopment of his whole office in the almighty power of the God of heaven, united with angelic professions of being actuated solely by heavenly impulses for the good of mankind:—with such imposing pretensions, carried out with all possible cunning and artful impostures, he carried away the hopes, the fears and the prejudices of the millions, as by an overwhelming deluge. To extend, to establish, and perpetuate the system so artfully and imposingly set up, the august head thereof sent out his emissaries, Jesuits, Monks and Friars, to all parts of the Roman world, trained in all the arts, inspired with all the confidence, and invested with all the awful powers delegated to them by their august head, the sole vicar of God on earth; these went forth solemnly proclaiming to all mankind, rich and poor, that the tremendous vengeance of God, and all the horrors of eternal damnation, must inevitably transfix in endless, hopeless misery, every soul of man not subject to the Pope of Rome, and who were not initiated within the hallowed pale of the Catholic Church. Such startling announcements, so solemnly put forth, enlisted the inviolable reverence of the millions, to whatever rites or ceremonies this tremendous power might impose: but whenever and wherever these means were not successful in subjecting kings and nations, and all the opinions to the supreme will of this great power, force became associated with every practicable fraud. Excommunications were first issued; the disobedient were cast out of all protection in their ejection from the church, and became the lawful prey of the most diabolical passions of the faithful adherents to the orthodox faith. Curses charged to the brim with the horridlest sufferings of which man is capable in body and soul, in time and eternity, were officially poured out upon them; and where these failed to produce genuine repentance, and a humble, lowly and peni-

tent return to the bosom of Mother Church, they were followed as the natural emanations from this covert and professedly holy power, by a train of dark deeds which for number and enormity stand unrivalled on the pages of history, as having ever branded the name of any one power professedly Christian, with everlasting infamy since Christianity existed. Insurrections and rebellions were fomented against disobedient princes; crusades carried universal slaughter through nations, which refused implicit obedience to the mandates of the Pope; public executions of the most painful and ignominious character; with all the secret horrors of the inquisitions, in which death became playful, in appearing in all its varied forms, accompanied with its most select train of horrors. Burning, roasting before slow fires, dislocating the joints, breaking by the slowest process the tortured limbs, plucking out the nails and teeth, forcing out the eyes, tearing off the flesh with pincers, and stripping off the skin; the rack, the saw, the dry pan, the reptile pit, the weighted breast, the torturing, the horrid dungeon, and the boiling caldrons, with a thousand other instruments of torture and death, were employed by this power to no less than 50,000,000 of unoffending saints of the Most High; who refused to worship, according to the idolatrous superstitions of this murderous monster of iniquity. Besides thousands upon thousands slain in battles, instigated by the same power; and thousands more who perished of hunger by banishment, being proscribed and forced from their homes, finding no place of shelter or means of support. By such a power have the saints of the Most High been worn out for 1200 years, as all well authenticated history attests; and the extent of its dominions has been no less remarkable than the duration of its sway, as it has, according to some, held in abject submission the mighty nations of Britain, France, Spain, Portugal, Holland, Germany, Switzerland, Prussia, Sardinia, and Naples. Dr. A. Clark gives the domination of this great power, to be over France, Spain, England, Scotland, the Empire, Sweden, Denmark, Poland, Hungary, and Portugal.

That such a power as this existed is certain and undeniable; this is a fact, which all the sophistry of the world can never obliterate. We may commit mistakes as to the true import of many figurative texts of of Scripture, but respecting the existence of this power we can commit none; and that this power came up upon the fourth great beast, or the Roman Empire, is also a fact which can never be altered or successfully disputed. There can be no danger of mistake here; that it came up after the division of the Roman Empire into ten kingdoms, is also a fact made plain by the same irresistible evidence which establish the former facts. On this, also, there can be no dispute; and that three of those first ten kingdoms were overthrown, or plucked up by the roots, to

prepare the way for this, is also a fact which we shall by and by show more fully. That this power acquired a greatness, and was invested with powers and attributes which none of the other ten ever possessed, are also facts equally firm and incontestible with the former, all history proves. That this power wore out the saints of the Most High, as before pointed out, is a lamentable fact, over which millions have had cause to mourn. It has worn out the saints by excommunications from church fellowship, by proscriptions from offices, from trades; from friendly intercourse with friends and relatives, from citizenship; and by transportation and martyrdom by millions; and this for hundreds of years.

Now we demand of our friends, who profess to be guided by the literal meaning of the prophecies, by what authority they expect that persecuting power typified by the "*little horn*," has yet to come? The vision of the four great beasts affords not the least countenance to the theory, that two powers should ever exist of that description amongst the eleven horns. On the contrary, the whole description concentrates the whole wearing out of the saints to one. But the whole theory that the "*little horn*" has yet to come, is founded solely upon the principle, that there must exist two; which is in as palpable opposition to the whole vision, as that two is one, or that one is two. We have proved the existence of one; and they expect another, which must make two when he comes. Whereas the prophecy limits us to one; and one having already dreadfully worn out the saints of the Most High, the prophecy proclaims aloud that there shall be no more.

But our friends may have been betrayed by the various representations not answering so fully as they anticipated to the "*little horn*," as typical of that power we have been examining. In many particulars they must grant, all agree exactly. But they find other particulars, in which there is not a perfect agreement in their sense. The "*little horn*" they tell us, was to "*speak great words against the Most High*," verse 25. This they maintain popery never did literally; it wore out the saints in every possible form by word and deed, but it praised and extolled the God of Heaven, and professed to be actuated by the purest zeal for His glory, even in its wholesale extermination of His saints.

Upon this we observe, that independent of all interpretation of this mark of the "*little horn*," there is a rule which must be held as absolute in deciding the main question before us. It is *possible*, that this mark may require an explanation, by which this speaking against God will appear Scriptural, but *indirect*; but not less real in a scriptural sense on this account. We give the following as an example from our Lord's representation of the solemn scenes of the judgment day:—"Then shall he say unto them on his left hand, depart from me, ye cursed, into everlasting fire prepared for the Devil and his angels:

for I was an hungered, and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in: naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee: Then shall he answer them saying, verily I say unto you, inasmuch as ye did it not to one of the least of these my little ones, ye did it not unto me," Matt. xxv. 41—45. Again we read, "Saul, Saul, why persecutest thou me. And he said, who art thou Lord? And the Lord said, *I am Jesus whom thou persecutest*," Acts xi. 4, 5. The same principle is abundantly established in various parts of both the New and Old Testament. It is not more plainly said that the "*little horn*" should speak great words against the Most High, than it is here said, "*I am Jesus whom thou persecutest*," and "*I was an hungered and ye gave me no meat*." One rule of interpretation undoubtedly applies alike to the three texts; and according to that rule the power we have been examining fulfils the description to the fullest extent, in his treatment of the saints of the Most High. A surer rule we cannot have, than the one by which all the solemn transactions of the general judgment will be governed. Then all the dark deeds of infamy will be brought to open day; the secret horrors of the inquisitions will be proclaimed to assembled worlds; the most private plots and deceptive schemes of the Privy Councils in the Roman states will be unfolded; to the utter confusion of all the secret conspirators against the saints of the Most High. The Judge of all will personify in himself, every excommunicated, proscribed, imprisoned, transported, starved, tortured, and martyred Christian, and tell the hypocritical tyrants, in words that will hurl them to the nethermost hell, "**YE DID IT UNTO ME.**" They may not have understood this indirect mode of interpreting Scripture; and, then, it will overwhelm them with amazement and confusion. Nevertheless, the indescribable horrors of everlasting destruction from the presence of the Lord, will give them an endless lesson on its reality—"YE DID IT UNTO ME." And inasmuch as this will be the immutable rule by which the general judgment will be governed, no man can exclude it as a rule by which prophecy may, and in some cases must be interpreted; especially where all other possible evidences combine to justify this rule being adopted.

But we are not confined to the strong presumption created by the the above texts, for the decision of the question before us. We now see that the great words spoken against the Most High, by the "*little horn*," were so spoken through the medium of his saints. This horn denounced the saints, excommunicated them, pronounced them worthy of death, and through this they were destroyed. And in pro-

phcey and in judgment also, the great rule of our Lord is, "YE DID IT UNTO ME."

But suppose it only *possible* that this is the true import, even then our friends must utterly fail, who, from this expect the "*little horn*" has yet to come. It is *possible* that the above interpretation *may be correct*; but it is *impossible* that there should be *two little horns*, persecuting powers amongst the eleven horns in this vision. This decides the case absolutely, and at once. There cannot be two,—it is impossible,—and the vision true. Now there has been one; and for the vision to be true, it is impossible that there should ever be another. It is *possible* for our friends to be mistaken in their views of certain marks of the "*little horn*;" but it is *impossible* that there can be *two "little horns,"* according to this vision. It is farther possible, that our friends may be in error respecting a little horn having yet to come up amongst the ten horns of the Roman beast, to wear out the saints of the Most High; but it is *impossible* for us to be mistaken that such a power has already existed there. And with these impossibilities against our friends, they must allow us to draw the only legitimate conclusion, which to us seems possible, that it is *impossible* for their new theory on the "*little horn*" being yet to come, to be correct; and moreover, that it is impossible for them to adduce any plausible scriptural evidence to show that it can be.

But there is another impossibility, which our friends have never appeared to be aware of; fatal, if alone, to the theory they embrace. All the advocates of the "*little horn*" yet to come, have adopted the most cautious policy concerning the *time* when their "*little horn*" might be expected. Upon many mysterious texts of Scripture prophecy, they have expatiated freely, and demonstrated with astonishing success to all appearance, the wonderful exploits of this "*little horn*," who shall, in $3\frac{1}{2}$ years common time, well nigh rid the world of the saints of the Most High; and succeed in the accomplishment of such stupendous conquests, as leave all other conquerors far in the shade. That he shall gather all nations in arms at last, to exterminate the Jews, then restored to Palestine; that he shall succeed in killing Enoch and Elijah, who shall have come down from heaven to witness against him, and shall expose their dead bodies in the streets of some great city $3\frac{1}{2}$ days, where all nations shall be gathered to triumph over them; and many other unparalleled wonders, they see clearly this "*little horn*" will effect. But they cannot discover, or understand, or interpret any one single prophecy in either the Old or the New Testament, which affords the slightest information, *when* this very brief age of wonders will dawn upon us. Good policy in them; for whatever period they fixed upon within the period of the world's existence, it would be too soon. They

are most strikingly imitating the Jews, who have been for upwards of 1800 years looking for another Messiah; and who, if they look for 18,000 years to come, are doomed to disappointment, on the ground that Messiah has already appeared. So in like manner, our friends are looking for a power which has long since come, not to be repeated; consequently, the latest period they might fix for his arrival, must be too soon. It is nevertheless singular, that they should perfectly understand all the prophetic descriptions on the nature of this "*little horn*," the mode of its operations, and all the concurrent events in the world, at the time of his appearing; but yet understand nothing whatever, as to *when* we may expect him. This seeming anomaly we must leave for themselves to treat upon.

They cannot be ignorant or silent upon prophetic periods, on the ground that heaven has left us entirely without vision on these subjects. We have at all events, the 2300 days in the 8th chapter of Daniel, at the end of which it is positively said, "*then shall the sanctuary be cleansed.*" Why have our friends never directed their energies to a full elucidation of this important prophecy; inasmuch as that at the termination thereof, a new age of the world must dawn upon us.

We have, however, in this little work, endeavoured to throw some light upon this subject; and we have come to certain conclusions upon it, which strongly urge themselves upon the deepest thoughts of our friends. Their theory cannot be true, if our conclusions be correct. We submit them to the world as irrefutable; we pronounce upon them with the firmest confidence; hesitations, or doubtful sensations, have no place in our breasts; consequently, ifs and butts have no province in our inferences. But every assertion of the inviolability of our conclusions, involves the assertion that our friends are wrong. Whatever confidence may have been exhibited in our work that our principles are just, to the exact extent do we express the same confidence, that the new theory of our friends is false: because they cannot both be true.

We maintain that the 2300 days, are emblematical of so many years; that this period begun in the year 457 B.C.; that it must therefore end with 1843, and "*then shall the sanctuary be cleansed.*" But this is the reverse of the "*little horn*" coming and polluting the sanctuary, infinitely beyond all that has ever yet been done. Here we perceive the two systems at issue; that if the sanctuary has to be now polluted by the "*little horn*," it is not now about to be cleansed. But inasmuch as that Daniel says, "*then shall the sanctuary be cleansed;*" and inasmuch as we believe our deductions clear, and our evidences incontestible, that this "*then*" is even now at hand, we conclude, that for this reason, also, it is literally impossible for the theory of our friends respecting the "*little horn*" to be correct.

Various additional reasons in support of this conclusion, might be produced, but these shall remain unnoticed for the present; from the conviction that we are not leaving the subject in a doubtful position; not upon the shifting sands of conjecture, or even probability; for plain, clear, and broad *impossibilities* have been rolled upon the theory we oppose, burying the same without hope of resurrection; and upon the grave thereof we erect that system of truth which must remain unshaken. Our unhesitating conclusion is, that every theory which supposes the true prototype of the "*little horn*" has yet to come, is devoid of foundation in Scripture and facts: and ought, therefore, to be universally rejected as false.

When contrasted with these stern impossibilities, how utterly impotent must the wild conjectures of our friends appear—appear so, even to themselves, if they would fairly attempt to grapple with them. But, apparently, bent on self deception, spell bound to a theory, which, reptile like, shuns the light, and yet enamoured with its charms, they would cast its poisonous coils around all their Christian brethren; at the same time they refuse all direct investigation, of the only legitimate evidences by which the case can be scripturally decided. Through some unaccountable infatuation, they are deaf to all clear, proper, and direct scriptural evidence, and can listen to none but such as is far-fetched, tortured, misapplied, indirect—and in fact, no proper evidence at all in the case. On confusion of texts, on the rejection of all legitimate evidences, on the misconstruction of texts misapplied, and on a multiplication of these errors, their entire new theory depends.

The plain, unalterable, direct, and legitimate marks of the "*little horn*" as contrasted with facts, stand thus:—

Direct scriptural marks of the "*little horn*," from Dan. vii.

1. This horn was to wear out the saints of the Most High, 21 and 25 ver.

2. But this "*little horn*" was to be upon the head of the fourth great beast, which represents the Roman Empire, 7, 8.

3. But this "*little horn*" was to come up amongst the ten horns or kingdoms, into which the Roman Empire should be divided, 7 and 24.

Corresponding facts, from general and well authenticated history.

1. This has been done to the Christians, by Heathens, Mahomedans, Roman Catholics, and partially by the Jews.

2. This was the case with two of the above great persecuting powers, viz., Rome in its heathen and Papal state.

3. The Roman Empire was divided into ten kingdoms, from the year A. D. 356 to 483. But heathen Rome, as a persecuting power, did not come up amongst these, but before them. Therefore Pagan

4. And it is expressly said "*after*," as well as amongst them, 8 and 24.

5. Three of the first were to be plucked up before the "*little horn*," 8 and 24.

6. It is called "*a little horn*," verse 8, but yet with a look more stout than his fellows, and in his deeds manifesting tremendous power against the people of God, 21 and 25.

7. The "*little horn*" was to be diverse from all the other ten.

8. It had eyes like the eyes of a man, verse 8.

9. The "*little horn*" had a mouth speaking great things, 8, 20, and 25.

Rome could not be the "*little horn*;" but Papal Rome, as a persecuting power, did come up among these ten.

4. Papal Rome was established as a persecuting power, in the year 538 A. D. This was *after* the ten arose.

5. The kingdoms of the Heruli, the Vandals, and the Otragoths, were thus plucked up before Papal Rome became established.

6. The Papal power of Rome was little, as regards temporal and political influence, but tremendous in his ecclesiastical domination.

7. Papal Rome was an awful, mighty, persecuting, ecclesiastical power; the other ten never aspired to, or were anything but civil powers. In this it was strikingly diverse from the first.

8. Papal Rome exceeded all the others in its emissaries, its spies, its Jesuits, its sworn defenders, looking out continually in every part of the Roman Empire, and through the world, reporting to the reverend Father in God, every whisper, and every act, inimicable to its sway, interests, or honour.

9. The Papal power spake with a mouth that thundered through all Christendom, and made all the thrones thereof tremble; it denounced alike the best and greatest of men; excommunicated kings, princes, and all ranks of heretics; sentenced at its pleasure; and claimed all the prerogatives of God, connected with the world and the Church.

10. And shall wear out the saints of the Most High, 25.

11. Change times and laws, 25.

12. The last scriptural mark we shall here notice is, that this is the only, one, single individual power, to which all this is attributed. No other horn had the same attributes, the same objects, the same means, or performed the same exploits; no other horn *made war with the saints*, 21 and 25.

10. Papal Rome has worn out the saints for 1200 years, and martyred 50,000,000 of them.

11. Papal Rome reversed all the laws of Christianity, and established its idolatrous system of worship for 1260 years.

12. Of all the ten kingdoms into which the Roman Empire was divided, one only persecuted the saints. All at first submitted to the Christian priesthood; renounced Paganism and supported Christianity; and through all their dominions the Christians had rest, until the Papal power rose up amongst them, and wore out the saints of the Most High.

Here we have the most perfect harmony pervading the whole; and the marks considered, are the direct characters which the vision of the "*little horn*" gives. We have not traversed the whole Scripture, in search of evidences to support a favourite theory; we have taken the vision as it is given by inspiration: we have neither added nor altered a single mark; and by this we are conducted, to the impossibility of there ever existing any other. One has come, and there cannot be two; if another were to come, either all history on the subject, or the prophecy which limits us to one, must be false.

But now look at the contrast, in the nature of evidences. Into an unconnected maze of what they call *Synchronisms*, our friends have plunged; and the wild glare of these *Synchronisms*, have so dazzled them, that the above direct evidences they cannot see.

Through a vast variety of texts, they gather the principle, that before the "*little horn*" can come, the Jews must be restored to their own land. In defence of this disputed sentiment, they trace and collect all the ancient promises made to Abraham, Isaac, and Jacob, and repeated by all the prophets. They contend that these promises have never yet been literally fulfilled to the Jews; that they must be, to support the character of Jehovah and attest the truth of Scripture. That, therefore, the following words of Isaiah must be literally fulfilled:—"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin. And will restore thy judges as at the first, and thy councillors as at the beginning; afterwards thou shalt be called the city of righteousness, the faithful city. Zion shall be redeemed with

judgment, and her converts with righteousness," Isaiah i. 25—27. Again says the same prophet:—"And they shall bring all your brethren for an offering unto the Lord, out of all the nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain, Jerusalem, saith the Lord," Isaiah lxvi. 20. That after "the children of Israel shall abide many days without a king (as they now for long have been), and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. Afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days," Hosea iii. 4, 5.

That after their return, and the restoration of their city, their ritual and their Judges as at first, then the "*little horn*," will make his appearance, according to the prophet Joel:—"For behold in those days and in that time, when I shall bring again the captivity of Judea and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them here for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land," Joel iii. 12. This pleading is more largely set forth in the following:—"Therefore, thou Son of Man, prophecy against Gog and say, behold I am against thee, O Gog! And I will turn thee back and leave but a sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: and I will smite thy bow out of thy left hand, and cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee; I will give thee to the ravenous birds of every sort, and to the beasts of the field to be devoured," Ezek. xxxix. 1—4.

These, with numbers of similar texts, supposed to support the return of the Jews and the final conquest in the valley of decision, are accumulated with astonishing innocence, to prove that the "*little horn*" has yet to come. But those who thus employ them, have failed in every effort to show the connecting link between them and the "*little horn*." They have, also, never ventured to grapple with all the impossibilities in the way of their theory.

No power answering to the description of the "*little horn*," can come up amongst the *first ten* horns of the Roman beast; for the best of all reasons, because it has long ago lost that equal number.

Only three of the *first ten* were to be plucked up before the "*little horn*," and seven of them left. This, also, is impossible now, for the reasons above.

There could not be more than one persecuting power, among the

eleven horns intended in this prophecy. One there has been, and therefore there cannot be another.

This horn could not rise from any other nation than the Roman. The four beasts represented four successive kingdoms, that should bear rule over all the earth, between which there could be no chasm of time. This is rendered indisputable by the great image of iron, brass, silver and gold; by which was typified the four great earthly dominions of Babylon, Medo-Persian, Grecian, and Roman. That these were to be immediately successive, is proved by the fact of all being represented by one connected, compact, perfect image, in which no separation of one part from the other appeared. The silver part touched that of the gold; the brass, and the silver, were in perfect contact; the iron and the brass united to each other; no separation or division at all, between the different component parts. From which undeniable facts of the vision, we are compelled to infer, that the four great kingdoms typified, would follow each other in an unbroken line of succession; no lapse of years can be admitted between any one and its successor; the image presents them all in firmest compact, and excludes the possibility of the interference of a lapse of years.

Searching the records of history for an exact prototype, we find it in the above four great kingdoms, and in no other ever existing in the world. The head of gold is expressly said to be the king, or kingdom of Babylon, Dan. ii. 38. In chapter v. 30, 31, we are told how this kingdom was subverted; and also, by which it was immediately succeeded. In the vision of the ram and he-goat, the immediate successor of the Medo-Persian empire is given too plainly to be mistaken. Dan. viii. 7, 20, 21. There we see that the Grecian kingdom was undoubtedly the third; and all history decides the case that the only kingdom following this, corresponding to the prophetic description of the fourth, was the Roman empire. In these four we have the perfect succession and connection presented in the great image. The Persian Empire came in exactly the same contact with the Babylonish, as the silver did with the gold part of the image; the Grecian kingdom did the same, with respect to the Medo-Persians; and in the image, as perfect a connection existed between the iron and brass part thereof, as existed between any of the other two parts. Consequently, no interpretation can be admitted, which does not maintain the same connection between the third and fourth kingdoms; and this binds us to the only admissible prototype of the fourth part of the image, inasmuch, as it would be running in opposition to all history, to suppose that any other kingdom on earth, except the Roman, can be admitted. Out of this kingdom, and this alone, the "*little horn*" was to arise. If 10,000 powers or persons appeared in the world, equally vile, blasphemous, cruel, powerful, and

in every sense oppressive to this; yet, if such arose out of any other kingdom, not one of them could ever be identified with this "*little horn*."

But this fourth beast was also to be strong exceedingly, great and terrible, when the "*little horn*" formed one of its component parts; for, although, it was to be divided into ten parts, as typified by the ten horns, and the ten toes, yet its strength was after this undiminished, its power in reality unbroken; a change of amazing magnitude should take place in it, yet its dominion under this change would not be taken away: all of which is most explicitly set forth, in Daniel's interpretation of the great image:—"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 potter's clay and part of iron, the kingdom shall be divided, but there shall be in it of the strength of the iron," Dan. ii. 40, 41. Words cannot be more expressive, in proof that the strength of the iron remained, after the division of the kingdom; and of course, after the coming of the "*little horn*." This is confirmed by the prophetic description of the "*little horn*" itself, which is represented as bearing down all opposition, and changing times and laws at its pleasure.

But "the decline and fall of the Roman empire," renders the coming up of a "*little horn*" now, or at any future period, impossible, to answer to the prophetic description of this, and of the state of the Roman empire at the time it was to come. The strong iron of that kingdom has been long rapidly rusting away; the corroding influence of Mahomedan ambition, the prostrating effects of the Reformation, together with the consuming rage of revolutionary France, and the march of intellect since, has left nothing but dross, incapable of sustaining itself, of that strong iron kingdom which formerly broke in pieces and stamped the residue of it with the feet of it, of all the preceding kingdoms.

This shows, that whatever be the true import of those texts quoted, by the advocates of the theory of the "*little horn*" as yet to come, concerning the restoration of the Jews to Palestine, and the great battle of Gog in the valley of decision, which they suppose must occur at the same time, that it is impossible for the "*little horn*" to be the chief hero at that time, seeing that from the whole description thereof, and of the kingdom out of which it was to rise, it cannot but have been upon the great stage of action hundreds of years.

All these impossibilities, the mistaken advocates of the "*little horn*" yet to come, have never dared to grapple with. As though conscious of the weakness of their cause, they wilfully fly from the face of direct and legitimate proof, and bewilder themselves and all their followers, with indirect, unconnected, inapplicable and opposing evidences, prov-

ing in all their efforts, that their theory is founded upon, and exclusively supported by delusion and error, having no support from truth.

There is another theory of this "*little horn*," which from the very imposing manner in which it is set forth, demands a passing notice here. This theory is most valorously maintained by Joseph Galloway, Esq., author of a large volume of "Commentaries upon such parts of the Revelations and other Prophecies, as immediately refer to the present times," published in London, 1802. In this the author deliberately leaves the track marked out by preceding writers, almost in toto. He expresses his dissent from the opinions of others, with regard to the first mark of the "*little horn*" in the following words:—"In applying the ten horns to the kingdoms and states above mentioned, I am well aware that I differ from men, the most pious and most learned of all, that have ever commented upon this prophecy. I have done it with regret, and not without fear of mistake. But the great disagreement in their opinions, with the unstable arguments upon which they are founded, have encouraged me to examine their different theories, and thus to offer to the candid consideration of the reader a new one."—Page 391. All this is laudable, and calls for no apology. But it would lead us to the anticipation of discoveries of a highly beneficial character, as regards fixing the true import of these predictions.

Respecting these ten horns, he supposes that all commentators have bewildered themselves and others in searching for their true prototypes, where they could not be found, and that they have been equally bewildered with regard to this "*little horn*." They have, he supposes, taken it for granted first, that no wicked power was ever to rise up in the world except the Pope; they have, therefore, constituted him the prototype of the "*little horn*." Such constructions Mr. Galloway holds as extremely erroneous; and he informs us, page 339, that he "could dwell upon many instances in which Bishop Newton and many other learned Commentators have *tortured* the types of the little horn into meanings they will not bear, for the sake of depressing the Papal idolatry, and promoting the reformation." A purpose which he considers highly reprehensible and uncalled for, when done in opposition to truth.

He then introduces his new theory thus:—"The errors of former Commentators thus removed out of my path, I will proceed to the task I have undertaken, which is to find out the power foretold under the type of the little horn; a task in the performance of which, I shall endeavour to adhere constantly to the following truths, that 'prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost;' and consequently, that its descriptive references to future events are essentially true, accurately perfect; and whether figurative or literal, are, when rightly understood,

unequivocal and perspicuous; and if any one of its descriptive marks or signs does not tend to describe an event, or if any two of them are inconsistent with each other; or if all of them do not accord in perfect unison, in pointing out the principal character of the object we may have in view as the particular object foretold, any application in such a case must be erroneous. Pursuing this track then, both in the interpretation and application of the signs to their proper events, let us hear the prophet," page 400.

These rules, although not bad in themselves, are studiously framed to meet the theory which Mr. Galloway intended to establish; and from their being situated after the strictures offered on the bewilderment of other Commentators, and the very erroneous schemes they have invented concerning the horns before us, we might be led to anticipate great care in comparing marks with events, and extraordinary caution in application, and the greatest moral certainty that all the signs coincide to make the real prototype "*perspicuous*;" and that the universal harmony of the whole prophetic description under this theory, will seal the proofs of the true character intended as "*unequivocal*."

We have before our eyes, every day, a host of examples proclaiming the fact, that it requires immensely less of labour, of study, and rapidly wasting research, to qualify men to talk fluently of the bewilderment of others on mysterious subjects like this, than to remove difficulties or to make darkness light; to turn aside the veil of ignorance and to make the truth plain. Mr. Galloway adds to the list, one of not the least assuming examples of the same fact. After setting aside all other theories of this "*little horn*," and advancing what he calls emphatically "*a new one*," and professing to follow a rule which requires that the prophetic marks must apply accurately and plainly; that they must thus apply, not partially but fully, and this as regards them all. Yet, in singular contradiction to every rule and profession, he has singled out a character as the true prototype of this "*little horn*," to which scarcely one mark in the whole description will apply fully; against which some of the marks stand in perfect opposition, and according to one of them, for his theory to be correct and the whole prophecy true, is literally impossible.

This we prove in the following manner:—The power selected by Mr. Galloway, as the true prototype of the "*little horn*," is "*the revolutionary power of France*." One thing is remarkable through the whole imposing pretensions to identify this power with the "*little horn*," which is, a looseness and vagueness of definition, which involves the whole in mystery, as to what this "*revolutionary power*" really is, and when it came up. This is ominous against all the conclusions of Mr. Galloway. He contends that this "*little horn*" as the revolutionary power of France, came up among the ten horns of the Roman beast.

On page 390, he gives these:—1st Britain, 2nd France, 3rd Spain, 4th Portugal, 5th Holland, 6th Germany, 7th Switzerland, 8th Prussia, 9th Sardinia, 10th Naples. Amongst these, he contends, the revolutionary power of France came up, according to the true import of the prophecy. If so, all these must have been horns of the beast at the time. He supposes them horns of the Papal beast, and explodes the interpretations of others, for bewildering themselves and others, by connecting in their lists of the ten horns, some that did not rise out of the great beast's "*religious head in its Papal state*," see page 390 ; and the superiority of his list over all others, is founded entirely upon this distinguishing principle. From this it follows, that he must make it clear and unequivocal, that Papal Rome had these ten kingdoms under its complete controul, when the revolutionary power of France came up. Now as regards the first in his list, namely Britain, the Papal power was abolished in England, in the year 1533. Had the revolutionary power of France then come up? If it had, what is its character?—how did it show itself?—or in what did it consist? All writers, whose minds are unshackled from the fetters of prejudice, agree, that the revolution began in 1789 ; but this was 256 years after Papal authority was officially abolished in England. Mr. Galloway sometimes employs "*republican France*," for revolutionary France ; but France was never declared a Republic until 1791, Sept. 21st. If this were the horrid and destructive "*little horn*," how, or in what sense had it come up amongst the ten prior to 1533? Surely he ought to have brought forth the secret transactions of the republican party, through ages in which they were unknown to the public, to have established the principles on which he suspends his new theory. Well might he court obscurity, and attempt to divert attention from facts to pompous declarations, in his vague indefinable reveries about revolutionary France.

Upon his own principles of the ten horns, the revolutionary power of France, did not come up amongst his ten kingdoms of Papal Rome, of which the above facts and dates are positive proofs ; and this is proof that his theory is false.

The "*little horn*" after its rise, remained and continued upon the same head and among seven of the other horns, amongst which it rose. Now if this head were Papal Rome, and all the other horns Papal horns, as Mr. Galloway distinctly contends ; and if this be given up, his whole theory falls to the ground at once ; then the "*little horn*" remained, after it became such, upon the same Papal head, and amongst seven of the same Papal horns, amongst whom it rose.

How palpably ridiculous must every attempt appear, to apply this essential characteristic to revolutionary France. This revolutionary

power, in all its purposes, edicts and deeds, were first to snap the galling fetters which for centuries had chained it to this Papal head, and it achieved its stupendous purpose. It then stretched forth its potent arm, and spread wide its vast designs and stern resolves to annihilate the magic chains, which for ages had kept in bondage to the same Papal head; the other horns with which it had long associated; and its effects here also were electrical, and struck an astonished world with terror and surprise. Even its unconquerable daring was not arrested here, until it had aimed a deadly blow at the same head itself; it paid an unwelcome visit to the very seat of the beast; it paralysed that power which had for centuries awed the world to silence, and laid that head low as a captive, to which the abject obedience of all the horns had for centuries been tremblingly paid.

Had Mr. Galloway taken up his pen to write a splendid volume, in advocacy of a new theory that midnight darkness and mid-day sun,—that the frozen regions and the torrid zone were the same,—he would not have been more unhappy in the selection of his theme. The Republican revolutionary power of France, was no horn of the beast at all; and to suppose it one, in Mr. Galloway's sense, is the very climax of absurdity.

But this "*little horn*" was to become preeminently conspicuous, through making war upon the saints of the Most High, and wearing them out. Evidently lost, confounded and abashed, in an impenetrable labyrinth of wonders, with vision dazzled and optics turned, Mr. Galloway sees every object inverted or transformed. Hence upon this he has the following singular remark, "*of this mark Commentators have been rather shy.*" Then, surely, upon this mark Mr. Galloway will so far triumph as to reconcile all foregoing contradictions, to remove all other impossibilities, and fix upon republican, revolutionary France, the one and true prototype of this "*little horn*," still firmly seated upon the head of Papal Rome and obedient to his will. If Commentators have been so "*shy*" with this mark, it must have been because revolutionary France, far eclipsed all other powers in diffusing torture and death through the true Christian churches, or held destructive dominion over them, for a greater length of time. Papal Rome martyred in cool-blood its 50,000,000 unoffending Christians, but from the "*shyness*" of Commentators revolutionary France must have martyred its 50 times that amount; or have exercised its destructive influence over the Churches for 1260 years oft repeated. How stand the facts?

We should have been pleased to have seen a scriptural delineation of that power, against which revolutionary France made war, attached to Mr. Galloway's favourite mark, thereby rendering his triumph complete.

From the distinctive manner in which this war is stated by Daniel, it

clearly implies a purely religious persecution. This war was not made by the "*little horn*" against men or empires, in the ordinary manner of international wars. It widely differs from an Alexander, a Cæsar, or a Napoleon, whose insatiable ambition was to electrify mankind by the rapidity and extent of their conquests. This war was made upon the saints of the Most High only; and to escape its horror, required only to forfeit the character specified. Did revolutionary France ever proclaim such a war as this? It is true, this power suppressed the titles of nobility in France, it abolished the Monastic Orders, it confiscated the property of the Church of Rome, it massacred many of the priesthood, it abolished the inquisitorial ecclesiastical courts, it established liberty of conscience on religious matters, which was a deadly blow at Catholic supremacy, and to fill up the measure of its iniquities as regards this war upon the saints of the Most High, penetrated into Italy, opened the prison doors to the victims of Catholic persecution, and took Pope Pius himself prisoner and set the people free from his tyrannic sway. These are the leading features of this revolutionary war upon the saints.

But it is quite evident from this, that so far as class or sectarian distinctions extend, this was a war against the Catholics; and this not as men of this or that opinion, but rather a war against their usurpations. The Catholic defending republican opinions, was as much respected as any other man as regards his person or his life. What an awful war against "*the saints of the Most High*." Mr. Galloway supplies us at once with a new theory on the "*little horn*," and on "*the saints of the Most High*" also. If religious persons are meant, the Catholics alone are the men; they also are the only saints of the Most High, which the prophet Daniel could notice in this conflict. Blessed saints! Well might they proclaim themselves the only true Church! Blessed Saint and Father in God, the Pope! Daniel in this great vision, is made by Mr. Galloway, to set the great seal of Heaven's approbation on him alone and his party, as none others are by him recognized as "*the saints of the Most High*." How inconsistent and wicked must Mr. Galloway be, to calumniate these *only* "*saints of the Most High*," in other parts of his work, where he charges upon them the grossest of crimes.

To such conclusions Mr. Galloway's theory inevitably conducts us. It is undeniable that the war of the revolutionary power in France was made against the Catholic factions, and occasioned by ages of the grossest tyranny, presumption, and oppressions, which had accumulated until desperation in all its fury hurled them to the ground. If, therefore, this power were the only true prototype of the "*little horn*," it unavoidably follows that the Catholics against whom it made war, were

the only true "*saints of the Most High*;" a conclusion as monstrous as any of the former to which Mr. Galloway's theory leads us. We trust his admirers will hereafter be "*rather shy*" with this mark of the "*little horn*," should they find occasion to notice it; that they draw not on themselves the consequences arising from the only correct conclusions which can be drawn.

We shall only notice one mark more connected with Mr. Galloway's theory, to seal its fate with every unprejudiced reader; he acknowledges through his whole book, that the Papal power was one of the horns which Daniel saw upon the great beast, which he contends was the emblem of the Roman Power; he also sets forth this Papal power as corrupt, tyrannical, and a dreadfully persecuting horn. Of this power he writes thus:—"The Pope having by flattery and corruption, obtained a commission of universal Bishop, went to the temple of the heathen gods, set up image worship, and dedicated the temples to the Virgin Mary and other saints which should be canonized. He, himself, assumed the character of God's vicar, and pretended that his power was derived from God to convert mankind to his idolatry and blasphemy. In pursuance of this policy, the Church of Rome has sent Monks, Jesuits and Friars, to all parts of the world; using all manner of craft, and blasphemous frauds, and holding out to mankind her idolatry as the only means of salvation, and even bribing the nations to her superstition. She has also often had recourse to force in converting and subjugating kings and nations to her will. She has first excommunicated, cursed, and denounced vengeance against them as heretics worthy of death; and made it lawful for any person or power to destroy them. She has then incited the nations under her influence, to make war upon them, and by her emissaries the Jesuits, and secret spies, has stirred up their people into insurrections, seditions, and rebellions; and by this twofold policy, she has seldom failed in extending her influence over the refractory princes and nations. While the Church of Rome was thus extending her influence over the minds and consciences of men abroad, she was not negligent of its preservation at home. All persons who would not embrace it, who would not fall down and worship the Host, were put to death. For this purpose, secret and terrific tribunals were established, before which an incalculable number of innocent and pious Christians were condemned as heretics, and ordered to be executed; and that the terror of their punishment might operate as an example towards the conversion of others, the means of the most lingering and agonizing death were fixed on."—Pages 176 to 180.

Thus Mr. Galloway briefly sketches out the Papal power. That this was making war with the true saints of the Most High, in exact accordance with the prophecy, cannot be doubted; and that this was

one of the eleven horns is also admitted. Daniel does not set forth two out of those that should make war upon the saints, but only one; even that *same horn*, denominated the "*little horn*." But Mr. Galloway contends that this "*little horn*" was the revolutionary power of France, and the Pope or the Papal power, one of the ten horns; thus making two persecuting powers who should each wear out the saints of the Most High, both horns on the same beast.

Now this we pronounce impossible, if the prophecy be true. Turn over the words of the prophecy as we will, it is utterly impossible to discover more than one persecuting horn amongst the eleven. Find these horns where you will, let them come up when they will, there can but be one persecuting horn amongst them. If the Papal horn have not made war with the saints, some other horn either has or will; but as certain as that power has, for hundreds of years accomplished all this, just so certain it is that no other horn either has or ever will; four times in the same chapter are these horns introduced, but in every case the language is expressive as possible, that only one shall wear out the saints of the Most High or make war with them. The first notice is in Dan. vii. 8:—"And it (the fourth beast) had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." The next notice is in verse 11; there, it is true, only one is mentioned, but the mode of expression is most forcible, as confirming the view we are maintaining. It says, "I beheld then, because of the voice of the great words which the horn spake." Here it is "*the horn*" not the *two horns* that shall both speak great words and wear out the saints;—but one, "*the horn*;" the same horn above said to speak the great words. This is most decisive that only one horn or persecuting power, was ever intended in that vision. The third notice is in the 20th and 21st verses:—"And of the ten horns that were in his head, and of the other which came up and before whom three fell, even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows, I beheld and the same horn made war with the saints, and prevailed against them." The same are again noticed in the 24th and 25th verses:—"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," &c.

Here we have the whole case at one view; in all the separate texts the fullest possible confirmation is given to the fact, that there cannot be two of these eleven horns persecuting powers. Inasmuch, therefore, as there

cannot be two, and inasmuch as that the Papal power of Rome has been undeniably one; and, inasmuch as that other marks prove that the revolutionary power of France could not be one; we therefore conclude that Mr. Galloway's theory respecting the "*little horn*," must, of necessity, be false.

Mr. Galloway, together, in fact, with a majority of Commentators on this important part of prophecy, has been plunged into the very lamentable errors they have committed, by considering the "*little horn*" as emblematical of a purely political power. This mistake has proved fatal to all the theories founded upon it; it is palpably at variance with the whole prophetic description, and contradicted by all historical facts. Notwithstanding, it has appeared impossible for the generality of Commentators to view it in any other light. Mr. Galloway says, "I have no hesitation in asserting, 1st, that the little horn is a type not of the Pope, but of a very different political power, to be explained hereafter," page 87. Here the "*little horn*" is excluded from all application to the Pope, upon the exclusive grounds of that horn being typical of a political power only. His whole opposition to Bishop Newton's scheme of the "*little horn*" plucking up the three horns, is founded on the same error. In page 394, he asserts that "at the time Ravenna was subdued by Aistulphus, which was in the year 755 A. D., the Pope did not possess any one mark or quality of a horn." In illustration of which he proceeds as follows:—"As to the Pope, he was at this time only a simple Bishop, and subject in temporal and civil matters, to the senate and people of Rome, who had revolted from the Eastern Empire some time before; and, therefore, he had no mark of a horn. And when Pepin took Ravenna from Aistulphus, he, and not the Pope, became possessed, in right of conquest, both of the civil dominion and ecclesiastical power over it. The latter he gave to St. Peter and his successors." But surely this did not transfer his civil dominion to the Pope; it was in its nature, only a donation of his ecclesiastical authority, as Head of the Church. Besides, after this transfer of ecclesiastical authority to St. Peter, the Bishop acknowledges that the Pope held even the Duchy of Rome, and his other territory under the King of France; so that he had not even yet become a horn."

Again, page 398, he says, "that the Pope was not an independent *civil power*, at the time either of the conquest of Ravenna or Lombardy, or the suppression of the different rebellions at Rome, but held his temporal dominion of the kings of France; and, therefore, could not be then 'the little horn,' or any of the three horns to be plucked up before it." In the end he concludes that the Pope never became "*a temporal, independent power, or a HORN*, until the year 814, when Louis the Pious, King of France, conferred it on him."

Such views of the "*little horn*" being exclusively a *temporal* independent power, lay at the foundation of the most numerous and greatest errors, contradictions, and inconsistencies of Commentators upon it. It diffuses its baneful influence through all their productions as to its nature, its origin, the time of its establishment, together with the period allotted to its continuance and the time of its end. This error has led to more and greater bewilderment and confusion in the minds of the reader, of the mass of inconsistencies which has been published upon it, than any other; and has blinded the mind against the clearest deductions which would otherwise naturally flow from the prophetic description itself; and has rendered the plainest impossibilities admissible, and even admirable, by both writers on, and readers of, this important vision. It is impossible for this subject to be understood, while this error darkens the mind; and anything like an harmonious interpretation can never be given, until the mind becomes entirely freed from this prolific source of confusion.

We have abundant information given in the prophetic description, to expel this error from the minds of all candid inquirers. It is rendered as plain as any distinct part of the vision, that this "*little horn*" is not emblematical of a temporal kingdom at all; that it was never intended that it should be so understood or applied. It is an unnatural, tortured employment of parts of the description given of it, to apply them to a temporal power at all; and even, although the true power symbolized may have intermeddled with temporal affairs,—yet this, according to the vision, cannot be construed to give character to the horn. The vision nowhere says, that he shall never interfere with civil affairs at all; whereas, though every part of it stamps him with a character, altogether different to that of a temporal, civil, or political power; and it is solely because one error has been heaped upon another, through the inventions of men being followed, instead of the plain word of God, that the unfounded, pernicious, and erroneous theory has become popular, that a political power was ever here intended.

This is a "*horn*" it is true; and the ordinary rule applying to the whole of Daniel's prophecies is, that a horn is emblematical of a temporal kingdom. This is rendered clear in the interpretation given by the angel, respecting the vision of the ram and he-goat. There the temporal kingdoms of the Medes and Persians, that of Alexander, and those of his successors, are undeniably typified by horns upon the animals there introduced; and that all these were temporal kingdoms, is attested by their whole history. So likewise with regard to the ten horns in the vision before us, these are said to be typical of ten kings that should arise; which beyond all doubt represent ten of those political temporal kingdoms, into which the Roman Empire became divided

after the establishment of Christianity in the world. The advocates of the political character of the Pope as a *horn*, may strongly plead here, that a rule so oft attested and so distinctly established, must be rendered absolute in all similar cases where the same type occurs. This would assuredly have been the case, had the veto of heaven never been put forth to reverse this rule. Had there existed no express intimation respecting this horn, that the general rule by which the other horns must be interpreted did not apply to this, then we should have had no authority to have refused the application of the common one. But have we no intimation to this effect? From the facility, the urgency, and perseverance with which the ordinary rule is applied, there might not have been a single intimation given, that a peculiar rule was required; and learned Commentators proceed upon the application of the ordinary rule here, just as though they were supported by as plain texts as the Scripture supplies on any other subject. Let us endeavour to examine the case.

Speaking of ~~the~~ king typified by the "*little horn*," it is said, "and he shall be DIVERSE *from the first*," verse 24. Here we have the firmest possible foundation laid, for the unscrupulous rejection of, at all events, some of the rules or some rule of interpretation, which has equally applied to all the other emblems of the same kind; inasmuch as that this is set forth as diverse, or different from the first. If different, a different rule of interpretation must be required.

Mr. Galloway notices this mark of the "*little horn*," and says upon it, "Some Commentators have thought this diversity was to consist in the form of its government; but in the Greek and Arabic versions it is translated thus,—"*he shall exceed in wickedness all before him*;" and without any reasons whatever being given, he throws overboard our translators, and adopts the Greek text, and without proof takes this as perfectly applicable to revolutionary France. We have before proved that it is perfectly ridiculous to suppose that revolutionary France, as such, could be any horn of the beast at all, in Mr. G.'s sense; and we shall now show that we must have better grounds for our convictions than he gives, before we can yield to the single quotation he has favoured us with, as fixing the true import of the difference between the horns here asserted.

In one part of Mr. Galloway's treatise, we find the difference between this horn and the others pointed out in language which we shall take the liberty of employing against his last quoted representation of the difference. He says, "the Pope, in no part of the prophecy is referred to as a temporal prince, but is designated by the symbol of a beast, which signifies a cruel and wicked power, whether civil or ecclesiastical, and it is to his ecclesiastical, and not to his civil authority, that we must

look for his character as a beast, and for his usurpations and inhumanity. In respect to his political consequence, it is well known that amongst the kings and princes of Europe, he has always been insignificant and contemptible. The extent of his temporal territories and the number of his subjects, have, comparatively, been small; nor has he, from incapability, ever attempted to make extensive use of his own temporal forces, either to acquire or support his power or grandeur, or to exercise his acts of tyranny and cruelty. On the contrary he has, by his ecclesiastical influence only over the minds of men, procured and upheld his superiority over the Kings, Princes, and Bishops of Europe, and carried into execution his seductive, his fraudulent, his bloody schemes for the destruction of all who would not submit to his ecclesiastical will and embrace his idolatry, In the first character in which he has been drawn, all is in a manner but feeble, innocent and inoffensive; in the second he has been powerful, ferocious and cruel." —Page 87.

Here Mr. Galloway has given us a picture of the Papal power, which answers as perfectly as face answers to face in a glass, to the prophetic description of the "*little horn*." Here we see one power amongst the ten, evidently diverse from the first. The first were simply political or civil powers, like all ordinary temporal kingdoms on earth; but this was an ecclesiastic power; in this the words of the prophecy are literally fulfilled, "he shall be diverse from the first." The other kingdoms acquired and supported their dominions by their own temporal forces; but this power both obtained and extended his influence in the world, solely by his ecclesiastical dominion over the mind,—he was *diverse from the first*. Notwithstanding the comparative insignificance of his temporal forces and extent of territory, he acquired an irresistible dominion over all the other kingdoms; and a power by which he excommunicated and dethroned Kings and Princes at his pleasure; and although as a temporal Prince, himself in every respect inferior, yet as an ecclesiastical Prince, he was the Lord and Master of them all,—"*diverse from the first*." The sole ground, foundation, and cause of all the difference was, he was an Ecclesiastical, they were temporal Princes; theirs were temporal kingdoms, his professedly a spiritual kingdom. A more perfect prototype to this part of the prophetic description of the "*little horn*," it is impossible to find; and this has really existed. Comparisons with any other power or kingdom which ever existed, sinks into perfect insignificance and nothingness as regards agreement, when contrasted with this; the reference which Mr. Galloway makes to the revolutionary power of France, is perfectly ridiculous in contrast with this. The revolutionary power was not a horn at all; but if it had, it was a civil power the same as the first; it founded its success

upon military conquest, same as the first; if it were infidel, so were some of the other ten; and it was not more wicked than itself had been, when a horn upon the head of the beast. It is true it was diverse from the first in its republican principles, but it was purely a civil power; and this difference in this one partial respect, sinks into nothing when contrasted with the complete and universal difference, which for hundreds of years existed between the Papal power and the other, in its nature, its origin, its means, its triumphs, and its magnitude. In these respects it has proved itself diverse from the first, in a manner peculiar to itself; and which must for ever blaze upon the pages of history, in unrestricted defiance to all to find its parallel. It stands above all, the true prototype of the "*little horn*," diverse from all the rest.

That this "*little horn*" was typical of an ecclesiastical and not a civil power, is further evident from the clearly defined nature of its contests and the objects of its attack. In every reference made, and in every prophetic description given of these subjects, as religious persecution directed against the saints of the Most High, is the one great and only all-absorbing topic. Temporal kings and civil powers engage in civil wars, but the "*little horn*" makes war only with the saints. An Alexander, a Cæsar, or a Napoleon, aims at conquering the world; but the "*little horn*" is set forth as ambitious only "to wear out the saints of the Most High." His great words are against the Most High, his wars are against the saints of the Most High; his whole energies are exhausted in wearing out the saints of the Most High; and he continues until the judgment shall sit and they take away his dominion to consume and to destroy it unto the end; and then the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." The pure spirit, intention, and only true meaning of which, can never be construed into anything more or less, than a long continued and destructive persecution by a power purely *ecclesiastical*. Such a power, and no other, is the one and the only true prototype of the "*little horn*." Such a power, exact in every particular and answering to every other mark, all history proclaims aloud has been seated for centuries at the head of the Catholic Church; at the same time all history proves, that no other power answering the prophetic description ever existed in any age or nation since Christianity was established; therefore, the ecclesiastical power of Papal Rome, is the sure, the true, and the only prototype of the "*little horn*," in this important vision. Whatever intermeddling there may have been, by this "*little horn*" in secular affairs, all this neither adds nor diminishes from his character, as purely an ecclesiastical power. As a "*little horn*" he was to be diverse to the rest of the ten, and the only true sense in which he would differ,

is clearly defined by the nature and objects of his constant pursuits ; which being exclusively of an ecclesiastical character, prove him to be an exclusively ecclesiastical power.

Having in the former pages clearly and fully identified the "*little horn*," that would wear out the saints of the Most High ; having proved positively that this power has not yet to arise in the world, but that it has already come ; and having established the fact fully, that the revolutionary power of France could not possibly be the "*little horn* ;" and, moreover, that in the whole range of the history of nations not more than one true prototype can be discovered ; and that that horn can be no other than the dominant persecuting power of Papal Rome, it has now become our duty to offer a few remarks on the period set forth, through which this "*little horn*" should wear out the Saints of the Most High.

This period is given in Dan. vii. 25, as "a time, and times, and the dividing of time." Every writer on prophecy, animated with untempered zeal in the support of a favourite theory, seems to have esteemed himself as in the possession of license, to make this period into just that length of time which would support and confirm his views, and prove fatal to the computations of all others. The advocates for the theory that the "*little horn*" has yet to come, maintain that the only true import of a time is one year ; times, two years ; and the dividing of time half-a-year, in all $3\frac{1}{2}$ years. This they maintain, is the whole duration of this prophetic term ; to such a conclusion, their theory of necessity, confines them. They teach that this "*little horn*," when he comes, will carry devastation and death through the Christian Church, at a speed and to an extent unparalleled by any pre-existing power ; and, consequently, that $3\frac{1}{2}$ years will be quite long enough for such horrid transactions to prevail. Of course this party have no events to guide them, all with them being yet future. Abstract reasoning upon the literal meaning of prophecy, is all they have to direct their conclusions ; and in this case, they are placed under considerable embarrassment to make out what can even pass for a plausible case ; anything like positive proof they can have none, and their reasonings can only seem plausible to those who are pre-disposed to receive them.

This will appear evident from the following facts :—It was the custom of the ancients, to calculate time by the revolution of the heavenly bodies. In 24 hours they found by night and day, that the earth revolved on its own axis ; this space they called a *time*, and this *time*, a *day*. In 28 days the moon revolved round the earth, and this they called a *time* ; and to distinguish it from the lesser portion of a day, they gave it the name of a *month*. The moon during her revolution, they perceived put on different phases or appearances, every *seven days* ; and

this space they also called *a time*, and named it *a week*; and in 360 days, according to their account, the earth revolved in its own orbit round the sun, and this space they also called *a time*, which they distinguished from the others by the term *year*. According to this, a day, a week, a month, and a year, being equally a time; and as the prophet has not given, in this chapter, the least intimation as to which of these periods he refers, in the total absence of all facts to guide them, the decisions of our friends must be most arbitrary and uncertain, in determining that a year is the exact time here intended.

Considerable relief, however, they imagine they receive from the case of Nebuchadnezzar's insanity. In Daniel's interpretation of the king's dream, foretelling the period of this disease, the word *times* is employed and *seven times* given as the period for the king's insanity to continue. This they hold as a clear precedent, establishing a rule by which the same word must be interpreted wherever it is found in the same prophecies. In this case they maintain it must signify a *year*; and if a year in this case, it must imply the same wherever it is found; and, consequently, the time, times, and the dividing of time before us, must be $3\frac{1}{2}$ years.

But this reasoning is by no means conclusive, for the following reasons:—Firstly, there is no positive proof in the history of the event, that *years* are intended. It is generally so understood and so admitted; but it might be *seven months*, as a month was also *a time* with the ancients. We do not contend that *seven months* or *seven years* were to be understood; we only make the observation, to show that this case is by no means so absolute and conclusive, as the advocates of such a theory seem to hold it.

But, secondly, we do contend that it is not to be considered of universal application. If a *time* mean one year common time, in the case of Nebuchadnezzar's insanity, this is no proof that the same interpretation must be given to the same term, in every case where Daniel employs it. We shall very soon show that to apply this rule to all Daniel's prophecies, would be ridiculous, and involve us in endless contradictions and impossibilities; and it affords most convincing evidence of a bad cause, when men are driven to unnatural, tortured applications of rules, which have no legitimate connection, for the sake of upholding a favourite theory.

There is no one rule by which all the prophetic periods in Scripture can be measured. The Butler's and Baker's dreams, as recorded Gen. xl. 12—20, included, according to Joseph's interpretation, three days, and in the fulfilment days common time were proved the true import. But all the facts of the case as before established, prove that the 2300 days, Dan. viii., means 2300 years. The captivity of the Jews in Babylon, were predicted by Jeremiah xxv. 11, to continue 70 years, and was ful-

filled according to common time ; whilst the 70 weeks in Daniel ix., embrace a period of 490 years, as fully proved by the facts of the case. Many similar examples might be quoted, clearly proving that no one rule is of universal application.

This may lead some to inquire how we are to distinguish in such a multiplicity and variety of rules, which ought to be applied ; and some have even doubted the possibility of arriving at anything like certainty on the subject ; but such doubts arise from a want of better information concerning the prophecies in general, and not from any deficiency in our day of clear and distinctive marks in the prophecies themselves. The fulfillment is the safest guide we can possibly follow ; and this guide we now have, as a clue to the true interpretation of so many, that if candid, we are in no danger of being much betrayed in coming to a decided judgment concerning the rules relating to the rest, if we will but make proper exertion in examining them.

One general rule is this, that all prophecies to receive their fulfillment in the days of the prophets, were delivered according to the rule of of common time, where a period was fixed, and were generally of short duration. Exceptions may be found to this, but we give it only for illustration, as the *general rule*. But if prophecy must extend through all time, and it has pleased God so to ordain it, then it became indispensable that periods of greater length should be given ; periods extending for hundreds, yea thousands of years beyond the days of the prophets, and these are generally given on a scale altogether different to the former. A day is made emblematical of a year ; and according to Peter even "a day is with the Lord as a thousand years." The above, as a general principle by which all prophetic periods are governed, is abundantly confirmed by all the prophecies, and by both profane and sacred historical accounts of their fulfilment.

From this it follows, that time, or times, or half-a-time, ordained to be fulfilled in the days of the prophet, may be rationally expected from the above general rule of all prophecy, to be governed by one rule at the same time, that the same words, *time, times and a half*, evidently foretelling events hundreds of years remote from the days of the prophet, may and ought to be interpreted by quite a different rule. It is in a perfect harmony with the indisputable law of all Scripture prophecy, to suppose a *time* in prophecy, which must be fulfilled in the life of the prophet, to mean a year, as it is to suppose it to mean 360 years, provided the prophecy alludes to events six times 360 years distant from the days of that prophet ; but is palpably at variance with the general law of all prophecy, to assert that one rule of interpretation must be applied to both.

This strikes from beneath them the broken reed of Nebuchadnezzar's

insanity, or the predicted period of its continuance, as establishing a rule for the correct and general interpretation of the prophetic time, on which the advocates of the theory we oppose have been mainly resting. On this they would never have hazarded any defence whatever, nor have had occasion to do so had not their cause been had. Some of our friends blame us for coming out so bold, and being so confident. One great cause is, the palpable nothingness of the defence set up in support of other theories.

Still our friends may contend that their foundation is not utterly destroyed, by the above undeniable law by which all prophecy is governed. They say that the time, times, and the dividing of time, was never supposed to cover the whole period of time, from the days of the prophet to the end of the "*little horn's*" reign over the saints of the Most High; but only the length of time, when the saints shall be given into the hands of the "*little horn*" to do this. But this again, is only heaping one error upon another; or making a false supposition of the "*little horn*" being yet future; the great reason why a false interpretation of the specified period of his usurpation should be adopted. We have before proved, that it is impossible for any horn of the Roman beast to have yet to come, answering to the "*little horn*;" because one horn upon that beast has been a persecuting power, such as the "*little horn*" was to be, and there never can be two. Consequently the theory of one yet to come, is in plain opposition to the clearest sense of the prophecy, and all the facts of history recorded of the Papal horn of Rome.

This strips the theory of the time, times, and the dividing of time, being only $3\frac{1}{2}$ years from every shadow of protection. That period applies to the usurpations of a power that has already figured in the world, and we have in this the best and surest of all rules of interpretation to guide, namely, that of the fulfilment of the prophecy itself.

Yes, Mr. Galloway contends we have; and he also, but upon a quite different principle, defends the same duration of time, which those advocate who believe the "*little horn*" has yet to come. He maintains that $3\frac{1}{2}$ years, common time, must be understood by the "time, times, and dividing of time" before us; and in proof he advances what he conceives, the only true and literal fulfilment thereof. Respecting this, he, at the first glance, may seem to have much firmer ground to stand upon, than the advocates of the former theory. Imposing matters of fact, of undeniable occurrence, are laid before the public with the most undoubted assurance, and upon these facts the clearest solution of every mystery is supposed to be given.

We have before seen that the revolutionary power of France, is the only true prototype of this "*little horn*," according to Mr. Galloway; and to make every part of the prophetic description harmonize

in the spirit and doings of this power, it was necessary, that the time, times, and the dividing of time, should be shown strictly fulfilled in some of its most prominent transactions. In an event of such magnitude as that of the French Revolution, little difficulty would be experienced in singling out some train of events, which would at all events, seem a moderate fulfilment of this part of prophecy; and we find him selecting a celebrated decree "for the exile of the Clergy, passed the 26th of August, 1792;" this he gives as the commencement of this important period. He then continues:—"As to the end of this prophetic period, the event is equally demonstrative of it: for from the end of September, 1792, when the Clergy were imprisoned and massacred, the distressing state of the Christians in France surpasses description. In this dreadful state, (a state in which, according to the literal sense of the text, they were given into the hands of the French government,) they remained until the latter end of March, 1796, when glutted with Christian blood, the atheistical demagogues passed a decree, granting a full toleration of all kinds of religion, which virtually repealed all the decrees against fanatics, and delivered the Christians out of their hands. Now if we calculate the time between the latter end of September, 1792, and the latter end of March, 1796, we shall find it in the language of prophecy, "*a time, times, and the dividing of time,*" which when interpreted, is exactly a period of *three years and a half*. Thus taking the events as a clue, and comparing them with the text, we have unraveled its mystical meaning and arrived at the truth."—Page 418.

Here Mr. Galloway makes all clear as the day, according to his theory, and $3\frac{1}{2}$ years is just the time. The fate of all his computations on this, has, however, been before sealed. Unfortunately for his theory, the "*little horn*" and the revolutionary power respecting which he calculates, are two things as opposite as the poles from each other.

The grossly delusive form of the piece quoted, is worthy of a passing remark; all the way through, the terms "*Christian*" and "*Clergy*" are used, as though he had been writing an account of the hottest persecution ever carried out against the most pious and devoted Christians, which he treats as the only true saints of the Most High. This is sheer, wilful, black deception, or the most consummate delusion on his part, through the blinding influence of a false theory. These, his idol "*clergy*," were the Catholic clergy of that day; and as a class, they had for hundreds of years been the heaviest curse to the French nation: as in fact, to the whole Roman kingdom; yet for some time prior to the popular outburst of indignant feeling against them, they had exemplified the conduct and dispositions of incarnate devils, far more perfectly than that of the saints of the Most High. They were themselves prostituted

to every thing vile and abominable; the sworn defenders of all the bloody tyranny, the hellish usurpations, and intolerable avarice and cruelty of the overgrown Papal power; their lives were spent in idleness, luxury and debauchery; and their great business was to debase the mind, to prostitute the judgment, and to chain as slaves both in body and soul all France, to the thousand-fold dipped in blackest guilt the Papal chair. And these, forsooth, are Mr. Galloway's clerical saints of the Most High! He has, also, "*the Christians.*" Who are these? Just that part of the community, which the above *great whore of Babylon* had made drunk with the wine of her fornication; that part chiefly, which the above prostituted priesthood had succeeded to bind as blind slaves, to the chariot wheels of the monstrous god Popery. These, then, who would just as willingly repeat at the bidding of their priesthood the deeds of St. Bartholomy's eve, celebrated as the memorable time of the French massacre, would do any other thing;—men who believed their eternal happiness depended upon the explicit performance of the will of the Pope, whether that will was to celebrate the Eucharist or massacre a thousand unresisting and unoffending *heretics*. These are Mr. Galloway's saints of the Most High;—these are his Christians against whom, at least many of them, the wrath of the revolutionary party was justly raised to the pitch of frenzy.

That this subject may be placed before the reader in a proper light, and that wilful misrepresentation, misapplication of texts, or highly reprehensible carelessness in the selection of facts may be seen, we will produce a few brief extracts from history, on the state of the Catholic Church—Mr. Galloway's *saints of the Most High*, for some previous to the French revolution.

After the taking of Constantinople by the Turks, in that memorable 29th of May, 1453; when the Eastern Empire of the Romans ceased, and the apostate Church of Rome received a just chastisement for its accumulated crimes, equal to that inflicted on the Western by the revolutionary power of France; yet from the one calamitous event to the other during a space of 345 years, the corruptions of that church had gone on increasing; and within that period we have the most authentic records to prove, that the profligacy of the priesthood, the superstition of the masses, and the general degeneracy of the whole Western world was never greater.

At this time, according to the confession of Du Pin's History, chap. iii., page 56 (one of their own historians), "the Popes were more occupied with the cares of aggrandizing their temporal power and settling their families, than with ecclesiastical affairs. Yet many letters and bulls were written in their name, about the affairs which are commonly

carried to the Court of Rome, as the canonization of saints, the privileges of monasteries, the affairs of religious orders, of dispensations, processes about churches," &c.

According to the same authority and from the same page, it appears that Callistus Third, who was elevated to the Popedom, during the very time of the siege of Constantinople, instead of repenting of the works of the hands of his predecessors, "added to the corruptions of the Church by establishing the festival of the transfiguration. His successor, Pius IInd, immediately on ascending the Papal throne issued a bull, retracting all that he had formerly written in favour of a Council, and forbade any appeal from the Pope to that tribunal."

Sixtus IVth, by two decrees, granted indulgences to those who should celebrate the Feast of the Conception, and say the office composed by Nogoral, a Canon of Verona; and enjoined Catholics not to treat with Heretics, on pain of excommunication; he limited the term of the Jubilee, to 25 years. Alexander VIth, the last Pope of the 15th century, having become the Head of the Church by bribery and largesses to the Cardinals of benefices and lands; "disgraced his dignity by his ambition, his avarice, his cruelties and debaucheries, and died in the year 1503, by unconsciously taking the poison which he had prepared for the Cardinals." Indulgences were granted in vast numbers and with great facility, by the Popes, who, in the same century, began to convert them into a species of traffic.

From such evidence drawn from such a source, we may, without suspicion or reserve, turn to other testimony; which, however, we still choose, as before, to give without mutilation, in the very words of the Historian to whose province it pertains.

"The Monastic Societies, as we learn from a multitude of authentic records and from the testimonies of the best writers, were at this time so many herds of lazy, illiterate, profligate, and licentious epicureans, whose views of life were confined to opulence, idleness and pleasure. The rich Monks, particularly those of the Benedictine and Augustine Orders, perverted their revenues to the gratification of their lusts, and renouncing in their conduct all regard to the respective rules of discipline, drew upon themselves the popular odium by their sensuality and licentiousness."—"While the opulent Monks exhibited to the world scandalous examples of luxury, ignorance, laziness, and licentiousness, accompanied with a barbarous aversion to every thing that carried the remotest aspect of science, the Mendicants, and more especially, the Dominicans and the Franciscans, were chargeable with irregularities of another kind. Besides their arrogance, which was excessive, a quarrelsome and litigious spirit, an ambitious desire of encroaching upon the rights and privileges of others, an insatiable zeal for the propagation of

superstition amongst them, drew upon them the displeasure and indignation of many."

"The state of religion was become so corrupt among the Latins, that it was utterly destitute of anything that could attract the esteem of the truly virtuous and judicious part of mankind. This is a fact which even they whose prejudices render them unwilling to acknowledge it, will never presume to deny. The number of those who were studious to acquire a just notion of religious matters, to investigate the true sense of the sacred writings, and to model their lives after the precepts and example of the divine Saviour, was extremely small; and such had some difficulty in escaping the gibbet, in an age when virtue and sense were looked upon as heretical."

"This miserable state of things, this enormous perversion of religion and morality, throughout almost all the Western provinces, were observed and deplored by many wise and good men, who all endeavoured, though in different ways, to stem the torrent of superstition, and to reform a corrupt Church. The Waldenses, though persecuted and oppressed on all sides and from every quarter, raised their voices even in their remote valleys and lurking places, where they were driven by the violence of their enemies, and called aloud for succour to the expiring cause of religion and virtue. Even in Italy, many, and among others the famous Savanavola, had the courage to declare, that Rome was become the image of Babylon; and this notion was adopted by multitudes of all ranks and conditions."

"But the greatest part of the Clergy and Monks, persuaded that their honours, influence and riches would diminish, in proportion to the increase of knowledge among the people, and would receive inexpressible detriment from the downfall of superstition,—opposed, with all their might, every thing that had the remotest aspect of a reformation, and imposed silence upon these unfortunate censors, by the formidable authority of fire and sword."

"The additions that were made to the Roman ritual, relating to the worship of the Virgin Mary, public and private prayers, the traffic of indulgences, and other things of that nature, are of too little importance to deserve an exact and circumstantial enumeration. We need not such a particular detail to convince us, that in this century religion was reduced to a mere show, to a show composed of pompous absurdities and splendid trifles."—Mosheim, cent. 3, sect. 3.

These, with numerous other extracts, which might be accumulated, illustrate the insuperable dilemmas into which judicious men sometimes plunge to support a favourite theory, at the expense of wresting the prophetic descriptions. A wilder theory need not exist, than that which supposes the party against which the revolutionary power of

France directed its hottest fire, was the saints of the Most High.—By neither of the above theories, are we supplied with the least information respecting the true period intended in “time, times, and the dividing of time.”

We must now turn to the more sure word of prophecy, and all the historical facts of the case. We have proved that the “*little horn*,” which was predicted to wear out the saints of the Most High, is not yet in futurity, that it has most assuredly come, and yet that it was not the revolutionary power of France; and that it could not possibly be any other power but that of Papal Rome.

This came up amongst the ten; it had eyes like the eyes of a man, and a mouth speaking great things. It was emphatically “*little*” as a temporal power; but yet in its ecclesiastical influence, it never had an equal in the world; its look was more stout than his fellows. It was *diverse* from the other ten, inasmuch as that they were temporal civil powers; this was spiritual or an ecclesiastical power, diverse from the first. This power spake great words against the Most High in its blasphemous pretensions to be the Vicar of God, the Supreme Head of the Church in its usurpation of the exclusive prerogative of Heaven, to pretend to forgive sins, to grant indulgences, to distinguish and determine upon right or wrong, to prohibit the word of God being read, to establish rules of life and death for heretics; and in the excommunication of kings, princes, minister and people, nations and individuals, and a thousand other enormities. Assuredly this power spake as never any other power spake, and in this fulfilled the prediction of the “*little horn*.” It made war with the saints, it wore out the saints, it martyred 50,000,000 of them in cool blood. It was the only one single power amongst the ten kingdoms in the Roman empire, that did this; like the “*little horn*,” that was the only one in the ten, of which such a description is given. And, finally, this Papal power of Rome, as the one and only true anti-type of the “*little horn*,” has achieved all above said for upwards of 1200 years. This power, and this alone, is therefore that power which should wear out the saints, “for a time, times, and the dividing of time;” the true import of which we would now distinctly perceive.

In addition to all other proofs of the true period here intended, which might be adduced, we may rest satisfied with a brief application of a rule we have before noticed, as the best and safest guide we can follow, that is the fulfilment. In the case of some prophetic periods, we have not the privilege of adducing their completion, in indisputable attestation of their length; of this privilege, we are, however, in full possession, as regards the period before us.

Before we speak of its full completion, let us fix positively upon its true duration, and that rule by which it must be interpreted and applied.

A time, as we have before seen, signifies alike, according to the custom of the ancients, a day, a week, a month and a year. Not one of these rules can possibly meet the case before us; the nature of the case forbids it; all history proclaims that this cannot apply, inasmuch as that it would be impossible to select out of ages of enormities, anything to which the short period of $3\frac{1}{2}$ years would distinctly and peculiarly apply. One undeviating, unbroken line of policy, stretches alike over hundreds of years; one $3\frac{1}{2}$ years is stamped with the same character as its predecessors. All run together into one compact mass of ages, through which one code of fundamental laws reign; one stupendous plan, governs alike all the divisions of time; and one sad war continues to wear out the saints of the Most High. To such a power, to such a code of laws, and to such a war, every attempt to apply the ephemeral rule of $3\frac{1}{2}$ years, is just as ridiculous as would be the effort to measure a year with a day. Here we have unalterable facts to guide us; theory has no province here; visionary interpretations of misapplied texts, evaporate before them like the morning dew. The one and only persecuting horn has come,—the black catalogue of its deeds is before us. More than one cannot come, consequently we cannot confound it with any other. The period which will not cover the catalogue before us, cannot be the correct one. But $3\frac{1}{2}$ years fall many ages short of this power's reign; therefore it is impossible, that this can be construed into the rule intended.

If, then, it be a clear impossibility for the rule of a *time* being a *year*, to be the one intended here, our next business is to discover some other rule which will justly apply. As we have, in a former part of this work, fully established one as a clear scriptural rule, in which a day is emblematical of a year, we will next have recourse to this to ascertain whether or not it will apply to the events before us. To guide us in the pursuit of a correct rule, we must first notice, the power we are tracing has already existed for upwards of 1200 years. Therefore, we conclude at once, that any interpretation of *time*, *times*, and *the dividing of time*, which counts less in this period than 1200 years, cannot possibly be correct. If we could discover a scriptural rule, by which the *time*, *times-and-a-half* might be interpreted to imply a period of 1000 years, even this could not be the one intended; as it would not by more than 200 years run parallel with the past existence of this power, so as to cover the whole. But if a rule of interpretation embracing a period of 1000 years, must be rejected on the grounds of its inefficiency to cover the past predominance of the "*little horn*," how paltry must be the attempt to apply a rule of $3\frac{1}{2}$ years. These remarks will lead us at once to a rule of interpretation which must be adopted; not upon the grounds of abstract reasonings, but upon the

broad basis of necessity. We must adopt it, because no other will apply.

This only possible rule, is *a time emblematical of a year*; a year, according to the computation of the ancients, 360 days. *In the time, times, and the dividing or half-a-time*, will be 1260 days. Take these upon the rule so plainly and positively established, as a rule adopted by Daniel of a year for each day, we have then 1260 years in the period before us.

In the application of this rule, every essential requisite of the prophetic description is satisfied as representing the Papal power of Rome; everything harmonizes, all is easy, natural, and sublime: no torturing of a single text required; no making of two persecuting horns, where the prophet has but one; no turning the natural current of affairs in the eleven kingdoms, into any visionary channels; no turning of optics to reduce mountains to molehills, and turning them back to magnify men into monsters; no pompous hyperbolic harangues required; no absolute impossibilities to attempt to evade; no transmogrifications of incarnate devils, into "*saints of the Most High*;" no measuring a day by a minute, nor a year with a day, all common time; but in the plainest simplest form, prophetic descriptions and historical facts, in indissoluble union and uninterrupted harmony, travel on together through the long period of 1260 years, leaving no blank in time, or vacuum in events.

We then conclude, without any apprehension of refutation, **THAT THE ECCLESIASTICAL POWER OF PAPAL ROME, IS THE ONE, THE TRUE, AND THE ONLY PROTOTYPE OF THE LITTLE HORN, in the seventh chapter of the book of Daniel**; and that the only true meaning of the *time, times, and the dividing time* therein given, for the above power to *wear out the saints of the Most High* is, according to the only correct rule of interpretation, as above given, **TWELVE HUNDRED AND SIXTY YEARS.**

The preceding evidences justify, and the nature of the case demands the following appeal to our opponents:—You say that the "*little horn*" just examined, is not typical of Papal Rome;—these evidences prove that you are wrong. You say they have not convinced you of this;—the evidences which Christ gave of his divinity, failed to convince the Scribes and Pharisees and all their blind adherents;—they have failed to convince millions of the unbelieving Gentiles. The brightest, firmest, and most direct evidences on all subjects, natural, moral, religious and political—from ignorance, prejudice, or interest, meet the same fate every day. The basest, the most besotted, and most ignorant, can easily say in answer to the most conclusive proofs,—"*they have not convinced me.*" But we ask, have ours confounded?

you? Do they, like guardian angels in sacred trust, present flaming swords in all directions,—pointing,—forbidding your sacrilegious trespass, and causing you to fly with terror? If not, give proof of your innocence and courage;—handle them if you please, with gloves of steel, but guard yourselves. If you do not, actions speak louder than the loudest boasting. Whatever you may speak, your deeds, your shrinking back, will attest your conscious terror, and prove you stand confounded.

You say that the "*little horn*" is not emblematical of Popery:—the Jews say that Christ was not the true Messiah,—the Mahomedans say that Mahomet was the true Prophet,—the fool hath said in his heart there is no God. The Jews said, "we are Abraham's children," but our Lord replied "ye are of your father the devil, for his works ye do." It is possible to find men stupid enough to say that drunkenness is no sin, that whoredom is no vice, that the whole Bible is a cunningly devised fable, and all religion a hoax. Excuse us for concluding that all these are your representatives, until you fairly meet the case.

The "*little horn*" was upon the head of the Roman beast; so was Papacy.—Proof absolute.

This was there while the strength of the iron was in it: so was Papacy.

The "*little horn*" came up amongst the ten; so did Papacy.—Proof absolute.

Before whom three of the first were plucked up; exactly so with Papacy.—Proof absolute.

It was a "*little horn*;" so was Papacy in a temporal or civil sense.—Proof absolute.

With a look more stout than his fellows; so was Papacy, ecclesiastically.—Proof absolute.

It was diverse from the rest; so was Papacy. The other were all civil powers; Papacy was noted only as a tremendous ecclesiastical power.—Proof absolute.

The "*little horn*" had eyes like the eyes of a man; so had Papacy her spies and emissaries.

And a mouth speaking great things; for this, Papacy has no equal in the Church.

This horn has made war with the saints; so did Papacy.—Proof absolute.

It was to wear out the saints; Papacy did this to an extent unequalled.—Proof absolute.

To change times and laws; Papacy did this, till Christianity nearly ceased in her Church.

To speak great words against the Most High; so did Papacy, by

arrogating His attributes, changing His worship, polluting His church, and denouncing His saints.

The "*little horn*," was to have power over these things 1260 years ; so has Papacy.—Proof absolute.

And this "*little horn*," was the only one horn upon the head of the Roman beast to do this ; Papacy has done this, and all the other marks agree ; therefore there can be no other.

Now you who say that Papacy was *not* the prototype of the "*little horn*," you have never met this case ;—you have never proved that Papacy did *not* rise on the head of the Roman beast ;—that it *did* not come up among the ten horns ;—that before it was established, three of the first were *not* plucked up ;—that Papacy has *not* made war with the saints ;—that it has *not* persecuted and martyred millions ;—that it had *not* its spies and emissaries constantly looking after its interests, and informing of its opponents ;—that it was *not* little as a civil power ;—that it was *not* stout and tremendous as an ecclesiastical power ;—that it was *not* a blasphemous persecuting power ;—that it has not maintained its dominancy for 1260 years ;—or, that it was *not* the only horn amongst the eleven that did all this. You have never proved that the above are *not* the true scriptural marks of the "*little horn* ;"—or that they *do not* apply to Papacy. You have never proved that it is possible for *two* powers to arise on the head of the Roman beast, answering the clear prophetic description ;—nor have you ever met our positive position that this is *impossible*. You have never proved that Papacy was *not* one power, so situated ; or shown the inference unjust, that *therefore there cannot be another*. You have never proved that the marks on which our conclusion rests, are *not* scriptural, direct, or inapplicable ;—nor that any other *direct* marks of the "*little horn*," exist in Scripture.

Have you never grappled with these, because you know you cannot prove them wrong ? You dwell upon indirect, and frequently misapplied marks. Is this because you know that all the proper, direct marks are against you ? And you do this without assigning sufficient reason, why the *direct prophetic marks*, ought not to constitute the first and most sacred rule of judgment. Is not this proof that your great object is to diffuse around you, darkness instead of light ; to bewilder rather than instruct ; to prostitute, to deceive, and to betray, instead of imparting a knowledge of the truth ? You profess to be guided by the Scripture, and yet the scriptural marks of Papacy as this "*little horn*," you reject, evade, and deny. Unfounded theory you substitute to answer the prophetic marks, in the place of substantial facts, which do answer both with regard to nature and time. An imaginary "*little*

horn" you create, in opposition to all the prophetic marks and facts, which prove that one has come and there cannot be two. But these facts and marks completely overwhelm you. You acknowledge your defeat in flying from the face of them, and you proclaim their sovereign power in attempting to evade them. We know you would employ them and triumph with them, were you not conscious they are fatal to your favourite theories; you would not wander through the Scripture in quest of far-fetched indirect proof of your position, but from the conviction that all the direct legitimate evidences are loud in proclaiming your theory false. Thus all your evasions turn round in arms against you; all your guards crush you, and your scriptural evidences themselves declare against you because they are misapplied.

Scripture cannot be in opposition to itself. No proof can be admitted prior, or in opposition to, direct prophetic description in connection with the prophecy itself; all must bend to this. Other texts may illustrate, but must never be made to contradict; the true import of the description must first be ascertained, then its figurative meaning, by which every correct conclusion is governed.

Because our opponents to Papacy being the "*little horn*," have neglected to follow this rule, all their conclusions are founded on error;—their arguments full of confusion and their whole theory proclaimed false, by their dishonourable means of supporting it. We advise them to cast their treacherous sophistries to the wind;—to go direct to the true source of light for information, for all the distinguishing marks of a type in prophecy;—find a real and easy antitype in nature;—let historical facts legitimately meet prophetic description, so far as prophecy has been fulfilled, and the truth will soon supersede all error.

It remains to be decided respecting the "*little horn*," and the above period of its dominant and tyrannic reign, "*when that period begun and when it ended*." But seeing that other prophecies embrace the same subject, giving a varied representation of the same persecuting power, and containing also the same period for its reign, it will be most advantageous to collect and concentrate the different prophetic views of this same power, and then show when its dominion was fairly set and when prophetically taken away.

Pursuing this line, we shall next investigate the "*Man of Sin*," with the various theories entertained concerning it.

ON THE MAN OF SIN.

2 THESSALONIANS, ii. 3—10.

Let no man deceive you by any means : for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, than when I was yet with you, I told you these things ? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work : only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming : even him whose coming is after the working of Satan with all power, and signs and lying wonders ; and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved.

ACCORDING to the modern rules of interpretation generally adopted by our millenarian brethren, the systems pursued by Newton, Faber, Clark, and all the writers on this subject of the last age, are altogether wrong. We are now told that it is ridiculous to suppose that any power has ever yet appeared in the world, as properly the above "*Man of Sin.*" It is maintained that Paul's description thereof, is such as to render it impossible to understand thereby, more than one single person without doing violence to the plainest language that could be used ; that such a person has never yet existed, consequently he has yet to come. That Papacy cannot be intended here, for two plain and conclusive reasons :—Firstly, the usurpations of Papacy were not limited to one person ; secondly, were never such as the Apostle asserts, "who opposeth and exalteth himself above all that is called God, or that is worshipped." This our friends say, Popery never did, as is palpable to all the world ; inasmuch as that Popery, instead of thus exalting itself above the worship and acknowledgment of God, has been in all ages branded with and condemned for plunging into the very opposite extreme of low and despicable idolatry, attested to all the world for centuries, in its rituals and worship of saints and images, its foolish adoration of all manner of crucifixes and sepulchral relics. This can never, our friends assert, be expected of him of whom the Apostle says, "he exalteth himself above all that is called God or that is worshipped ; so that he as God,

sitteth in the temple of God, shewing himself that he is God." How could he do this, our friends triumphantly demand, and at the same time employ all his power and carry out the severest edicts, to enforce the perpetual acknowledgment and worship of another god, or of many gods, and demi-gods of all descriptions. Our friends perceive a contradiction in this, which they conceive it is impossible to reconcile, and so palpable that they stand amazed that any man should still adhere to such conflicting sentiments. The mystery of iniquity, the man of sin, the new god in the temple of God, they assure us, from this prophetic description has yet to come; and the days of wonder and of wickedness, have yet to dawn upon our world.

Perceiving a striking agreement between the prophetic descriptions of this power, as given by Paul, Daniel, and John, our friends agree that one and the same person is truly typified by all the different emblems employed. The beast which St. John saw rising out of the sea, to whom the dragon gave his power and seal, and great authority:—"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him," &c. Rev. xiii. 5—8. This, our friends assure us, is the same single person who has yet to come, to carry out all this in its literal meaning for 42 months common time, or $3\frac{1}{2}$ years. For the credit of human rationality, every friend of society would most devoutly pray that such sentiments may prove erroneous, and that all such interpretations of prophecy may fail.

Carrying out the same literal interpretation, as they call it, they identify the "*little horn*" of Daniel, chap. vii. v. 8, as this same "*Man of Sin*" whom they there find performing similar wonders in the temple of God. In Gog, the chief Prince of Meschech and Tubal, the great hero of the 38th and 39th chapters of Ezekiel, they meet with the same "*Man of Sin*;" only there his downfall constitutes the chief subject of that prophecy.

This *Man of Sin*, which has yet to come, will not ascend the pinnacle of power, of glory, and of sin, without opposition; although our friends assure us he is to acquire universal dominion, and all nations, kindreds, and tongues are to serve him; and the only testifying powers, or persons against him through the $3\frac{1}{2}$ years of his unlimited dominion, even over them he will in the end prevail, and kill them, and not suffer their bodies to be put in graves, but have them exposed in the streets of the

great city $3\frac{1}{2}$ days:—"And they of the people and kindreds and tongues and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another: because these two prophets tormented them that dwelt on the earth." Rev. xi. 9, 10. These are the two witnesses described as above, who are to come from heaven when the "*Man of Sin*" has obtained his seat as god in the temple of God, and for three years and a half, these witnesses will, our friends assure us, faithfully testify against the abominable usurpation of this unequalled "*Man of Sin*;" and that immediately after their testimony is finished, this "*Man of Sin*" himself must be destroyed.

From the whole of this it will be seen, that we are as much in fault in all our computations as to time, as we have been concerning the coming of the "*Man of Sin*." All the best Commentators of the last age, gave the "*time, times and a half*," Dan. vii. 25, xii. 7, and Rev. xii. 14, as being emblematical of 1260 years, according to the rule we have before given. By the same rule the 42 months, Rev. xi. 2, contain the same period; there being in them 1260 days, 30 days for each month, according to Jewish computation. Upon the same principles the 1260 days Rev. xi. 3, and the 1290 days Dan. xii. 11, and 1335 days Dan. xii. 12, have been held as emblematical of so many years. But according to the new theory of interpretation, such a construction is wrong, and only common time must be understood.

The prophecies by Daniel and John, have ever been considered as involved in great mystery; and there are parts thereof which have truly been closed up and sealed, according to the angel's announcement, Dan. xii. 9, even up to the present age. But the new system of interpretation, as above set forth, instead of breaking the seals and opening the book, and rendering all its heretofore mysterious contents plain to all interested in their accomplishment, appears to us to involve the whole in greater mystery, without affording a single ray of light, by the increase of which the darkness of past ages may be expelled.

Into every part of this new theory, we have no intention at present, nor do we see it necessary that we should enter. If again called to it by correspondents, we shall enlarge. At present we shall lay down a few plain principles and facts, which we think may prove sufficient to remove any false impression, and prevent the spread of such amongst sincere inquirers after truth.

The above theory seems to have originated in, and to be chiefly dependent upon, the impressions produced by reading the various prophetic descriptions of that power, commonly distinguished by the term Antichrist. It is first supposed, that according to the literal expres-

sion of the descriptions given, that power has never yet prevailed in the world ;—that when it manifests itself, it must be in one single individual ;—that for one man to live 1260 years, is impossible without a miracle ;—and that, therefore, days instead of years must be understood. The conclusion then is brought in, that for three and a half years, some most extraordinary human being will rise up, in whom all the varied prophetic descriptions of the “*Man of Sin*” will concentrate and find a perfect antitype : that he will literally be and do all that is said of him ; but *when and where*, our friends seem altogether uncertain.

Against such a theory as this, the present current of affairs and the general state of society in all nations, springs forth with one unanimous veto against all such pretensions. The mighty mandate has gone forth from the millions, “we will be free,” and no power on earth can reverse this decision. But for such a Man of Sin to reign as our friends anticipate, implies an enslavement of the world, far surpassing all that was ever effected in the darkest ages and by the vilest despots. Already it is true, the world like a troubled sea is in motion ;—it seems travelling in birth of some mighty change, and signs are strong that a new era is at hand. But of what character ? Is absolute unlimited monarchy rapidly gaining in favour with the masses, thus to prepare the way for the universal government of our new-made god ? The opposite extreme is evidently the point towards which all nations are fast hastening, and the signs are infinitely stronger, that in a very short period all monarchy will be unknown amongst men but in history. Even now, in many countries, the throne trembles,—the power of despotic rulers evaporates,—the spell-bound millions are being liberated from their former reverence to all such establishments. The notion is spreading that male and female, good and bad, are the only distinctions which heaven has made through the great family of man, and all others are rapidly losing their magic influence over the human mind. That this is the present mighty current of the public mind, none can deny. That means are possessed, and industriously employed to facilitate this movement, in a manner and to an extent which the world never before witnessed, is also certain. Under these circumstances, with such an absolutely, overwhelming and hourly increasing current against him, how our aspiring god is to mount the pinnacle of the world,—turn back the mighty tide of public feeling,—hush every murmur against despotic rule,—and reign as God for $3\frac{1}{2}$ years, is to us absolutely unaccountable. From all the infallible signs abounding in the world, we feel no hesitation in pronouncing the whole magical scene impossible.

Our friends will answer to this, that with God all things are possible, and what He has said he can bring it to pass. True.—But he has never said that all this shall be accomplished as they expect. We shall very

soon advance an interpretation, supported by all the texts of Scripture and historical facts bearing on the subject, which will show how all these may receive their accomplishment, in a very different manner to the above; and which, in fact, is the only true interpretation which can be received.

The new theory stands in too palpable opposition to many other plain texts of Scripture, ever to be received by the sufficiently minute prophetic student. If ever the *Man of Sin* could come as our friends expect him, this must be at or near the time of the end, in Daniel's sense, when Michael the great prince shall stand up for the Jews. But at that time, Daniel says, "many shall run to and fro, and knowledge shall be increased," xii. 4. But an increase of knowledge and the reign of the *Man of Sin*, as before set forth, are extremes which can never be brought together. This time of the end has not yet come; therefore, between now and this time of the end, from the declaration of Daniel, knowledge will increase. But for the *Man of Sin* to rise up and enslave the bodies and minds of men in all nations, and that to such a degree as that they will worship him as a god; and that too when he is wearing out the saints of the Most High, making himself drunk with the blood of the saints; destroying every vestige of liberty in the world, by changing times and laws at his pleasure: all this necessarily presents the whole human race as sinking from their present position, to the deepest possible depths of ignorance, slavery, and barbarity. This is the reverse of what Daniel maintains will precede the time of the end; therefore, this will never come to pass.

The new theory of interpretation is equally in opposition to the whole spirit and letter of our Lord's description of those signs which shall immediately precede his second coming. Having pointed out the time when he may be expected, from the condition of the Jews and state of Jerusalem, which he predicted should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled; when he continued, "there shall be signs in the sun and in the moon; and in the stars and upon 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 which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in the clouds with power and great glory. And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

In all these certain signs of our Lord's coming, there is nothing even hinted at, which can be interpreted into the $3\frac{1}{2}$ years most humiliating and destructive reign of the *Man of Sin*. Whereas, had the new theory been correct, and this new-made god immediately to have preceded the

coming of our Lord, most assuredly it would have been amongst these signs, what it would in reality be in the world,—the all-absorbing subject. In an unequalled age of wonder, itself the greatest, it would have been amongst these signs, the great Alpha and Omega. Instead of which, it is never introduced; from which we infer, it will have no place amongst those signs, when they actually appear; such a *Man of Sin* will have no being.

In the last verse above quoted, our Lord says, “when these things *begin* to come to pass, then look up and lift up your heads, for your redemption draweth nigh. How irreconcilably opposite is this to every thing implied in the new theory, to be witnessed before the second coming of our Lord. According to this text, redemption will be drawing nigh; deliverance very near, in the prospect of which the faithful are to rejoice; to look up and lift up their heads, in the full assurance of a better state of things. This must be done when the keen overwhelming distress of nations, the mental and physically prostrating perplexity, the wide-spreading convulsions by which the powers of heaven shall be shaken and the fearful forebodings under which men’s hearts will fail them;—when these things “*begin to come to pass*,” at their very commencement as well as all the way through, the faithful must look up with joyful anticipation of redemption near.

But if the *Man of Sin* were just about to be revealed, to take possession of the temple of God, and there as god subject all nations, kindreds, and tongues, to his unequalled diabolical dominion, just upon the eve of changing times and laws at his pleasure, and of wearing out the saints of the Most High for 1260 days; and enveloping the whole world in strong delusions and midnight darkness, that all might be damned. If all this had to follow the signs to which our Lord alludes, the faithful few might sooner be exhorted to look down than to look up, to mourn than to rejoice, and to lament night and day for the extreme of wickedness and misery coming on the world and the church. Our Lord might have enjoined them to fear none of those things that would come upon them, but to be faithful unto death, and he would give them a crown of life; and no doubt he would, as in ages past he has done, have given a sufficiency of grace to have done that. But for him to have said with propriety, “look up and lift up your heads, for your redemption draweth nigh,” would have been impossible.

It is sufficiently clear from the whole case, in what this redemption consisteth, Our Lord had been speaking of distress of nations, with perplexity; of men’s hearts failing them for fear; and he well knew that his faithful few would then be of “*the poor of this world, rich in faith*.” And being poor, he also knew that distress, poverty, and apparent destitution, would first of all and most heavily, fall on them and

their class: this was unavoidable in the ordinary course of things. Avarice, pride, voluptuousness, and every kind of pomp and extravagance in one class of society, can never be gratified but by the proportionate depression and suffering of another; this state of things prepares the way for all the accursed follies and extremes of the competitive system. This system, fully carried out, never can end in anything but the poor becoming slaves, wasting their strength in ill-requited labour, bound down with the galling chain of nature's wants to destructive toil, and frequently unable to procure even this to an amount to satisfy the keen cravings of hunger, or an emaciated unclad frame. Such circumstances entail perplexity, and fearful forebodings on all their hapless victims. The storm, heavy upon them now, seems to gather blackness all around; and for them and their children, no beam of hope can spring from any other source but the gospel. Slaves they are, and such they must remain, till death or their God vouchsafes their deliverance. Something like this, we are assured by our Lord, will extensively prevail before his second coming. But when this is experienced, the faithful few though ever safe in the hands of their God—and may be, their share of the general calamities may not be so great as that appointed to many who know not God,—yet, in a variety of respects, to them it will be a time of trouble; in the general distress of nations they will share; and a measure of perplexity arising from the gloomy prospects before them, they will feel.

To such a state of things the *redemption* before us, has an exclusive application. To the thousands of the poor followers of Christ, now bound down to destructive toil, and know not how, nor from whence future supplies for themselves and families may come, the words were directed "*your redemption draweth nigh.*" Your redemption from your present perplexities, embarrassments, extreme poverty, and prostrating labour; your redemption from all this draweth nigh, in that new and better state of things soon to be established through the world, when the perfect love of God and man shall reign in every breast. In the contemplation of such reverses, the poor afflicted followers of Christ see cause to rejoice, to look up, and even under their present privations to lift up their heads.

But how changed the scene,—what blackness of darkness envelopes all the Christian's views,—and how inapplicable the promise of redemption nigh if the *Man of Sin* has yet to come. Instead of redemption nigh it will be destruction nigh to the whole Christian Church on earth, with but few exceptions. Instead of deliverance from poverty, wretchedness, perplexity, and destructive toil, the faithful would be delivered over to the power and unparalleled cruelty of a monster in human form, of whom history bears no records of his equal.

That the time of trouble and the reign of the *Man of Sin*, cannot mean the same calamitous condition of mankind, is quite evident from the very different descriptions given thereof, in the various Scriptures wherein both are set forth; and that they cannot both exist at the same time, is also certain; and that this time of trouble shall immediately precede our Lord's second advent, is placed beyond all doubt both by Daniel and our Lord, in the parts above quoted. Daniel says it shall take place at the time when Michael the great Prince shall stand up for his people, and all of them found written in the book shall be delivered; when the wise shall shine as the brightness of the firmament, when many shall be running to and fro, and knowledge shall be increasing, ch. xii. 1—4. In perfect agreement with this, our Lord determines the distress of nations, with perplexity, which shall precede his second coming, to take place when the times, given to the Gentiles to perpetuate the dispersion of the Jews, and to trample Jerusalem under foot, shall "*be fulfilled*;" at which time "shall they see the Son of Man coming in a cloud with power and great glory," Luke xxi. 24—27. Light cannot be more opposite to darkness, than is all this to the description of the reign of the *Man of Sin*. Both cannot exist together. But seeing that our Lord's description of the signs to precede his second coming is clear and positive, both as regards the nature of the events and the time of their occurrence, we are therefore compelled to conclude, that it is not the reign of the *Man of Sin*, by which the second advent will be immediately preceded, but by a condition of society altogether different. By thus proving the impossibility of this *Man of Sin's* existence in the manner and at the time, when our friends, the advocates of the new theory anticipate, we thereby prove the whole system of the literal interpretation wrong, as regards the coming of one man, as the *Man of Sin*, by whom the whole earth shall be enslaved between now and the second coming of our Lord.

All our foregoing arguments receive the sealing confirmation, by all advanced in this work, in defence of our conclusion concerning 1843, terminating the important period of 2,300 years; the times of the Gentiles, when it was given to them to cast down the truth to the ground, and to trample under foot the Sanctuary and the Host. With the present year this period must end, beginning the year with the month *Nisan*; and Daniel says expressly, "then shall the sanctuary be cleansed; "not then shall the sanctuary be polluted in a manner, and far exceeding all precedent, by the *Man of Sin*. As above observed respecting the state of things to precede our Lord's coming, light cannot be more opposite to darkness, than is the sublime soul-reviving termination asserted by Daniel, and the coming of the *Man of Sin* according to the new theory. The one says "then," at the end of the 2300 years

—then shall the truth be cast down no longer—then shall the sanctuary and the host be trampled under foot no longer,—but *then shall the sanctuary be cleansed*. This period we have proved will end with the year 1843, consequently *then*, we prove, shall this all-pervading, all-eradicating, all-cleansing work be carried on beneath the mighty agencies of the seventh vial, which will then be poured into the air; but according to the new theory, although 1843 has come, yet the *Man of Sin* has yet to be revealed, the sanctuary to be infinitely worse polluted than ever, the truth to be well nigh cast out of the world; the brief age of the mystery of iniquity, of signs and lying wonders, and all deceiver-ability of unrighteousness, has yet to open upon us. Heaven is not more opposite to Hell, than is all this in opposition to every thing plainly asserted by Daniel as now near at hand, and as being assuredly the next succeeding condition of mankind.

A strong effort is now being made, to prove the *Man of Sin* typical of anything but Popery. Those of our Protestant brethren who have recently become so enamoured with the charms of the great whore of Babylon, and are evidently desiring a closer alliance, feel of course, extremely solicitous to cleanse from her character the foul stains, which the prophetic description of the *Man of Sin* immovably fixes on that power intended thereby. To plead for, to commend, to justify, or to unite with the *Man of Sin*, would be abhorrent and shocking to their pious minds. Popery, they appear much inclined to embrace, but not as the *Man of Sin*; and here their arduous task originates. To calm their own conscience, to give the colour and garb of Christian motive to their pursuits, and to divest of frightful horrors the object of their wishes, they must make it appear to themselves and others, that Popery was never intended by the *Man of Sin*. In this discreditable undertaking, their Catholic brethren, of course unite. Their productions fall, or are thrust into the hands of the unsuspecting. The sophistries employed in some cases take effect, and an opinion becomes established that the *Man of Sin* could not be typical of Popery.

Many, as before noticed, have thus been plunged into the ridiculous opinion that it represents a power yet to come. Mr. Galloway and various authors apply the whole description to revolutionary France; and a restless anxiety has been evinced by many to make this *Man of Sin* mean anything past, present, or to come, provided Popery be clear of its defilement.

Most of these authors agree that the *little horn* in the seventh chapter of Daniel, typifies the same power intended by the *Man of Sin*. The two beasts, the one seen to “rise up out of the sea,” and the other coming up out of the earth, as described in the 13th chapter of Revelations, are also acknowledged as typical of the same power; as,

in fact, the prophetic descriptions of each so strikingly harmonize, that no other conclusion can be supported. These facts being acknowledged by those who would wash out all the bloody stains which these prophetic descriptions make palpable in the power intended; and having fully proved in the arguments, advanced upon the *little horn*, that no other power but that of Papal Rome can be made to correspond with the prophetic description of that horn; we may now, upon the authority of those arguments conclude, that the *Man of Sin*, as also the two beasts in the 13th chapter of Revelations, can be successfully applied to no other power, past, present, or to come, but to that of Papal Rome.

We had prepared for the press, a minute investigation and pointed application of the prophetic description of these beasts and the *Man of Sin*, which if called for shall appear; it has, however, been considered unnecessary from the length and force of our remarks on the *little horn*; all the three prophecies describe one power, and that was Papal Rome.

Having in the foregoing pages, broken to pieces and given to the winds the principal theories on the *little horn*, the *Man of Sin*, and the two apocalyptic beasts, which have been fully proved to be founded in error; and having proved the *great Papal apostacy* the only thing intended to be set forth and understood by those various symbolical representations; from the whole we will now proceed to show, when that was fairly set up as a persecuting power,—the true period of its continuance as such,—the exact agreement thereof to the prototypes when at the height of its power,—and then show the periods appointed for its first, partial, and then its full and final overthrow.

In our preceding remarks on the *little horn*, Dan. vii., we have proved that it never could arise in any other nation but that of the Roman, because it was seen upon the head of the fourth great beast, to which no other kingdom in the world can answer but the Roman Empire.

We have also proved that it could not come up in that empire, prior to its division into ten independent kingdoms, typified by the ten horns upon the same head; among which, and after which, it is expressly said this *little horn* came up.

It is also plainly intimated that this horn would arise amongst the “first ten” independent kingdoms of the above empire. Since the first breaking up of the Roman Empire, as all history attests, constant fluctuations and rising and falling of kingdoms within its wide dominions, has been going on. But to its first dismemberment, and to its first ten kingdoms, we are directed to look for the rising of the *little horn*.

The following brief extracts from history, will be sufficient to show how and when this division took place:—“Before the end of the winter

of 395, the Gothic nation was in arms, and from the forests of Scythia the savage warriors rolled their ponderous waggons over the icy banks of the indignant Danube. Immense hordes of these savage tribes poured into every part of the Roman Empire; and wherever they marched, their route was marked with blood. The most fertile and populous provinces were converted into deserts. And under the bold and enterprising genius of Alaric, their renowned leader, they traversed without resistance the plains of Macedon and Thessaly, stretching from East and West to the edge of the shore. The fertile fields of Phocis and Bœotia (says Gibbon), were instantly covered by a deluge of Barbarians, who massacred the males of an age to bear arms, and drove the beautiful females with the spoil and cattle, to the flaming villages. Corinth, Argos, and Sparta, yielded without resistance to the arms of the Goths; and the most fortunate of their inhabitants, were saved by death from beholding the slavery of their families and conflagration of their cities."

"Having thus invaded the entire territories of Greece, Alaric proceeded to invade Italy. During a period of 619 years, the city of Rome, the seat of government, had never been violated by the presence of a foreign enemy; but in the year 408, Alaric commenced the blockade of this proud metropolis. The first emotion of the nobles and of the people, were those of surprise and indignation, that a vile Barbarian should dare to insult the Capital of the World; but their arrogance was soon humbled by misfortune,—being reduced in the city to such extremity by this blockade, that hunger raged beyond precedent, except when Jerusalem was destroyed. Food the most repugnant to sense or imagination, the aliments the most unwholesome and pernicious to the constitution, were eagerly devoured and fiercely disputed by the rage of hunger. A dark suspicion was entertained, that some wretches fed on the bodies of their fellow creatures, whom they had secretly murdered; and even mothers are said to have tasted the flesh of their slaughtered infants. Resistance to the power of their Barbarian invaders was in vain; the Sanctuary of strength was doomed to be polluted; and after various reverses of this mighty city, Alaric appeared a third time in arms, under the walls of the capital, and the trembling Senate, without any hope of relief, prepared by a desperate resistance to delay the ruin of their country. But they were unable to guard against the secret conspiracy of their slaves and domestics, who, either from birth or interest, were attached to the cause of the enemy. In the hour of midnight, the Salarian gate was silently opened; and the inhabitants were awakened by the tremendous sound of the Gothic trumpet. In the year 410, 1163 years after the foundation of Rome, the imperial city, which had subdued and civilized so considerable a part of mankind,

was delivered to the licentious fury of the barbarous tribes of Germany and Scythia, who during six days pillaged the city of all its gold and jewels, stripped the palaces of their splendid furniture, their sideboards of their massy plate, and their wardrobes of their silk and purple, which were loaded on waggons to follow the march of the Gothic army. The most cruel slaughter was made of the Romans,—the streets of the city were filled with dead bodies,—the females were delivered up to the brutal lust of the soldiery,—and many of the noblest edifices of the city destroyed by fire.”

“If a man were called,” says Dr. Robertson, “to fix upon a period in the history of the world, during which the condition of the human race was most calamitous and afflicted, he would without hesitation name that, between the year 395 A. D. to A. D. 571. The contemporary authors, who beheld that scene of desolation, which in that period raged on the earth, labour, and are at a loss for expression, to describe the horrors of it. *The scourge of God, the destroyer of nations*, are the dreadful epithets by which they distinguish the most noted of the barbarous leaders; and they compare the ruin they brought on the world, to the havoc occasioned by earthquakes, conflagrations, or deluges, the most formidable and fatal calamities, which the imagination of man can conceive. A just retributive judgment of God for the innocent blood of the first race of Martyrs, which had been shed by that great and terrible beast.”

“The overwhelming progress of the Barbarians soon diffused its powerful effects through every part of Europe. The Visigoths took possession of Spain; the Turks of Gaul; the Saxons of England; the Huns of Pannonia; the Ostrogoths of Italy and the adjacent provinces. New governments, laws, languages, new manners, customs, dresses; new names of men and countries prevailed, and an almost total change took place in all Europe.”

This is the stupendous change effected in the last of the four great Empires of the world, typified by Daniel’s four great beasts, when the ten horns of that fourth beast became established, and the leading subjects of prophetic description. And it was after these that that other came up, which is the especial object of our present inquiries. But, as before noticed, although after, yet it was amongst these, that this power came up, and by them was to be supported till its destined end should come.

The first ten kingdoms established within the Roman territories, we have before given (page 106), with the time they were set up, and thus far, Scripture and facts, prophecy and history perfectly harmonize. Before this event the Roman Empire had bid defiance to the world, and maintained its unequalled dominions undivided by Barba-

rians. Had she continued so till her total dissolution, the prophecy could never have been fulfilled. But the *ten horns* came up; the mistress of the world was humbled; and every provision made thus far, for the accomplishment of every predicted event connected with the rising up of the *little horn*, the setting up of the Apostle's *Man of Sin*.

The rise of this abomination was slow, covert, treacherous, and imposing. St. Paul clearly points out this in the following passage:—Whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 Thess. ii. 9—12. The history of the Romish Church, from the accession of Constantine, to the period when this abomination was set up, represents one sad, plain, practical illustration of this text. After the emperor professed and defended the Christian faith, that love of supremacy, which is the very soul and marrow of Papacy, received a propelling power before unknown. New orders were added to the ministry, in which title and wealth received homage, and Princes were preferred for the highest offices. These in return, for the distinction they received, engaged all their influence to extend the dignity and power of their promoters. An almost irresistible combination was thus formed, capable of achieving every project; for in a short period this principle diffused itself through the most influential in all orders of the ministry, and supremacy became the order of the day, and the great bone of contention in all their conventional assemblies. But in contests for supremacy, some must fail of success. This led to bitter contentions and most disgraceful proceedings. But the age was propitious, and God was sending "strong delusions" upon a determinately wicked populace; consequently the abomination that maketh desolate, succeeded to its desired seat in the temple of God. Hence Mr. Jones in his history of the Christian Church, referring to the frequent, fiery, and detestable religious squabbles of those times says:—"All the violent contentions, the assembling of councils, the persecutions alternately carried on by the different parties, were so many means of preparing the way for the assumption of spiritual tyranny, and for the idolatry and superstition of the Roman hierarchy. In all these transactions, the substitution of human for divine authority; contentions about words, instead of the faith once delivered to the saints; pomp and splendour of worship, for the primitive simplicity of the gospel; and worldly power and dignity, instead of the self-denying labours of love, and bearing the cross. This baneful change operated in darkening

the human mind as to the real nature of true Christianity, until in process of time, it was lost sight of."—Jones's Church History, vol. I. page 295.

Thus we perceive, that prior to the coming up of the *ten horns*, abundance of appropriate material existed, for the formation of that abominable *horn* which came up after them; and there was one remarkable fact, when the Roman Empire was divided, and the *ten horns* came up, which, but for the hellish working of the mystery of iniquity, this ready-formed material, that fact would have stood forth as a redeeming character, amongst all those heart-rending scenes of rapine, blood, and universal devastation we have seen recorded.

"In one particular only did these Barbarian tribes condescend to conform to the constitutions of those different nations amongst whom they settled, namely, in religion. The conquerors submitted to the religion of the conquered; which at this period, indeed, in its established form, approximated closely to the superstition and idolatry of the ancient heathen. But whatever shades of difference there might be found, among the numerous kingdoms into which the Roman Western Empire was at that time divided; whether in their forms of government, or their civil and political institutions, they unanimously agreed to support the hierarchy of the Church of Rome, and to defend and maintain it as the established religion of their respective states." In this was removed a most powerful hinderance to the setting up of the abomination of Papacy; and the priesthood did not fail to employ this most favourable event, to the extent of its capability, as will appear from the following quotation:—"In ages of ignorance and credulity," says Dr. Robinson, "the ministers of religion are the objects of superstitious veneration. When the Barbarians who overran the Roman Empire, first embraced the Christian faith, they found the clergy in possession of considerable power; and they naturally transferred to those new guides, the profound submission and reverence, which they were accustomed to yield to the priests of that religion which they had forsaken. They deemed their persons to be equally sacred with their functions, and would have considered it as impious to subject them to the profane jurisdiction of the laity." This was just the kind of views and feelings, which a clergy, already corrupt and panting for universal power, above all things desired. "They were not blind to these advantages which the weakness of mankind afforded them. They established courts in which every question respecting their own character, their function, their property was tried. They pleaded and obtained an almost total exemption from the authority of the civil judges; and upon different pretexts and by a multiplicity of artifices, they communicated the privilege to so many persons, and extended their jurisdiction

to such a variety of cases, that the greater part of these affairs, which gave rise to contest and litigation, was drawn under the cognizance of the spiritual courts." The surveillance of the priesthood over all affairs of learning and importance, rendered necessary by the ignorance and popular pursuits of the age, afforded them an immense preponderance over all public affairs. The Barbarian tribes amongst whom this *Man of Sin* was set up, despised the arts and sciences formerly cultivated in the Roman Empire; their only glory was reaped in the battle field and the chase, and the acquirement of any other superiority than these, they made it their business to disregard. The clergy, being the authorised teachers of religion and the only interpreters of the sacred writings, conscious of the literal superiority which these circumstances imposed upon them, panting also for an accumulation of their influence, they failed not to secure to themselves every high and honourable office accessible, where a superiority in the art of writing and communicating instruction were indispensable. Another circumstance that contributed to raise the credit and power of the clergy was, that the Latin language continued to be employed in those Roman provinces which had been subjected to the dominion of the German nations. Everything was written exclusively in the Roman tongue, which became the language of the Church and of all public acts. The Barbarian tribes which composed the *ten horns*, among which the *little one* arose, possessing neither correct knowledge of this, nor disposition to acquire it, were thereby reduced to those obligations to the priesthood, which of all others were the best adapted to contribute to the establishment of that supremacy, which ultimately awed the world to silence, and prostrated kings or nations at pleasure. Beneath such congenial circumstances, "with all deceivableness of unrighteousness," with all craft and imposition, did the mystery of iniquity gradually worm itself into power, in the temple of God and through the Roman world, until it acquired all the solidity and influence of Daniel's *little horn* wearing out the saints of the Most High.

In the condition of society in the age of which we are now writing, various causes might be distinguished, contributing along with the foregoing, to the setting up of the *Man of Sin*. The Arian controversy, which was long, boisterous, and bloody, greatly facilitated the establishment of the *little horn*, as a persecuting power. The stupendous schism which this occasioned in the orthodox Church, the endless ungovernable contentions it created amongst the populace and the ignorant, together with the violent conflicts, dismal persecutions, and bloody wars to which it gave rise, led to the exactment of the law, which prohibited the teaching of the Scriptures by any but the priesthood. This greatly contributed to open the way for the overspreading

of that desolation, which enwrapped all Christendom in midnight darkness. The passing of such an edict, was most consummate policy; Satan transformed into an Angel of Light could not have devised a better scheme for preparing the way for the spiritual and universal supremacy of the priesthood. Whatever might be the motives of its authors, it removed every hinderance, and opened every floodgate of corruption to the priesthood, so as they might fearlessly inculcate, under their boasted commission from heaven, whatever articles of faith best suited their interests, without dreading detection from the people; and whatever they announced as the will of God, the civil power of the ten kings became at their service to enforce; and the ignorant, deluded masses, wildly exclaimed—"God wills it!"

This state of society on the one hand, with a boundless ambition in an aspiring priesthood on the other, strikingly exemplifies the Apostle's description of the coming of the *Man of Sin*, in the following expressive texts:—"Whose coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie: That they all might be damned who believe not the truth, but *had pleasure in unrighteousness*. Thus was the Church and the world prepared for the establishment of that spiritual tyranny, which afterwards consigned its millions to dungeons and to death.

We will now pursue it to the exact time, and mark distinctly the explicit events with which it was fairly set up, in the true sense of prophecy. This mystery of iniquity, as St. Paul distinctly asserts, had already begun to work; and up to the time of its full establishment, one steady and determined purpose was pursued by it. The year 378 witnessed great accession of power to this *Man of Sin*, under the favour of *Gratian* and *Valentinian*, when the churches of the monarchical form of government were established in the Western Empire under the Bishop of Rome. This measure may be justly held, as banishing from the Church every appearance of Christianity, so far as Church government stands affected; and with this event and at this time, we may fairly conclude that the future *horn* was preparing for his appearance. In the year 445, the former edict of *Gratian* and *Valentinian* was confirmed and renewed, by Theodosius and Valentinian III^d.; and some have concluded, that then the *little horn* had made its appearance. This could not, however, have been the case; inasmuch as all the ten kings amongst whom he was to rise up, had not then received their independent kingdoms.

It is to the reign of Justinian, emperor of Rome, to that celebrated

code of laws which he passed; and, also, to the successes of his General Belisarius in his campaigns to set up Popery by force of arms; or to put down its adversaries by Roman legions, that we must look for the exact time and events, when the Saints of the Most High were given into the hands of the *little horn*, and by which the *Man of Sin* was fairly set up.

Justinian, according to Gibbon, vol. viii. p. 38—44, ascended the imperial throne in the year 527. In the year 529 he first published his celebrated code of laws, which formed the basis of European legislation for 1200 years. No earthly code of laws was ever more extensive or more permanent than his,—none ever framed with greater regard for the dignity of the Church. The new code the Emperor honoured with his name, and confirmed by his royal signature. Authentic transcripts were multiplied by the pens of notaries and scribes, and transmitted to the magistrates of the European, the Asiatic, and afterwards the African provinces. The law of the empire was proclaimed on solemn festivals, at the doors of the Churches. By this code the order of Benedictine Monks was instituted, afterwards the most extensive and influential in Christendom.

Prior to the publication of this code by previous edicts of Gratian, Valentinian, Theodosius, and Valentinian the III^d, it had been enacted, “that no one should presumptuously dare to dispute the authority of the Holy See:” so that Justinian’s code found the Popes of Rome and Constantinople in the possession of great power over the Churches. But both these sacerdotal officers, claimed alike to be the Supreme Head of the whole Church. Their separate claims were urged on apparently equal grounds,—both were supported by powerful parties,—the contest for supremacy had been long and often violent. Both in this case could not be accommodated, as nothing short of absolute supremacy could meet the demands of either;—the struggle for victory seemed often doubtful;—the case greatly disturbed the peace of the Churches. No previous emperor had ever possessed the requisite courage or skill, promptly and vigorously to decide the fate of either party; and according to the words of the prophet concerning the sea beast, to “*give unto him*” whom he might elect, “*power*” over all the Christian Churches. Neither of the contending parties possessed power of themselves to take the supreme government, which both desired. Like the sea beast, even the favourite must wait, until “*power be given unto him.*” Justinian was the emperor, and his code of laws the legal instrument by which this long contested, and as long doubtful question was settled. In the “*novell*” of this code, the preamble of the 9th enacts, “*that as the Elder Rome was the founder of the laws, so was it not to be questioned that in her was the supremacy of the Pontifi-*

cate." Here the question is decided by legal and supreme authority, as to which of the contending Bishops should be Supreme Head of the Church. By the "*Elder Rome*" in the code as above, is meant Rome as distinguished from Constantinople, which last, in the same code, is called "*New Rome.*" Preamble 131st, chap. ii., on ecclesiastical titles and privileges adds, "We therefore decree that the Most Holy Pope of the Elder Rome is the *first of all the Priesthood*, and that the most blessed Archbishop of Constantinople, the New Rome, shall hold the second rank after the Holy Apostolic Chair of the elder Rome."

This legal title of the Pope of Rome to the supremacy of the Churches, was again questioned by the Bishop of Constantinople after the death of Justinian; but it was afterwards renewed by Phocas, in the year 606. In the transaction of Phocas, nothing new was enacted; the edicts of Justinian had never been abolished; all that was required was their re-publication, which set the disputed question at rest immediately.

But the most remarkable document respecting the establishment by civil authority of the spiritual authority of the Pope, is the epistle of the Emperor Justinian to John the Roman Pontiff, in which almost in the words of the Prophet, he gives all the Churches into his hands.

THE EPISTLE OF JUSTINIAN TO JOHN THE ROMAN PONTIFF, A D. 533.—"Rendering honour to the Apostolic See and to your Holiness (as always was and is our desire), and as it becomes us, honouring your blessedness as a Father, we have laid without delay before the notice of your Holiness, all things pertaining to the state of the Church, since it has always been our earnest study to *preserve the unity of your Holy See* and the state of the Holy Churches of God, which has hitherto obtained and will remain without any interfering opposition. Therefore we hasten to *subject and to unite to your Holiness all the Priests of the whole East.* As to the matters which are at present agitated, although clear and undoubted, and according to the doctrine of your Apostolic See, held assuredly, resolved, and decided by all the Priests, we have yet deemed it necessary to lay them before your Holiness. Nor do we suffer anything which belongs to the state of the Church, however manifest and undoubted, that is agitated, to pass without the knowledge of your Holiness, *who are the Head of all the Churches.* For in all things as has been said or resolved, we are prompt to increase the honour and authority of your See."

"Here was *power given unto him*, in the most perfect agreement with every allusion to similar grants to the *beast of the sea.* Type and prototype, prophecy and history, description and fact, cannot in any case

more exactly agree, than does this with all predicted concerning the *little horn* and the *sea beast*, being first possessed of no independent power to carry out its own designs, but of power being given unto him to accomplish all predicted."

"It was not to the Pope alone that the Emperor expresses his respect for the Papal authority; but in his constitution to Epiphanius, Bishop of Constantinople, dated 25th March, 533, he acknowledges his epistle to the Roman Pontiff, and maintains that he is the head of all the Bishops, and that "by the decision and right judgment of his venerable See, heretics are corrected." "And they, the saints, shall be *given into his hand* for a time, times, and the dividing of time," Dan. vii. 25. And it was given unto him to make war with the saints," Rev. xiii. 7. No parts of prophecy relating to any subject predicted, was ever more correctly fulfilled than these verses in the transactions of Justinian, as above quoted.

The Pope's answer to the letter of the Emperor is also on record, in which he commends his zeal for religion, approves his doctrine, denounces all who reject it as separate from the Church, adopts the titles conferred on him by the Emperor, and commends above all his virtues, his reverence for the Holy See, to which as truly the head, he had subjected and united all the Churches."—Du Pin's Ecclesiastical History, vol. v., page 30, 31, under title John II. To these transactions the highest authorities among the civilians and annualists of Rome, refer as the only legitimate source of the Pope's supremacy.

Above we have all which any civil power could accomplish, to give the Saints of the Most High into the hands of the Popes of Rome; more than this it is not in the hands of mortals to do, and it is clear that Justinian seriously purposed, all that his epistles or his celebrated code of laws expressed. He intended neither more nor less than he therein effected, in establishing, so far as civil laws could, the Pope of Rome the *Supreme Head of all the Churches*, and the only effective corrector of heretics, he made him or the system truly the *little horn*, the *Man of Sin*, the *sea beast*; and any other prototype equally exact, never did or will exist.

But not yet are we justified in drawing the conclusion, that the *little horn* here begun his dominant reign of time, times, and the dividing of time. The above provisions of the Justinian code could not go into effect in favour of the Bishop of Rome at the time they were issued, for this important reason,—Rome and Italy were then in possession of the Ostrogoths. These were all attached to the Arian faith, and as violently opposed to the Catholic creed of Justinian, as they were envious of his imperial wealth and power. Consequently all edicts conferring unlimited power over the Bishops or Churches of Rome,

under these circumstances must remain null, until this powerful hindrance was removed ; nor had the Pope any certainty of the same ever being capable of being exercised, until the Ostrogoths were actually expelled.

In addition to this one part of the prophetic description especially affecting the point in hand, had not yet received its accomplishment. The *little horn* was to come up among the ten. This we have seen accomplished as far as regards Papal supremacy, but three of the first horns were to be plucked up by the roots, prior to the Saints of the Most High being given into the hands, or fully subjected to the power of the *little horn*. 'This had not been done when the new code of Justinian was passed, consequently not until we can trace out the fulfilment of this part of the prophecy, are we justified in commencing our data to the prophetic period given.

Only one of the three first kingdoms had been subverted when the Justinian code was past ; this was the kingdom of the Heruli, established 476. Amongst the other still remained, two violent and irreconcilable enemies to the orthodox faith of Justinian. These were the kingdom of the Vandals in Africa, and that of the Goths in Italy ; and under the wise direction of Providence, apparently to exhibit the most clear, direct, and striking fulfilment of the prophecy. These continued steadfast to their Arian views till after the proclamation of the new code of Justinian, and then gave sufficient proof, that nothing short of their being plucked up by the roots, could allow that code to go into full operation.

Not one distinct part of the prophecy, could, however, remain unaccomplished. Justinian, prompted by the same spirit which gave existence to his ecclesiastical code, commenced in the year 533, a successful war against the Vandals ; which kingdom, the second of the three, was speedily plucked up by the roots. Justinian, says Gibbon, "on receiving the news of the success of Belisarius against the Vandals in Africa, after he had celebrated the divine goodness, and confessed in silence the merit of his successful general, impatient to abolish the temporal and spiritual tyranny of the Vandals, proceeded without delay, to the full establishment of the Catholic Church."

Another powerful foe to the orthodox faith, still maintained dominion over the seat of all the future splendours of the *little horn*. The Elder Rome, the venerable recollections of which secured supremacy to the Apostolic See, was still in the hand of the heretical Ostrogoths. To pluck up that stubborn unbending horn, was the next important undertaking of the chief devoted founder of Papal supremacy.

The Italian war commenced in 534.—"On the approach of Belisa-

rius," says Gibbon, "several cities forsook their Gothic and heretical Sovereign, who retired before the armies of the Catholic Emperor; and after deciding in council to delay the offensive operations of war till the next Spring, allowed Belisarius without opposition to enter Rome. While he was on his way to the city, the Romans furiously exclaimed, "that the Apostolic throne should be no longer profaned by the triumph or toleration of Arianism." The deputies of the Pope and clergy, of the senate and people, invited the Lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for their reception.

Belisarius entered Rome, December 10th, A.D. 536. The first days which coincided with the Old Saturnalia, were devoted to mutual congratulation and to public joy; and the Catholics prepared to celebrate, without a rival, the approaching festival of the nativity of Christ. But the senate, the clergy, and the unwarlike people, trembled as soon as they understood that he had resolved, and would speedily be reduced to sustain a siege against the powers of the Gothic monarchy. The Goths commenced the siege in March, 537. In the extremities of the siege, Belisarius apprehended the most fatal results from the despair and treachery of the citizens. On the proof or suspicion of treason several senators were banished, and the Pope Sylverius was despoiled his pontifical ornaments and embarked for a distant exile in the East. At the Emperor's command the clergy of Rome proceeded to the choice of a new bishop, and after a solemn invocation of the Holy Ghost, elected the deacon Virgilius, who had purchased the Papal throne by a bribe of two hundred pounds of gold.

The whole nation of the Ostrogoths had been assembled for the attack, and was almost entirely consumed in the siege of Rome. If any credit be due to an intelligent spectator, one-third, at least, of their enormous host was destroyed in frequent and bloody combats under the walls of the city. Viteges, king of the Goths, being informed that another detachment of the Romans under John the sanguinary, was spreading devastation through other portions of his kingdom, before he retired, made a last effort either to storm or to surprise the city. This effort was fruitless, and in the month of March, 538, the Goths ended the siege and retired from the city. One year and nine days after the commencement of the siege, an army so lately strong and triumphant, turned their tents and tumultuously passed the Milonian Bridge."

Thus was the *last of three horns* plucked up by the roots; thus was the *power given unto him, the sea beast, and the little horn*. No sooner was this great victory gained, than all which the prophet had predicted to take place prior to the saints being given into the hands of the *little horn* was accomplished. The four great beasts had come,

—upon the head of the fourth the *ten horns* had sprung up,—amongst them another *horn* diverse from the others had appeared. Every legal measure had been taken to give the saints into the hands of this *little horn*, and now we see the *three of the first* plucked up by the roots. All this was necessary to fulfil the predictions; nothing more than this had been foretold to precede the beginning of the time, times, and-a-half. Consequently, we must conclude that the above important events, harmonising as they do with every minute rule of prophecy, fix the exact time when Papacy was established as a persecuting power.

We will now add a few brief extracts of facts, to show that from this period this *Man of Sin* did really exalt himself in the temple of God, above all that had preceded or followed him—to show that the power thus *given unto him* was exercised in as perfect harmony with prophecy, as its first communication 'by these, to add confirmation to to our conclusions respecting the time of its setting up. On this head we may be brief on account of the numberless volumes already existing, recording the strange transactions of this monster represented by the *little horn*, the *Man of Sin*, and the *beast of the sea*, aided by the *beast of the earth*, the *power and strength* of the ten kings. Its beastly edicts, canons, decrees, bulls and bans; its lying wonders, legendary romances, foolish rites and ceremonies, its forms of image worship, its penances, its purgatory, its prayers to the dead and for the dead, its deified saints and virgins, its numerous holy orders, its holy crusades and general massacres, its inquisitorial mockeries and cruelties, its various means of torture and death, its spies, Jesuits and prostitutes; its monasterial licentiousness, and its martyrdom of 50,000,000 saints of the Most High; with deeds of darkness unequalled by any other party of professed followers of Christ, since the *ten horns* sprang up. These are so voluminously laid before the public already, that only a very few extracts may suffice for the purposes of this work. We shall extract from a small work of great merit for historical information, entitled *Signs of the Times*, by *Alexander Keith*:—"As darkness deepened over Christendom, the Papacy became more exalted on its black and lofty throne. In the ninth century, Pope Nicholas maintained that he was not subject to the judgment of any man. Pope John VIII. claimed the obedience of princes as his due, and threatened them with excommunication. In the eleventh century Leo IX. sanctioned the same pretensions, and maintained that it was very unbecoming that those should be subject to an earthly empire, whom the Divine Majesty had set over an heavenly. Gregory VII. thundered out a terrible excommunication against the Emperor Henry IV., in which he anathematizes him and all his adherents; declared him to have forfeited the kingdoms of Germany and Italy, together with all regal dignity; for-

bad all Christians to obey him; bestowed the kingdom of Germany on Radulphus, elected by the princes of Germany; and finally exhorted all of them to take up arms against Henry, and to divest him of his dominions.”—Du Pin, vol. ix., p. 45. In addressing the Council of Rome held in the year 1080, in reference to the excommunication of Henry, he said, “Go on, therefore, most Holy Princes of the Apostles, and what I said by interposing your authority, confirm, that all men may now at length understand, if ye can bind and loose in Heaven, that on earth, also, ye can take away and give empires, kingdoms, and whatever mortals can have; for if ye can *judge things belonging to God*, what is to be deemed concerning these inferior and profane things? And, if it is your part to judge angels, who govern proud princes, what does it become you to do towards their proud servants? Let kingdoms now and all secular princes, learn by this man's example, what *ye can do in heaven, and in what esteem ye are with God*; and let them henceforth fear to slight the commands of Holy Church, but put forth suddenly this judgment, that all men may understand that, not casually but by your means, the son of iniquity doth fall from his kingdom.” In the same style of blasphemous gasconade, which no language used on earth except that of his successors ever overmatched, the sentence of deposition is put forth thus:—“For the dignity and defence of God's Holy Church, in the name of Almighty God, the Father, Son, and Holy Ghost, I depose from imperial and royal administration, King Henry, son of Henry, some time emperor, who too boldly and rashly hath laid hands on thy Church, and I absolve all Christian subjects to the empire, from that oath whereby they were wont to plight their faith to true kings; for it is right that he should be bereft of all honour, who is the cause of derogating from the Majesty of the Church.”—Barrow on the Pope's Supremacy, vol. i., page 542.

Pope Innocent III. in the 13th century, maintained that the difference was as great between popes and kings, as between the sun and the moon. Acting on that creed, he disposed in Asia and Europe, of crowns and sceptres with the most wanton ambition. In Asia, he gave a king to the Armenians; in Europe, he raised to royalty and constituted as kings, the dukes of Bohemia, of Bulgaria, and Wallachia; and, also, of Arragon. He crowned in 1209, the emperor Otho IV.; but afterwards denounced him as a rebel against the Holy See; anathematized and deposed him; and in 1212, raised the more compliant Frederick II. to the imperial throne. In England, too, he did according to his will. After the regular election by the convent, and confirmation by the king of an Archbishop of Canterbury, the authority of the Pope was interposed; and he gave his mandate to the monks, with whom

the election lay, to make choice of one Langton, and consecrated him to the office. The convent was obsequious, but the king would not obey; and the kingdom was threatened with an interdict. In reluctant submission to an authority greater even in England than his own, king John consented to undo his own act, and to confirm the election of the nominee of the Pope; but preserving some show of regard to the right of royalty, he protested that he should not be held as thereby abandoning or infringing the prerogatives of the crown. Unconditional acquiescence could alone satisfy the Pope, and any defence of his rights on the part of the king, was deemed a daring and unpardonable opposition to the *papal will*. An interdict was laid upon the kingdom. The churches were shut, the public worship of God was prohibited, because the Pope was offended. The dead were not laid in consecrated ground, but buried in the highways, and the nation lay for three years under the interdiction of religious privileges. When the interdict proved unavailing, other means were tried to bring the refractory king to submission, and the throne of England was shaken by the thunders of the Vatican. Sentence of excommunication was denounced against John. A bull was issued absolving all his subjects from their oaths of allegiance, and all intercourse with him was forbidden on pain of excommunication. The right of reigning was held as abrogated, when kings would not obey the Vicegerent of Him by whom they reigned. The throne of England was pronounced vacant, and all Christian princes were exhorted to dispossess the heretic of his kingdom. A legate arrived in England, and induced the king as the only means of saving his dominions, to place them under the protection of the Roman See. "He did homage to Innocent, resigning his crown to the legate, and received it again as a gift from the See of Rome, to which he rendered his kingdom tributary, and swore fealty as a vassal and feudatory." The legate retained possession for five days of the crown and of the sceptre, and in the proud domineering spirit of his master, trampled under his feet the money, which in token of vassalage, was submissively given him by the king.

Innocent IVth held the emperor Frederick IInd as his vassal, and in virtue of his occupying the place and authority of Jesus Christ, bereaved the monarch of all honour and dignity; absolved for ever all who were bound by oath to yield him obedience; and transmuting an act of sworn fidelity into an unpardonable crime, excommunicated all who would aid him as their monarch. Pope Boniface VIIIth reached the summit of papal arrogancy towards the close of the 13th century, and declared himself to be, "King of kings, monarch of monarchs, and sole lord and governor, both in spirituals and temporals." He exalted and magnified himself above all; and every code on earth is

outrivalled by the canon law, in which this decree by Boniface is extant. "We declare, assert, define and pronounce, that it is essentially necessary "to salvation, for every human creature to be subject to the Roman pontiff." He was to do in all things according to his will, and claimed to himself a double sword—the dominion of the church and jurisdiction over all temporal authority. "One sword," says Boniface, "must be subservient to another, and the temporal authority must be subject to the spiritual; wherefore if the earthly authority act amiss, it must be subjected to the spiritual."

In addition to the preceding extracts from the canons of councils and the bulls of Popes, it may be enough to show how the Pope did according to his will, and exalted and magnified himself in a manner diverse from that of other kings, and above them all, to state, that the emperor Henry IVth, stood for the space of three days at the gate of the fortress of Canusium; and, as a humble suppliant, ready to discharge the office of a menial, waited there bare headed and bare footed, with nothing but a coarse cloth to cover him, before his lordly holiness Hildebrand, Gregory VIIth, would grant him absolution. At the command of another Pope, Henry IInd of England walked barefooted to do penance at the tomb of Becket. Pope Celestin dashed with his foot the crown of Henry VIth from his head. These acts of marvellous haughtiness, which it would be neither manly nor meet for a king to exercise towards a beggar, would only be tantamount to the marvellous words which in magnifying himself above all, many a Pope did unquestionably utter. That which was spoken by the person and in the character of Pope, may here be adduced in completion of the evidence, that the things which he spake against the Most High, were marvellous.

Though the bull of the Pope was then in Britain, the powerless thing that it ever should have been, these are the words in which papal infallibility thought fit to pronounce the deposition of Elizabeth, the Queen of Protestant England. "He who reigns on high, to whom "is given all power in heaven and on earth, has committed the one Holy "Catholic and Apostolic Church, out of which there is no salvation, to "one alone on earth, namely to Peter the Prince of the Apostles, and "to the Roman Pontiff, the successor of Peter, to be governed in the "plenitude of power. Him alone hath he constituted Prince over all "nations, and over all kingdoms, to root out, and to pull down, and to "destroy, and to throw down, to build and to plant."

At a later date, but with more authoritative power, in the bull of Pope Sixtus VIth against the two sons of wrath, Henry king of Navarre, and the prince of Conde, these marvellous words, the common language on such occasions, are spoken against the God of gods, in

which the Pope himself in denouncing judgment against others, is the witness that he is the very *Man of Sin*, who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as god sitteth in the temple of God showing himself that he is god—who doeth according to his will, and exalts himself, and magnifies above all. “By the immense power of the Eternal King, the authority given to the blessed Peter and to his successors, excels all the powers of earthly kings and princes;—it passes on them all judgments, not to be cancelled. And if it find them resisting the ordinances of God, it takes more severe vengeance upon them; and, however powerful, casting them down from their thrones as the ministers of aspiring Lucifer,—overthrows and prostrates them to the lowest parts of the earth.”

Speaking thus of themselves in the face of the world, the language of blasphemous adulation, used towards the Pope by the sycophants of Rome, when his own words more than those of any king on earth betrayed the pride of Lucifer, need scarcely be wondered at, however melancholy and marvellous of itself. There is ample proof in the summary of such godless verbiage, given by Bishop Newton; and there would be no pleasure, as there is no need in extending it.

He exerciseth divine authority in the Church, shewing himself that He is God, affecting divine titles and attributes, as holiness and infallibility; assuming divine powers and prerogatives, in condemning and absolving men; in retaining and forgiving sins; in asserting his decrees to be of the same, or greater authority than the Word of God; and commanding them to be received, under the penalty of the same or greater damnation. Like another Salmoneus, he is proud to imitate the state and thunder of the Almighty; and is styled and pleased to be styled, “Our Lord God, the Pope;”—another god upon earth, king of kings, and lord of lords. The same is the dominion of God and the Pope.

To believe that our lord god the Pope might not decree as he decreed, were a matter of heresy. The power of the Pope is greater than all created power, and extends itself to things celestial, terrestrial, and infernal. The Pope doeth whatsoever he listeth, even things unlawful: and is more than God.” Such blasphemies are not only allowed, but are even approved, encouraged, and rewarded in the writers of the Church of Rome! And they are not only the extravagancies of private writers, but are the language even of public decretals and acts of councils. So that the Pope is evidently the god upon earth, as there is no one like him, who exalteth himself above every god; no one like him who sitteth as god in the temple of God, showing himself that he is god.

This is the same power which the Justinian code made the supreme

head over all the bishops; to whom Justinian, by legal instruments, united and subjected all the Christian churches, and decreed that by the decision and right judgment of this venerable See, heretics are corrected. Upon this same *code*, the *pandects* and the *institutes* proclaimed, as before seen, through all the Roman empire, "and were alone admitted in the tribunals, alone taught in the academies of Rome, Constantinople, and Berrytus," and stood the foundation of European legislation till shaken by the revolutionary power of France: upon this code, in perfect keeping with its provisions, all the above unequalled usurpations have been carried out. This was the same power which came up among the ten kingdoms, before the full establishment of which, three of the first of them were subverted, the last of the three in the year 538. This, also, like the *beast of the sea*, had all the tremendous powers above displayed *given unto him*. And in every other particular this power answers to to the three striking predictions we have so minutely examined. And this power became fully established by the overthrow of the Goths in Italy, in the year 538.

In a former part of this work, we have proved that the *time, times, and the dividing of time*, appointed for the dominant reign of this tremendous power, must be understood as emblematical; first a *time*, signifies a *year*; and then *each day for a year, 360 days in a year*. In the period thus interpreted, there will be 1260 years. The 42 months for the corresponding reign of the *sea beast* (Rev. xiii. 5), interpreted by the same rule, give exactly the same number of *years, 30 days for each month*. This interpretation is confirmed as the only correct one by the above extracts, which exhibit one and the same power for centuries pursuing the same policy, succeeding more and more with the same plans; rising higher and higher, becoming bolder and bolder, destroying the saints, dethroning monarchs, and laying nations under interdicts; and directing the same operations through centuries, which cannot be measured by these periods under any other rule of interpretation.

The period of 1260 years, being then the only one which can be admitted a correct, if our evidences be just respecting its commencement, it must terminate in 1798. To the events of this period we must now look, for additional confirmation of all above advanced. We wish to inculcate no construction of prophecy, not fully supported by facts; nor to torture historical facts for the purpose of forming illegitimate connections.

On entering into this part of our subject, two errors must be noticed, which have exercised a powerful influence in the minds of many, preventing just conclusions on the whole case before us. This one is,

the temporal dominion of the Pope of Rome;—and the other, the present existence of Papacy. The Pope still remains a temporal prince amongst the nations, and Papacy yet exists; and these facts, have led many to conclude that the 1260 years have not yet run out.

Sufficient has been said to prove, that the temporal dominion of the Popes of Rome, has nothing whatever to do with either the beginning or the end of the period before us. The *little horn*, the dominant reign of which, this period determines, was solely and exclusively an *ecclesiastical power*. In the Apostle's description of the *Man of Sin*, temporal dominion is unnoticed, and the exaltation of a monstrous power in the *temple of God*, constitutes the only subject predicted. St. John maintains the same rule inviolate, and presents the *beast of the sea* and that *of the earth*, clearly distinct; the civil power as only the willing slave of the ecclesiastical;—the civil or temporal dominion of the Pope, we, therefore, from the high and binding rule before us, sink altogether.

Respecting the present existence of Popery, the 1260 years under notice was never intended to mark out the period of its whole existence. This must appear to all from the express declaration of Paul where he says, "for the mystery of iniquity *doth already work*." From this it is certain, that in St. Paul's day, the same principle afterwards raised to manhood, in his sense, must have been in operation. But that it was not then within the range of the prophetic period before us, is certain, from all other prophecies respecting it.

Proper attention to the explicit description of Daniel, will remove all error on this subject. He says, *and they shall be given into his hand*, &c. *They* applies to the "speaking great words against the Most High, wearing out the saints, and changing times and laws. And these things being *given into his hands*, implies that he shall have complete control over them. And the subjection of these things to his will, and power to accomplish these, is the only thing to be effected and possessed for the time, times, and the dividing of time," chap. vii. verse 25.

Dr. Clark in his comment on this verse, says, "In 1798, the French republican army under General Berthier, took possession of the city of Rome, and entirely superseded the whole Papal power. This was a deadly wound, though at present it appears to be healed, but it is only skinned over, and a dreadful cicature remains."

To give this *beast* a deadly wound and not destroy him, was all that was predicted for the end of the 1260 years. Or speakly strictly, as Daniel expresses it, all to be done at this time was, to take out of the hands of the *little horn*, simply that which has been put in 1260 years before. But this was not his existence, for he existed prior to the Jus-

tinian code, but power was given unto him, to wear out the saints, and change times and laws at his pleasure. And that this power was then taken from him, is attested by all the records of the revolutionary movements in France, and confirmed to us by every thing we know of the present current of affairs in all nations.

Had not power to accomplish what was predicted of the *little horn*, been taken from the Papal power, the stupendous deeds of the French revolution could never have taken place. That the overthrow of the Catholic Church, the fresh appropriation of its property, and if possible the deliverance of all the world from her galling fetters, were objects made startlingly evident in the very early part of the movement, there can be no dispute. Why did not the ever wakeful monster spring forth, and in all the vigour of youth, instantly crush the energies of the rising foes? Why were not the thunders of the Vatican launched forth, the kingdom laid under the bann, and all its inhabitants filled with the remorseless horrors of eternal misery? Why was not all joy banished from the land by the spell of the Pope, and the deluded mortals sunk into black despair, until his holiness the venerable Apostolic See, again condescended to smile upon them? As early in the movement as 1790, about 4500 religious houses were suppressed in France. In Sir Walter Scott's *Life of Napoleon*, we are informed "that the assembly had determined, all prejudice apart, that the property of the Church should come under confiscation for the benefit of the nation, and decreed the assumption of church lands. A motion was made in the assembly for decreeing that the Holy and Apostolic Religion was the religion of France, and that its worship alone should be permitted; but all who favoured this were insulted, beat, and mal-treated by a large and furious multitude, and it was withdrawn in terror and despair. A civil institution was framed by the clergy, declaring them *totally* INDEPENDENT OF THE SEE OF ROME, and vesting the choice of Bishops in the department of authorities. To this constitution each priest and prelate was required to adhere by a solemn oath. A subsequent decree of the Assembly declared forfeiture of his benefice, against whomsoever should hesitate." These were public acts proclaimed to all the world. To no part of these transactions could the Pope remain a stranger. Why then did he not direct his vengeful fiat to consume the sacrilegious hosts? Why not again, as in the former centuries, by a single bann, spread overwhelming terror and confusion through all the ranks of his opposers, and bring the suppliant nation with trembling homage to his toe? Prophecy answers all the inquiries. The ten kingdoms were only to give their power and strength to the *beast until the words of God were fulfilled*. These words were now being accomplished, the 1260 years were ending, and power to wear out the

saints of the Most High, and change times and laws at his pleasure, must be taken out of the hands of the *little horn*. This was the real cause why the thunders of the Vatican were disarmed of all terror;—this turned the tide of terror and confusion into other breasts than those in which it had throbbed for centuries; and this snapped those massy fetters and destroyed those magic spells by which France, above all others of the ten kingdoms, had been bound to the chariot wheels of Popery for upwards of a thousand years.

And because the 1260 years were ending, the combined powers of Europe in vain held their councils of war; in vain resolved to combine their wealth and unite their forces, to dispatch their bravest troops to the source of all their alarms, and there effect what the thunders of the Vatican had no power to accomplish, to extinguish every sign of the new and dreaded movement, before it had extended beyond the boundaries of France. This was impossible! Power was now to be taken from the *little horn*. All the events of the French revolution fell under the fifth vial. But this was predicted to fall upon "*the seat of the beast*," Rev. xvi. 10. This seat was Rome. By this, power was to be taken from the *beast*, and his kingdom filled with darkness and horror, because the 1260 years were ending. But had the revolutionary party in France, been utterly overthrown in 1793, as was resolved in a council of war by the allied powers of Europe, and to accomplish which, the world was in arms against a single nation, the seat of the *beast* would have been protected from those horrors of war which the republican army occasioned throughout Italy.

The decrees of Omnipotence had ordained otherwise; and the terrors of Popish bulls, the thunders of the Vatican, and all Europe in arms, were insufficient to reverse or to prevent the stern resolves of a single nation to take away that power from the *little horn*, which had held all Christendom in bondage for 1200 years. In spite of every obstacle the revolutionary movement rapidly advanced. In the various decrees of the Assembly, *the tenth part of the city fell* (Rev. xi. 13.) from the Church of Rome. Not satisfied with separating France from the Apostolic See, the republican armies carried a murderous war into the heart of Italy, overran the provinces of the then powerless beast; abolished the Justinian code of laws, which had remained unshaken for 1260 years; and the firm foundation of Catholic usurpation, by which it awed the world to silence. In all this most perfect fulfilment of all predicted under the fifth vial was accomplished,—the kingdom of *the beast* was really "*filled with darkness*, and they gnawed their tongues for pain," Rev. xvi. 10. *Darkness* is emblematical of horror and confusion. Precisely such was the condition into which all Italy was thrown, by the republican armies of France. Still rigorously

curbed, and the reins securely held by an overruling Providence, who had decreed the time when the saints should be rescued from the deadly grasp of the *little horn*, the infuriated soldiery pushed their conquest to the very seat of *the beast*; and after laying sacrilegious hands on the offices and states of the Church, they shrunk not from laying violent hands upon its august head; they entered Rome, not as Belisarius had done 1260 years before, to put the Pope in possession of that supremacy he so long enjoyed, but to take that power from him, which was then imparted; and that this might be unmistakably accomplished, the Pope was taken prisoner in the year 1798;—as a prisoner in the victorious hands of the Republicans, he was conducted through various states in Europe to Valence, in France, where, a prisoner, he died.

Thus was his power taken away, never to be restored. Then was the 1260 years ended, and the fulfilment of the prediction is most remarkable. In the fulfilment of prophecy on this subject, there are various concurrent events peculiarly striking. In the year 529 we have before seen the celebrated code of Justinian was first published, when the actual and formal transfer of absolute supremacy to the Pope may be said to have begun. In 1260 years from this, namely, in 1789, the States General was opened at Versailles, and the French revolution begun, and before the end of that year it was decreed that the estates of the Churches were at the disposal of the nation, which decree was followed by acts and deeds which overthrew, or took from the Papal See, that power begun to be given unto him at the former period;—but from the first publication of the Justinian code, up to the time when that code could fully go into effect, on the conquest over the Ostrogoths at Rome, elapsed the period from 529 to 538. And in perfect harmony with this, from the beginning of the French revolution and the first legal abolition of the power of the Church in 1789, there elapsed exactly the same intermediate time up to 1798, when the Pope was taken prisoner and his former power fully taken away. Giving exactly 1260 years between the several events.

Here we have the most perfect, important, and circumstantial accomplishment of prophecy that can, or ever did exist. A fulfilment of no private, or obscure, or questionable character, but one which electrified the world. Viewing the French revolution in this light, as the fulfilment of prophetic periods of such interest and importance as those which terminated under it, it is the most sublime, providential occurrence of modern times. The purblind, interested politician, who is far too wise to understand the mysteries of prophecy, may perceive nothing in that event, but horrid blasphemy, destructive, republicanism, chilling infidelity, rapine, slaughter, wholesale plunder, and devastation;—but the enlightened, prophetic student, is lost in admiration of the faithful-

ness, goodness, and wisdom of God, and the sublime truth of prophecy, while surveying that stupendous event.

And the conclusions to which these events have led us, as to the end of the 1260 years, and the power intended being then taken from the *little horn*, are confirmed by all the events that have since occurred. Many have come to an opposite conclusion from passing events; and serious fears have been entertained, that we shall yet be again brought under the thunders of the Vatican, and made to feel the horrors of by-gone days. This is just as impossible as it is for God to lie.

Popery is not now gaining real power, as the timid fears of some would induce them, on delusive evidence, to believe. It still lives, and is as active as ever to regain, if possible, its forfeited power. There can be no doubt but its determinations to succeed, are as vigorous as ever;—but a dark cloud yet hovers round its hopes. All this is in as strict accordance with prophecy, as the sublime and electrical events we have been surveying. The fifth vial effected all to be accomplished at the end of the 1260 years; that filled the kingdom of *the beast with darkness, and they gnawed their tongues for pain*,” Rev. xvi. 10, 11. But it is immediately added, “And blasphemed the God of Heaven because of their pains, and their sores, and repented not of their deeds.” These texts teach two important lessons:—“First, that *they*, which word can only apply to the subjects of *the beast*, and with the others proves that *they* will continue to exist, or they could not be and do as is here predicted. 2ndly, They will not only exist, but will continue to admire their old system, to mourn over its sickly state, to apply every possible remedy; and to persevere in this until the seventh vial sweeps them all away, who *come not out of her* (Rev. xviii. 4), for it is expressly said *and repented not of their deeds*. They have not altered their views, nor will they; nor have they relaxed their efforts to re-establish their former power, and it is expressly in opposition to prophecy, to suppose they will. But all these efforts will only facilitate their downfall under the seventh vial.

With regard to their apparent successes, there is nothing real in this, by which the prophecies can be affected. In some countries, the Protestants are veering round towards the Mother Church. But this is not with any design to give their power and strength again to *the beast*, but to secure more firmly, if possible, their own.

But all considerations of their designs apart, there is an under current flowing in all nations, which blazes forth evidences, irresistible by all not judicially blinded, or culpably ignorant, that for the banns of a Pope again to prostrate a nation at his will, is as impossible as the prophecy proclaims it. That under current is, the same in nature as that which proved so fatal to priestly dominance and kingly power in

the revolutionary movements of France, a spirit of pure democracy and love of freedom, united with a stern and steadily increasing resolve to be thus free. This flame, fed by the freedom which the press both claims and exercises, is rapidly rising in all nations; distress of nations, with increasing knowledge of accumulated wrongs, are adding to its fury; the ranks of the dissatisfied are accumulating daily. And whilst a few are discussing the comparative merits of sectarian systems (all of which are wrong), the millions are uniting in one tremendous shout, "WE WILL BE FREE!"

Whoever have been deluded with the phantom that Popery, in the real spirit of it, is gaining the ascendant, have, first, neglected to be guided by the sure word of prophecy, which declares the thing impossible; and, secondly, they have formed a lamentably incorrect estimate of the present state of society, all parties being duly considered.

These decisive proofs of the end, gives an unerring and unbending rule, by which to identify its beginning. If we count 1260 years back from 1798, we are conducted to the year 538, which has been proved the only period well supported by facts, when Papacy was properly set up in the prophetic sense.

Our conclusions are now firm and immovable, that the abomination that maketh desolate, to which the 1260 years belong, is the rampant power of ecclesiastical Papacy; that it was set up in the only true prophetic sense, in A.D. 538; and that in the same sense, it fell, in A.D. 1798. Here we have then, *the true beginning and end of the time, times and a half*;—or 1260 years,—fulfilled in the most striking manner.

With the two remaining prophetic numbers in the 12th chapter, we shall now have no difficulty; we have in the above considerations, laid a foundation for firm and easily acquired conclusions on them.

The text in which our next number is founded, reads thus:—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."—Chap. xii. v. 11.

These days must be understood as emblematical, and according to the rule of the other numbers, *a day typical of a year*. We have, then, in this text, 1290 years; which are 30 years more than in our last. In this text we see two important events named, to only one number given. That number cannot apply to both, because in the nature of things they must, and from the history of the facts we know they did take place at an interval of time, of many years from each other. They are included in the same text to teach us, that the two events, although not simultaneous in point of time, yet that they possess a close and intimate connection with each other, sufficient to justify their

being included in the same text. And this is still further justified by the fact, that another prophetic term had just before been given, which by various other texts was proved legitimately to belong to one of the events of this; therefore, only one number to mark the continuance of one of the two events, was at all necessary here. The two events are, the taking away of something called the daily sacrifice; and the setting up of the abomination that maketh desolate. From the order in which these events are placed before, we are instructed to infer that the taking away was effected before the setting up. The nature of the events show, that no other rule could apply.

We have before given all the facts of history on which both these numbers are given, and of the events to which they apply. We have seen the breaking up of Daniel's fourth great kingdom upon earth, in the account of the invasion of Rome by the Barbarian tribes, under their great Gothic leader Alaric. We have traced, from this, the rising up of the *ten horns* of the same vision. We have distinctly noticed the congenial circumstances which followed, and which brought forth, cherished, and matured that other *little horn* which came up after the *ten*, yet amongst them. We have clearly proved this *little horn* to be the abomination that maketh desolate, to which the 1260 years belong. And we have only now to glance back to those congenial circumstances, which so facilitated this *little horn's* progression to find the beginning, and all the other facts of our second number of 1290 years.

We have seen that, although, from the above invasion sprang up, "New governments, laws, languages, new manners, customs, dresses, new names of men and countries, and an almost total change took place in the state of Europe;" yet in one particular these barbarous tribes condescended to submit and conform to the institutions of those different nations among whom they settled, which was in religion;—they unanimously agreed to support the hierarchy of the Church of Rome, and to defend and maintain it as the established religion of their respective states. And in the execution of these arrangements, as matter of course, their former priests and modes of worship, their heathen temples, rites, and sacrifices, were abandoned. And this forms one of the great events in the text under notice,—this was the taking away of the daily sacrifice to which the 1290 years belong.

Those trains of events, all of which are as above, so minutely recorded in history, which form the subjects of these two prophetic periods, are clearly distinguished and plainly laid before us in the prophecies themselves. St. Paul, when foretelling both events, says, "only he who now letteth, will let, until he be taken out of the way, and then shall that wicked be revealed, whom the Lord shall destroy with the spirit of his mouth, and destroy with the brightness of His

coming," 2. Thess. ii. 7, 8. Here is the taking away of one power, and then the setting up of another, both of which are antagonistic to Christianity; but the first acts as a hinderance to the other, which cannot be set up till it is out of the way, clearly showing that the second was set up in the place and position before occupied by the first. This can represent nothing but persecuting Papacy obtaining the place and power of persecuting Paganism; when the one was taken away the other was set up, as more fully established in the following chapters in Revelations. In the twelfth chapter is the emblem of "a great red Dragon, with seven heads and ten horns, and seven crowns upon his heads."— This is represented as dreadfully persecuting the Church of Christ, under the emblem of a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." There can be no dispute but that this dragon was Daniel's fourth beast, prior to the springing up of the ten horns, and was emblematical of Pagan Rome. Proceeding to the thirteenth chapter, we are informed of the downfall of this dragon power; of its being taken out of the way, and of the setting up of another in the place thereof; and the transfer is given in such regular order, the words employed so plain and applied with such skilful precision, that they cannot be misapplied. The first verse presents a *beast* rising out of the sea, of similar description as to heads, horns, and crowns, to the dragon; and in the second verse it is expressly said, "and the dragon gave him his power, his seat, and great authority." It is impossible not to perceive from this, that this beast was the dragon's immediate and direct successor; the one was "taken out of the way," and the other put in its place; one great persecuting abomination was pulled down, and the abomination that maketh desolate was elevated to his seat, and power, and great authority. The rise of one kingdom on the ruins of another, in the cases of the four great empires of prophetic description was never more distinctly set forth than in this direct succession. And than this, no prophetic description can, or need be more plain. And as the sealing act of all, we may defy all opposition to the fact, that history unanimously testifies, that the reigning, persecuting, Pagan power of Rome, was immediately succeeded by Papal Ecclesiastical Supremacy gaining the ascendant, and seizing its predecessor's "power, seat, and great authority."

This removal of Paganism out of the ten kingdoms, took place, according to all history by the year 508. This is confirmed by the prophetic periods before us. Papacy being proved to be set up, as the abomination that maketh desolate, in 538. The difference between 1260 and 1290, is 30. This difference of 30 years, marks the period between the removal of Paganism, and establishment of Papacy; the one event was 30 years prior to the other. In these events we have

the beginning of the two periods, of 1260 and 1290 years. And they both ended together in 1798, in the following order:—

Paganism removed by the year	508
Add to this the prophetic period	1290
End.....	1798

Papacy established.....	538
Add prophetic period.....	1260
End..... :	1798

The third prophetic period in this chapter, is the 1335 days, or years. This period evidently begun at the same time with the 1290, and extends 45 years beyond the termination thereof. This is sufficiently clear from the plain reading of the closing part of the 11th and 12th verses,—“there shall be 1290 days. Blessed is he that waiteth and cometh to the 1335 days.” Here the two periods are connected as to their beginning and progress, with this solitary difference; the one extends 45 years beyond the other as clear from the phrase, “*blessed is he that waiteth and cometh to*” the end of the longer period.

We give the beginning and end of this as follows:—

Paganism removed	508
Add.....	1335
End.....	1843

We may take the following view of the same:—

End of the 1290 years in.....	1798
Beyond this the 1335 years extend	45
End.....	1843

Here we have an absolutely decisive confirmation of our former conclusion, from the 2300 days. It must always be kept in view, that the month *Nisan*, is the first month in the year. This answers to our part March and part April; consequently it cannot end till April, 1844.

A doubt has been raised on the text in Daniel concerning the 2300 days, some of the Greek manuscripts having 2400. This would make 100 years difference as to the end. Our text is correct. The period is 2300, not 2400. Of which our last conclusion is positive proof. The events at the end of the 2300 and the 1335 days, are the same; and seeing that the latter must end with 1843, the former cannot extend beyond the same period.

To show what will then take place, is our next business.

ON THE SEVENTH VIAL.

REVELATIONS XVI.

THE prophetic description of this event being given with the cover to each number of this work, we shall not quote it here. We have selected it for the cover of each number, because we conceived it to be of paramount importance; and we wished it to have become familiar to our readers, before we entered upon our interpretation thereof. From the fact of its being thus selected to accompany every number, our readers may justly infer, that we have from the first considered the pouring out of this vial, connected with events of extraordinary magnitude and importance. In our title page it is placed in a prominent position; it there stands as the opening of a new era, at the end of the 2300 and 1335 days, we undertook to interpret; at the end of which it is there said, "the seventh vial will be poured into the air," the effects of which are then asserted in language, which has created no little excitement where it has been read.

Having maintained our position as to the time first given for this event to take place, and having briefly noticed those signs predicted to precede it, we think we have firm ground to proceed upon to show, in our interpretation of the prophetic description of the *seventh vial* what is now coming on the earth.

Since our first number appeared, and our first computations were laid before the public, we have been enabled to perceive nothing in the prophecies of Scripture nor anything in the world, which has ever produced the slightest impression, to the effect that the *seventh vial* is now at hand. All the public journals of the day, aid us in proclaiming some organic changes at hand. The state of all nations tells us the *seventh vial* is at the door. The signs given by our Lord abound. And our arguments upon the unalterable periods in prophecy proclaim, that these signs now fall when "the times of the Gentiles are fulfilled." Not one, but many; not hundreds but thousands; with aching hearts, the texts of Daniel and our Lord, *a time of trouble, distress of nations*, with throbbing breasts and faltering tongues, are preaching daily on. This doctrine has gone abroad through all our cities, towns, villages, and rural districts. Nor is this doctrine false. It loudly proclaims,

connected as it is with the times of the Gentiles being fulfilled, that the *seventh vial* is at hand.

For the present *distress of nations* is far from being *all* that is now coming on the earth. It is only one sign of the greater calamities soon to follow. This is by our Lord associated with *perplexity*. And to the poor man without employment, without money, without clothing, and without food; his family helpless and almost houseless; no arm to assist, no friend to sympathise, none to relieve; that a bitter cup of *perplexity* is this man's lot, all will agree. Nor are thousands now just saved by precarious means from actual destitution, altogether free from this *perplexity*; they have a scanty, but uncertain income. Will it continue? Will it not decline? Will it remain a defence against actual starvation? These are anxious oft-repeated queries, which leave corroding *perplexity*, drying up the spirits of tens of thousands. And those who stand in higher stations, are, by the eventful times in which we live, forced into the ranks of those, who on every hand are proclaiming by exhibiting the certain signs of the *seventh vial's* near approach. Their trade declines, or their profits fall; their property wastes, their friends become bankrupts, and the pauperism around them augments the demands on their sinking incomes; and they reluctantly attest the existence of the signs they dread,—*A time of trouble, distress of nations with perplexity.*

Amidst such wide-extending *distress* and *perplexity*, nothing could follow but what our Lord predicts,—*Men's hearts failing them for fear, and for looking after those things which are coming on the earth.* Yet how unwisely and how dangerously are many looking. Wide extended as is present *distress and perplexity*; quite as common are expectancies of men, that there is something coming on the earth of an alarming character. The hearts of many fail them,—a dark cloud hovers round them,—the coming storm they anticipate is involved in impenetrable mystery. Some contend for one thing, others for the opposite, and confusion proportioned to the wide-spread *perplexity* prevails. None seem capable of giving a firm and decided judgment how, or in what the present current of affairs will end. Over some of the more fearful indications which sometimes burst forth, one universal midnight darkness reigns. The sanguine hope, the timid fear, *distress and perplexity* drive them alike to look for something; and this something casts its shadow before it, which fills them with fearful forebodings of, still they know not what. *Men's hearts failing them for fear, and for looking after those things which are coming on the earth.*

In this night of horrors is there no polar star to guide? Cannot this fear fully unknown something be identified? Is all creation void of a well-executed chart, by which we may know what those things

which are coming on the earth are? and knowing this may mount a rock of safety, when those things come? If men would but treat the advice of Peter with that respect it merits, much calamity would be prevented. He says, *but ye have a more sure word of prophecy to which ye do well to take heed.* Through men in general discarding this, to unequalled perplexity and distress, is added the sickening fatality of fleeing a thousand ills in fearing one.

Singular and inadmissible as it may appear to some, there is not an age in the world's history, from its first page to this time, concerning which the momentous transactions affecting mankind in general, are more particularized, nor so strikingly set forth in Scripture prophecy, as are the events of the age in which we live. There is, indeed, something coming on the world of no common character. We are entering on an age entirely new to mankind. It will soon be said in truth of the whole world, *old things are passed away, and behold all things are become new*; and in the highest sense the poet's words will apply, *a new world rises, and new manners reign.* And of this new world the prophets were not ignorant, the prophecies are not silent. Every leading character is faithfully portrayed. The time and the manner of its coming, are more largely and correctly described, than are the occurrences of any other age of the world, by prophecy. By our leading texts, we are plainly informed, that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and He shall reign for ever. This is the new world now rising; and the time of its coming is clearly proved in our remarks on the prophetic periods considered, which establish the end of the 2300 and 1335 years to be at the end of 1843, when *the sanctuary shall be cleansed.*

Still, to the millions the cleansing process is involved in midnight darkness. To those particular parts of the prophetic writings, where this cleansing process is described, the masses have never looked. They are *looking after those things which are coming on the earth*; but they look to wrong charts, or to the right one with pre-determined views. The result is darkness instead of light, *perplexity* instead of calm repose, and *men's hearts failing them with fear.* Many feel their hearts sicken through hope, not deferred only, but destroyed, of a new commercial world; many faint for a new political world; some are looking and labouring for a new moral world. All of which parties prescribe their own peculiar processes, by which they have hoped their objects should be effected. The objects for which these have been looking, not being in accordance with the ordinations of heaven, no wonder the different processes have originated in error and ended in *perplexity*; and *men's hearts failing them for fear.* The great object of Heaven is, the cleansing of the sanctuary, the establishment of a new Christian

world, and the process that which is plainly revealed in the prophetic writings. Sooner or later, men's attention will and must be directed to this rule only. Until then, *confusion and perplexity* must remain.

Do we ask what is coming?—the answer is, the *seventh vial*. Do we ask by what means the sanctuary shall be cleansed?—*by the purifying flames and the renovating purgatives of the seventh vial*. Do we ask in what manner our Lord will come to make the kingdoms of this world His own?—*just in that manner described, clothed with all the power and attended with just that retinue which follows the announcement, "it is done," when the seventh vial was poured out*. This *seventh vial* is the only key that can open those mysteries, which now fill with *sickening perplexity* the hearts of millions. And we have the authority of God for saying, that wickedness has now secured such authority in our world, and the different sectarian Churches are so filled with doubly refined pollution, that nothing short of the dreadful agencies under the *seventh vial*, can be effectual in cleansing the sanctuary and restoring primitive Christianity to man. Hence we read, *And the temple of God was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled*, Rev. xv. 8. Here we see plainly written, that which the millions will in no wise believe. What is the astounding import of this text? The most convenient reply from the masses will be, *they cannot tell, it is a mystery*. In this reply join all the watchmen of Zion, and all the leaders of the people. And in this they unconsciously supply, by millions, attestations of its truth and illustrations of its meaning. And must we leave it here,—*shall not the wise understand?* Daniel says they shall. Let us then try.

There can be no mistake in maintaining from it, the absolute necessity of the *seventh vial*, if the temple must be entered; for it plainly says, *no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled*. This must have a figurative meaning, some say, for the temple of God is entered every day. But before we have investigated half the description of the events of the *seventh vial*, we shall see that the temple is not entered at all, and in the strong language of this text it cannot be till the *seventh vial* is poured out, and its cleansing process conducted by Omnipotence, has rendered this possible. How needful then that this *seventh vial* come, that the temple may be opened and entered by all the world.

The reason is given why the temple cannot be entered, and an instructive one it is, *the temple was filled with smoke*. Smoke is here emblematical of all those damnable heresies and anti-Christian doctrines which like a deluge had overflowed all Christendom, and filled all.

Churches in the dark ages of Catholic usurpation, and continue to a lamentable extent to the present time, and can only be effectually expelled by the *seventh vial*. But this is said to be *from the glory of God and from his power*. We are not to understand by this that God was the author, the abettor, or in any sense sanctioning these heresies in the temple. False doctrine cannot emanate from the God of truth. It is true St. Paul said, *and for this cause God shall send them strong delusions, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness*,—2 Thess. ii. 11, 12. This is descriptive of the most awful condition in which a Church can be; and in this state the nominal Church of Christ has existed for hundreds of years. Yet these *delusions* which are called *strong*, and are the same false doctrines above symbolized by *smoke*, with which the temple was filled, originated not with God, although it is said He sent them; and in one dreadful sense He did. He saw the falling and already fallen Church, determined to have them;—they already took pleasure in nothing else, and He in his overruling Providence permitted them to come. This was the only sense in which He sent them. And thus the temple became filled with smoke, through this—their having departed from the *glory of God and from his power*, through their having believed not the truth, but having pleasure in unrighteousness; through this the temple was filled with that smoke, which nothing but the *seventh vial* can now expel. And, verily, so it will be found. Than this, there is no other antidote: it seems the only effectual method which Heaven itself could devise, by which the sanctuary could be cleansed.

And that this *seventh vial* includes all those calamities now coming on the earth, and will be effectual in turning the whole tide of human thoughts and actions into an entire new channel, and effectually setting up a new Christian world, is certain, from the following clear attestation of God's book:—*And I saw another sign in Heaven, great and marvellous; seven angels, having the last seven plagues; for in them is filled up the wrath of God*, Rev. xv. 1. Here they are called the *last plagues*. By this we can only understand, that these will finish the long-continued and mysterious contest of might against right, of error against truth; and make a full end of that anti-christian power, which has, for reasons known only to God, been permitted for so many centuries to render desolate that Church, the fair and luxuriant fruits of which shall finally make our world a paradise. Whilst this desolating and anti-christian power has maintained its ascendancy and cast down the truth to the ground, and practised and prospered, it has not been altogether unmolested. Many calamities in the form of desolating wars, intestine broils, epidemic distempers, and desolating famines have from time to time

proved distressing plagues to it ; but these seven are *the last* ; and of these the one which constitutes the special object of our notice, now is emphatically *the last* of even the *last seven*. Others have severely tormented, but this shall utterly destroy. Others have very much annoyed and weakened, but this shall make a full and final end. The rapid onward ravages of tyrannic anti-christian powers, have been most signally checked from time to time ; but checks only will be no more repeated. The last plague is in the *seventh vial* ; which, from its being emphatically *the last*, to check only is not its province, but to annihilate ;—its Heaven-born commission is, not to reduce only, but to destroy.

If this weakened only and did not make a final end, the truth would still be cast down as usual, only not to so great an extent. Might would still prevail against right, and the Church and the world contaminated and polluted, and no guarantee secured against all the former deeds of darkness being re-acted. Under such circumstances, another plague would be necessary. These plagues are sent by a just and holy God, to chastise mankind for violating the commands ; and they must continue to be sent, so long as God continues immaculate and just, or man remains to disobey. One or the other must change, under that chastisement emphatically called *the last* ; either man must then cease to rebel, or God cease to be just, or another plague must come to chastise and to destroy. This whole case can be, yea, it is irrevocably determined. God cannot change His attributes ;—another plague beyond the *seventh* will not come ;—God assures us it is *the last*. Then beneath its deadly scourge, all anti-christian institutions, whether civil or ecclesiastical, must expire ; the sanctuary must be cleansed ; sin must cease ; and all nations bow in perfect obedience to the gospel ; then must the kingdoms of this world become the kingdoms of our Lord. Upon this principle, and this alone, can this plague be properly pronounced *the last*.

To fence and effectually guard the sacred boundaries here given to the *seventh vial*, it is added, *for in them is filled up the wrath of God*. It is not here said, these plagues are filled with the wrath of God ; to read it so would destroy its use, by divesting it of all peculiar force. A plague is of itself, expressive of wrath ; and it is naturally filled therewith. A force of meaning far beyond this is contained in this passage. To see which clearly we must first collect into one view, all those anti-christian institutions and systems in the world, the downfall of which is certainly doomed under this *last plague*. These institutions, as one great body of sin, are and ever have been, offensive to God. But from its beginning, its days have been numbered and its limits fixed ; and its exact measure of punishment and wrath, been also determined. From

time to time, in accurately measured limits, portions of this wrath has been poured out according to pre-determined rules. But when the last plague comes, the last portion of wrath will be in it; its contents will make up the full amount of all determined on, to effect a full and final end; the sum will be complete, none will be reserved because none will be required; the sanctuary will be cleansed, sin will cease; and because of this, and in this sense, in the last *seven plagues is filled up the wrath of God.*

Here we find an unerring and unbending rule to guide us, in looking after those things which are coming on the earth; here the chart of heaven is plainly laid open for our inspection. *The seventh vial, the last of the seven last plagues is coming.* And from the fact that it is the *last*, presents it armed with tremendous powers, and proves it commissioned by Heaven for the accomplishment of deeds to which mankind have yet been strangers. It being the *last*, proves it destined to effect a change in the world far surpassing all that was accomplished by the preceding *six*. It must leave the world in an entirely altered condition, otherwise an *eighth* would be as necessary to succeed this *seventh*, as this was to succeed the former *sixth*.

To suppose that mankind can continue to live as they have heretofore lived,—to embrace the gospel or reject it,—to obey or disobey the revealed will of Heaven,—to be scripturally good or bad at their pleasure after this *vial* has come,—is to suppose what is expressly declared impossible in the text proclaiming this plague the last. To believe that under *this vial* every anti-christian system, of however long continuance or in whatever way upheld, will not fall and be for ever abolished from our world is to believe in opposition to the only true import of the text in which Heaven declares that this is *the last*. Under this men must become true Christians, all who are not so, or they must die. The period will be past through which Omnipotence allowed unrighteousness to prevail, with only temporary checks being administered;—such dealings with the unrighteous will be no longer continued;—as proof, this plague is *the last*. Under this, the conflict for thousands of years maintained, must terminate, *this vial is the last plague.* In it is *filled up the wrath of God.*

This in most vivid colours shows the amazingly altered circumstances and condition of mankind. Through the world's history to this day, except at the time of Noah's flood, men could plunge into the blackest crimes, and could aid in the establishment of the worst institutions; could practise every variety of fraud, oppression, tyranny and injustice, to elevate themselves in the honours, pleasures, powers, and wealth of this world; and generally the greatest proficient in the arts of cruelty and deception, succeeded the best; they could smile while the millions mourned. But beyond the boundaries of the *seventh vial*, such circum-

stances cannot sustain their existence. Such things have occasioned the pouring out of all the vials, and would give rise to more could they continue. This is, however, impossible; *the seventh is the last*. And this is Heaven's guarantee, that those circumstances which have rendered these plagues necessary shall no longer exist; but under this *last* shall cease for ever, and all who refuse henceforth to yield implicit obedience to the mandates of Heaven must be cut off, and removed hence that the sanctuary be no longer polluted, that no more plagues may be required.

This view of *the seventh vial as the last plague*, ought to awaken the most lively apprehensions in the minds of all. If not prepared, they must become so, or be swept away. It will prove itself no respecter of persons,—the rich and the poor, the learned and the unlearned, the prince and the pauper,—will all as in death stand upon equal grounds under *this vial*, the only distinctions respected will be the good and the bad. This distinction, which is Heaven's highest and eternal law, will be caused by Omnipotence a second time to regulate all mankind. It has been once applied, but it laid the world in ruins, righteous Noah and his family alone surviving the universal deluge. Under the *seventh vial* the same rule must become the established law; the good will be preserved as heirs of the kingdom to be established on earth, but all the bad will be swept away. *This seventh vial is the last plague*.

The supporters of systems or institutions at variance with the gospel may decide at once to pursue an entirely new line of policy, or to be prepared to sink with their systems in the coming conflict. All the former *vials*, after being first poured out, rapidly effected all for which they were sent, and *the last* will tolerate no interruption. It will run its course regardless of men or systems, on which is not found the genuine mark of the gospel, all of which must sink to rise no more for ever. It is *the last plague*; and because of this, everything in the world calculated to render another necessary must be swept away under its tremendous operations, and the whole world left in an entirely altered condition.

From considerations of personal safety, every man's close and persevering attention, should be forthwith directed to a full investigation of the prophetic description of *that vial*; and whatever his state or condition in life, his highest wisdom is to be prepared for its coming. It is at hand; the end of the 2300 days and 1335 as before examined, fully attest *this vial* near. It is in vain to close our eyes to events which cannot be put back, with which we shall be so vitally affected, which we might foresee and be provided for. Let every man examine the ground on which he stands. It is now with Omnipotence we have to do, and awful will it be for that man or party found fighting against God, in the events at hand. What God has determined to put down, let no man labour to uphold;

what God has predicted to be destroyed, let no man attempt to preserve. The contest is unequal ;—Omnipotence cannot be successfully resisted, what He has said He can and will perform.

Unequal and hopeless as such a contest may seem to all men, it is to be feared that ignorance of the true import of prophecy will plunge millions into it. Men ignorant of prophecy, will thus be found fighting against God, because when this *seventh vial* comes, the signs occasioned thereby in the world, will be so different to their pre-conceived opinions of what ought to prevail, that they will not believe that the hand of God is in it, accomplishing exactly what has been foretold. Their unbelief on this head, will lead them to destruction in a contest, in which had they understood better, they would have had no part.

That such calamities may be partially avoided, we will proceed to the subject. On entering on this important part of the prophetic writing, we must observe that, although we shall endeavour to do justice to every part, yet we shall not pursue the ordinary method of commentators, by explaining the separate verses in the order in which they stand, but arrange the main subjects of the whole prophecy, and take them up in that order which will be most likely to secure the aid of one part, or main subject, in the explanation of another.

The whole is mysterious, but not now incomprehensible. The language is highly figurative, but its meaning may be found. *The wise shall understand*, are the words of inspiration, and apply as perfectly to the nature of those occurrences and agencies, by which the sanctuary shall be cleansed, as to the time appointed when this shall be done.

At the same time, we are compelled in sorrow to expect, that when the last day of the 2300 years arrives, when the *seven last plagues* are all expended, save this *last*, and even when this *last of the seven* is about to overwhelm our world, that even then, a vast majority in our age will not understand, either the time or the nature of those things now coming on the earth. To this conclusion we are directed by the words, *behold I come as a thief*, Rev. xvi. 15. This is spoken with exclusive reference to this *seventh vial*. And this implies that its coming will be unlooked for, unexpected, disbelieved in, and that it will surprise a guilty world like a thief in the night. Notwithstanding the momentous and monitory facts, that *six* of the *seven vials* have already come ; yet the *seventh* will be unforeseen and unexpected. The time of its coming is plainly revealed, yet men will not understand it. All its tremendous agencies and effects are most vividly set forth ; yet the masses will not know any thing whatever respecting it. Still it will come as a *thief in the night*. This is lamentable. Because *if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken*

through. And blessed, says our text, is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. Evidently teaching us, that when this *thief* does come, he will be not only unexpected, but he will take *all*; even to leave the wilfully blind, sleeping, and negligent, destitute and defenceless, abashed, ashamed, and confounded, with naked breast unguarded against the envenomed shafts of incensed Omnipotence.

Lamentable as these things are, various reasons are assignable for them. A wicked heart is, by Daniel, laid at the foundation of all this. *The wicked shall do wickedly and none of the wicked shall understand.* The *seventh vial* will prove not only a cleanser of the sanctuary, but a wonderful revealer of secrets. Under its terrific agencies, men's souls will be tried. God will sit as umpire, and point out the wicked by their nakedness, which the wise will know. However incoherent and opposite the opinions of parties may be respecting this *vial*, there is one thing on which all its opposers agree, that it will prove a heavy calamity on the world. This they dread, or rather would do, if their attention became rivetted to it. What they dread, they dislike to contemplate, and gladly disbelieve. And in all this, the prophecy above receives its fulfilment. Because they dread it, they will not contemplate it, but gladly labour to disbelieve it; because of this, they do not understand it. But all this betrays and proves that wickedness of which Daniel speaks; which is the great sad reason why this *vial* will come as a *thief*.

Wilful ignorance in such a case, is the most consummate folly. Whether men know it or not this *vial* will come. If men effectually ward off all the shafts of argument, they cannot evade the transfixing horrors of the events themselves. And if all the powers of earth and hell combine, they cannot postpone the pouring out of that *vial* a single day beyond the time appointed. The decree has gone forth; the fiat of the Almighty has been published never to be reversed; in 2300 years then shall the sanctuary be cleansed. This period is now expiring, and the seventh angel coming forth with its portentous *vial*, and all the world shall speedily fall convulsed with its powerful contents, and confess that the Lord God Omnipotent reigneth.

For the *seventh angel poured out his vial into the air.* This demands especial notice. We have seen this *vial* set forth as *the last*. We justly inferred from that, that it was destined to be the great and sufficient extinguisher of sin in all the world. We have proved it would come at the time appointed, for the sanctuary of the whole world to be cleansed; and the kingdoms of this world to become the kingdoms of our Lord and of his Christ. And now, in singular consistency with this we are told, that this *vial* should be poured into the *air*. This is important; and differs greatly from the rule observed in the cases of the

former *vials*. The *first* was poured out upon the earth, meaning the Papal kingdom; the *second* upon the sea, the central cities in France; the *third* upon the rivers and fountains of water, the surrounding state of Rome; the *fourth* upon the sun, the gospel in Catholic dominions; the *fifth* upon the seat of the beast, Rome at the time of the French revolution; the *sixth* upon the great river Euphrates, the Ottoman Empire in the year 1822; but the *seventh*, not *upon*, but into the *air*. This difference is pregnant with important instruction.

The pouring out of *this vial* into the air, is to teach us the universality of its tremendous influences. The air spreads alike over the whole surface of our globe, wherever man is found the air envelopes him; not a nation, people, or language under heaven, where the air is not. Therefore all nations will alike feel the effects of *this vial*. The effects of former *vials* have been local, those of this will be universal. It is the last, and all must feel it. It is to make an end of sin in the world, then to all parts of the world it must extend. Christians, Jews, Heathens, and Mahommedans, must all inhale it. The worshippers of false gods, the scoffing rejectors of all gods, together with the hypocritical servers of the true God, must all alike breathe in it. A *vial* is small, but the contents of this will fill all our aerial territories, and impregnate our world of vital gasses. It will be alike unceremoniously diffused through all our seats of wealth and power, as through the abodes of less splendid state. Kings and beggars, fools and philosophers, will have no distinction here. Local visitations and partial effects, will be no more observed when this *vial* comes. One universal kingdom will be introduced by it. The councils of Jehovah will be then completed, to apply partial measures to a long tried guilty world no more; the commission is issued upon the principle, that not one nation only, but all the kingdoms on earth have become fitted for the great, grand, and final act of this description. The time appointed has also come, and the seventh angel is therefore commanded to pour out his *vial into the air*, that its refining influences might circulate to every inhabitant of the earth, and immovably fix the universal extinguisher of sin on all the world.

All commentators who have attempted an explanation of this *seventh vial*, have erred. Either from a total ignorance of the fact that under it, let it come soon or late, all sin must cease; or from an utter misapprehension of what is, and of what is not sinful; or from partial or interested views and motives; or from a want of Christian courage to write the truth. From some of these, or other unknown causes, the sad fact has arisen, that all commentators have practically united their influence, and employed considerable pains, in *taking from* the true and awful import of the account of the pouring out of the *seventh vial*.

The language employed is highly figurative, it is true; and some from this, have acted as though this circumstance afforded to them a licence to throw loose the reins of rule and reason, and stretch their ingenuity to its extent in inventing interpretations to suit themselves and the parties to which they belong. Some naturally kind-hearted, would expound all this description in such a manner as to keep all the world in perfect harmony, even under the full influence of this *seventh vial*;—and especially so, when the impressions are powerfully operating upon them, that *this vial* comes just at the opening of the millennium itself. Ideas of the universal reign of peace and righteousness so fill their minds, as entirely to exclude those images which the reading of the account of *this vial* is calculated to impress upon their hearts.

However we may commend such a feeling, we dare not interpret the above account of the *last plague* according to its exclusive and unbridled dictates. We read, *the great city was divided into three parts, and the great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.* Now wherever this great city may be found, or to whatever this metaphor may apply, we cannot correctly conceive its meaning to be, that perfect peace, unity, and happiness shall reign therein for ever. But, *the cities of the nations fell.* This cannot signify that these cities stand permanent as time, and immoveable as rocks. We also read, *every island fled away, and the mountains were not found.* And though the tens of thousands may jeeringly exclaim, *where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the world,* yet these sweeping declarations are very far from teaching that all things will pass the fiery ordeal of the last plague, and continue as they were to the end of time. This plague is the last, and on this account it will prove itself the inflexible demolisher of all existing systems on earth not purely Christian, whatever the views or feelings of mankind may be; and as such, it is plainly represented through the whole account before us.

Yet how easy for all sectarian parties to believe themselves secure, even though universal devastation rage through all other systems but their own. Were the learned amongst the Roman Catholics required to expound these strong prophetic descriptions, we should be informed by them, that the total overthrow of all Protestant nations was intended; the downfall of all Protestant rulers, the total extinction of all sects and parties save their own, and the universal subjugation of the whole people to the authority of the Church of Rome, leaving but this one Church and one Shepherd in the whole world. All this has of late been predicted by the Catholic clergy; and no doubt many of them are expecting and desiring its speedy fulfilment. These, how-

ever, are not the things now coming on the earth. And if such only were the purposes of the last plague, why was *the vial* to be poured out into the air? Why not the same rule have been held sacred, which was observed in all the other *vials*, and some localities selected where Potestantism and other sectarian parties most prevail, unto which this *seventh vial* should be poured, where all its destructive fury should have been exhausted, and have left all Catholic nations at peace? This has not been the plan ordained; into the air *this vial* must be poured, and all nations alike feel its tremendous effects.

But too many of our Protestant expounders of these predictions fall under the same condemnation. The errors and cruelties of by-gone years, with which the Roman Catholics stand justly charged, present themselves so vividly to the mind and operate so powerfully on the passions of most of our Protestant commentators, that their judgments are borne down the mighty current with such force, that they perceive scarcely anything in the stupendous transactions of the *seventh vial*, but the total and endless destruction of Popery. The laboured productions of such, partake largely of partiality and selfishness. These principles operating strongly on the mind, close it against that expanded and correct view of this weighty subject, which the plain reading would otherwise inspire.

It is true, that five out of six of the *seven vials*, have been poured out on different localities of the Catholic kingdom. But that kingdom must not have all. The vision of the *vials* passed away from that empire when the fifth was completed; it must partake largely of the *seventh* along with all the rest of the world, but after the fifth, no other was destined for that kingdom alone. This is sufficiently plain, from the distinguishing rules expressed, in the accounts of the two last. The sixth was appointed for *the great river of Euphrates*; by which, nothing but the Turkish dominions can be correctly understood. This has been, for many years wasting, evaporating and drying up the power of that nation. We have enlarged sufficiently on the *seventh* being poured into the air, and from this, in connection with other revealed facts, have established the truth that all nations will alike experience its refining powers.

In addition to this it may be observed, that all nearly partial or local measures have no place here. All interpretations thus limited are radically wrong, as they entirely overlook the great and grand end of this visitation. This *vial is the last plague*; but if limited to any one or two of Mahomedan, or Heathen, Protestant, or Catholic kingdoms, sin would prevail in the rest of the world, and another plague be required. But the decrees of Omnipotence cannot be thus nullified. It is *the last*, and under it the sanctuary wide as the world, shall be cleansed;

it, therefore, must and will be poured into the air, and all mankind shall feel its effects.

Clothed with humanity our Lord first appeared in our world, to dwell for a period with man. His second coming without sin unto salvation, will be in this *seventh vial*, to make the kingdoms of this world His own, and to make his reign universal. And singularly opposed to the views of many kind-hearted advocates of His coming, the first effect in the great cleansing process described is, *and the great city was divided into three parts*. Division takes the lead, destruction will follow. First divide and then destroy, is a rule held sacred with God as well as man. But how opposite to the views of many, is this opening scene in our Lord's second advent.

The first information required here is, what are we to understand by this *great city*? City in Scripture is a term variously employed, but as a figurative expression in the New Testament, is emblematical of the Christian Church; sometimes the true, and sometimes the nominal Church on earth is intended. St. Paul, in one of his most expressive comparisons between the old and new covenants, the Jewish and Christian Churches, thus expresses himself:—*But ye are come to Mount Sion and unto the city of the living God, the heavenly Jerusalem*, Heb. xii. 22. Here the term *city* is emblematical of the true Church of Christ, called also *the heavenly Jerusalem*, to distinguish it from the *earthly* city of Jerusalem, of which the Jews made their boast. Of the same import is the following:—*Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem*, Rev. iii. 12. In these, and other's, the true Church of Christ is the meaning of the figure before us. But the *great city* to be divided into three parts, is emblematical of the *nominal Church*, bearing the Christian name. The only proof required of this is, the fact stated of its being *divided*. The true Church cannot be divided. Its unity is the plainly revealed will of God. But here division is determined, and this is proof that the Church is nominal. The time also, and the event of this division, seal this proof that the Church is nominal. This takes place when the year 1835, and the 2300 years close; at the exact time when it is said *then shall the sanctuary be cleansed*, and at the time when *the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given unto the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him*; the time when the Lord is pledged to gather His people out of all countries, and will give them one heart and one way that they may fear me, Jeremiah xxxii. 39. That time teeming with events of unequalled magnitude, of which the Lord has

said, *for my determination is, to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy; for then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent,* Zeph. iii. 8, 9. The time when all shall again be *of one heart and of one soul*, according to the only one pure pattern to all generations of a Christian Church, as plainly laid before us in the second and fourth chapters of Acts. The time when the great city will be divided, under the shattering agency of the *seventh vial*, is this same time when the true Church shall be made *one*, and fill all nations; and this is proof infallible, that the Church then to be as above divided, is not a true but only a nominal Christian Church.

It is, however, *the great city*. It is not only a nominal Christian Church, but emphatically *the great one*; the one of all others, which, when in the plenitude of its glory, possessed an extent of boundary and jurisdiction unequalled in the Christian world. This is the only correct interpretation of the words employed. But this interpretation identifies at once the *nominal Church* intended. If we were required to name the great city of England, we should, without hesitation, say London. Just with equal readiness and certainty, may we name that great nominal Christian Church, typified by *the great city* before us. This great city, or nominal Christian Church, can be no other than the Roman Catholic. In extent of dominion and legal power, this Church has possessed and exercised a dominion, unequalled by any other nominal Christian Church which ever existed on the earth. Of this, its adherents for hundreds of years made their boast; thus lending their greatest influence to establish the identity we are now seeking. All this is established by the words of infallibility, in the prophetic description given by St. John of this Church's rise, establishment, and continuance in the world. Under the emblem of a monster, of a beast rising out of the sea, he represents this Church as receiving the dragon's power, and his seat, and great authority; it is further said, *and all the world wondered after the beast*. Its seat so splendid, its dominion so vast, its power so great, its pretensions so lofty, and its electrifying influence so overwhelming, that it wrested with magnetic force the gaze of all mankind to itself; struck with solemn awe and amazement the masses throughout its wide domains; *and all the world wondered after the beast, saying who is like unto the beast; who is able to make war with him?* In addition it is said, *and power was given him over all kindreds, and tongues, and nations* in the Roman world. All of which is abundantly established by historic facts. From which we learn that this great Church has comprehended within its pales, the mighty domi-

nations of France, Spain, England, Scotland, the Empire, Sweden, Denmark, Poland, Hungary, and Portugal; an extent of jurisdiction never by far equalled by any other nominal Christian Church in the world. These prophetic descriptions and historical facts, identify beyond real mistake the great city before us. No doubt can then remain, but that the first visible effect of the *seventh vial*, will be upon the Roman Catholic Church. *It shall be divided into three parts.*

How singular and mysterious, yet how harmonious and instructive are all the providential movements of God, when scripturally viewed. It is the established law of Heaven, that *with what measure ye mete, it shall be measured to you again*, Matt. vii. 2. The first effectual edicts which laid the foundation for that usurpation, tyranny, and bloodshed, which have stamped with endless infamy and stained all the records of Catholic domination, were professedly to unite and subject all Bishops, and all Churches under one temporal head. For the prevention of schisms, to maintain inviolate this unity of the Catholic Church, and perpetuate that unity for ever, according to the best calculations we can procure, Papacy has martyred not less than 50,000,000 of unoffending Christians, besides millions more subjected to all manner of afflictions, who dared to believe and act in opposition to her laws. Now we see that the first decisive stroke of God under the *seventh vial*, effects that which for ages she has most dreaded, namely, her division into three parts. Verily her doings have been strictly noticed, from the beginning until now, and strict retributive judgment will pursue her to her end.

In what this division, in its separate parts consists, we are not informed. Judging, however, by the rule just pointed out, as held sacred at the beginning of this plague, we may infer, that it will be characterized by something strikingly analogous to some prominent part of her former policy. If we may apply this rule of interpretation, it will easily follow that it is more than probable, that politics will in some form or other constitute a prominent feature in this division, acting in part in the two-fold capacity of cause and event. Probably three powerful parties, inflamed with opposite political views, urged into savage conflict by opposite interests, real or imaginary, will spring forth as if by magic, from the very heart of this Church, and drive on a mad career till the great division before us be established. In the beginning of their reign, the Catholic clergy ceased not their ambitious efforts, until their supreme authority was established in the court of Rome, as well as in the temple of God. And having sat at the helm of the political affairs of nations for centuries with such delight, we may not marvel if God send a political mania through all her territories, and then employ it as a mighty engine to batter down all her walls and bulwarks; and

through the broils of infuriated political contest, to make her the chief author and executioner of her own extermination from the earth.

Whatever names the three parties in the above division may be distinguished by, the parts they must act, and the tremendous purposes they must serve, are all determined beforehand by that God under whose power all agents are; and the great end of the whole drama is clearly set forth. Hence, in the same verse in which the division is predicted, we read, *and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.* This great Babylon, is that great city which reigneth over the kings of the earth, which we have just proved to be no other than the Roman Catholic Church. This part of our description has much peculiarly striking in it.

She came in remembrance. We are not to suppose from this, that God had really forgotten her: that He had been like the god of the prophets whom Elijah mocked, *and said cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked,* 1 Kings, xviii. 27. None of these cases will apply here. None of them throw any light on the phrase *came in remembrance.* God never for one moment forgot the bloody deeds by this great Babylon. He never for one moment moved His all-seeing eye from her darkest deeds of infamy; though covered with names of blasphemy, drunk with the blood of martyrs, and making all nations drunk with the wine of her fornication, all her abomination from the beginning until now, have been every moment naked and bare before Him. But because sentence against their evil deeds has not been executed speedily, therefore they think in their hearts that no sentence has been issued from the court of heaven; that all their crusades, slaughters, martyrdoms, cruelties, that all their licentiousness, their most blasphemous prostitutions of all the ordinances of religion to the basest of purposes; and their almost universal degradation and pollution of the public mind, is all passed away and forgotten, that God has either winked at the whole, or rather, that by permitting the great whore to live, is a guarantee for her future safety, or a practical sanction of all her proceedings. But is it indeed so? *She came in remembrance before God.* To the darkened minds of her votaries, He may seem to have forgotten her; but she will *come in remembrance* when this last plague comes.

In the 18th chapter of Revelations, where the particulars of the calamities now coming on the great whore, are given in detail at great length; we see all this blind boasting and most vain and fatal confidence set forth, in most impressive language. It is there said, *for her sins have reached unto Heaven, and God hath remembered her iniqui-*

ties. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. See in this her awful and judicial blindness, just at the time it is added, therefore shall her plagues come in one day, death and mourning, and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her, Rev. xviii. 5—8. Catholics look out! The Lord God Omnipotent reigneth, and the *last plague* is at hand. Let every Catholic, whose life and eternal welfare is dear to him, take the heavenly advice of the fourth verse of this chapter, which says, *came in remembrance*. What for? To subject the world to her sway;—to make her the *one fold under one shepherd*? No. Let God be heard, though every man's vain imaginations be scattered to the winds. She *came in remembrance before God*. For what purpose;—to lay all her enemies prostrate at her feet? No.—But to give unto her the *cup of the wine of the fierceness of His wrath*. This is what God says she *came in remembrance for*. Let Catholics read, tremble, and flee for their lives. The metaphor is strong, *cup of the wine*. Wine is powerfully effective, and this peculiarly so; and that too in its worst sense. For it is the wine of *wrath*, not mercy and loving kindness; but refined, pure, unadulterated *wrath*. And it is “HIS WRATH.” Not the wrath of man, nor of kings, but of God. And to charge the emblem with everything calculated most forcibly to impress the mind with most fearful forebodings, it is set forth as being *the wine of the FIERCENESS of his wrath*. Incontestibly showing, that calamities of no ordinary character are at hand. This wine is not extracted from the *common wrath of God*, by which the nations of the earth are ordinarily visited, but it is *the wine of the fierceness of His wrath*; the uncommon and extraordinary visitations of Heaven. In which calamities the whole fabric of Papacy, this mystery of iniquity which has reigned predominant for so many centuries, will be engulfed root and branch, in one universal and everlasting destruction.

But looking onward to the effects of this *seventh vial*, in the description given we also read, *and the cities of the nations fell*. This seems extremely ominous. A due consideration of its meaning, taken in accordance with previously established facts; namely, that now the sanctuary wide as the world shall be cleansed; that this *seventh vial* is the *last plague*, the universal extinguisher of sin, and is therefore poured into the air; with these facts to guide us, we may be conducted to conclusions at issue with general opinion and deep rooted prejudices; but be this as it may, it is a duty to proceed. *The cities of the na-*

tions feel, has a distinct meaning; and to evade a candid enquiry into it will not alter the intention thereof, nor turn aside any calamity which may be determined under it.

When considering the former metaphor, the great city divided into three parts, the true symbolical meaning of the word *city* in this text, was proved to be the great nominal Christian Church, which was proved to be the Catholic. The authority there advanced, applies equally to the subject now under notice. The emblem is the same, the plural only being given in this, and the singular in the former case. It is in the same prophetic description, where two rules cannot apply; in the same verse, and moreover, in one and the same sentence. From all of which it is certain, and no mistake, that if *city* in the one case, be truly emblematical of the nominal Catholic Church, the same figure, in the same sentence, given in the plural, must be emblematical of all other *nominal Christian Churches* throughout the world.

This interpretation of this emblem, may seem startling to many. But the great consideration is, is it the only just one? If this be not its proper application, then the *great city* is not emblematical of the *nominal Church of Rome*. But of this we are not allowed to doubt, for it is the subject of positive decision in the words of inspiration. Hence we read, *and the woman which thou sawest is that great city, which reigneth over the kings of the earth*, Rev. xvii. 18. This removes the whole matter beyond the speculations and conjectures of man. Here God speaks for Himself, and gives his own interpretation and application of the metaphors *city* and *cities*, in the text under notice. After this we are not warranted to say *it may mean this*, or *it may mean that*, or *it may mean something else*. Such trifling as this with the positive decisions of Heaven, cannot be tolerated. God says what *the great city* does mean. He says, it is the same as is typified by the woman on the scarlet coloured beast, for it is said "*and the woman which thou sawest is that great city, which reigneth over the kings of the earth*." This excludes speculation and gives confirmation which must not be disputed, that the *cities* before us are truly emblematical of nominal Christian Churches throughout the world, all others except the Roman Catholic.

But it is said, "AND THE CITIES OF THE NATIONS FELL." How is this to be explained in accordance with the above interpretation of the figure *cities*? According to this it must follow, that the *nominal Christian Churches* of the nations fell; and that all disunion, party distinctions, and sectarian names will cease for ever. This is the only true interpretation of which the passage is capable. This predicted downfall of all sectarian *cities or churches*, will be further illustrated, when we come to consider the reasons why such changes

are determined, as we proceed with our work. Simply to ascertain the true import of the emblems employed, is our principal object here ; and also to glance at the effect of this *seventh vial* in the church and the world, to prepare us for a more comprehensive and better understanding of the whole prophetic description before us. Its effects in the Churches we already behold, will be most desolating. The Great Catholic Church will be divided, and caused to drink the cup of the wine of the fierceness of God's wrath ;—and of all the Sectarian Churches it is said, “the cities of the nations fell.” Thus does the fate of all present establishments in the world, seem sealed by Omnipotence ; and the great executioner, the *seventh vial*, the last plague, preparing for the speedy performance of his work, which, when accomplished, will leave not a vestige of our worn-out systems in being, but in the place of them one splendid universal system, formed in all its parts by the perfect rule of the New Testament, and shedding unadulterated benign influences over the whole earth.

But not only all present Ecclesiastical Systems are thus doomed to fall under the last plague, but the civil constitutions of all nations seem destined to experience similar effects, from this great and universal extinguiser of sin. Hence we read, “And every island fled away, and the mountains were not found.”

On endeavouring to find out the true import of this momentous part of our prophetic description, we must keep full in view the caution with which we commenced, and consider that we have now to do with that part of God's word, which is especially guarded like the garden of Eden, by flaming curses on those who either add to, or take from the words of this book. Its import is fixed by Omnipotence ; and man cannot change it. We may misunderstand it. If wilfully so, we must suffer for it, for God has so decreed. Let us, then, with reverence, try to understand the true meaning of this ominous text.

Every island fled away, and the mountains were not found. The events that followed the opening of the sixth seal, as described in Rev. vi. 12—17, will very much assist in forming correct views of the text before us, because similar emblems are therein employed ; and the events described having taken place, the emblems are thereby translated into historical facts, concerning which there can be no danger of mistake. That part referred to, illustrative of our emblems is as follows:—“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, 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. And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places.”

All these symbolical representations received their accomplishment, in those mighty revolutions and changes which took place when Rome changed its religion from Pagan to Papal, when the *ten horns* came up, and an entire change, as we have already noticed, took place through the whole Roman empire. In the whole process of this mighty change, as Dr. Clarke observes, "the ancient Pagan government of the Roman Empire was totally darkened, and, like a black hair sackcloth, was degraded and humbled to the dust. Their sacred rites were abrogated, their priests and religious institutions desecrated; their altars cast down, their temples destroyed or turned into places for Christian worship; their gods and goddesses, demi-gods and deified heroes of their poetical and mythological heaven, prostrated indiscriminately, and lay as useless as the figs or fruit of a tree shaken down before ripe, and the whole system of Pagan and idolatrous worship, with all its spiritual, secular, and superstitious influence, blasted, shrivelled up, and rendered null and void as a parchment scroll, when exposed to the action of a strong fire." Upon the verse, "Every mountain and island were moved out of their places," the Dr. says, "All the props, supports, and dependencies of the empire, whether regal allies, tributary kings, dependent colonies, or mercenary troops, were all moved out of their places." And all the old constitutions, forms of government, and ancient edicts were taken away. Such, in substance, were the mighty changes effected when the sun was darkened, the stars cast down, the heaven passed away, every mountain and island removed out of their places, under the complete re-modelling of the Roman Empire, both in its religion, its government, and laws, as symbolized by the metaphors before us. And from history we know the changes were great, the struggles to effect them desperate, the sacrifice of human life immense, the destruction of property incalculable, and the humiliating and extreme reverses of the privileged orders without parallel, and general suffering to an extent of which the former history of the world had no note. Notwithstanding, the two important emblems, *islands and mountains*, are employed in the account of the *seventh vial*, to represent a far greater change than this. To set forth those changes to which they apply, in the re-modeling of the Roman Empire, these emblems are thus used, "and every mountain and island were *moved out of their places*." But in the descriptions under the *seventh vial*, not a word is found of removing these things out of their places, a very different mode of expression is employed; the emblems are associated with words which impress the mind with the certainty of a far greater change; for removing out of their places only, would be a partial temporary change, which can have no place in the unparalleled effects of this last plague; and instead of removing out of their places, we read *and every island*

FLED AWAY, and the mountains were NOT FOUND. Taking, however the above texts, illustrated by the above mighty changes, as rules partly available for our instruction on the meaning "every island FLED AWAY, and the mountains WERE NOT FOUND," let us pursue the subject with care. On this Dr. Clarke says, "probably meaning the capture of sea-port towns and fortified places." Whatever presented to the Dr. such a meaning, it is difficult to determine. It is at variance with all and every result, design, and pre-determined end of the last plague, and below the interpretation he himself gives to the same emblems, when associated with far milder terms, as above shown, and when employed to typify events of far less importance. The capture of sea-port towns might be effected without their either changing places, or fleeing away, or disappearing; whereas the text says every island FLED AWAY, and the mountains were NOT FOUND. On the prophecies, the Dr. could do nothing but copy others or guess for himself; and the major part of his guesses are most random hazards, and a majority of his copies he ought to have known to have rejected. The above guess at the sea-port towns, we must, however, reject, as almost the climax of his random shots; for nothing in the whole range of prophetic description, can in the least favour such an interpretation.

Wherever one emblem has been employed, and the event typified been accomplished, so as to determine its true meaning, that meaning can never be set aside in exactly similar cases, without a plain reason being included in the description of the events. Also, all symbols should be explained, so as to maintain as exact a similarity as possible, between the representative and the thing represented. Thus in the present case, mountains and islands naturally are things familiar to all, and respecting which there can be no mistake. Considering these as emblems, we want something in the civil or religious world corresponding thereto, for their application to which we have scriptural authority.

Various texts might be quoted illustrative of this. For instance, "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness," Psalm lxxii. 3. Here kingly power is unequivocally typified by "mountains" and by "little hills," is in like manner meant the subordinate rulers. And by the king and the king's son being abundantly endued with righteousness, these "mountains shall bring peace to the people and to the little hills," or lower rulers, by judging them and ruling them in "righteousness." A plainer text explanatory of mountains and little hills cannot be given, showing these as emblems of political powers.

This is all confirmed by the texts, and historical facts in illustration, before given, when "the heavens departed as a scroll, and every mountain and island were moved out of their places." What were they that were then moved? Just what the Psalmist above says we are to understand by mountains and little hills. It was the whole retinue of kings and rulers, and the whole civil and ecclesiastical code of laws, in the Old Roman Empire, swept away or removed out of their places; and this affords us a most tremendous and heart-rending explanation, written with blood and devastation, printed deep in unmistakeable characters upon all the fertile plains and populous cities of the Western World, of what the Spirit designed us to understand by the ominous emblems, *islands and mountains*.

With J. E. Clark, in Dr. Clarke's comment on Rev. xvii. 9, we conclude that "mountain, taken in a figurative and not in a literal sense, is unequivocally the emblem of great and mighty power."

This will lead to a natural and easy comprehension of the true meaning of *islands*, symbolically employed. In nature, *island* means a plot of land enclosed and surrounded by water. It is on such different plots of land in the world, that all our mountains rest, and on which they entirely depend for their support.

Now, politically, we want a parallel case. David and St. John tell us that politically, kings and rulers are true antitypes of the emblems, mountains and hills. Then on what do these political hills and mountains rest, by what are they directly and immediately sustained? This is a question not open to conjecture; a question which does not admit of the trifling, paltry—*it may be this, or it may be that*. It is a question which admits but of one reply, and no mistake, namely, these political mountains and hills, as immediately and essentially rest upon what in all nations is called the *constitution*, as our natural mountains rest upon the islands on which they are found.

For illustration:—In Great Britain, various and mighty political mountains exist, together with smaller ones, which the Psalmist calls little hills. Our highest and heaviest mountain, is that of Monarchy; next to this, are the two great mountains, the two Houses of Parliament. But all these have one foundation on which they have been raised and on which they rest, one island on which they entirely depend for their continuance, and this is the British Constitution. As it is with the mountains naturally, so it is with these politically; if the islands in one case fled away, the mountains would disappear, and so with the other also, and it is the same in all nations of the earth. In all kingdoms they have their peculiar constitutions, or codes of laws, in which we see on every hand the elevated portions of land, the mountains and hills, the higher and lower magistrates and officers of every

kind, from the monarch to the common hangman. All of which alike depend upon the peculiar constitution of the country for their separate existence.

This interpretation is at once natural, scriptural, and confirmed by the facts of a former prophetic description; but it presents the passage under especial notice, as one pregnant with fearful tidings to those who may stand affected thereby. *Every island fled away, and the mountains are not found.* This is alarming in the extreme. It is not said every island and mountain were removed out of their places, but they fled away and were not found!—Plainly indicating, or positively asserting their entire and everlasting abolition. This to thousands will seem awful. Yet it is the word of God. We may not dispute it; we must not take from, or add to the words of this book. The whole of this text, portentous as it may seem, God has undertaken to see accomplished; and He can do it, and woe be to that man who lifts an arm against its fulfilment.

The peculiar circumstances before established, under which this *vial* is poured out, give tenfold stronger colouring to this part of our prophetic description. It is *the last plague*; therefore under it sin must cease. It comes at the end of the 1335 and the 2300 years of Daniel, when the *sanctuary shall be cleansed*. It is poured into the air, which envelopes all nations. Daniel has informed us that the time would come, when “the iron, the clay, the brass, the silver, and the gold,”—the emblems of kingly power,—“were 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,” Dan. ii. 35; and here, under the last plague, at the time of the end we read, “every island fled away, and the mountains were not found.” Islands we have seen typical of the political constitutions of nations, and mountains the emblems of men in power. All these positive declarations of the God of heaven, incontestibly establish the strongest conclusions that under the *seventh vial*, the present established form of civil government, in all nations, will undergo an entire change. Above we saw an universal subversion of all present Ecclesiastical and Sectarian systems in the religious world, and now we are driven to conclusions equally decisive against all existing civil establishments in all nations. “Every island fled away, and the mountains were not found.” Most portentous prophecy! Such emblems as these, so sweeping, so positive and unrestricted, seem full to overflowing with nothing but indiscriminate, universal, and everlasting ruin to all established systems, through both Church and State, in all nations. Well might this *vial* be called *the last*;—well might it be distinguished as *the last plague*. Wisely was it appointed for the end of the 1335 and 2300 years of

Daniel; and well might such sweeping measures be so often set forth, as the second coming of our Lord, in the many varied prophetic descriptions given by all the prophets. We see here sufficient to justify the strongest descriptions given by any of the prophets, of Christ's second coming. We require none of our American brethren's ingredients of burning the world and raising the dead, to add to these astounding emblems to fill up the varied prophetic descriptions of his coming, to make the scenes sufficiently awful and grand. "The great city was divided into three parts, and the cities of the nations fell. Every island fled away, and the mountains were not found." Nothing but the most dangerous unbelief can blind the mind of any man who reads this, so as to prevent him seeing in it the irreversible doom of all existing systems in both Church and State not purely Christian, that will be found on the earth at the time the *vial* comes.

Let it be distinctly noticed, that it will be upon the then existing systems, that this *vial* with its fury will fall. No matter what their names, or forms, or duration. No matter how wisely arranged, extensively admired, or strongly defended. These are no matters of consideration with God. He knew exactly how the world would be governed, and the Church influence, at the time of the end. His purposes have not been formed under the influence, of partial or defective knowledge; He has not been led astray with false calculations. This *seventh vial* will come at the proper time; and it will be upon the various systems then in active and powerful force in the world that it will fall, and that with such unrestrained destructive influence that all will pass away, and, "like the baseless fabric of a vision, leave not a wreck behind." "Behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," Mal. iv. 1. Verily this is the day when the *seventh vial*, the last plague, shall cause the great city to be divided and then destroyed, the cities of the nations to fall, every island to flee away, and the mountains to be not found; leaving, as the prophet of the Lord says, "neither root nor branch." "Then shall the sanctuary be cleansed," wide as the whole family of man;—then shall all the proud, and them that do wickedly, be as stubble before the raging flame, and the high and lofty mountains of the earth, the great and the honourable offices amongst men, shall evaporate as the morning dew, and present Sectarian Churches, as such, crumble to the dust.

Our next consideration must be how must such mighty changes be effected,—or by what all-potent agencies will Omnipotence accomplish such vast events? Some reply by the preaching of the Gospel only,

under the extraordinary influence of the Holy Ghost. Undoubtedly this agency will be employed, in connection with the press. But the most momentous part of the enquiry is not answered in this. The changes under notice are those that must take place under the *seventh vial*, and the enquiry is, what are those agencies set forth in connection with that vial, which must come into operation when that vial is poured out? We need not hesitate on this a moment. God expressly informs us what they are. They are VOICES—THUNDERS—LIGHTNINGS—and an unequalled EARTHQUAKE:—See Rev. xvi. 18. These are the instruments, and no other are set forth. These are all the extraordinary means to be employed. No literal conflagration of our world. No literal resurrection of the dead. No instantaneous translation of the living here. Voices, thunders, lightnings, earthquake;—these are all. And these are in every way qualified to accomplish all to be effected by the *last plague*.

Why do not all who profess to be guided by the word of God submit to this. Upon what authority do they dare to reverse, to add to, or take from the words of this book. Their tampering is most dangerous. In this prophecy God plainly informs us of everything of importance concerning this *vial*. He plainly informs us it is a *plague*, it is the *last*. Under it, therefore, sin must cease. But if sin cease under this, and if this be the *last*, it is a dangerous species of infidelity to teach or believe that there can be any other, or anything different to what is there set forth, at the time when sin ceases, as extraordinary instruments to effect its overthrow. God says all these instruments are VOICES, THUNDERS, LIGHTNINGS, EARTHQUAKES;—and man adds, Yes, Lord, and “A GENERAL RESURRECTION OF THE DEAD,” and “THE FINAL CONFLAGRATION,” and “THE NEW HEAVENS AND THE NEW EARTH,” spoken of Rev. xxi. 1. This is all adding to the prophetic description of the *seventh vial*. True, these events will take place in the regular order of God’s appointment. But they are not connected with the *seventh vial*. We say they are not thus connected upon the authority of the whole description, they are not there named. And these, not being given with the events of the *seventh vial*, can have nothing to do with the cleansing of the sanctuary now at hand; they constitute no parts of the last plague. Those who believe the resurrection of the dead, &c., will take place when the *seventh vial* comes, found such opinions upon a variety of texts, which have no more connection therewith than have the texts concerning the overthrow of the Egyptians in the Red Sea to do with the destruction of Jerusalem before the Babylonish captivity. The texts speaking of the Lord Jesus being revealed from heaven in flaming fire, &c., have nothing to do with the events of the *seventh vial*. Such

texts are continually being wrested, distorted, and misapplied to serve party purposes, at the time that the plain description of this *vial* is overlooked. Some will wander wildly to every part of both the Old and New Testament, and read over dozens of texts to ascertain what the events of the *seventh vial* will be, and disregard all the time the direct evidence of God concerning it in the 16th chapter of Revelations. Texts properly applying,—some to the destruction of Jerusalem,—others to the downfall of Popery,—some to the time when the *seventh vial* will come,—and others to the final judgment,—are all raked together, and with Babel-like confusion indiscriminately ruled upon us with the *seventh vial*. And if we can believe the application of the whole, we prove ourselves utterly incapable of proper discrimination of prophetic description.

Voices, thunders, lightnings, and earthquake, comprise all the extraordinary instruments to which the inspired description calls our attention, and we expect no more. We believe in nothing more; we duly revere this part of the Word of God; the word of man we utterly discard when not in harmony with this.

All these are to be considered emblematical. Voices are emblematical of strong religious and political excitement and agitation in the world; thunders and lightnings are the emblems of war; and earthquake the certain emblem of revolution.

By the last of these the French revolution was typified, Rev. xi. 13; "And the same hour there was a great earthquake, and the tenth part of the city fell." This received its accomplishment under the fifth vial. The tenth part of the city falling, represents France, one of the ten kingdoms falling off from the Papal authority at the time of the French revolution; and what earthquake signifies here, it must have the same import under the *seventh vial*. There is only this distinction made under the *seventh vial*, the earthquake is represented as being such "a one as was not since men were upon the earth, so mighty an earthquake and so great." Under the former, the tenth part of the city fell; under the latter, the great city must be divided into three parts, and the cities of the nations fall; the islands flee away, and the mountains be not found. Let the reader summon before him, all the facts of the French revolution and the reign of terror; and he may then see in real life, the true import of the prophetic description of the *seventh vial*. Exactly the same modes of expression, the same emblems, the same words are employed to describe both. And whoever looks for any other occurrences under the *last plague*, is so anticipating without the slightest Scriptural authority, and will assuredly be disappointed.

From the first and double reference being found in the description under notice, to the Catholic Church, we have invariably believed that

in Catholic countries this *vial* would first give proof of its tremendous powers to divide and destroy. These countries will be first wrought up to the highest pitch of excitement, as typified by *voices*. Then will follow bloodshed and slaughter, in wars and revolution, and then will the desolating scenes rage through the world.

All this is to be followed by a great hail, verse 21. This part of the prophetic description, has been subjected to the grossest interpretations of any. We cannot consistently take every other part of the account figurative, and this as literal. There can be no literal hail storm of this description. Under such a one there could be no protection to man, or beast, or plant, or herb. The whole creation would perish under it, and no remedy. But when our world is destroyed in the sense of prophecy, it will not perish thus.

We take the whole as emblematical, and to represent as follows:—It comes “out of heaven;”—this is emblematical of the ruling powers. This hail is described as destructive from its weight. Had it been described as mingled with fire, or blood, or smoke, we should have understood thereby, cruel, diabolical, and destructive enactments from the ruling powers in church or state. Nothing but hail being mentioned, hail being white, and white being the emblem of purity, we understand by it nothing but the enactment of purer and more equitable laws, than those by which all nations are now governed; but which laws will, notwithstanding their purity, be tremendous plagues to those who now reign and rule, and abound in pomp, splendour, wealth, and luxury, by virtue of laws in which nothing of gospel purity or equity can be discovered.

This completes the purposes of heaven, in overturning the cities, and demolishing the whole fabric of mountains and islands, by voices, thunders, lightnings, and earthquake, as before described. All combine in splendid harmony, shewing the downfall of all corruptions, and the establishment of a better state of things. All thus viewed, is natural; the means, the process, and the end are legitimate, great, and worthy of prophecy. Nothing visionary, nothing improbable; nothing but what perfectly agrees with all Scripture truth and right.

Let others build on peace, if they dare risk the results. We believe this prophecy must now be fulfilled. Let others look for distant events, a world in flames, the rising dead, and descending Judge;—we look for nothing more than the *seventh vial*, as above described. And of all the theories yet published, although in this we have for years stood alone, we believe events will speedily prove it the only system of truth.

NOTICE TO CORRESPONDENTS.

THOSE correspondents who have communicated to us their views respecting the "end of the world," there being "time no longer," and the conflagration of the earth, and the judgment day, will now see that we expect no such changes at the end of our prophetic periods. Some of the texts they quote, do not apply to the events at hand; others cannot bear an absolute interpretation. To illustrate the whole the following may be given:—"And swear by Him that liveth for ever and ever, that there should be time no longer," Rev. x. 6. This cannot signify "time no longer," literally and absolutely. If our friends will read over the following verse in connection with the 15th verse, chap. xi., they will find that this will have its accomplishment, when the seventh angel "begins to sound," upon which the proclamation goes forth, "the kingdoms of this world are become the kingdoms of our Lord;" and as we learn from the 20th chapter, the saints shall reign with him on earth a thousand years. But a thousand years *is time*. Then the angel's declaration, "there shall be *time no longer*," cannot bear a literal interpretation; inasmuch as literally it cannot be true, as there must be this thousand years more time, at least. The text simply means time no longer, for the world to remain in rebellion against God; which is exactly the same as, "then shall the sanctuary be cleansed."

The same rule of interpretation applies to "the harvest is the end of the world," Matt. xiii. 39, if that text has any application to the events now at hand. We are, however, of opinion that it has not; but that it applies exclusively to the events predicted, Rev. xx., 7, 8, 9, 10. If our friends will have this text to apply to the time when the sanctuary is cleansed, then they must interpret it as we have given them example above, "the end of the world, *IN ITS PRESENT REBELLIOUS STATE*;" not its end literally and absolutely, because then there could be no thousand years possession of it by the saints. If it applies to the events at the end of the thousand years, which is the view we take of it, then it has nothing whatever to do with our conclusion respecting the *seventh vial*.

In like manner we have been pressed with *the first resurrection*, Rev. xx. 6. It was not within the limits of this work, nor consistent with its title page, to have admitted into it discussion on that subject. We notice here, that, as many of our friends seem carried away with mistaken views on that, we purpose entering into it in a separate work. In the mean time we tell them, that a literal resurrection along with the *seventh vial* is impossible. We have proved the great event now coming is the *seventh vial* and nothing else. This is the great rule of Heaven, by which all the present anti-christian systems must be corrected. But a resurrection cannot take place along with this. Voices, thunders, lightnings, and a great earthquake, cannot exist along with a resurrection. These are typical of events which cannot transpire, unless men live on earth to carry them out. "Voices," strong political and religious agitation and excitement, *thunders and lightnings*, war, *earthquake*, revolution. But no such events as these could exist with a resurrection. It involves a ridiculous contradiction in terms to suppose it. Nor could these things occur after; for there would be nobody to fight.

And these events could not now take place before the first resurrection, if that resurrection had to come at the end of that prophetic period, at the end of which it is said, "then shall the sanctuary be cleansed," because there is not time. Therefore a resurrection cannot now take place, because the *seventh vial* must come now; and they cannot exist together.

But some seem to suppose these thunders, &c., may be literal. This is opposed to the facts which have followed out the pouring out of the other vials. The *seventh* is of similar character to the former six. Similar events must follow it. It is inadmissible to interpret the *seventh*, by an opposite rule to any other.

Until this *seventh* can be removed out of the way, it is vain to preach about a literal resurrection. It is also deceptive and dangerous to look for the latter before the former, when God has so plainly predicted the order in which they must come. And if men will not believe the Word, and receive it in the order in which God has given it, distressing facts will soon convince them, that a literal resurrection now, is impossible. A regular treatise on this resurrection, we have prepared, which may soon appear.

These remarks may serve to illustrate how we apply and explain the texts of our correspondents;—to have inserted their papers and full replies, would have carried this work beyond proper bounds, and answered no good purpose.

We have recently had put into our hands the following remarks:—"Note: when the year 1843 is mentioned in the following pages, the JEWISH year is intended, which terminates in this present year 1844.

"Although our calculations do not extend beyond the present year 1844, and although the highest probability exists that our Lord will come within this period, yet we do not pretend to be infallible, or not liable to be mistaken a few months, or a few years; and from a few passages of Scripture, it seems *possible* that there may be an *apparent* tarrying time:—see second chapter Habakkuk, first four verses, and compare them with 10th chapter Hebrews, last four verses.

"Therefore to all who are looking for the return of our dear Lord at the end of the vision, we say in the language of the prophet, "though it (*appear to*) tarry: wait for it: because it will surely come, it will not tarry."

This note is posted to certain publications on the second advent, published in America some time ago; and now, that the time is at hand for the resurrection of the dead, the conflagration of the world, the formal descent of the great white throne, and *all* the awful scenes of the general judgment; lest stubborn facts should speedily crush the wild theory of such things at hand, this note has been created to prolong the gigantic delusion, and secure a kind of reprieve, or open the way for retreat, when the events do not come at the time appointed. It must have originated in some fearful forebodings that these things may not happen, that our Lord may tarry; or, perhaps, that our computations *may prove wrong*. "We are not infallible."—No; but the Word of God is. And as we observed in our introduction, "we either understand it or we do not; if we do not, our province is to keep silence," page 4. It is now about four years since our manuscript on the pouring out of the *seventh vial* was written, and we have never felt any anxiety to attach such a note as the above to any part of it. Let

our introduction be again read over. What the reader finds there, we yet urge with the utmost confidence; and we add here, nothing different will now take place; and we shall, by and by, present our readers with, to many of them, the astonishing facts, that those very events are already begun in the world, and that they will progress, as our work explains. But respecting the Lord tarrying and the texts of Scripture which the note says seem to support this, against those texts being prostituted to such purposes, as that note was designed to serve, we feel it our duty to protest. The passages in Habakkuk have no connection whatever with either the time or the events of the *seventh vial*. From a comparison between Habakkuk first chapter fifth verse, and Acts 13th chapter, verse 40, 41, there is reason to believe the vision had reference to the judgments of God poured on the Jews, which terminated in their final overthrow. And in its application to them, it received a most signal, and complete accomplishment,—first in the Babylonish captivity, and then at the destruction of Jerusalem by the Romans,—but not the slightest intimation is given, of its application to, or connection with the events at hand.

The text in Hebrews is equally inapplicable. And both are barred from the events of the cleansing of the sanctuary under the *seventh vial*, by the positive statements connected with all the predictions of those events. "*Then shall the sanctuary be cleansed.*" This admits of no tarrying. Christ came at the time predicted: popery had its dominion taken away at the end of the 1260 years. The end of a prophetic period cannot tarry, unless the revolving orbs of Heaven stand still. But, indeed, the Lord's coming, as our American friends expect, will "tarry" a long time yet. The literal resurrection of, even the dead in Christ, will "tarry" at least a thousand years yet. And they have but little confidence in their own theory to the contrary, or they would not so soon have given us their *note of retreat*.

We advise them instantly to abandon their theory of the end, and adopt our views of the *seventh vial*. This vial has to come; it is already beginning. The present state of Spain and Portugal, and in fact all other countries attest this. What now prevails in Spain, will spread rapidly through the world. This is the *seventh vial*. To all our correspondents, several of whom seem carried away with the American delusions as to the end; we advise them to examine the account of the *seventh vial* more strictly. It is the *last plague*. Then under it, sin must cease (see this work). But the whole description of that plague, is irreconcilable with the resurrection of the dead, and conflagration of the world; and as this is the time for the former, the latter cannot now take place. The fact of the *seventh vial* being now to come, seals the fate of all such theories.

We have been strongly pressed, almost forced, against our inclination, to give an opinion on the American views of the second advent, now widely spreading amongst us. Our opinion is, some of the computations are excellent. Some of them are founded on texts, not legitimate; and the time given for the *seventh vial*, is three years too soon. But as regards the whole system of events at hand,—the millennium,—the resurrection,—the conflagration,—the judgment,—the loosing of Satan,—the final battle with Gog and Magog (Rev. xx. &c. &c.), on all these important particulars, we can easily prove the whole system to be palpably opposed to the plain sense of Scripture; also in the manner in which it is put forth, extremely deceptive and dangerous. But even this opinion would not have been given, had the advocates of the above errors remained firm to their own calculations; and made no attempt to perpetuate the delusions, by grossly perverting a sacred text of Scripture, to sanction the grosser deception of an apparent “TARRYING TIME,” to the extent of even a few years.

It is this *tarrying time*, which has and will call forth our opposition. We behold it tantamount to a proclamation, that we have no confidence in our calculations.

We should have rested in confidence, that a few weeks now, would have corrected the errors, and swept away the delusions of our American brethren, and all in England who have imbibed their principles, had not this *tarrying time* interposed. But all hopes of correction from this vanished, when this *tarrying time* appeared; and the only ground of hope to rest upon, is now Scripture truth. An apparent *tarrying time* throws the whole system of calculation into total confusion. And if the real events intended in prophecy do not come at the time, we can have no confidence to within one hundred, or even a thousand years, as to the time they will come.

Our helm is then lost. All rule of judgment gone; and the popular exclamation against us confirmed, that we are impiously violating the prerogatives of heaven, in presuming to know what God has never revealed. If the Jewish year, 1843, do not complete the two periods of Daniel expressed in 2300 and 1335 days, then these days may not mean years; and if not, we have no rule in Scripture to guide us respecting the end. Or if they mean years, they may commence with different and far remote events to those we have selected, and respecting which no rule is given by which such can be discovered. If so, the true events may come exactly at the time predicted, only, we do not understand that time; and it may be, on this principle, one hundred or one thousand years remote. But even, under this view, there can be no *tarrying time*. All that remains, is our ignorance of the true time.

But the abstract idea of a time being appointed, and fixed, and revealed in the words of Daniel, "unto two thousand and three hundred days, then shall," &c.—"Seventy weeks is determined," &c.—"Blessed is he that waiteth and cometh to the thousand three hundred and thirty days." These and all similar positive statements, render a *tarrying time* nonsensical and impossible. Suppose this apparent tarrying time to be three years, as the above note allows, the periods would then stand 2303 days; $7\frac{1}{2}$ weeks, nearly 1338 days. Our authority with which we crush instantly all such unfounded theories, is the word of truth. Daniel does not say 2303 but 2300, and so with the rest; and we, therefore, unhesitatingly reject all alterations attempted in plain numbers, to serve perverted views.

And as to a *liability* of being mistaken a *few months*, or *even a few years*, the liability is just as great, to be mistaken a hundred or even a thousand years. If we move at all from the edict of Artaxerxes, given to Ezra 457 B. C., as the beginning of the 2300 years, if we understand the days, emblematical of any other period than years, or not emblematical at all; then are we plunged into mistakes, uncertainties, and probabilities, embracing not a few months or a few years only, but scores, or hundreds, or even a thousand years. Yea, we are then left utterly without rule, and know nothing whatever respecting when the end may be; it may come this generation or the next, or ten generations remote. Under either circumstance, we can admit no *tarrying time*.

All our anxiety is, that what we have written on the events at hand may be allowed to speak for itself;—that it be candidly read, till well understood. We want no *tarrying time*. If the events of the *seventh vial*, as we have interpreted them, do not now set in and sweep through the world, we shall candidly acknowledge, that we have not understood the prophetic periods. If universal excitement typified by "voices," the first emblem used under the *seventh vial* do not soon prevail;—if this great excitement on both political and religious subjects, be not followed by bloody wars as represented by "thunders and lightnings;"—and if these bloody wars do not end in such a revolution as mankind never before experienced, as typified by a "great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great;"—if these things do not soon prevail in the world, we shall acknowledge we have not understood the prophecies. Also, if under these tremendous instruments in the hands of God, if all anti-christian institutions do not fall and be utterly abolished in both church and state in all nations;—if present systems do not undergo such changes as not one in one million can now believe, we shall admit we have misunderstood the prophecies; but we shall invent no *tarrying time* to

palliate our errors, or perpetuate delusion. We conscientiously believe our own computations, and we believe these circumstances at hand: and we do not wish men to be found dreaming about phantoms, till these awful realities surprise and undeceive them. Thousands of those who are now looking for the Lord Jesus personally to descend from heaven, and to "change their vile bodies, and fashion them like unto his glorious body," will be convinced of their error, by events as opposite as midnight darkness is to mid-day sun; and for neither the one nor the other are they properly prepared.

It seems according to the order of prophecy, that these calamities should first rage in Catholic countries. This distinct idea arises from Rev. xix. 16. There the great city is first spoken of, as first to feel the effects of the *seventh vial*. In the same verse we read, "and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." This awful description also, exclusively belongs to Catholic countries. From this double reference and strong description of the calamities with which Catholic countries will be deluged, we infer that they will feel the *seventh vial* first, and most severely, and for the greatest length of time. But no nation under heaven, can escape its desolating and purifying influence. When these calamities are abroad in the earth (and they are already beginning), then let the people learn righteousness. Let the attention of all be turned to the only city of refuge, and let the unfounded theory of a *tarrying time* be exploded, and with all errors and anti-christian practices be given to the winds. Let no man build on the long continuance of peace, for it will not be realized. God will tolerate the present condition of the world no longer. By every prophecy of Scripture alluding to this age, it is made evident to all who can understand them, that violent commotions and organic changes are at hand. As to the time the *last plague, the seventh vial*, will occupy in overturning all anti-christian systems through the world, many of our readers do not yet seem to have understood us. Let them read over again the first paragraph, page six, of our introduction. We think the same yet.

We pledge ourselves to support from Scripture, from the pulpit, or the press, the opinion here given on the American views; and we call for the defence of the opposite party.

THE SIGNS OF THE TIMES will be continued, but in a separate work. And a classification of texts which our correspondents have collected, and in many cases misapplied, is intended to be given and their true meaning explained.

Take the following striking illustration:—Habakkuk wrote B. C. 600 years; Daniel's vision in chapter 8th, was about in the year 553

B. C.; the vision of Habakkuk was therefore 47 years before that of Daniel. And, notwithstanding this, the *note* above referred to, very modestly intimates, that Habakkuk's *tarrying time*, legitimately refers to Daniel's vision. What a ridiculous prostitution of texts. And yet we can prove, that the gigantic delusion which that note seems designed to prop up, is founded entirely on equally perverse applications of Scripture.

Such is the delusive manner in which a majority of texts are employed, by many present advocates of the second advent; a correction of which is loudly called for.

All our readers, we sincerely advise, to look to realities. Look at the revolution in Spain and Portugal. Notice the preparations for similar events in other countries. Listen to the subterraneous rumblings through the states of Italy,—mark well the increasing distress,—the growing excitement,—the trades unions,—the increasing knowledge of grinding wrongs,—and the efforts being made to redress them in our own and other nations. These are shadows, the substances will follow; and in those substances the prophecies to which the attention of our readers has been called, must soon receive their fulfillment.

That all may soon better understand, and become prepared for the awful events at hand, is the prayer of the author,

JAMES HUMPHREY.



THE END.

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