1871

The Prophetic Key

P. S.G. Watson

A. F. Baker

Follow this and additional works at: https://digitalcommons.usu.edu/lib_mono

Recommended Citation
https://digitalcommons.usu.edu/lib_mono/2
The Prophetic Key:

By

P. S. G. WATSON and A. F. BAKER.

To Bdelugmo tes eremosos—
The Abomination of Desolation.

VOLUME I.
1870-71.

LEXINGTON, KY.: BOUND AT THE APOSTOLIC TIMES OFFICE.

1871.
PREFACE.

Having issued the first volume of *The Prophetic Key* in monthly numbers, we now offer for sale the bound volume at the low price of two dollars—the purchaser risking the transportation, and paying charges when sent by mail or express.

The following summary presents the leading views advocated in *The Key*:

That the Anti-christ, or the Man of Sin, is an individual person—the abomination of desolation is his image—the prophetic days, weeks and months are strictly literal, (excepting Ezek. iv: 4-6,) and that these and the great tribulation, etc., are still future.

The second volume of *The Key* will be commenced as soon as the subscription will justify us.

The price is two dollars, always in advance. The money for the first or second volume should be sent to “The Prophetic Key, Versailles, Ky.” The bound volume can also be had at *The Apostolic Times* office, Lexington, Kentucky.

During the year we read but few of our proof-sheets; consequently some typographical errors are found in the work. In the Greek the omicron is frequently used for the omega. All the errors will be corrected should the second edition be demanded.

We now commit the work to the care of Him whose we are and whom we serve. May He direct it to the honor of His great name.

P. S. G. WATSON.

A. F. BAKER.

VERSAILLES, KY., Aug. 4, 1871.
On assuming editorial responsibilities we would, by way of conforming to a time-honored custom, offer the following reasons, and also state, with as much definiteness as possible, the line of policy adopted and views to be advocated.

The following reasons are given for thus appearing before the public:

First. We are urged to the work by able and good brethren of many denominations.

Second. We believe that a large portion of the prophetic Scriptures, to which we now invite especial attention, are very imperfectly understood, and hence wrongly interpreted.

Third. We believe a correct understanding of the prophetic Word will rebuke infidelity, strengthen the Christian, foster the interests of Christ’s kingdom, and promote the declarative glory of our God.

Fourth. A burning desire on our part to promote investigation, and assist to the uttermost of our abilities in the dissemination of divine truth.

Fifth. A firm persuasion that God, who gave the prophecies, will crown an humble, studious, and prayerful effort on our part with a proper understanding and a correct interpretation of the same.
As to the line of policy to be pursued in the conduct of the "Prophetic Key," nothing of a denominational character will be allowed to appear in its columns, seeing that it is to be devoted mainly to the exposition of the prophetic Scriptures.

Criticism of a kind, candid, Christian character, and dignified discussions, are earnestly and most affectionately solicited. However, it is our fixed and unalterable purpose to exclude from its columns everything of a bitter, personal, and unchristian character; everything that would transcend the dignity of a first-class periodical, we reserving the sole right to judge.

Prominent among the views to be advocated will be the personality of the Antichrist; that he is not a succession of men nor a set of principles, but that he is, or will be, a man, an individual man, whose advent must antedate that of Christ; that the abomination of desolation spoken of by Daniel the prophet, spoken of by Christ, and all the accompanying wonders; the great apostasy; "the great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be;" the darkening of the sun and the moon; the falling of the stars from heaven; the shaking of the powers of the heavens; men's hearts failing for fear, because of the things coming upon the earth; the opening of the seven seals; the sounding of the seven trumpets, and the pouring out of the seven vials of God's wrath, are all in the future and are yet to be fulfilled; the premillennial advent of Christ; the resurrection of the righteous dead; and the change of the righteous living to immortality at his coming.

The above, with all they involve, will be advocated and defended in the "Key." We think it in place just here to say that we do not intend to engage in any wild, extravagant, or speculative expositions; nor do we intend to prophesy or make any effort to become wise above that which is written, but make an earnest, humble, and prayerful effort to interpret that which was written of old time for our instruction and our edification.

May He who, at sundry times and in divers manners, spake unto the fathers by the prophets enlighten our minds, and give us understanding equal to the claims of this work.
On taking up our pen we must confess that a sense of our great weakness lends no small degree of embarrassment, and the more especially as we are entering upon the investigation of that part of the inspired Scriptures with regard to which many of our ablest writers and speakers say nothing definite can be known; and further, that it is folly, and even madness, in any one to undertake so herculean a task, believing that all efforts to understand and interpret them correctly will be futile and vain. However, relying upon the direction of an all-pervading; all-sufficient, and overruling Providence, even Him who said “Search the Scriptures,” we enter upon the duties before us, expecting to meet with objectors, and even scoffers.

We make no pretensions to erudition above our brethren, set up no claims to infallibility, neither do we profess to be peerless scripturists; but, knowing our own ignorance and fallibility, we feel that there is great probability of erring in some particulars. However, we feel fully persuaded that our interpretations will be right in the main; and, if so, we feel warranted in saying that all expositions known to us upon the above-mentioned topics are wrong in the main.

We now come to your door, seeking a welcome to the circle of the family hearth-stone, begging a candid and impartial hearing, begging an interest in your prayers, and a hearty co-operation in promoting an investigation of the things that appertain to the coming of our Lord and Master, and all the wonders connected therewith.

We now send the “Key” forth to the public, to the scrutiny and critique of the world, expecting it to stand or fall upon its own merits. It is also reverently committed to the blessings of an all-wise God, with an earnest desire that all who peruse its pages may be led by the knowledge of the truth to obtain an inheritance among the sanctified in the aionion kingdom of Jesus the anointed one.

P. S. G. Watson.
A. F. Baker.
TilE KEY T O PHOPIIECY.

CHAPTER I.

The Key—The abomination future—Cause of erroneous interpretations stated—Our banner.

The Key to all the prophecies relative to the second coming of our Lord is the abomination of desolation, spoken of by Daniel the prophet.

As Jesus sat upon the Mount of Olives, his disciples—Peter and James and John and Andrew—came to him 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?" Matt. xxvi, 3.

Jesus answered at considerable length, and with remarkable particularity and minuteness, as may be seen in Matt. xxiv and xxv, Mark xiii, and Luke xxi. In answering the part of the interrogation in regard to his "coming" he said: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)." 15th verse.

This abomination we consider The Key to every prophecy that relates to our Lord's return, and to the unparalleled wonders connected with that greatest of all events. How exceedingly pointed is the language of this verse! It is the, not an, abomination—the abomination of desolation—the abomination spoken of—the abomination spoken of by Daniel—by Daniel the prophet—it is the abomination that will stand—that will stand in the holy place—the abomination that can be seen.

Just as these important words fell from the lips of the prophet of prophets he gave utterance to one of the most remarkable expressions to be found in all the Bible, from the initial "In" of Genesis to the final "Amen" of Revelation. Being in parentheses, it is read in a quick and low voice, and left instantly and without receiving a moment's thought.
This wonderful expression is justly entitled to and shall here have an entire line of capitals—

"WHOSO READETH, LET HIM UNDERSTAND."

These words are found in Mark xiii, 14, but nowhere else in all the Bible, so far as we know; and here Mark records them in the very same discourse and in the very same connection as Matthew does; so that the expression, so far as the New Testament informs us, was used by the Lord once only, and by him alone. Our translators represent Mark as saying, "Let him that readeth understand."

The Greek in Matt. xxiv, 15, and Mark xiii, 14, is the same, letter for letter—"ho anaginōskōn noētō." It is certainly worthy of notice that the GREAT PROPHET interrupted his discourse just in immediate connection with the abomination, to urge us to understand this matter. Some persons inquire of us, "Why make so much of the abomination?" We answer, Because the Lord has done so; and that we can interpret this and all other prophecies only as he has been pleased to give them. The Lord himself sends us to Daniel for information in regard to the abomination, as being in part his answer to the question—"What shall be the sign of thy coming and of the end of the world?" and before letting us go he charges us to understand what we shall there read. His omniscience saw the great error that would be committed at this very spot, and the vast multitude of other errors that must necessarily spring out of it, and he was forced to exclaim, "Whoso readeth, let him understand."

We affirm, and think we can fully sustain the affirmation, that almost every erroneous interpretation of the prophecies is traceable to the previous misinterpretation of the abomination of desolation. Almost all prophetic expositors consider the abomination as set up hundreds of years ago, and make their expositions of kindred prophecies correspond to that consideration. Their expositions are very unsatisfactory to people generally, and the more closely they are examined the more unsatisfactory they become. Indeed our commentators give us interpretations of the prophecies so glaringly contradictory that thousands of sober-minded men and women have lost
all hope of ever seeing the prophecies correctly expounded. When the prophecies are mentioned in the presence of such persons, they with manifest impatience cry out, "Nobody can understand the prophecies; the ablest biblical scholars for the last eighteen centuries have failed to interpret them; the Lord never intended them to be understood; no man knoweth the day nor the hour!"

For existing erroneous interpretations we are by no means responsible. They are all based upon the supposition that the abomination is past, and we think must of necessity be wrong. They could not by any possibility be right. We teach that the abomination is future from to-day, and base our interpretations accordingly. If we can establish beyond a reasonable doubt that the abomination is future, we at the same time set aside all those expositions founded upon its being past, and open the way at once for plain, simple, consistent expositions to be given. Having by private conversation and public lecture convinced many of the correctness of our expositions, we feel it a duty to put our views before the public in this manner—a duty from which we dare not shrink.

We would not be wise above what is written, but we desire with intense desire to be wise as far as written. We would buy the truth, but sell it not. We would know the truth, the whole truth, and nothing but the truth, as given us in God's holy book.

Before going to Daniel, let us notice our Lord's prophetic discourse a little further. The events are plainly arranged in chronological order, as may be seen by the word *then*, and also from the nature which the things appear to bear to one another. In Matt. xxiv, 15, there is *the abomination*; in the 21st verse, the greatest tribulation the world has ever seen or ever will see; in the 22d, the shortening of those days; in the 24th, the rising of the false Christs and false prophets; in the 29th, the darkening of the sun and the moon, the falling of the stars, and the shaking of the powers of the heavens; in the 30th, the sign of the Son of man in heaven, the mourning of the tribes of the earth, and the coming of the Son of man in the clouds of heaven with power and great glory; in the
31st, the sending of the angels with a great sound of a trumpet, and the gathering of the elect from one end of heaven to the other.

These are some of the wonders that follow the abomination. If the abomination is past, so may a part or all of these be; if the abomination is future, so must all of these be. Commentators say that even Christ appeared in the clouds of heaven, with power and great glory, eighteen hundred years ago, in a figurative or symbolic manner!

Placing the abomination at the fall of Jerusalem, in A.D. 70, compels the expositor to imagine something also for the fulfillment of even the Son of man coming in the clouds of heaven! Well did the Lord say, "Whoso readeth, let him understand."

Wherever incorrect expositions are found regarding the second coming of our Lord, the cause may be found in considering the abomination as already set up. Against the view that the abomination has ever been set up, at any time, at any place, by any person or persons, under any circumstances, in any manner, in behalf of the prophecies we enter our most solemn protest, and "in the name of our God we will set up our banner," bearing the affirmation—

**THE STANDING OF THE ABOMINATION OF DESOLATION, SPOKEN OF BY DANIEL THE PROPHET, IS FUTURE FROM TO-DAY!**

We are fully aware of the import of the above words, and feel confident that we hazard nothing in using them. We invite attention "to the law and to the testimony," which will be forthcoming in due time.

**CHAPTER II.**

The abomination, what? where?—Greek Lexicons—Old Testament examples—The holy place—The pulpit.

In order to understand what is said in Daniel concerning the abomination, it is proper to inquire,

**First. What will the abomination be?**

**Second. Where will it stand?**
To answer the first question we will give (1) the definitions of abomination (bdelugma) as found in Greek lexicons; and (2) some examples of the use of the word in the Old Testament.

"Bdelugma, an abomination, an abominable thing; idolatry with all its pollutions." (Greenfield.)

"Bdelugma, an abomination, especially of idols, LXX." (Liddell and Scott.)

"Bdelugma, an abomination, unclean thing; impurity, defilement; foulness, filth; stink, stench." (Groves.)

"Bdelugma, an abomination, an abominable thing, impurity, defilement; in N. T. and LXX., an unclean thing, in the Jewish sense, and particularly the impurities of idol-worship, hence, idolatry, licentiousness; also a stench." (Pickering.)

These, it is easily seen, are definitions of an or any bdelugma or abomination, but of no one in particular. In the scripture under consideration it is not an, but the abomination—that particular one spoken of by Daniel the prophet. Idol-worship is a prominent meaning of the word, especially in the Jewish sense, in which sense the word is undoubtedly used in Daniel. Let this be remembered, while we will give (2) some examples of the Old Testament use of the word.

"The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination (bdelugma) to the Lord thy God. Neither shalt thou bring an abomination (bdelugma) into thine house, lest thou be a cursed thing like it." Deut. vii, 25, 26.

"And the Levites shall speak, and say unto all the men of Israel with a loud voice: Cursed be the man that maketh any graven or molten image, an abomination (bdelugma) unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place: and all the people shall answer and say, Amen." Deut. xxvii, 14, 15.

"For Solomon went after Ashtoreth the goddess (bdelugmati) of the Zidonians, and after Milcom the abomination (eidōlon) of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh the abomination (eidōlo, LXX.) of Moab, in the hill that is before Jerusalem, and for Molech, the abomination (eidōlo) of the
children of Ammon. And likewise did he for all his strange wives, and burnt incense and sacrificed unto their gods." (Idolos.) 1 Kings xi, 5–8. See also 2 Kings xxiii, 13, 14.

From these quotations we see that the idol images were called abominations; that they had substance and form; were made by the craftsman; were set up; stood; were seen, and were worshiped. The abomination spoken of by Daniel will be like them; but they were common idols compared with this. They were unheralded by prophecy: this has been announced by angel voice over two thousand years.

John, in Revelation xiii, 15, calls this abomination "the image of the beast;" and in the sixth verse the beast is said to open "his mouth in blasphemy against God, to blaspheme his name," which a rational being only can do. In the 18th verse "the number of the beast" is declared to be "the number of a man." All that "the beast" is said to do one man can do far more easily than any greater number of men can do. The above considerations, with others that will be presented in this and future numbers, fully sustain us in declaring the abomination to be THE IMAGE OF A MAN—of the beast. When we consult Daniel after this in regard to the abomination, we will know what it is for which we must look.

To answer the second question—"Where will it stand?"—we reply, in the words of Jesus himself, "In the holy place." But where is the holy place? Not in heaven; the abomination can not "stand" there. Not in the heart of a Christian; it could not be "seen" there, to say nothing of the difficulty of putting it in that place. Not in the city of Rome; it is never called "holy" in all the Bible.

Where then is "the holy place" to which the Lord refers in Matt. xxiv, 15? The following considerations may enable us to find the intended spot: 1. When Jesus spoke these words he was on Mount Olivet, with the Jewish temple in full view; 2. He had just been speaking of the temple; 3. In the temple was one room called "the holy place," and another "the most holy place;" 4. Jesus and the disciples whom he was addressing knew well that those rooms were so named; 5. There is no just cause for rejecting the known, literal holy place, and hunting an unknown, figurative one.
From these considerations we may safely conclude that our Lord intends "the holy place" in the Jewish temple in Jerusalem. He that sets out to hunt trouble generally finds it. In like manner, he that refuses to accept "the holy place" in the Jewish temple will hardly find another upon which to rest the sole of his foot.

The following objection is urged against the above view: "That the very temple containing 'the holy place' was totally destroyed about thirty-six or thirty-seven years after the Savior employed this language; consequently 'the holy place' has no existence except in history."

Let us examine this plausible objection. The tabernacle was the first building for Jewish worship. In it were "the holy place" and "the most holy place." Solomon's temple was the second. In it were "the holy place" and "the most holy place." This temple was destroyed by Nebuchadnezzar about 588 years B.C. The second temple was the third building. In it were "the holy place" and "the most holy place." This temple was before the Lord's eyes when he delivered his wonderful prophetic discourse, but was destroyed by Titus A.D. 70.

All of these buildings having the two rooms arranged alike and named alike, it is evident that the phrase "the holy place" is appropriately applied to that particular room in any of the edifices; and further, that the destruction of one building did not prevent "the holy place" from being in another building of like internal arrangement. Now, should another Jewish house of worship be in Jerusalem, having those rooms, would it not be as appropriate to speak of that room as "the holy place" as in the days of Christ? Well, what we have here supposed is a matter of revelation; the Jewish worship will again be seen in the holy city, Jerusalem, and then the abomination of desolation will have "the holy place" in which to stand. There is no holiness belonging to this room; the phrase is employed by the Lord merely to mark a precise spot.

We use "the pulpit" in the very same way, and no person misunderstands us. We build a house of worship; Mr. Honest fills "the pulpit." The house is destroyed, but we
THE KEY TO PROPHECY.

rebuild; Mr. Faithful occupies "the pulpit." This is destroyed in like manner, but we rebuild again; Mr. Hopeful has charge of "the pulpit." Should we rebuild the thousandth time, would not "the pulpit" indicate a certain part of every house? Thus we see this objection is without foundation.

In addition to the foregoing we will state that the abomination is found in the plural in Daniel ix, 27. Critics differ widely upon this verse. We introduce it in this connection for its testimony in regard to the place to be occupied by the abomination. The Vulgate translation is "And in the temple there shall be abomination."

Dr. A. Clarke says there is a valuable Hebrew manuscript of the thirteenth century in which Daniel ix, 27, reads thus: "And in the temple (of the Lord) there shall be abomination." Abomination here is also singular in the LXX.

Enough has now been said to direct attention to a man's image as the thing, and "the holy place" in a future Jewish temple in Jerusalem as the spot. Let no one suppose that it will now require "forty and six years" to rebuild a suitable temple. We live in the age of steam and telegraph. Besides, the Mosque of Omar, a magnificent Mohammedan edifice, now occupies, it is said, the very spot upon which the Jews desire to rebuild. How soon could this house be reconstructed by Jewish millions so as to meet the requirements of prophecy?

CHAPTER III.

The abomination placed—Word prophecy not symbolic—Principle of interpretation—Twenty-five verses—Circumstantial—"Vile person" a sign.

We are now prepared to turn to Daniel. Chap. xi, verse 31, reads: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

This verse is the only one in the book of Daniel in which the act of setting up the abomination is foretold. It is mentioned in Daniel ix, 27, and xii, 11; but the placing of it is not there predicted. This then is the most suitable verse with
THE KEY TO PROPHECY.

which to begin our examination. But this verse is plainly added to the preceding one by the conjunction "and," indicating clearly that the prophetic narrative must begin somewhere before this. Again, "arms shall stand on his part"—on whose part? "On his part." Very well. "His" being a pronoun of the masculine gender and singular number must have a noun of like gender and number in the preceding part of the narrative. We retrace the verses, and find the antecedent noun to be the "vile person" in the 21st verse of this chapter. "Arms" then will "stand on his part"—on the part of the "vile person" of the 21st verse.

The Lord spoke of the abomination as standing, and here it is spoken of as being placed, evidently in the standing position; suitable language to be employed in speaking of a man's image when being set up as an object of religious worship.

We affirm that the "his" of the 31st verse is the "vile person" of the 21st, and that his image is the abomination of desolation; that he himself is the antichrist, the man of sin, the beast, and that when he comes he will remain on the earth till the arrival of our Lord in the clouds of heaven with power and great glory.

Beginning with the 2d verse of this chapter, Daniel xi, we have a prophetic narrative extending from the third year of King Cyrus, of Persia, B.C. 534, to the second advent of our Lord. There is not a single symbol in the entire chapter; the prophecy is wholly through words, not things; and this is universally admitted so far as the 31st verse, which we have already quoted. At this verse the language is said to be "intensely symbolic." The abomination is here, and to this hour it has frightened expositors out of their wits.

Commentators and their indorsers tell us that the "three kings" in the 2d verse are just so many individual men, and "the fourth" king, same verse, is one single man; that "a mighty king" in the 3d verse is one man; that "the king of the south" in the 5th verse and "the king of the north" in the 6th is each an individual person; and that "kingdom" in the 4th verse is a single government. In short, they tell us that king, kings, and kingdom are used in their literal sense
THE KEY TO PROPHECY.

 till we reach the abomination, in the 31st verse; when, without the remotest appearance of change, they assure us that the language becomes so "highly figurative" and "intensely symbolic" that it is impossible to understand what is said.

Let the same principle of interpretation adopted for the first thirty verses be carried to the end of the chapter, and there is no difficulty. The trouble begins with the rejection of this principle, and can be removed only by re-adopting it. We carry the principle out. Had others done so the cry would not now be "The prophecies can not be understood!"

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

In this verse is the rising and the falling, the beginning and the ending of one man. All agree in this. The way is now open for another. The next verse introduces him; he "shall stand up;" and he continues to the end of the chapter. This we shall prove by carrying throughout the chapter the principle which we have said interpreters drop upon leaving the 30th verse. In expounding these verses we hope to be guided by grammar, the context, and common sense.

Before interpreting we shall quote the last twenty verses of this chapter, putting in capitals every noun, proper noun, and phrase in which the "vile person" of the 21st verse is represented.

Daniel xi, 21–45.

"21. And in HIS estate shall stand up A VILE PERSON, to WHOM they shall not give the honor of the kingdom: but HE shall come in peaceably, and obtain the kingdom by flatteries.

"22. And with the arms of a flood shall they be overflown from before HIM, and shall be broken; yea, also THE PRINCE of the covenant.

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

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

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

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

"27. And BOTH THESE KINGS' hearts shall be to do mischief, and THEY shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

"28. Then shall HE return into HIS land with great riches; and HIS heart shall be against the holy covenant; and HE shall do exploits, and return to HIS own land.

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

"30. For the ships of Chittim shall come against HIM: therefore HE shall be grieved, and return, and have indignation against the holy covenant: so shall HE do; HE shall even return and have intelligence with them that forsake the holy covenant.

"31. And arms shall stand on HIS part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place THE ABOMINATION THAT MAKETH DESOLATE.

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

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

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

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

"36. And THE KING shall do according to HIS will; and HE shall exalt HIMSELF and magnify HIMSELF above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.
"37. Neither shall HE regard the God of HIS fathers, nor the desire of women, nor regard any god: for HE shall magnify HIMSELF above all.

"38. But in HIS estate shall HE honor the god of forces; and a god whom HIS fathers knew not shall HE honor with gold, and silver, and with precious stones, and pleasant things.

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

"40. And at the time of the end shall the king of the south push at HIM: and the king of the north shall come against HIM like a whirlwind, with chariots, and with horse-men, and with many ships; and HE shall enter into the countries, and shall overflow and pass over.

"41. HE shall enter also into the glorious land, and many countries shall be overflowed: but these shall escape out of HIS hands, even Edom and Moab, and the chief of the children of Ammon.

"42. HE shall stretch forth HIS hand also upon the countries: and the land of Egypt shall not escape.

"43. But HE shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at HIS steps.

"44. But tidings out of the east and out of the north shall trouble HIM: therefore HE shall go forth with great fury to destroy, and utterly to make away many.

"45. And HE shall plant the tabernacles of HIS palaces between the seas in the glorious holy mountain; yet HE shall come to HIS end, and none shall help HIM."

It appears to us that a more definite, particular, and circumstantial chapter than this could not be found in all the Bible, especially the verses quoted. The hero of these verses is called "a vile person" in the 21st; "the prince of the covenant" in the 22d; "the king" in the 36th; is included in the phrase "both these kings," and in the pronoun "they," in the 27th; and is represented by he, his, him, himself, and whom sixty times, and all in twenty-two of these twenty-five verses.

The main design of the Angel in this part of his discourse to Daniel seems to be this: to describe the "vile person" so minutely that he may be known by all who understand what they read as spoken by Daniel the prophet.
Of all earth's unnumbered millions one only could fulfill every prophecy concerning the Messiah, and that one was Jesus of Nazareth: one only can fulfill every prophecy concerning the Antichrist, and that one is the "vile person" of this chapter.

The Lord has given us this individual as a sign—an infallible precursor of his own speedy return; for when this man is seen on earth be sure that he will remain till the Archangel's trumpet shall proclaim the Lord descending from heaven with a shout.

"Whoso readeth, let him understand."

CHAPTER IV.

The prophecy chronological—Verses—Items—Comments, 21–31 verse.

We now enter upon the exposition of the last twenty-five verses of the 11th chapter of Daniel. Mark well: if we prove that the "vile person" of the 21st verse continues to the 45th, which ends the chapter, we thereby overthrow almost every interpretation heretofore given of these prophecies.

This prophecy is in chronological order. Every item must be fulfilled in its own time, place, and order, or it is not fulfilled at all. The Lord of the universe is the author of every prophecy, and his word is pledged for the perfect fulfillment. Whoever is claimed to be the "vile person" must of necessity have fulfilled in himself every prophecy given with regard to him; if not, all such claims are groundless.

The bold-face figures indicate the verses; the others, the items.

Exposition.


2. "Shall stand up." This expression introduces one ascending the throne. (See verses 2, 3, 7, 20.)

3. "To whom they shall not give the honor of the kingdom." Once without a kingdom: when obtained, against the will of the people.
4. "But he shall come in peaceably." If by birth or war he is not the prophetic man.

5. "And obtain the kingdom by flatteries." From this time he is king; how circumstantial—by flatteries only.

22. "And with the arms of a flood shall they be overflown from before him, and shall be broken." Upon the rendering of this verse there is much diversity. As it is, the sense is far from being clear. We make no remarks in exposition; would like to hear from our ablest Hebrew scholars.

6. "Yea, also the prince of the covenant." This is a very important item, and deserves close attention. This prince is connected with a covenant in some way. Light may be gained by examining the word covenant as previously used in Daniel. Covenant is found first in Dan. ix, 4.

"And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments."

This is a part of Daniel's prayer, and this covenant is not connected with a prince. Let us look further.

The next and only place where covenant is found previous to the item under consideration is in ix, 27. We quote the 26th also, because in it the prince is found.

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the (a) covenant with many for one week," etc.

Here "the prince" of the 26th verse is the "he" of the 27th who confirms a covenant. This prince is of the people who destroyed "the city and sanctuary," Jerusalem and the temple, in A.D. 70. These people were Romans, and the prince of course will be a Roman. This prince confirms a covenant for one week of seven days, which here are seven years. Thus we see that "the prince of the covenant," in Dan. xi, 22, is the same prince who previously confirms a
covenant in ix, 26, 27. It is said that Christ confirmed this covenant: this is simply impossible. The maker of this covenant acts deceitfully, tells lies, etc. The character of this prince will appear more fully as we advance. From this verse onward we shall distinguish him as the "Covenant King." Watch him closely; he is the Antichrist.

23. 7. "And after the league made with him." The league of this verse is the covenant of the last one, and the pronoun "him" is the representative of "the prince" in the same verse.

8. "He shall work deceitfully." Before the league or covenant he flatters; afterward, he deceives. Perhaps it is proper to state in this place that this covenant is confirmed with many Jews, as we learn from Dan. ix, 24–27.

9. "For he shall come up, and become strong." That is, powerful as a king.


24. 11. "He shall enter peaceably even upon the fattest places of the province." He shall extend his dominion into the wealthiest regions without war. Of this same individual it is said, in Dan. viii, 25, "and by peace shall destroy many."

12. "And he shall do that which his fathers have not done." Look out, therefore, for marvelous things.

13. "Nor his fathers' fathers." He surpasses all.

14. "He shall scatter among them the prey, and spoil, and riches." This panders to the avarice of his subjects, and increases their attachment to him.

15. "Yea, and he shall forecast his devices against the strong holds, even for a time." Lays plans beforehand against forts. If "a time" is a year in this place, the period for planning against fortifications is definite.

25. 16. "And he shall stir up his power and his courage against the king of the south." The Covenant King is the assailant: the King of Egypt is the assailed. By the 3–6 verse, of this chapter we learn that the kingdom of the "mighty king," Alexander the Great, should be divided toward the four winds—east, west, north, and south; and history informs us that the Grecian kingdom, after Alexander's death, was divided into Egypt, Syria, Thrace, and
Greece; the first was the south, the second the north. "The king of the south" and "the king of the north," therefore, denote those persons who may be the kings of Egypt and Syria at the time in which the particular prophecy is to be fulfilled.

17. "With a great army." The size of the army must conform, to a jot and tittle, to the prophecy.

18. "And the king of the south shall be stirred up to battle." No treaty here; a battle must take place.

19. "With a very great and mighty army." The invading army is "great," the repelling one "very great and mighty!"

20. "But he shall not stand." The result of this bloody conflict has been on record twenty-four hundred years! The great and mighty flees before the great only!

21. "For they shall forecast devices against him." His own subjects plot against his life.

26. 22. "Yea, they that feed of the portion of his meat shall destroy him." Thus it is foretold that the Egyptian king's death is by his own subjects.

23. "And his army shall overflow." Wintle and Boothroyd translate "Be overwhelmed," and such the context requires.

24. "And many shall fall down slain." Thus the Egyptian army is completely routed. Let it be distinctly remembered that, according to the 25th and 26th verses, the COVENANT KING whips the Egyptians. This we shall name Egyptian fight number one.

27. 25. "And both these kings' hearts shall be to do mischief." What kings are these? One is the COVENANT KING and the other the king of the south. No other kings have been mentioned. Though the death of the king of the south is announced in the 26th verse, it is perfectly natural to relate an incident of his life in the 27th, which must transpire before his death in battle number one.

26. "And they shall speak lies." What employment for kings! High in office; low in morals! It is even now quite common that the lower men stoop the higher they jump!

27. "At one table." How very precise! Seated at different tables in the same room would be no fulfillment.

28. "But it shall not prosper." Their lies can not turn
aside the forthcoming battle predicted in the two preceding verses.

29. “For yet the end shall be at the time appointed.” This meeting of the kings occurs during the war, and “the end” here appears to be that of the war; and the time for its end is after the fight before named.

28. 30. “Then shall he return into his own land.” Whoever this Covenant King may be, Egypt is not his home; he leaves there and reaches home elsewhere.

31. “With great riches.” To return with little or no riches would break the word of God.

32. “And his heart shall be against the holy covenant.” This is the covenant he confirms and violates in Dan. ix, 26, 27; and after the making of which he acts deceitfully, xi, 23. This covenant is called “holy” because made with Jews. Holy is applied in the Old Testament, with much liberality, to Jewish persons, places, and things, as holy man, holy house, holy place, holy ground, holy city, holy nation, holy Sabbath, holy ointment, holy linen, holy water, holy mountain, holy vessels, etc., etc. The heart of the prince is now against the covenant.

33. “And he shall do exploits.” The kind we may judge by the character of the performer!

34. “And return to his own land.” The repetition of the return is to mark the precise time for those “exploits”—before leaving Egypt.

29. 35. “At the time appointed he shall return and come toward the south.” In the last verse the Covenant King leaves Egypt and arrives at home. In this he leaves home and returns toward Egypt. Note the word toward.

36. “But it shall not be as the former, or as the latter.” This verse (the 29th) controls the interpretation of the last six verses of this chapter; but, like the parenthetical expression in Matt. xxiv, 15, and Mark xiii, 14, it is entirely overlooked.

In the 25th and 26th verses we have seen the Covenant King have a successful fight with Egypt. This we called number one. Here we see a hostile demonstration toward the south, but it is not like the former—number one. We therefore venture to set it down number two—a failure! But there
is also to be "the latter" fight against the same country by the very same COVENANT KING, and as the second is not like this (the third) we venture to set this down number three—a success.

With this advertisement of the THIRD fight or attempt to fight the south before us, we dare not lose sight of this COVENANT KING! Let us bear in mind that the fulfillment of a part of this 29th verse can never be without this third fight!

30. 37. "For the ships of Chittim shall come against him." These ships suggest water, and Egypt lies on the Mediterranean and the Red Seas.

38. "Therefore shall he be grieved and return." Yes; we were right. Number two is a failure! It is not like number one, nor is it like number three. Look out now for "the latter" fight!

39. "And [he shall] have indignation against the holy covenant." In the 28th verse his heart is against it; in this his indignation is roused! Failing against Egypt, he is irritable!

40. "So shall he do; he shall even return and have intelligence with them that forsake the holy covenant." The covenant being made with Jews, they alone can forsake it. These renegades bring the COVENANT KING intelligence that exasperates him!

31. 41. "And arms shall stand on his part." Whether these "arms" are interpreted as members of the human body or as instruments of war is of no practical importance in this place, as war is inseparably connected with either exposition. They "stand"—are in condition for active service.

So far, nearly all our expositions have been purely literal. In this we are in harmony with expositors generally. We differ, however, in the persons to whom we apply the preceding ten verses. The "vile person," they say, is Antiochus Epiphanes, who was a Syrian king, and died about one hundred and sixty years before the birth of Christ! We say he ("the vile person") has never yet died, though he may be living on the earth at this time!

This is the verse in which the abomination of desolation is
set up; and just here, our interpreters assure us, the language suddenly becomes so "highly figurative" and "intensely symbolic" that it can not possibly be understood! From this verse to the end of the chapter, the good old grammar rule—"Pronouns agree in gender and number with the nouns for which they stand"—is wholly ignored! He, his, and him are made to represent the Romans, the Saracens, the Turks, and the whole of complicated Roman Catholicism! And what one man is to do is divided out amongst several nations, and made to stretch over a period of more than two thousand years! And, having exhausted themselves in efforts wholly unsatisfactory, our expositors declare, with almost unanimous voice, the prophecies can not be understood!

Is it right to charge the Book of God with the unintelligibility which is produced by man's most violent abuse of human language? Let the guilty answer. We contend that there is no break in the narrative at the 31st verse, but that this verse is as closely connected with the 30th as the 30th is with the 29th, where no interruption is claimed. A common reader would never imagine the language to change here to the "highly figurative" and "intensely symbolic;" nor would an uncommon one, but for seeing the abomination! "Whoso readeth, let him understand!"

In proof of the uninterrupted continuation of the narrative from the 30th to the 31st verse, we will state: First, that the conjunction "and" with which the verse begins adds to and continues the previous subject. This is its office. Second, that the pronoun "his" must represent a preceding noun of the same gender and number, and therefore represents the "vile person" of the 31st verse for this satisfactory reason: there is no other noun which it can represent! Third, that the language is of the same kind as that of the preceding twenty-nine verses; the 1st is excepted. If this verse (the 31st) is "symbolic," so are they (the twenty-nine). Fourth, that the 29th verse demands that we hold the COVENANT KING till the third fight—or effort to fight—against Egypt. Fifth, that there is nothing in the context demanding this violent disruption! Sixth, that this verse (the 31st) and the remaining fourteen of the chapter can all be consistently interpreted by the same
principle that the preceding verses have been, and hence
must be.

The morality of the Bible is too high for infidels to reach; but alas! alas! great and good men have unintentionally lowered the prophecies by false interpretations till they are now ruthlessly trampled beneath the feet of boasting infidels; while some of our ablest gospel ministers remain as silent as the grave, and others give relief to their feelings by such expressions as these: "I have never studied the prophecies. I know nothing about them, nor do I care any thing about them. They are of no real, practical value. They never can be understood. The Lord never intended they should be. No man knoweth the day nor the hour. Christ and him crucified is enough for me. Every person that has tried to interpret the prophecies has failed, and so will every other person!"

Thus it is. The prophetic portion of God's holy word is surrendered to infidels without the least show of resistance!

We occasionally converse with persons who tell us that they have read every work upon the prophecies that they could procure, and that they have become wearied—not to say disgusted—with the whole subject! That they look upon the popular interpretations as a bundle of contradictions, and which are very injurious to the cause of Christ!

With these we sympathize. Like them we pored over page after page and volume after volume! Our body became tired, our mind confused, our heart sickened! However, it pleased the Lord to afford us great relief; not by giving us a new revelation, but by enabling us to see the main cause of all the erroneous interpretations now producing so vast amount of evil. With feelings of unbounded gratitude to God we feel that we must try to relieve the minds of our fellow-inquirers. May the Lord help us.

We close this chapter by relating an incident. An intelligent infidel invited an able gospel minister to discuss with him the inspiration of the Scriptures, confining themselves to the prophecies. The minister declined. He said he was familiar with the common expositions, and felt that with them the truth of God would suffer in his hands! He had
nothing better! Infidelity gained the victory without firing a pistol!

How frequent are such instances! Infidelity—bold, educated, daring infidelity—is increasing upon us! It has seized the prophecies and laughs defiantly! Let us prepare to meet it, and fight with its own chosen weapon—prophecy. Jesus in the wilderness routed Satan, the father of infidelity, by quoting the prophecies! Let us try the same upon the children!

CHAPTER VI.

Exposition, 31-35 verses—Abomination set up.

42. "And they shall pollute the sanctuary of strength." Allowing this translation to be correct, "they" stands for arms in the same verse; and these arms—used by men—pollute the strong sanctuary, which is the holy house in Jerusalem in which the returned Jews worship at this particular point in the prophecy. In Dan. viii, 11, the same pollution is foretold in these words: "And the place of his sanctuary was cast down."

43. "And they shall take away the daily sacrifice." Before the daily sacrifice can be taken away it must first be restored. Like "the holy place," the sacrifice has been taken away and restored more than once. When restored, it was "the daily sacrifice" as before. When begun again, it will then be "the daily sacrifice." Before this sacrifice can be restored, a covenant for one week—seven years—must be made with "many" Jews by the Covenant King. Within these seven years the sacrifice begins, and is also taken away. The covenant has never yet been made; and if so, "the daily sacrifice" has never begun.

At some future time we shall endeavor to prove that under this covenant a sufficient number of Jews will return to Jerusalem to re-establish their temple worship. Once death was visited by law upon any Jew found in the city of Jerusalem; but at this writing over twenty thousand are there! And their chief priest visited Washington City a few months ago, beseeching our government to intercede with the Turkish
Sultan to grant them additional religious liberty! This is full of significance! Momentous events occasionally transpire in a few days! The Jews have been wonderfully preserved a distinct people for hundreds of years, and they are as Jewish to-day as ever. They would hold temple service now if they had the privilege. But the Turkish empire is waning; the Jews are the rich men of the world; they are becoming more popular daily; they are seldom land holders, but merchants and bankers; and traveling facilities have never been equaled and are still increasing every hour!

44. "And they shall place THE ABOMINATION THAT MAKETH DESOLATE!"
We have now reached the one thing to which multitudes of others must conform in the time and order of their fulfillment. Everything foretold as taking place before the abomination must occur at that precise time, but no other. Everything foretold as taking place after the abomination must occur accordingly. How important then to know all that is revealed on this subject, seeing that even the second coming of Christ and the resurrection occur within a certain number of days from this event! See Dan. xii, 11: "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."

These days are definite—1290, neither more nor less. They start at a certain point of time; and, by absolute necessity, must end at a point equally certain. But what do they include? They include the resurrection, and therefore the second coming of Christ. See Dan. xii, 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

But this subject will be treated more extensively in some future number.

Let us again see the whole of the 31st verse: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

Everything in this verse, except one, is local. Arms standing, pollution of a house, taking away the temple sacrifice, placing a man's image in the temple. The exception is the desolation. The Lord himself gives its character in the following words (Matt. xxiv, 21): "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Mark records the same in these words (Mark xiii, 19): "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be."

As this "great tribulation" comes after the abomination, if we prove the latter future, so do we prove that there is
greater trouble ahead than there ever has been, or ever will be. Is it of no importance to know all that is revealed concerning this matter, and especially as the Lord uses the following language in reference to this very time? Luke xxi, 36: "WATCH ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man?"

But by the awful blunder in placing the abomination hundreds of years back, the great tribulation is thought to be almost over, and the nations on the eve of beating their swords into plowshares and their spears into pruning-hooks. Woeful delusion, and well-pleasing to Satan! A falsehood is always more agreeable to him than the truth. What! talk now of learning "war no more?" Why even in this "Christian" land shoulder-straps are a through-ticket to the highest civil offices which the people can bestow.

In leaving the 31st verse we will state that, as already shown by the Greek lexicons and the Old Testament examples, the abomination of desolation is the image of a man; and further, that everything said of the abomination in both Testaments agrees well with this view. It can be placed (Dan. xi, 31); set up (xii, 11); can stand (Matt. xxiv, 15); can be standing (Mark xiii, 14); be made (Rev. xiii, 14); can have life or breath (pneuma) given to it; can speak and cause to be killed (15); can be worshiped (xvi, 2).

Does any one object to the above on account of what the image is said to do in Rev. xiii, 15? We reply, that this verse contains the truth, and it must harmonize with the other revealed truths; and further, that this verse is more in harmony with the idea that the "image of the beast" is the image of a single man than with any other yet before the public.

Remember, the image does not of itself possess the power to speak; it is given to it by the false prophet. While other false prophets arise at this time (Matt. xxiv, 24), this one stands pre-eminent. He is the false prophet intimately associated with the beast in unparalleled wickedness, and with him cast alive into a lake of fire burning with brimstone. (Rev. xix, 20.)
This individual works miracles (Rev. xiii, 14); he exercises all the power of the beast (Rev. xiii, 12); and this beast is called by Paul the man of sin (2 Thes. ii, 9)—"Whose coming is after the working of Satan, with all power and signs and lying wonders!"

Speaking of this very same time, Jesus says (Matt. xxiv, 24, 25): "For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before!"

As examples of what wicked men were permitted to do in by-gone days, we refer to the Egyptian sorcerers in the time of Moses and Aaron. They changed rods into serpents (Ex. vii, 11, 12); they turned water into blood (20-22); and they brought up frogs out of the waters of Egypt (viii, 7). These Egyptian sorcerers, however, were never foretold by any prophet; but the false prophet, who shall cause this image to do so marvelous things, has been announced for eighteen hundred years! With reference to other false prophets he is the sun surrounded by stars!

That this image speaks is a matter of divine revelation. The how it speaks is not revealed. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children forever." (Deut. xxix, 29.)

32. 45: "And such as do wickedly against the covenant shall he corrupt." Here is the same covenant, of which the Covenant King, who is represented in this verse by the pronoun "he," is the prince in the 22d verse. The covenant, in Daniel ix, 4, pertains to God; but in every other place in Daniel where the word is found it pertains to the Covenant King. As the great tribulation begins at this time, the angel drops the king from the narrative for three verses, in order to describe the sufferings of his subjects under his tyrannical reign. Being corrupt, he corrupts others.

46. "By flatteries." By flattery he even gains the crown! 21st verse.

47. "But the people that do know their God shall be strong, and do exploits." Some are faithful to God amid
surrounding apostasy, and occasions for heroic exploits are not wanting!

33. 48. “And they that understand among the people shall instruct many.” Instruction is now appreciated.

49. “Yet they shall fall by the sword and by flame, by captivity and by spoil.” These are a few of the troubles yet in store for the faithful servants of the Most High! The devouring flames will yet become the chariot of fire in which many a martyr spirit will ascend the skies! And with all this before us—and who knows exactly how near—Christians are flattering themselves that persecution on account of religion is forever gone!

50. “Many days.” The word many is not in the Hebrew, as is indicated by the italic. Thanks to the Lord for having shortened these days. (Matt. xxiv, 22.) They can not reach beyond 1835. (Dan. xii, 11, 12.)

34. 51. “Now when they shall fall, they shall be holpen with a little help.” Encouraging thought! But disappointment to those that expect much.

52. “But many shall cleave to them.” To the Christians.

53. “With flatteries.” “Poor and afflicted, Lord, are thine!” Beset by sword, by flame, by captivity, by spoil, and by flatteries!

35. 54. “And some of them of understanding shall fall, to try them, and to purge, and to make them white.” This is the time to try the bodies and souls of men.

55. “Even to the time of the end”—of this indignation or great tribulation. (Daniel viii, 19.)

56. “Because it is yet for a time appointed.” As stated before, this persecution is limited by thirteen hundred and thirty-five days. It is appointed for purification thus far, but no further. If this great tribulation come upon us—the writer and the reader—will we be able to stand? Who will deny his Savior to save his body from the raging flames?
CHAPTER VII.

Exposition, 36-45 verses.

36. 57. "And the king shall do according to his will." This is the Covenant King who was left in the 34th verse; but, as some persons understand this to be a new king, we will examine: 1. The king was dropped for three verses, to describe connectedly the sufferings of the people. 2. The 29th verse compels us to hold on to the Covenant King till his THIRD fight with Egypt. 3. No king has been in the narrative since the Covenant King was left in the 32d verse, in the pronoun "he." 4. The phrase "the king" is the correct one to employ in recalling to the narrative a king previously the subject of discourse. 5. "A king" would introduce an unknown king—one not known to the narrative. These considerations we think amply sufficient to justify us in declaring "the king" in this verse to be the Covenant King of the 32d.

58. "And he shall exalt himself." The king's will now being the law, self-exaltation easily follows.

59. "And magnify himself above every god." Opposition is now useless.

60. "And shall speak marvelous things against the God of gods." As time advances, his impiety increases; at this point he is blaspheming the God of gods.

61. "And shall prosper till the indignation be accomplished." What indignation? That against the Jews? It is not yet over. That against the Gentiles? It is not yet over. This king then can not have died, if he is even living; for this king must live to the end of the indignation. According to expositors generally, the indignation began at the fall of Jerusalem, A. D. 70, and will continue till the Jews either return to their own land, or become converted to Christianity. Neither of these having occurred, this king can not have died—seeing he will live as long as the indignation lasts.

According to our view, the indignation has not begun, nor can it be till the abomination shall have been set up; and
then it can not continue over 1335 days; and further, this
king will not only live but *prosper* till the indignation be
accomplished!

62. "For that that is determined shall be done." Among
other things, it is determined that the Covenant King shall
have the *third* fight with Egypt. (29th verse.)

37. 63. "Neither shall he regard the God of his fathers." Alarming
advancement! His fathers’ God beneath his no-
tice! Horrible!

64. "Nor the desire of women." This was spoken by the
angel 534 years B. C.; and Jewish women desired Jesus to
be their son; hence he was their *desire*. This view agrees
with the context. Thus this *monster* disregards God the
Father and Jesus the Son. This prepares us for the next item.

65. "Nor regard any god." Neither human nor divine;
nor any man, as a matter of course!

66. "For he shall magnify himself above all." Here we
have the life-size photograph of the New Testament anti-
christ! Here is a king doing according to his will, and
magnifying himself against God the Father and Jesus the
Son! If this is not the *antichrist* of the Apostle John,
where, in all the Book of Inspiration, shall we look for him?
Where is his "Life and Times" so fully written as in this
eleventh chapter of Daniel? Thanks to the Lord for having
circumscribed this demoniacal reign by forty-two months—
three and a half *literal* years. (Rev. xiii, 5.)

Let John characterize the antichrist. In the Greek, the
article is expressed, and we will translate it: "Little chil-
dren, it is the last time; and as ye have *heard* that the *anti-
christ* shall come, even now are there many antichrists;
whereby we know that it is the last time." (1. John ii, 18.)

"Who is the liar but he that denieth that Jesus is the Christ?
He is the antichrist THAT DENIETH THE FATHER
AND THE SON!" (Dan. xi, 37.)

Paul, writing of this very person, says: "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 wor-
shiped; so that he as God sitteth in the temple of God,
showing himself that he is God." (2 Thess. ii, 3-4.)
Surely familiarity with these and kindred passages will enable every reader to see clearly that Daniel's COVENANT KING, John's antichrist, and Paul's man of sin are one and the same person.

38. 67. "But in his estate shall he honor the god of forces." In some family Bibles "forces" is explained in the margin to mean "munitious"—everything pertaining to war.

68. "And a god whom his fathers knew not shall he honor with gold and silver, and with precious stones, and with pleasant things." He honors a strange god, which he considers his inferior! (37th verse.)

39. 69. "Thus shall he do in the most strong holds." The fortified places.

70. "With a strange god, whom he shall acknowledge and increase with glory." Neither education nor civil position is Christianity. Refined Athens once boasted thirty thousand gods, the work of the craftsman's hands! Let no one fancy that the education, the science, the arts, the agriculture, the commerce, the benevolent and the religious institutions of our day will prevent the career of the antichrist! "Let God be true, but every man a liar." (Rom. iii, 4.) We are liable to be warped by our wishes in the interpretation of the Scriptures, and especially of those prophecies that forecast troubles. We ought, however, to try by every possible means to find out exactly what the Lord says; for neither our wishes nor our ignorance will change his immutable word.

71. "And he shall cause them to rule over many." The pronoun "them" has no antecedent. Bishop Newton translates thus: "He shall cause him [the strange god] to rule over many." This is grammatical, and agrees with the context, and may be the better rendering. This god receives his power from the COVENANT KING!

72. "The earth he shall divide for a reward."—Bishop Newton. This is a very remarkable item, and requires fulfillment just here.

40. 73. "And at the time of the end shall the king of the south push at him." What end? The end of the indignation. (36th verse; Dan. viii, 19.) A new king is introduced.
How? By the phrase "the king," as in the 36th verse? Nay, verily; that would signify the king already known in the prophetic narrative. But by the locating phrase "of the south." This "king of the south" attacks "him"—the Covenant King. Look out now for the third fight with Egypt!

74. "And the king of the north shall come against him." Another new king is brought forward—"of the north" locates him in Syria. (8-6 verse.) He also attacks the Covenant King. It appears that "the vile person" that we have followed from the 21st verse is neither a Syrian nor an Egyptian; for both the kings of these countries make a joint attack upon him.

To make this verse still plainer, let us substitute governor for king. Suppose the governor of Kentucky to be the hero of this prophecy from the 21st verse to this—the 40th. When speaking of him, it is necessary to say simply "the governor," Kentucky being understood; but if other governors are introduced, it must be by some descriptive epithet similar to those in the 40th verse. Let us now read the verse altered: "And at the time of the end shall the governor of Tennessee push at him; and the governor of Ohio shall come against him." Beyond doubt, three governors can be seen in this; then why not three kings in the verse under comment?

75. "Like a whirlwind." With rapidity, noise, and destruction!

76. "With chariots." From the forage wagon to the king's palace-carriage.

77. "And with horsemen." Cavalry.

78. "And with many ships." This northern king attacks both by land and sea! Two kings against the Covenant King! Escape seems improbable, if not impossible! But the 29th verse notifies us that this conflict shall not be like number two, which was a failure. (30th verse.)

79. "And he shall enter into the countries." What "he" is this? It is one of the three kings; but the smoke of the battle so darkens the view that it seems difficult to determine which of them. There is a way, however, by which the matter can be settled. If this "he" whip the south (Egypt)
the Covenant King is represented. For the present, let it be so referred.

80. "And shall overflow and pass over." Like a mighty river, his triumphant army spreads over the neighboring countries.

41. 81. "He shall enter also into the glorious land." The land of Canaan or Palestine.

82. "And many countries shall be overthrown." He has no reverses from the defeat by the ships of Chittim in the 30th verse; but shall "prosper till the indignation be accomplished." (36th verse).

83. "But these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." All these particulars are intended to assist in identifying this Covenant King beyond a lingering doubt.

42. 84. "He shall stretch his hand also upon the countries." In the 40th verse, he enters into the countries; in the 41st, he overthrows them; and in the 42d, he stretches his hand upon them. This last item indicates his authority over them.

85. "And the land of Egypt shall not escape." Yes, yes! The third fight has occurred! In the overthrowing of countries, Egypt has not escaped! The hand of the Covenant King is upon it! The reference given the pronoun "he" in the 40th verse is correct! The 29th verse, being fulfilled, is hereby discharged!

43. 86. "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt." Here is complete subjugation, and by the very same conqueror; for the pronoun "he" can not possibly represent any other person!

87. "And the Libyans and the Ethiopians shall be at his steps." Close at hand.

44. 88. "But tidings out of the east and out of the north shall trouble him." In Daniel only the four cardinal points of the compass are named—east, west, north, and south. The king at this point in the prophecy is in Egypt. To the east is Asia; to the north, Europe. Troublesome news reaches him from those points; and he is sore distressed, though flushed with victory!
89. "Therefore shall he go forth." Leaves Egypt.

90. "With great fury, to destroy and utterly to make away many." Enraged to frenzy, he sets out, boiling over with destruction and death!

45. 91. "And he shall plant the tabernacle of his palaces between the seas." Let the next item determine the seas.

92. "In the glorious holy mountain." This mountain, being in Jerusalem, is between the Mediterranean and the Dead Seas; and this furious king goes to the east and plants his palatial marquee in the city of Jerusalem.

93. "Yet he shall come to his end." In Daniel viii, 25, are these words in reference to this person: "But he shall be broken without hand." In 2 Thess. ii, 8, are the following: "Whom the Lord * * * shall destroy with the brightness of his coming." In Rev. xix, 20: "Cast into a lake of fire burning with brimstone." He does not die! Thus ends the COVENANT KING, whom we have been watching from the 21st verse, where he appears as "a vile person." We have given the sixty-one pronouns, and the phrases "the prince of the covenant," "both these kings," and "the king," the only reference they can receive according to grammar, the context, and common sense. This being true, all that is foretold in the twenty-five verses of the 11th of Daniel will be done while the COVENANT KING—one man only—is reigning; instead of stretching over more than two thousand years, as our commentators teach! Indeed, all from the 31st verse is done WITHIN 1335 literal, twenty-four-hour days! (Daniel xii, 11, 12.)

Now, we earnestly inquire, what king has ever yet lived beneath the heaven's blue dome that has fulfilled to a jot and tittle his part of even these twenty-five verses; not to mention the many other particulars connected with him in other parts of the Bible? The inquiry is, not whether one man, in one age and country, has fulfilled one item; and another man, in another age and country, has fulfilled another item; and these without regard to chronological order; but what one man has done all that the "vile person" must do in these verses? According to commentators, the answer would be, "legion!" "No one man has ever yet done all these
things!" Then, we reply, the abomination of desolation has never been set up; for it is the image of the man who fulfills the words of this prophecy.

To overthrow our exposition of these verses, it must be shown that our reference of the pronouns is incorrect. Till this shall have been done, we shall feel confident that it can not be. If it can not be, then the abomination is future. If the abomination is future, so is the great tribulation, the signs in the heavens, and the coming of the Son of man in the clouds of heaven with power and great glory! So also in the future is the opening of the seven seals, the sounding of the seven trumpets, and the pouring out of the seven vials! Who would willingly remain ignorant of the abomination of desolation for millions?

P. S. G. W.

ARCHANGEL.

We frequently hear ministers and others speak of archangels, as if more than one. For the plural of this word the New Testament furnishes no authority. Archangel is a modification of the Greek word Archaggelos, which is a compound of archee, beginning, commencement, head, ruler, etc., and aggelos, "one sent, a messenger, angel." Hence Greenfield, in his Greek Lexicon of the New Testament, thus defines the word: "Archaggelos, an angel, chief angel."

Except in the two following quotations, the word does not occur in all the New Testament:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first." (1 Thess. iv, 16.)

"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses," etc. (Jude, 9th verse.)

There is no intimation here of more than one. Perhaps more than one chief-angel would interfere with heaven's order. Let us confine ourselves to the divine revelation—it is always safest.

P. S. G. W.
STUDY OF PROPHETIC SCRIPTURES ENJOINED.

Study, from *studéo*, literally a setting of the mind or thoughts on any given subject. To study the prophecies therefore is to apply the mind to them; to read and examine for the purpose of understanding them. While we would not, for any consideration, discourage the reader in his studious efforts to understand any portion of God’s Word, but rather encourage him; yet we would, in this article, urge the importance of studying the prophetic scriptures, seeing they are neglected by the mass more than any other portion of the inspired Word. That such is the duty of the Christian will appear from the following considerations.

First. The prophecies are divinely inspired. In support of this we would appeal (1) to the testimony of inspired men, who depose in the following language: “Knowing this first, that no prophecy of the scripture is of any private interpretation. For the 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.” (2 Peter i, 20, 21.) “Zacharias was filled with the Holy Ghost, and prophesied, saying, * * * ‘As he [God] spake by the mouth of his holy prophets, which have been since the world began.’” (Luke i, 67, 70.) “Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas.” (Acts i, 16.) “But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.” (iii, 18.) In conclusion, let us hear Paul, the great apostle to the Gentiles. Said he to Timothy, his son in the gospel: “All scripture is given by inspiration of God, and is profitable.” (2 Tim. iii, 16.) With the above testimony before him, who that is a believer in the inspiration of any part of the Scriptures would for one moment call in question the divine authenticity of the prophecies?

Again, if any part of the holy writings bear marks of divine origin above another, the evidence certainly prepon-
derates in favor of the prophecies. The events foretold, the
minuteness with which they were described, their complete
and perfect fulfillment in every particular, depose indubitable
testimony with regard to their divine authenticity. With
what certainty then may it be said that the Spirit of the
Great God spake by David, 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? If then the prophe-
phies are divinely inspired, and if said inspiration gives worth
and importance to them, ought not every Christian to make
a studious effort to understand them?

Second. The designs or ends contemplated. Among these
we notice (1) that to give knowledge with regard to the first
advent of Christ was evidently one of the ends contemplated
in the gift of the prophecies. The prophets herald the com-
ing and mission of Christ with such definiteness as that those
who would search the Scriptures would not only be able to
see with Father Abraham his day and be glad; and to say with
Hannah, the mother of Samuel, at the time when there was
no king in Israel, “The Lord shall give strength to his king,
and exalt the horn of his anointed” (1 Sam. ii, 10); and
with Job, “I know that my Redeemer liveth” (Job xix, 25);
but would also be prepared to reject all false claimants, and
to receive the true Messiah of God at his coming.

In reading the prophecies, one can but notice the great
particularity with which Christ is described; the nation and
tribe from which he should spring, the character of his
mother, the place of his birth, the condition of his people at
the time of his birth, his name, the manner and particulars
of his death, his resurrection, with many other characteristic
marks, are all found in the prophetic record. For the benefit
of those who are not familiar with the prophecies, we will
transcribe a few of the many things said with regard to him:
“There shall come a rod out of the stem of Jesse.” “Judah
is my law-giver.” “Behold, a virgin shall conceive and bear
a son.” “But thou, Bethlehem, * * out of thee shall he
come forth unto me that is to be ruler in Israel.” “The
scepter shall not depart from Judah nor a law-giver from
between his feet until Shiloh come.” “He shall be called
Wonderful, Counselor, Mighty God, Everlasting Father, the Prince of Peace.” “For his name shall be called Jesus.” “Dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet. I may tell all my bones; they look and stare upon me. They part my garments among them, and cast lots upon my vesture.” “A root out of dry ground; he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him.” “He is despised and rejected of men; a man of sorrows and acquainted with grief; * * * he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed; * * * and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearsers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation: for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.” (Isaiah liii.) “Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.” (Acts ii, 27.) As we read the description of the suffering Savior, chronicled by the
prophets as seen in the foregoing, our very soul catches the words of the convicted Thomas and cries out, “My Lord and my God!” With such description of a bleeding, suffering, dying, and rising Savior before their eyes, no wonder that Jesus said to the two on the highway, “O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ [the Christ of the prophecies] to have suffered all these things, and to enter into his glory?” (Lu. xxiv, 25, 26.)

And (2) to furnish for all time indubitable evidence with regard to the authenticity and genuineness of the Sacred Scriptures. When the authenticity of the Bible is called in question, the student of prophecy flies at once to the prophetic scriptures, like the soldier to a well-fortified position, feeling fully confident that with such defensive weapons he will be every way equal to all the wiles and strategic movements of the adversary of souls. With such armament one can put two and two ten thousand to flight. With it the Christian’s faith is increased, his hopes enlarged, and his prospects for heaven and a blessed immortality brightened. The authenticity of the Sacred Scriptures is attested by nothing more clearly than by prophecy compared with its fulfillment. Since the whole course of events arises out of the councils of God, we may rest assured that an actual knowledge of the future is an attribute which belongs to him alone. Prophecies therefore which relate to things so distant, peculiar, or complex, which meet an exact fulfillment, lie beyond human conjecture, and must originate with him who is infinite in knowledge, knowing the end as well as the beginning, and is the Omega as well as the Alpha. Many such, involving events of the most thrilling interest, are spread upon the inspired page. Look, for instance, at those prophecies concerning Babylon, Tyre, and Arabia, with many other cities and countries, and their perfect fulfillment; the predictions of our Lord concerning the siege and destruction of Jerusalem, and their exact fulfillment as recorded by Josephus. Look again at the definiteness with which the prophetic pen records the history of the Jews. Who, after the events had transpired, could write it more perfectly? Look again to the prophecies concerning the first advent of Christ, and the
minuteness with which every such prophecy has been fulfilled. Are not such prophecies, with their exact fulfillment, sufficient to establish the Christian in his faith, and silence the objector to the authenticity and genuineness of the Sacred Scriptures?

And (3) to give knowledge concerning the second advent of Christ, and the wonderful events connected therewith. That Christ will come the second time, none, we presume, will deny; and while brethren differ in the particulars, yet all agree in this one great cardinal truth. But upon what do we base our faith—yea, our hope—of his coming? We answer, upon the verity and faithfulness of the prophetic scriptures; there being none other source to which we can look as a ground of faith upon this subject. It is only from the prophetic pen, moved by the Great Spirit of him who sees the end from the beginning, that we have knowledge with regard to this important and soul-cheering doctrine. From this source we also have information with regard to the characteristics by which we are to know him. We are told that many will come in his name, saying, I am Christ, and shall deceive many. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." But with regard to this we need entertain no fears, neither need we be distressed as to whether we shall know him, for every one may and can be able to recognize him by giving prayerful attention to the prophetic scriptures, seeing the great plainness and definiteness with which his coming is described.

"Behold," says he, "I have told you before. Wherefore, if they shall say unto you, 'Behold, he is in the desert,' go not forth; 'Behold, he is in the secret chambers,' believe it not." Go not after them; for if you can see the lightning flash athwart the heaven, you can see him. "For," says he, "as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Again: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, the stars shall fall from heaven, and the powers of
the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of the heavens to the other.” “So likewise ye, when ye shall see all these things, know that it is near, even at the doors.” Now, if false prophets and false Christs are to arise; and if their mission will be to deceive; and if the needed information may be had, and that through the prophecies only, is it not important that we attend to them?

The second advent of Christ is to be unlike the first. His first was marked with weakness; his second will be with might and great power. His first was to be a sin-offering; his second will be without sin, or a sin-offering unto salvation. His first was to furnish the word of reconciliation; to fill the mouths of holy men with warnings and invitations; to send them forth as lambs among ravenous wolves; but his second will be to take vengeance on the ungodly, and to gather his people from the fields of labor into the heavenly kingdom. His first was attended with weakness and apparent triumphs of men; they smote him, they spat upon him, they led him to prison, to judgment, and to the cross; they wagged their heads at him and said, “Come down from the cross.” But his second shall be attended with power and great triumphs. “The kings of the earth, the great men, and the rich men, and the chief captains, and the mighty men * * * shall hide themselves in the dens and in the rocks of the mountains; and say unto the mountains and rocks, ‘Fall on us and hide us from the face of him who sitteth on the throne, and from the wrath of the Lamb;’ for the great day of his wrath is come, and who shall be able to stand?” In his first he suffered Satan to meet him, contend with him, and go at large. In his second the arch-fiend shall be bound; the false prophet and the antichrist shall be cast alive into the lake that burns with fire and brimstone.

Next, a word with regard to the manner of his coming. “When the Lord Jesus shall be revealed from heaven with
his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.” (2 Thess. i, 7, 8.) “This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.” (Acts i, 11.) “Behold, he cometh with clouds; and every eye shall see him.” (Rev. i, 7.) “Behold, one like the Son of man came with the clouds of heaven.” (Dan. vii, 13.)

From the foregoing, does it not appear that one end contemplated in the gift of the prophecies was to give knowledge concerning the second advent of Christ, and the great events connected therewith?

And (4) our profit was also contemplated in the gift of the prophecies. Said Paul: “All scripture is given by inspiration of God, and is profitable”—profitable—“for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” (2 Tim. iii, 16, 17.) That the prophecies form a part of the scriptures referred to by Paul in the language above quoted, none will deny. If so, two things are established with regard to the prophecies: (1) That they were given by inspiration of God; and (2) profitable.

Their profitableness will also appear by reference to the 15th verse of the same chapter: “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

That the prophecies form a part of the scriptures referred to, none will deny. If so, they are a part of that which makes wise unto salvation through faith. What a just right have they to this claim—“make wise unto salvation.” This is predicated of the fact that Christ crucified and Christ glorified is the burden of the prophetic word. Hear the angel on this subject. Said he to John: “The testimony of Jesus is the spirit of prophecy.” Indeed the testimony of Jesus was from the beginning the great subject of the spirit of prophecy, to whomsoever he was given; as also revelations and predictions of the scripture were intended to make the Savior known in his personal and mediatorial work, to make
way for his coming, to announce it, to lead the attention of men to him, and to prove the doctrines revealed concerning him.

Thither as to that one end and certain scope or object all the prophecies tend; whence it is that at last the true spirit of prophecy, to which we must attend, is that which points all peoples, kindreds, and tongues to Jesus—"for the testimony of Jesus is the spirit of prophecy." If then Christ is set forth in the prophecies as a Lamb slain from the foundation of the world, if they are they that testify of him, is it not evident that God in giving them contemplated the good, yea, the chief good of our fallen race? Again, if the prophecies are divinely inspired; if they herald the coming and mission of Christ; if they contemplate the chief good of our fallen race; if they are freighted with Christ crucified; yea, a Lamb slain from the foundation of the world; is it not the imperative duty of every one to study them? Yea, is it not criminal to neglect them?

Hear an inspired apostle as he exhibits the duty of attending to prophecy and urges with a tender zeal the performance of the work. Said he: "We have a more sure word of prophecy; whereunto ye do well that ye take heed." Says our apostle, "take heed" unto the confirmed prophetic word. The words "take heed" evidently mean care, caution, attention; hence we infer that the duty enjoined is a careful and prayerful study of the prophetic scriptures. Because the prophecies, as before shown, were given for our profit, and inasmuch as it is necessary to understand them in order to be profited by them, is it not reason that an inspired apostle should enjoin attention to them?

Again, we are to be profited by them in proportion to our understanding of them; hence it is very reasonable to conclude that the effect upon our hearts and lives will be only in proportion to our understanding of them. If imperfectly understood, there will be but little or no effect for good; if not understood at all, or wrongly interpreted, such misunderstanding or false interpretation will evidently be attended with no small evil. 1. Because they are profitable only when properly understood; not to understand therefore is to come
short of the blessing. 2. Because they are profitable to us and to others only when correctly interpreted; hence the false interpreters and those who receive their interpretations will of necessity come short of the blessing; and further, such false interpreters will not only come short of the blessing, but incur a fearful curse. Hear Peter on this. Says he: "Even as our beloved brother Paul, according to the wisdom imparted to him, wrote to you; as also in all his epistles, speaking in them concerning those things in which are some things hard to be understood; which the uninstructed and unstable pervert as also the other scriptures to their own destruction."

But, says one, the prophecies can not be understood; therefore it is useless and vain to attempt to understand them. This is begging the question; for who does not know that if the premise is correct, the conclusion is also correct? But is it true of the prophecies that they can not be understood? Not so, unless such end was intended or contemplated by the author; and who will affirm that God, in giving the prophecies, coupled them with such a purpose? Such affirmation would be equal to saying that a part of the inspired Word was not profitable; and Paul declares emphatically that all scripture is profitable. When and to whom, we ask, is it profitable? We answer, when understood and to those who understand it. If then all the inspired Word is profitable, and profitable only when understood, is it not evident that all prophecy forming a part of the inspired Word may and can be understood? Hence the fitness and wisdom of the injunction, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed." "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

While we affirm that the prophecies may and can be understood, we would by no means have any one conclude that all prophecy is easy to be understood. Not at all; for there are some things in them hard to be understood—yea, very difficult. Nor would we have any one conclude that we at this writing understand them all; for we do not: neither do we make any such pretensions. But because they are
difficult is no reason that they can not be understood, but rather necessitates a prayerful and diligent study of them. Remember that there are other portions of the Scriptures just as difficult as the prophecies. In conclusion, let us urge you, dear reader, to think on these things. Neglect not any portion of God’s Word. Do not say that God has locked up his Word from you; for if it is hid, as Paul says, it is hid only to the lost. Neither say that it is too difficult and intricate; for this will indicate an unwillingness on your part to investigate. We know there are some things hard to be understood; but this fact should not intimidate, but rather encourage greater effort. These things, though intricate and difficult, are for our good; and that good can not be enjoyed by us until we understand these difficult things.

Again, let us remind you that in neglecting the prophecies we neglect about one fourth of the inspired Word; one fourth of that which was written for our profit. We neglect the chief testimony with regard to the authenticity of the Scriptures and the messiahship of Christ. We neglect that to which an inspired apostle said we should “take heed.” We also neglect the only source of knowledge with regard to the second advent of Christ, and all the thrilling events connected therewith.

Dear reader, let us urge you once again to search the prophecies; for they are they which testify of Jesus.

A. F. B.

If, in the fulfillment of Daniel’s seventy weeks, recorded in the 9th chapter of Daniel, the destruction of Jerusalem under Titus is involved; and if sixty-nine and a half of those weeks meet their fulfillment in the cutting off of the Messiah, in A. D. 33, who will tell us how the remaining half week can be extended to A. D. 70, so as to include the fall of Jerusalem?

A. F. B.

None of the wicked shall understand; but the wise shall understand. (Dan. xii, 10.)

But ye, brethren, are not in darkness, that that day should overtake you as a thief. (1 Thes. iv, 4.)
TAKE THE BIBLE AS IT READS.

There are three kinds of language employed in the Bible, the literal, the figurative, and the symbolic. To receive the literal as literal, the figurative as figurative, and the symbolic as symbolic, is to take the Bible as it reads; but to take the literal as figurative, the figurative as symbolic, and so on, is to take the Bible as it does not read.

If the literal meaning of a word is one thing, the figurative another, and the symbolic yet another, we can not determine the meaning in any given sentence without knowing to which of the three kinds of language it belongs. It is possible, however, for us to guess the intended signification.

How fearful is the responsibility of the man who undertakes to expound the language of the Great God! If he interprets a literal word as if figurative, or a figurative word as if literal, he actually explains away what the Lord does say, and substitutes something he does not say! Well might Paul say to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. ii, 15.)

If a word is literal, the figurative meaning can not be forced upon it without great violence. Jesus was born in Bethlehem is literal—to construe a single word figuratively would do violence to the whole sentence. Christ is a lamb is figurative—this is the way it reads. The word "lamb" is the figurative word. To interpret it literally would do much violence. These examples show the absolute necessity for taking the Bible as it reads; and to do this we must study it carefully and prayerfully. "And who is sufficient for these things?" (2 Cor. ii, 16.)

In giving our expositions we shall try to take the Bible as it reads. Should we err we humbly trust that God will forgive. All we desire is to know the truth, the whole truth, and nothing but the truth.

In conclusion, let us once more entreat our readers to take the Bible as it reads.
FAMILIAR CONVERSATION.

Desiring to increase the circulation of The Key, we send this number to many who are not subscribers. All such are most affectionately solicited to co-operate with us in our efforts to promote this end.

Agents wanted in every county. Liberal inducements offered. Reliable persons wishing to act will please write at once for particulars.

All communications for The Key should be addressed, "Prophetic Key, Versailles, Ky.," having removed our office of publication from Lexington to this place.

Correspondents will save us much trouble by writing in a plain, legible hand; especially the names of persons and their post-offices.

Who will give The Prophetic Key for one year to a minister, relative, friend, or acquaintance? Who will be so kind as to furnish his poor neighbor The Key?

Nothing denominational will appear in The Key; therefore every lover of the truth can consistently labor with us in promoting the end contemplated—a faithful interpretation of the prophetic scriptures.

Criticism earnestly desired. Come forward, brethren, in such manner as becomes the great importance of the subject and you shall be heard.

Editors who have, in any way, noticed our prospectus, will please accept this small remuneration: Thank you, brethren. Special acknowledgments, however, are due the editors of The Christian Standard and The American Christian Review, of Cincinnati, O.; The Baptist, of Memphis, Tenn.; and The Monthly Sketch-book, Smithville, Ark., for publishing in full our prospectus, with favorable notices.

Save the numbers and bind them. They will make a volume of 576 pages, which will increase in value as time advances.

Articles written by us may be known by our initials.
THE PROPHETIC KEY.

JULY, 1870.

THE KEY TO PROPHECY.

The attention of Ministers and Editors is, in a very particular manner, invited to the three following chapters headed "The Key to Prophecy." Brethren, read, reflect, decide, and then speak and write. Let us try to understand the prophecies. We very deferentially suggest that editors generally, religious and secular, might interest and benefit their readers by discussing some of these great prophecies. Discussion of these topics arrests and enlists the attention of the lawyer, the doctor, the merchant, the farmer, the male, and the female. And why should not everybody desire to know the future—the wonderful future—so far as the ALLWISE has been pleased to reveal it to us? Brethren, Ministers and Editors, let us hear from you especially. Your hearers and readers want to know of you whether these interpretations are true or false.

CHAPTER VIII.

Angel's question—Revealer's answer—Daniel's question—Revealer's answer—Resurrection (Dan. xii, 2) literal—The 1290 days involve the resurrection—Sleeping and awaking metaphoric.

By the exposition of the last twenty-five verses of the eleventh chapter of the prophecies of Daniel, we showed, in our first number, that the setting up of the abomination of desolation is yet future. We now propose to show that the abomination could not have been set up in the past. In doing this, special notice will be taken of the times in which, it is generally believed, the abomination was set up.
The almost universal teaching of prophetic expositors, both living and dead, is that the abomination was set up by Antiochus Epiphanes, by Titus, or by some Roman Catholic pope. In opposition to these views we teach that the abomination could not have been set up as long ago as four years. We will test the claims above named by the number 1290, as found in Dan. xii, 11. The verse 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."

These days are considered as representing 1290 years. This we persistently deny; but for the present admit. This we do that the views we are opposing may have the advantage of all the time claimed. In the verse quoted there is a certain definite starting-point—the day on which the daily sacrifice shall be taken away and the abomination set up; and just as certain and definite an ending-point—1290 days or years from the beginning—not a fraction over or under this number. But what of these days, or rather years, as we are at present admitting? Why are they thus cut off from all other years? Two events mark the beginning of these years; but what events are mentioned in this verse—the eleventh—as coming either within or at the end of them? Not a single one. So far as this verse is concerned there is not the least intimation that anything whatever will occur in connection with these 1299 years, except the two already mentioned, as fixing the time of their commencement.

By a little examination, it is easily perceived that this verse is incomplete of itself. The simple fact that it begins with the conjunction "and" is some evidence that it is connected with something that has preceded it. The burden of the verse is time—1290 days or years. The taking away of the sacrifice and the setting up of the abomination appear to be mentioned merely to fix positively the time for the beginning of the 1290. This verse therefore is borne down with time. Should we find a Sunday-school ticket on the road having upon it a verse which we had never seen, and that verse should read, "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," we would conclude instantly that this is an answer in regard to time. Let us suppose the question to be, "how long?" the 1290 days would be a full, definite, and satisfactory answer. Seeing then that this verse of itself is incomplete, that it is a continuation of something, that its burden is time, and that it seems to be an answer to a previous question, let us examine the preceding context with direct reference to time.

In the sixth verse is this question, "How long shall it be to the end of these wonders?" This is a direct question in regard to time. By whom is it asked? The fifth and the sixth verses will inform us: "Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" The above river is the Hiddekel, as we learn by Dan. x, 4. The persons called "other two," for the sake of convenience, we shall call angels, and the linen-robbed man we shall call the revealer. The question then is asked by an angel, and of the revealer. Daniel is neither the interrogator nor the interrogated. With uplifted hands the revealer answers in the seventh verse, "that it shall be for a time, times, and a half." The inquiring angel appears to be satisfied, for he asks no more.

Daniel is an attentive listener. He seems to understand the angel’s question, but not the revealer’s answer. Hence he says, in the eighth verse, "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?" Many persons are greatly troubled because they can not determine exactly the amount of time denoted by the foregoing answer. They should not be. The answer is not given to them, but to an angel; and, beyond doubt, he understood it. Daniel’s question is substantially the same as the angel’s, though the phraseology is not identical. This sameness is evident from the following consideration: he wants to understand the answer to the angel’s question, and therefore repeats in substance the same. In the sixth verse
is the angel’s question; in the seventh is the revealer’s answer; in the eighth verse is Daniel’s question; but where is the revealer’s answer? Nowhere, unless it is in the eleventh verse. Here it is, however; but not in “a time, times, and a half,” which he does not understand, but in “a thousand two hundred and ninety days,” which he does understand. The ninth and the tenth verses may be read parenthetically. These two verses intervene between the question and the answer. The seventh verse contains the answer to the angel’s question in the sixth. This is denied by none; yet between the last word of the question and the first word of the answer there are thirty-eight intervening words, as given in our common English version. The idea that these intervening words prevent the seventh verse from answering the sixth is entertained by no one. The intervening words between Daniel’s question in the eighth and the revealer’s answer in the eleventh are forty-eight. Why then should they be considered as preventing the eleventh verse from answering the eighth? If the eleventh verse does not contain the answer to the eighth the following is the inevitable consequence: the eighth verse contains a question without an answer, and the eleventh contains an answer without a question. Seeing then that the eighth and the eleventh verses stand to each other as question and answer, the incompleteness of the one is obviated by the other.

The two questions being substantially the same, we shall repeat the angel’s because it is fuller, and the answer to Daniel’s because it is plainer. Question. “How long shall it be to the end of these wonders?” Answer. “A thousand two hundred and ninety days.” At the eighth verse Daniel does not understand, and therefore asks; at the eleventh verse he does understand, and therefore does not ask. That Daniel did understand we have his own positive affirmation. To be understood by the weakest intellect, we will state that the first nine chapters of Daniel are complete within themselves—the subject of every one ends with the chapter. Not so with the last three chapters—x, xi, xii; they are one continuous whole—the x, 1, being the beginning, and the xii, 13, being the end. What therefore Daniel says in the x, 1, as
introductory, applies to the entire contents of the three chapters. He says, "In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel (whose name was called Belteshazzar); and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision."

Thus we see that Daniel did understand "the thing." At the xii, 8, he did not understand the given answer, but the eleventh removed all obscurity. Daniel did not, however, understand this great subject without trying. In this particular he differed from some persons in this age of the world. They work for pay, saying, "There is nothing to be gained by studying the prophecies!" "Will it pay?" is the cry of the covetous man. "Is it right?" should be the cry of the religious man. In trying to understand the prophecies, Daniel mourned and fasted three whole weeks (x, 2, 3). At the end of that period an angel was sent to instruct him. He told Daniel that he was "greatly beloved" (v. 11). Let a man in this fast age fast three days in order to understand the prophecies, and the public generally would desire him fast in a lunatic asylum! And yet the same people esteem Daniel a man of great wisdom! It is well for Daniel's reputation that he lived more than two thousand years ago. But we will return from this digression.

Before leaving the time part of the foregoing question we shall present them with their answers in close connection.

Angel's question. "How long shall it be to the end of these wonders?" (xii, 6.)

Answer. "A time, times, and a half." (7.)

Daniel's question. "O my Lord, what shall be the end of these things?" (8.)

Answer. "A thousand two hundred and ninety days." (11.)

Enough has now been said, we think, to convince all reasonable persons that the 1290 days are a direct answer to Daniel's question, and through him an indirect answer to the angel's. This settles the time part of the angel's question—"How long?" Twelve hundred and ninety days, or years. We are now prepared to advance to the last part of the question—"these wonders."
“How long shall it be to the end of THESE WONDERS?”

The phrase “these wonders,” sends us to the verses preceding that in which this question stands, to seek for the wonders. The question being in the sixth, we find the second verse to read thus: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” We need not continue our search for wonders. Here is the resurrection of the dead! Let us take this single wonder and connect it with the angel’s question. The reading would then be, “How long shall it be to the end of the resurrection of the dead?” No astonishment now at Daniel’s intense anxiety to understand the answer to the angel’s question, knowing the resurrection to be included in “these wonders!” Notice particularly these days or years do not begin at the time this information is given to Daniel, but they begin at the taking away of the daily sacrifice and the setting up of the abomination of desolation. From that very time the 1290 years commence, and the resurrection being one of “these wonders” comes within this period! This is generally conceded to be the literal resurrection, but its great importance in this connection demands more than concessions. Is the literal resurrection intended in this verse, or is a resurrection of some other kind meant? We answer, the literal resurrection, and offer the following in proof: 1. There will be a literal resurrection. This is so seldom denied that we merely state the fact. 2. Dan. xii, 2, is not symbolic. The prophetic verb is in the future tense, therefore there is no symbolization in the verse. 3. The words are all literal or all figurative; or some are literal and others are figurative. The following principle is certainly correct: every word in a sentence that can consistently receive a literal interpretation is literal. We shall now quote the verse, marking in small capitals every figurative word. The unmarked are all purely literal. “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

People do not—can not—literally sleep in the dust of the earth; therefore we are compelled to give the word sleep a
signification different from its ordinary meaning. There is some resemblance between sleeping in the bed and lying in the grave. When a word can not receive its literal meaning, but a *resembling* signification, it is a metaphor. Both "sleep" and "shall awake" in this quotation are metaphors. Awakening from literal sleep resembles becoming alive in the grave. Dust is a figure. It can not receive a literal interpretation. Every other word is literal. Hence we have literal persons, literal earth, literal everlasting life, and literal everlasting shame and contempt. Now what is it that persons do which is *in the earth* and resembles sleep, yet is not sleep? It is lying in the grave. What is it that persons will do *in the earth* that resembles awaking from literal sleep, yet is not? It is becoming alive in the grave. This awaking is everlasting: so is the literal resurrection. 4. The last verse of Daniel supports this view. It reads thus: "But go thou [Daniel] thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days." Here Daniel is informed that he shall "rest." This was fulfilled when the prophet was laid in the earth. But "at the end of the days" he shall "stand." What sort of standing follows resting in the grave? Rising in the resurrection. What days are intended here? The 1290; the resurrection comes within these days or years. The 1335 days in Dan. xii, 12, are not in answer to any question. They will be explained at another time.

We shall now give a few examples in which *sleep* is used metaphorically to denote resting in the grave. Deut. xxxi, 16: "And the Lord said unto Moses, Behold, thou shalt *sleep* with thy fathers." 2 Sam. vii, 12: "And when thy [David’s] days be fulfilled, and thou shalt *sleep* with thy fathers, I will set up thy seed after thee." 1 Kings i, 21: "Otherwise it shall come to pass, when my lord the king shall *sleep* with his fathers, that I and my son Solomon shall be counted offenders." Ps. xiii, 3: "Consider and hear me, O Lord my God: lighten mine eyes, lest I *sleep* the *sleep* of death." 1 Cor. xv, 51: "Behold, I show you a mystery; we shall not all *sleep*, but we shall all be changed." 1 Thess. iv, 14: "For if we believe that Jesus died and rose again, even so them also which *sleep* in Jesus will God bring with
him.” Thus we see sleep employed metaphorically, in both Testaments, to denote the literal lying in the grave.

We now present a very few examples of the metaphorical use of awake. Job xiv, 12: “So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.” Ps. xvii, 15: “I shall be satisfied when I awake with thy likeness.” John xi, 11, 13: “Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. . . . . Howbeit Jesus spake of his death.” Dan. xii, 2: “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”

The foregoing examples of sleep and awake are all of the same sort. If in one example these two words, by metaphor, denote the literal lying in the earth, and the literal waking in the earth, they necessarily denote the same in all of them. If Dan. xii, 2, can be so explained as to mean any resurrection but the literal, so can every example of like character throughout both Testaments. The interpretation that would make this sleeping and awake anything less than the literal lying in the grave and the literal resurrection, would also destroy the literality of the death and resurrection of Lazarus! Let us be careful. The language is metaphoric in both cases.

CHAPTER IX.

Christ’s second advent antedates the resurrection—Claimants to a past abomination—Antiochus, Titus, Pope—Tested.

Having shown that the literal resurrection is that which is meant in Dan. xii, 2, we shall now show that a greater wonder than the resurrection must precede it; and that is the literal, real presence of Christ in the air. The resurrection is a wonder! The second coming of Christ is the wonder of wonders! If the resurrection comes within the 1290 days or years, so does the second advent of Christ. For proof we produce the following. 1 Cor. xv, 22, 23: “For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ’s at his coming.” 1 Thess. iv, 16, 17: “For
the Lord himself shall descend from heaven with a shout, with
the voice of the archangel, and the trump of God: and the
dead in Christ shall rise first: then we which are alive
and remain shall be caught up together in the clouds, to meet
the Lord in the air: and so shall we ever be with the Lord.’’
1 Cor. xv, 51, 52: “Behold, I show you a mystery: we shall
not all sleep, but we shall all be changed, in a moment, in
the twinkling of an eye, at the last trump: for the trumpet
shall sound, and the dead shall be raised incorruptible, and
we shall be changed.”

By the above passages the following order is evident:
1. Christ descends into the air with a sounding trumpet.
2. The dead rise after the trumpet sounds. 3. The living are
changed instantly after the dead rise. 4. The last two events
are so near in point of time that both the raised dead and the
changed living ascend together to meet the Lord already in
the air. Reason can now be seen for separating the 1290
days or years from all others. Many other wonders occur
during this period, but of secondary importance to those
just mentioned.

To this point we have seen that the 1290 days or years
answer the question, “How long shall it be to the end of
these wonders?” that “these wonders” include the literal
resurrection of the dead; that Christ comes into the air and
then raises the dead and changes the living; that the 1290
begin at the setting up of the abomination of desolation; and that
the second coming of Christ, the resurrection, and the trans-
lation all occur within this definite period. These several
particulars appear to us to be plainly taught in the Bible.
We endeavor to expound in the most simple language.
Literary critics may censure us for many errors; especially
for repetition. For such censure we care nothing. We
earnestly desire criticism upon the truthfulness of our ex-
positions, not upon the literary character of our writing.
Criticism of a purely literary character we shall pass without
notice. But to return. If the abomination was set up cen-
turies past, the 1290 began at that time precisely; if the
abomination is yet to be set up, the 1290 are yet to begin;
if the abomination should never be set up, the 1290 will
never begin—Christ will never come the second time—the dead will never rise—the living will never be changed!

Seeing that Christ will come literally, personally, and raise the dead and change the living within 1290 days or years from the setting up of the abomination, have we not in these three events infallible tests by which to know to a mathematical certainty that said abomination could not have been set up 1291 years ago? If these great events do not occur within the 1290 days or years from the time claimed for the setting up of the abomination, then we know that all such claims are erroneous. It is sometimes said that the abomination may be set up repeatedly. Will those holding this view tell us whether Christ comes the second time within 1290 days or years after every setting up? If he does, then inform us how often Christ can come the second time? Christ himself speaks of one abomination of desolation standing one time. (Matt. xxiv, 15; Mk. xiii, 14.) The revealer speaks of one abomination only, and one setting up only. From this one occurrence on one day we have one number to be counted one time only. How plain—how easy! The Bible gives information that the abomination will be set up once only.

If, as we teach, the abomination is future, could there have been anything but disappointment to those who have expected the Lord to appear heretofore in power and great glory? The setting up of the abomination must precede the second coming of Christ. The Millerite was disappointed because his Lord did not come in 1842 or '43; the Thurmonite was disappointed in like manner in 1868; and the Dailyite—sad announcement—is disappointed every day! We have equal pity for the Millerite, the Thurmonite and the Dailyite! The Dailyites are a very large and influential sect, seldom anywhere spoken against.

We are now fully prepared to apply the 1290 to three of the times in which it is said the abomination was set up.

I. The abomination of desolation was set up by Antiochus Epiphanes, as claimed. Let us see. Antiochus was a Syrian king, who died about 160 years before the birth of Christ. From the 1290 years take 160, and we are brought down to 1130 A.D., just 740 years ago. Did Christ come then? If
he did not, then the abomination was not set up by Antiochus Epiphanes. Again, at about thirty-three years of age, Christ says: "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet . . . then let them which be in Judæa flee into the mountains." (Matt. xxiv, 15, 16.) Here Christ himself places the abomination future, about 193 years after the death of Antiochus. If an Antiochus expositor of the 19th century had been present at the delivery of this quotation, he might have said: "Master, are you not greatly mistaken in this matter? Why, Antiochus set up the abomination nearly 200 years ago! Long enough before you were born! And yet you say, 'When ye shall see it!'" We can easily understand why a Jew might believe that Antiochus set up the abomination, for he does not believe a single word on Christ's testimony. But how a Christian—especially a Christian minister—can say that Antiochus set up the abomination we can not understand! Surely Antiochus can now be released from this false imputation forever. It is said:

II. The abomination was set up, at the fall of Jerusalem, by Titus, in 70 A.D. To 70 years add 1290, and we have 1360 A.D., just 510 years ago. Did Christ come then and raise the dead and change the living? If these three wonders did not occur, Titus did not set up the abomination. This is plain to perfection. What sort of an awaking to everlasting life occurred on or before 1180 A.D. or 1360 A.D.? These dates are both in the dark ages! And we are unable to see even the shadow of the coming of Christ in any manner or in anything. The non-appearing of Christ during the 1290 years from 70 A.D. releases General Titus now and forever. It is said:

III. The abomination was set up by some Roman Catholic pope in 533, 606, or 755 A.D. To 533 add 1290, and we have 1823 A.D. Did Christ come then and raise the dead and change the living? Thousands of the living testify that he did not. Forty-seven years have come and gone since that date, and millions of men and women testify to-day that he has not come yet. Every exhibition of the Lord's Supper is a declaration that the Lord has not yet come. Then the
simple fact is this: the abomination was neither set up in 533 A.D. by the pope, nor by any other person. The abomination will "stand in the holy place;" and there is no such place within one hundred miles of the city of Rome. The pope of 533 A.D. is released.

We take this occasion to state that we have been known, to some extent, for thirty years as a strenuous opposer of Roman Catholicism. That opposition increases as years roll on. But we are also strenuously opposed to charging upon the popes what the Bible does not. Their sins will yet sink the city of Rome without the addition of the abomination!

We think we have shown clearly that the abomination could not have been set up in 160 B.C., in 70 A.D., nor in 533 A.D. These claims have been disproved by the 1290 considered as years. With the admission previously made, we can not disprove the claims for 606 and 755 A.D., for 606 and 1290 are 1896 A.D., and 755 and 1290 are 2045 A.D., both endings yet future. But we can disprove these by proving the 1290 days to be twenty-four-hour days—less than four years. To have done this at the first of the eighth chapter would have abbreviated labor, but might not have been so satisfactory as to admit them to be years and then disprove the admission.

CHAPTER X.

Six reasons for considering the 1290 days in Dan. xii, 11, twenty-four-hour days.

That the 1290 days in Dan. xii, 11, are literal twenty-four-hour days we argue:

1. Because a sentence in which every word can receive a literal interpretation in harmony with every other word is literal. If this rule is correct, language may be relied upon. But if a word may receive a literal, figurative or symbolic signification at pleasure, human language is wholly unreliable. The literal meaning of a word should be surrendered by compulsion only. Let us see the entire verse again. "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." We confess our
inability to find a single word in this verse requiring a meaning different from the common literal signification. The word "days" is found in a plain, simple answer to a plain, simple question; and if the whole sentence is not strictly literal we would be glad to see one that is.

2. Because the prophetic verbs are in the future tense in Dan. xii, 11. These days can not stand for years, unless they are symbols. All Bible symbols are recorded in the present or the past tense, never in the future. Indeed, the very nature and design of symbols forever preclude their use in connection with verbs of the future tense. This argument alone affords sufficient reason why these days can not symbolize years.

3. Because in verbal prophecy there is no necessity for representing a year by a day. It is as easy to say a year as to say a day. The revealer could have said 1290 years as easily as 1290 days. Language can express millions of years as readily and as precisely as moments. If we are at liberty to symbolize a day in one passage without necessity, why may we not in all? Liberty in one case is liberty in all. Where then would symbolization end? What word in all the Bible could escape? This symbolization without necessity would destroy the whole Bible. To hundreds of thousands it has rendered Dan. xii, 11, worse than useless; it makes it teach a fearful falsehood! It has converted 1290 of the most wonderful days of time into 1290 ordinary years! It has taught the people that the world's great tribulation is nearly over; when, in truth, it has not begun!

4. Because the word "days," in Dan. xii, 11, is not connected with a historical incident as in Num. xiv, 34, where it reads, "each day for a year." The verse in Numbers reads as follows: "After the number of the days in which ye search 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." Here again the prophetic verbs are in the future, therefore there is no symbol connected with them. Moses merely refers to a recent incident in the history of the Israelites whom he was addressing; telling them they should wander in the wilderness as many years as their spies were
days in searching the land of Canaan. Here is a comparison, not a symbolic representation. Examples of this kind are in other parts of the Bible; but who has ever considered them symbolic? Take a single example: "For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth." Matt. xii, 40. This is just as much symbolic as that in Numbers. There is no appearance of symbol in either. But, even granting the forty days in Numbers to be symbolic, they are dependent upon a well-known historical fact for their employment here. Nothing of the kind is found in Dan. xii, 11, hence the "day for a year" in Numbers affords no authority for the symbolizing of days in Dan. xii, 11. Another reason against considering the forty days in Num. xiv, 34, symbolic is this: in the thirty-third verse the prophecy is declared in words, and does not need a symbol afterward. The thirty-third verse reads thus: "And your children shall wander in the wilderness forty years," etc. Symbols are always given first, the explanations second when given at all. See the following examples: The butler and the baker, Gen. xl; the kine and the corn, xli; the dry bones, Ezek. xxxvii; the metallic image, Dan. ii; the tree, iv; the four beasts, vii; the ram and the goat, viii; the stars and the candlesticks, Rev. i; the heads, the horns, and the woman, xvii. These examples run from Genesis to Revelation. We do not remember an exception in all the Bible. If the forty days in Numbers were symbols they would be placed before the literal explanation, not after it.

5. Because "days" in Dan. xii, 11, are not compelled to be symbols, like those in Ezek. iv, 6, where it reads, "I have appointed thee each day for a year." We shall quote Ezek. iv, 6: "Lie thou [Ezekiel] also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the
iniquity of the house of Judah forty days: *I have appointed thee each day for a year.*"

There is not a symbol in these three verses. The Lord tells Ezekiel the prophet, *in language*, what he must do. In the doing of it Ezekiel becomes a symbol to the people; his actions become symbolic actions, and the days become symbolic days *by special appointment*. Here days are symbols—they represent years; and the reason for it is plain. The Lord desires the prophet to represent in his own person the iniquity of the Israelites for three hundred and ninety years; and of the Judahites for forty years—four hundred and thirty years in all. The prophet must lie first upon his left side, then upon his right. But how long? Must he lie thus for four hundred and thirty years? It is a simple impossibility; for people in Ezekiel's time did not live so long. The absolute necessity demanding it, the Lord tells the prophet to lie so many days, making a day *in this particular case* represent a year. The Lord told Ezekiel that a day should here represent a year, otherwise he would not have known it. Ezekiel must of course have informed the people else they would not have known. There was no chance for misunderstanding the symbolization; the explanation accompanied the symbol. Had the prophet given the prophecy in language, he could have said four hundred and thirty years; but giving it in symbol he could not act it for four hundred and thirty years; hence the necessity for making a day symbolize a year.

In Dan. xii, 11, there is no *acting out* the prophecy, but a declaration in language. No impossibility is in the way of these days being twenty-four-hour days. In short, the example in Ezekiel affords no shadow of authority for symbolizing the 1290 days in Daniel. What now becomes of all the ado about "a day in prophetic style meaning a year?" Where is another example? We do not affirm that there is no other. We want however to see it, if there is one.

6. *Because the 1290 days are only a part of one man's lifetime.* "These wonders" in Dan. xii, 6, come within the lifetime of the "vile person" introduced in the xi, 21. The wonders can not begin before the setting up of the abomination in the thirty-first verse. That this "vile person"
continues to the end of the chapter, we showed in our first number; therefore all the wonders in the angel's question occur within one man's lifetime; and, as a man can not live 1290 years, these are compelled to be twenty-four-hour days. These days are less than four years, therefore the abomination could not have been set up by any person even as long ago as four years.

All "prophetic days," as they are called, bear such relation to the 1290 that their length must be twenty-four hours also. The 1290 may properly be said to control all the others, consequently the 2300 days in Dan. viii, 14; the 1335 in xii, 12; the 1260 in Rev. xi, 3—the 3½ in 9, 11; the 1260 in xii, 6, are all twenty-four-hour days, and are yet to be fulfilled. One great trouble with interpreters has been and yet is to fix the precise point at which to begin these dates. All agree that there is no difficulty in knowing when these days will end if we can only tell when they begin. Expositors can not find a well defined beginning place in all the past; and for this good reason, the beginning place is not there. The day upon which to begin the 1290 is so unmistakably distinguished in the Bible that every person may recognize it, if he will only regard the Lord's admonition, "Whoso readeth, let him understand." Matt. xxiv, 15. In further proof that these 1290 days shall be recognized by some persons, from beginning to end, we will state that Daniel's question to which they are the answer is in the eighth verse of the twelfth chapter; the answer—1290—is in the eleventh verse: between the question and the answer in the tenth verse, concerning this very answer, "1290 days," the angel says: "But the wicked shall do wickedly: and none of the wicked shall understand; but THE WISE SHALL UNDERSTAND."

We have given six reasons for believing the 1290 days to be twenty-four-hour days; any one of which seems sufficiently strong of itself. Combined, they are a cord of six strands not easily broken. If they are twenty-four-hour days, the abomination is future beyond a doubt. We here close "The Key to Prophecy." Till these ten chapters shall have been disproved we shall continue to consider the abomi-
nation future. If the abomination is future, so of necessity are all those great events that follow it. If the abomination is future, the commonly received expositions of a large portion of prophecies are wrong. As specimens of erroneous interpretation, we will refer at present only to Matt. xxiv, and Mark xiii, from the verses in which the abomination is mentioned, forward; 2 Thess., ii; and nearly the whole of Revelation.

"The time is short." Instead of 1290 years, all "these wonders" occur within less than FOUR YEARS! They may occur therefore, reader, while you are living! The indications are ominous! The prophecies alone unfold the future: they are like "a light that shineth in a dark place." 2 Pet. i, 19. The correct exposition of the prophecies is NOW one of the world's greatest needs. We would by no means depreciate a single one of the many noble enterprises engaging the attention of the faithful servants of God in our day; but we would add another to the group, that of prophetic interpretation. The time in which we live calls loudly for the correct interpretation of the prophecies. The cause of truth—of God—demands it. To meet this demand we have established The Prophetic Key. It is not denominational: it is not needed in that department. It is offered alike to all. It knows no north, no south, no east, no west. It is not for Paul, nor for Apollos, nor for Cephas, but for the faithful interpretation of all the prophecies. It is generally believed that the prophecies were never designed to be of any practical importance. There could scarcely be a greater mistake. They are the Christian's strong defense against infidelity, to mention nothing more. If our expositions are incorrect, let it be shown. Our columns are open for candid discussion of the prophecies. We will yield the half of every number, if required, to those who differ with us. Let us earnestly endeavor in the fear of God to understand the prophetic part of his holy word. Perhaps we are in error. Let it be shown in kindness. We will recant, adopt the better interpretation, and heartily thank him who thus befriends us, and at the same time assists in the understanding of the truth of the Bible.

VOL. I—5
THE GREAT PROPHECY.

CHAPTER I.

Our Lord's Great Prophecy—Where found—The questions—Matthew's latter question—The meaning of "coming"—Twenty-four examples of its use in the New Testament.

The Great Prophecy of our Lord is found in Matt. xxiv and xxv, Mk. xiii, and Lu. xxi. It is considered one of the most difficult portions of the whole Bible. By interpreters generally, both the living and the dead, a very large part of this discourse is treated as figurative, and some of it even as symbolic! We will here affirm, once for all, that there is not a single symbol in the entire discourse, and but few figures of speech. This affirmation we hold ourselves ready to sustain. The discourse is entirely through language—not things. The difficulties that have crowded the path of the interpreters of this scripture owe their existence almost wholly to the placing of the abomination past. This will be seen as we advance. We beg the reader, at the start, to exercise patience. To the present, so far as we know, there has never been an interpretation given of this discourse that has been satisfactory even to the interpreter himself. We can afford therefore to move slowly and cautiously. May the Lord direct both the writer and the reader. We shall here quote Matt. xxiv, 1–14; Mk. xiii, 1–13; and Lu. xxi, 5–24. Notice particularly the future tense of these prophetic verbs. Symbols can not possibly be connected with them.

MATTHEW xxiv, 1–14.

"1. And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple.

"2. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

"3. And as he sat upon the mount of Olives, the disciples came unto him 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?"
"4. And Jesus answered and said unto them, Take heed that no man deceive you.
"5. For many shall come in my name, saying, I am Christ; and shall deceive many.
"6. And when ye shall hear of wars and rumors of wars, see that ye be not troubled: for all these things must come to pass, but the end is not yet.
"7. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
"8. All these are the beginning of sorrows.
"9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.
"10. And then shall many be offended, and shall betray one another, and shall hate one another.
"11. And many false prophets shall rise, and shall deceive many.
"12. And because iniquity shall abound, the love of many shall wax cold.
"13. But he that shall endure unto the end, the same shall be saved.
"14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."


"1. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!
"2. And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.
"3. And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,
"4. Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?
"5. And Jesus answering them began to say, Take heed lest any man deceive you:
"6. For many shall come in my name, saying, I am Christ; and shall deceive many.
"7. And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.
“8. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

“9. But take heed to yourselves: for they shall deliver you up to council; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

“10. And the gospel must first be published among all nations.

“11. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

“12. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.

“13. And ye shall be hated of all men for my name’s sake: but he that shall endure unto the end, the same shall be saved.”


“5. And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

“6. As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

“7. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

“8. And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

“9. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

“10. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

“11. And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

“12. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues,
and into prisons, being brought before kings and rulers for my name's sake.

"13. And it shall turn to you for a testimony.

"14. Settle it therefore in your hearts, not to meditate before what ye shall answer:

"15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

"16. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

"17. And ye shall be hated of all men for my name's sake.

"18. But there shall not an hair of your head perish.

"19. In your patience possess ye your souls.

"20. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

"21. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

"22. For these be the days of vengeance, that all things which are written may be fulfilled.

"23. But wo unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

"24. 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 times of the Gentiles be fulfilled."

By the foregoing quotations we learn that as Jesus was leaving the Jewish temple in Jerusalem, his disciples called his attention to "the buildings of the temple." Jesus informed them that they should be utterly destroyed; that there should not be one stone left upon another. Jesus then retired to the mount of Olives on the east of the city. His disciples assembled around him, and Peter, and James, and John, and Andrew asked him privately some questions, which gave rise to this wonderful discourse. We will notice the questions as recorded by Matthew, Mark, and Luke. John, though one of the inquirers, has not furnished any part of the discourse.

Matthew's record: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (3 v.)
Mark's: "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" (4 v.)

Luke's: "Master, but when shall these things be? and what sign will there be when these things shall come to pass?" (7 v.)

These questions thrown together read about thus: When shall these things be? What shall be the sign of thy coming, and of the end of the world? What shall be the sign when ALL these things shall be fulfilled? Or to simplify still more: 1. Tell us about the destruction of the temple. 2. Tell us about your coming, and the end of the world. In telling them, the disciples desired Jesus to give them a sign in both cases. The Jews were partial to signs. Paul, in 1 Cor. i, 22, says: "For the Jews require a sign, and the Greeks seek after wisdom." According to the questions, we may expect the Lord to answer. Before entering upon the answers given by the Lord we shall examine closely the latter question as recorded by Matthew. It is of the utmost importance. Unless we understand that question clearly we can not appreciate the answer. It will be absolutely indispensable, in this question, to examine the Greek; but we shall try to be understood by every person that can read the English only.

"Ti to sêmeion tês sês parousias?" These are the Greek words translated, "What [shall be] the sign of thy coming?" There is nothing at this place in the Greek for which "shall be" stands. It is understood, and put in italic by the translators to denote that it is supplied. The word for which "coming" stands is parousia. In order to know the kind of the coming of Christ intended in the question we must know the meaning of parousia. Some persons understand the "coming" in this question to mean his judicial coming by the Romans at the destruction of Jerusalem. Let us see, first, what the word means in Greek; second, how it is used in the New Testament.

Here the first and principal signification is PRESENCE. The others are secondary, and to be used only when the first can not. We shall now produce every passage in the New Testament where the word *parousia* occurs, that we may arrive at its meaning in the foregoing question. To know the meaning of *parousia* in this place is to know the kind of "coming" intended. We shall examine in the first place the passages in which there is no allusion to Christ.

I. 1 Cor. xvi, 17: "I [Paul] am glad of the coming—*parousia*—of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied."

II. 2 Cor. vii, 6: "Nevertheless God, that comforteth those that are cast down, comforted us by the coming—*parousia*—of Titus."

III. 2 Cor. vii, 7: "And not by his [Titus'] coming—*parousia*—only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more."

IV. 2 Cor. x, 10: "For his letters, say they, are weighty and powerful; but his bodily presence—*parousia*—is weak, and his speech contemptible."

V. Phil. i, 26: "That your rejoicing may be more abundant in Jesus Christ for me [Paul] by my coming—*parousia*—to you again."

VI. Phil. ii, 12: "Wherefore, my beloved, as ye have always obeyed, not as in my presence—*parousia*—only, but now much more in my absence, work out your own salvation with fear and trembling."

VII. 2 Thess. ii, 9: "Even him [that man of sin], whose coming—*parousias*—is after the working of Satan, with all power and signs and lying wonders."

VIII. 2 Pet. iii, 12: [Ye] "Looking for and hastening unto the coming—*parousian*—of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

In the first six examples cited above, *coming*, standing for *parousia*, presence, certainly means the personal, bodily presence. In the seventh, the personal, bodily presence of "that man of sin" must be intended, because his coming is associated with such deeds, here and elsewhere, as require a man's
personal presence. He shall be revealed (8 v.) That is, he shall be seen and recognized as “that man of sin.” In the eighth, the day is spoken of as present, when the heavens are on fire and the elements are melting with fervent heat. So far parousia has its first meaning in every case. There are yet sixteen more examples, and all used in connection with Christ. One of them, connected with him while in the flesh, to which we invite attention first.

IX. 2 Pet. i, 16: “For we have not followed cunningly devised fables, when we made known unto you the power and coming—parousian—of our Lord Jesus Christ, but were eyewitnisses of his majesty.”

Peter is here speaking of the transfiguration of Christ, and he was most assuredly present in body upon that occasion. (See Matt. xvii, 1–9; Mark ix, 1–9.) The remaining fifteen examples all refer to the second coming of Christ. Judge for yourself, reader, what sort of coming—parousia—is intended. Let us bear in mind that Christ was once personally on the earth; that he ascended personally to heaven; and that at some future time he will come again personally to the earth. Now the question is, does parousia denote this personal coming—presence—in every example? or in a part only? If in a part only, how shall we determine that part?

X. Matt. xxiv, 3: “What shall be the sign of thy coming—parousia—and of the end of the world?”

XI. Matt. xxiv, 27: “For as the lightning cometh [exer-ketai] out of the east, and shineth even unto the west, so shall also the coming—parousia—of the Son of man be.”

XII. Matt. xxiv, 37: “But as the days of Noah were, so shall also the coming—parousia—of the Son of man be.”

XIII. Matt. xxiv, 39: “And knew not until the flood came, . . . . [êlthen] and took them all away, so shall also the coming—parousia—of the Son of man be.”

XIV. 1 Cor. xv, 23: “But every man in his own order: Christ the first-fruits; afterward they that are Christ’s at his coming”—parousia.

XV. 1 Thess. ii, 19: “For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence [emprosthen] of our Lord Jesus Christ at his coming”—parousia.
XVI. 1 Thess. iii, 13: "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming—parousia—of our Lord Jesus Christ with all his saints."

XVII. 1 Thess. iv, 15: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming—parousian—of the Lord shall not prevent them which are asleep."

XVIII. 1 Thess. v, 23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming—parousia—of our Lord Jesus Christ."

XIX. 2 Thess. ii, 1: "Now we beseech you, brethren, by the coming—parousias—of our Lord Jesus Christ, and by our gathering together unto him."

XX. 2 Thess. ii, 8: "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"—parousias.

XXI. James v, 7: "Be patient therefore, brethren, unto the coming—parousias—of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

XXII. James v, 8: "Be ye also patient; stablish your hearts: for the coming—parousia—of the Lord draweth nigh."

XXIII. 2 Peter iii, 4: "And saying, Where is the promise of his coming?—parousias—for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

XXIV. 1 John ii, 28: "And now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming"—parousia.

It is evident that, of the last fifteen examples given above, the last fourteen are in relation to our Lord's personal, bodily coming; provided only that the Scriptures teach in any place his personal coming. And we have seen before that parousia in eight other places means presence; and in all that are connected with persons, a bodily presence—personal presence. Can it be possible, then, that parousia, in the question, "What shall be the sign of thy parousia?" can mean any thing different from its signification in the twenty-three other places in which it is found? Again: there must be corre-
spondence between the question, "What shall be the sign of thy coming?"—parousia—and the answer given by Christ. Accordingly we find parousia three times in the discourse, in answer to the question. Let us see the question and answer closely connected.

Question.—"What shall be the sign of thy coming?"—parousia. (3 v.)
Answer.—"So shall also the coming—parousia—of the Son of man be." (27 v.) "As the days of Noah... so shall also the coming—parousia—of the Son of man be." (37 v.) "Till the flood came [ἐλθέν]... so shall also the coming—parousia—of the Son of man be." (39 v.)

There can be no mistaking the intended signification of parousia, as used in the 27th, the 37th, and the 39th verse. It means the second personal coming of Christ, and nothing else. The fact then of Christ's using the same word three times in the answer that is used in the question, and every time in predicting his personal return, is conclusive evidence that the coming in the question is the literal personal coming of Christ.

The disciples asked Christ the sign of his parousias. Now we affirm that parousia denotes presence in all the preceding examples, and that if these fifteen passages do not teach the personal presence of Christ on or near the earth, it is not taught anywhere in the Bible. If parousia then in the foregoing always denotes the personal presence of Christ, the idea of his "judicial" coming 1800 years ago, at the fall of Jerusalem, is utterly false!

CHAPTER II.

The meaning of "end" (sunteleia)—Occurs six times in the New Testament—Christ came the first time "in the end of the world"—The meaning of "world" (aionos) and other Greek words—Five words translated "world"—Aion and aionion express time.

Having settled the meaning of coming in the first part of the question, we shall now examine "end" and "world" in the last part of it; "and of the end of the world?" The Greek is "Kai tês sunteleias tou aionos." "Sunteleias," translated end, means properly the joint end of two or more. It
is a compound of "sun," with, and "teleias," end. This word is found just six times in the New Testament, and is followed by αἰῶνος every time: in the first five αἰῶνος is singular, in the last plural. We shall present every example.

Matt. xiii, 39: "The enemy that sowed them is the devil; the harvest is the end of the world—συντελεία του αἰῶνος—and the reapers are the angels." 40: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world"—συντελεία του αἰῶνος. 49: "So shall it be at the end of the world—συντελεία του αἰῶνος: the angels shall come forth, and sever the wicked from among the just." xxiv, 3: "What shall be the sign of thy coming, and of the end of the world"—συντελεία του αἰῶνος. xxviii, 20: "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the end of the world"—συντελεία του αἰῶνος. Heb. ix, 26: "For then must he [Christ] often have suffered since the foundation of the world—kosmos—but now once in the end of the world—συντελεία του αἰῶνον (plural)—hath he appeared to put away sin by the sacrifice of himself."

In the first three of these examples the harvest and the world end together. In the fifth Christ promised to be with his ministers co-existent with the world—there will be a joint ending. While this world—αἰῶνος—continues he will be with them in one way; when it ends he will be with them in another. When the question was asked, "What shall be the sign of thy coming, and of the end of the world?" Christ was then with his disciples in his mortal body; when he said, "Lo, I am with you alway," he was with them in his immortal body, and therefore did not promise them his parousia, personal presence. He would however be with them in some other way. In whatever way he meant, that will end with the world—αἰῶνος; he will then be with them personally. The Greek for "Lo, I am with you alway," is "идоу, εγώ μεθ' ἥμων εἰμί πασας τὰς ἡμέρας," not parousia. In the sixth example Paul says that Christ appeared "in the end of the world" (or worlds). Whatever the end of the world may mean in this place, that and the appearing of Christ were συντελεία—had a joint ending. The fourth example is the
question under examination. If *sunteleia* in the five other examples means the ending of the two, or more, at the same time, we shall consider it of the same signification here till possessed of better information.

In the next place we shall examine the last word of the question, *world*. There are five words in the Greek which are more or less frequently translated by the word world. It stands for *aiōn* thirty-nine times; for *aiōnios* three times; for *gē* one time; for *kosmos* one hundred and eighty-six times; and for *oikoumenē* fourteen times. The word *aiōn*, that in the question, occurs in about one hundred and four places in the New Testament; in some of the places it is found twice, as *aiōn-as tou aiōn-on*. It is generally translated *ever*; or with another word or words, forever; forever and ever; for evermore. It is translated world thirty-nine times; ages, twice. Eph. ii, 7, and Col. i, 26. The word *gē* occurs two hundred and fifty-one times; is translated world once; country, twice; ground, seventeen times; land, forty-two times; and earth, one hundred and eighty-nine times. The word *kosmos* occurs one hundred and eighty-seven times. It is translated adorning once; and world every other time. The word *aiōnios* occurs seventy-one times, and is translated forever once; world, three times; and eternal or everlasting, sixty-seven times. The word *oikoumenē* occurs fifteen times, and is translated earth once; and world the remaining fourteen. *Gē*, *kosmos*, and *oikoumenē* are used without conveying within themselves the idea of time. It is not the case, however, with *aiōn* and *aiōnion*. They convey the idea of time. Greenfield defines both words as follows: "*Aiōn, aiōnos*, duration, finite or infinite; unlimited duration, eternity; a period of duration, past or future, time, age, lifetime; the world, universe: whence *Aiōnias*, unlimited as to duration, eternal, everlasting.

We are now to some extent prepared to return directly to the question, "What shall be the sign of thy coming, and of the end of the world?" Not the end of the *gē*, the earth or land; not the end of the *oikoumenē*, the inhabited parts of the earth; not the end of the *kosmos*, the order or the regularity of the earth; not the end of the *aiōnios*, unlimited duration; but the end of the *aiōnios*, a period of duration,
THE GREAT PROPHECY.

or an age. The original seems to convey about the following ideas: What shall be the sign of thy presence, and of the joint ending of the age? Christ appeared the first time in “the end of the world”—sunteleia tou aiōnon (Heb. ix, 26); and the disciples inquired about his coming the second time in “the end of the age”—sunteleias tou aiōnos.

Prejudging the Savior’s answers by the questions, we shall expect to find in the discourse into which his answers grew something about the destruction of the temple and its surrounding buildings; and something about Christ’s parousia or personal presence on or near the earth at the end of the aiōnos, or present age.

CHAPTER III.


Perhaps there are no other four chapters in the whole Bible that have given existence to so great an amount of unsatisfactory interpretation as the 24th and 25th of Matthew, the 13th of Mark, and the 21st of Luke. Why is this the case? Is this portion of Scripture necessarily obscure? By no means. There are but few chapters in the Holy Book in plainer language. We do not say there are no difficulties in this discourse; but we do say there are very few. Let us bear constantly in mind that the abomination is future, that the 1290 days are twenty-four-hour days, that verbs of the future tense exclude symbols, and that the Lord says what he means and means what he says, and we shall find but little trouble in the interpretation of this remarkable discourse—as remarkable for its plainness as for any thing else.

Let us try to exercise the faith of the inquiring disciples. Jesus told them that the temple should be destroyed. This seemed improbable in the highest degree; yet they never doubted the truthfulness of the prediction. Let us also believe just what Jesus says, however improbable it may seem.

Interpreters experience much difficulty in determining the precise point where Jesus ends the predictions concerning the
destruction of Jerusalem, including the temple, and where he begins the predictions concerning his coming and the end of the world. We encounter no difficulty whatever in this respect. Matthew and Mark record the troubles that should come, beginning in their own day and continuing till the Son of man shall descend in power and great glory; but they say not a word about the fall of Jerusalem and the destruction of the temple. They mention the abomination of desolation. Luke furnishes all that we have concerning the fall of Jerusalem under Titus, in 70 A.D.; and he has written the predictions in a concise, connected, and plain manner; but he says not a word about the abomination of desolation spoken of by Daniel the prophet. All this will be established as we progress. Matthew's report of this discourse, being more lengthy than that of Mark or Luke, we shall use it as a basis, calling in the others as the nature of the case may demand. There is a very noticeable feature in this discourse, to which in advance we invite close attention, and that is the literal manner in which every fulfilled prediction has been accomplished.

Exposition of Matthew xxiv.

Matt. xxiv, 4-8: "And Jesus answered and said unto them, take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumors of wars, see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." (Mark xiii, 5-8; Luke xxi, 8-11.)

These verses are like our present introduction to a sermon, or the heading of a chapter. They contain a general summary of events, from the time Christ was speaking till the end of the \(\alpha\i\omicron\omicron\nu\omicron\nu\nu\sigma\varsigma\), or age, or world, concerning which the disciples had inquired. These words were spoken in about 33 A.D., and the history of the world since that time is a standing proof of the literal fulfillment of these prophecies.

4th verse: "Take heed that no man deceive you." Here we begin with literal scenery. The real, literal Jesus on
the real, literal Mount Olivet is giving real, literal warning to his real, literal disciples. A more literal beginning could scarcely have been made. To give a figurative or symbolic signification to a single word would destroy the intended meaning of the whole.

5th verse: "For many shall come in my name, saying, I am Christ; and shall deceive many." These persons will claim the name Christ, not Jesus. Christ in Greek, and Messiah in Hebrew, means anointed. Kings and priests were anointed, and hence could be called christs or anointed persons. As an example, take King Saul, who is called "the Lord's anointed," in 1 Sam. xxvi, 9. In the Septuagint Greek the word for anointed is christ-ou. Christ is an official title of Jesus: it is his by divine right. Others, he said, would claim it. The Jews were expecting the Messiah, the Anointed, the Christ. Isaiah had said, "Behold, a king shall reign in righteousness." (xxxii, 1.) Daniel had said, "Know therefore and understand, that, from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks." (ix, 25.) Messiah in the Septuagint is christ-ou. The time had run out, and the Messiah, the Christ, had come. The Jews would without doubt have received Jesus as the Christ if he had consented to be made king, and had driven the Romans from Palestine. John vi, 15, supports this view: "When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone."

Knowing the kind of Christ the Jews wanted, and seeing that men would come in the name of the Christ of the old prophets, he forewarned his disciples against them. These men would not come in the name of Jesus or Savior, or Son of man, or Son of God; but in the name, Christ, they would claim authority from God. They would oppose Jesus by usurping his place. In proof of the literal fulfillment of this verse we quote 1 John ii, 18: "Even now [68 A. D.] are there many antichrists." John wrote the fulfillment thirty-five years after Christ uttered the prediction. Again, says John, "For many deceivers are entered into the world who confess
not that Jesus Christ is come in the flesh.” (2 John, 7.) This was written in 69 A. D.

6th verse: “And ye shall hear of wars and rumors of wars.” This was addressed directly to, and intended especially for, the listening disciples; but, as these five verses are a “table of contents” for the entire discourse, the predictions apply generally during this aionos, or age. Profane history for the past eighteen hundred years, and existing facts in our own time, abundantly confirm the literal fulfillment of this item.

“See that ye be not troubled.” The word rendered “troubled,” is throesthe, and occurs but three times in the New Testament. (Mk. xiii, 7, and 2 Thess. ii, 2.) “Alarmed” and “terrified” are two of Bloomfield’s definitions. Jesus did not wish his disciples then, nor does he now, to be terrified on account of those wars and rumors of wars.

“For all these things must come to pass.” There are literal wars and rumors. They have characterized the aionos, the age, from that day to this, and will, during this entire age, if we understand the prophecies correctly.

“But the end is not yet.” To telos is correctly translated “the end”—the end, and the only end heretofore mentioned: that in the third verse—“What shall be the sign of thy coming and of the end of the world?” Christ appeared the first time in the end of the world. (Heb. ix, 26.) This world was the Jewish aionon. In proof of this Christ had said before he delivered this prophecy, “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.” (Luke xvi, 16.) When Christ delivered this discourse he was therefore in that aionos, or age, that followed the Jewish. All admit that to be the Christian. “The end” then is that of the gospel or Christian age, or period of duration.

7th verse: “For nation shall rise against nation, and kingdom against kingdom.” This has been literally fulfilling over eighteen hundred years, and is now being fulfilled while we write these lines.

“And there shall be famines, and pestilences, and earthquakes, in divers places.” Many pages could be filled from
authentic history, profane and ecclesiastical, confirming the literal accomplishment of these particulars, but they would be tiresome to the reader. Everybody admits these things to be literally fulfilling even before our own eyes.

8th verse: "All these are the beginning of sorrows." What does this mean? Had the earth no sorrow for more than four thousand years after the introduction of sin? Had the millions of deaths caused no sorrow? Had the wars, famines, and pestilences caused no sorrow? No one will say so. What then can be meant by "the beginning of sorrows?" When we recall to mind that the four preceding verses sketch the leading characteristic troubles of the entire period, from the delivery of this discourse to Christ's second coming, we can see the appropriateness of the declaration: that what he had mentioned was, in amount, variety, and intensity, only the beginning! The last eighteen centuries confirm this interpretation; and, if the trouble of the twenty-first verse of this chapter is yet to come, this exposition will then be terribly confirmed!

This form of expression is common in our day. A newspaper correspondent writes a description of the field of battle, as the one army is fleeing and the other pursuing. He mentioned the dead, the dying, the suffering, the groaning; and closes with, "and these are only the beginning of the sorrows!" The Lord's idea would, we think, be conveyed to our minds by the homely phrase, "This is but a drop to the bucket" compared with the sorrows that will be experienced on the earth during this age!

The discourse after the introduction begins at the ninth verse. We shall follow Matthew's record while he is describing the troubles in the apostolic age. When he passes on we shall follow Mark in a few items, and then Luke in his record concerning the fall of Jerusalem, till that city is delivered into the possession of the Gentiles. So far as the inspired word has recorded the fulfillments, we shall prefer bringing the proof from this source to any other.

9th verse: "Then shall they deliver you up to be afflicted." (Mark xiii, 9; Luke xxi, 12.) Proof, Acts v, 40, 41: "And to him [Gamaliel] they agreed; and when they had called the
apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

"And shall kill you." Acts vii, 59, 60: "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit! And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts xxii, 20: "And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." Acts xii, 2: "And he [Herod] killed James the brother of John with the sword."

"And ye shall be hated of all nations." 1 Cor. iv, 13: Paul says, "Being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day."

"For my name's sake." Acts iv, 17, 18: "Let us straightly threaten them, [Peter and John] that they speak henceforth to no man in this [Christ's] name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus." Acts ix, 21: "Is not this he that destroyed them which called on this [Christ's] name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?"

**Items in Mark xiii, 9, which are not in Matthew.**

9th verse: "For they shall deliver you up to councils." Acts v, 27: "And when they [the captain and his officers] had brought them [the apostles] they set them before the council." Acts vi, 12: "And came upon him [Stephen], and caught him, and brought him to the council." 15: "And all that sat in the council, looking steadfastly on him." Acts xxiii, 1: "And Paul, earnestly beholding the council, said, Men and brethren."

"And in the synagogues ye shall be beaten." (Luke xxi, 12.) Acts xxvi, 11: "And I punished them oft in every synagogue, and compelled them to blaspheme."
"And ye shall be brought before rulers." (Luke xxi, 12.)

Acts xvi, 19: "They caught Paul and Silas, and drew them into the market-place unto the rulers." Acts xvii, 6: "And when they found them not, they drew Jason and certain brethren unto the rulers of the city."

"And kings." (Luke xxi, 12.)

Acts xii, 1, 2: "Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James." Acts xxvi, 2: "I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews."

"For a testimony against them." (Luke xxi, 13.)

Acts xxiii, 11: "And the night following the Lord stood by him and said, be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Acts xxv, 11: "I [Paul] appeal unto Caesar." Phil. iv, 22: "All the saints salute you, chiefly they that are of Caesar's household." Acts xix, 10: "And this [disputing] continued by the space of two whole years; so that all they which dwell in Asia heard the word of the Lord Jesus."

Matt. xxiv, 10: "And shall many be offended, and shall betray one another, and shall hate one another."

Mark xiii, 12, mentions father against son, and brother against brother. Luke xxi, 16, speaks of parents, and brethren, and kinsfolks, and friends, and of some of them suffering death. The New Testament does not record the fulfillment of these particulars; but these items have been most abundantly fulfilled since the last of the book of Revelation was written. If any one should doubt this, let him read a "History of the Martyrs," and the last doubt will be removed forever. To introduce such proof in this place would encumber our exposition too much; especially as few, if any, will deny the literal fulfillment of this verse during the times of pagan and papal persecution.

11th verse: "And many false prophets shall rise, and shall deceive many." Matthew is the only one that mentions false prophets at this time. Both Matthew and Mark speak of false Christs and false prophets after the abomination. Luke mentions persons coming in the name of Christ, correspond-
ing in time with the false Christs of Matthew and Mark; but he says nothing of false prophets at any time. A false interpreter is widely different from a false prophet. A man who falsely professes to be divinely inspired to foretell future events is a very bad man; while a false interpreter may be a very good man. We can not understand why it is so generally considered intolerably sinful to misinterpret the prophecies, but quite an innocent affair to misinterpret any other part of the sacred writings! In fulfillment of this verse, let us hear Flavius Josephus, the great Jewish historian. He says: "A false prophet was the occasion of these people's destruction, who had made a public proclamation in the city that very day that 'God commanded them to get up upon the temple, and that there they should receive miraculous signs for their deliverance!' Now there was then a great number of false prophets suborned by the tyrants to impose on the people who denounced this to them, that they should wait for deliverance from God; and this was in order to keep them from deserting, and that they might be buoyed up above fear and care by such hopes." (Wars of the Jews, Book vi, chapter 5, section 2.) These false prophets were at the siege of Jerusalem, about thirty-seven years after this prediction was delivered, and are sufficient to show its literal fulfillment, which is all we desire at this time.

12th verse: "And because iniquity shall abound, the love of many shall wax cold." This is true at all times and in all places. In proportion to the abounding of iniquity will the love of many (but not of all) for Christ suffer abatement. This is so evident to our daily observation, not to say experience, as to require no proof.

13th verse: "But he that shall endure unto the end, the same shall be saved." (Mark xiii, 13.) What end is this to which if a man endure he shall be saved? It is implied that he that does not endure to the end will not be saved. It is all-important therefore to know what end is meant. There has been but one end thus far in this discourse—the end of the aiónos, or of the Christian age. Can it be possible that every person who does not endure to the end of the gospel age will be lost? If this is the meaning, surely every person that
has died is lost; for no one yet has ever endured to the end of this age! But a glance at the inspired Greek may aid us. In the sixth verse the Greek is to telos—*the* end. In this verse—the thirteenth—it is *telos* without *to*, which is equivalent to our English *the*. Greenfield defines the noun thus: "*Telos*, an end, termination; end of *life*, decease, death," etc. The correct rendering then appears to be this: "But he that shall endure unto *death*, the same shall be saved;" an end not mentioned before, hence *to*, the, is not used.

14th verse: "And this gospel of the kingdom shall be preached in all the world." (Mark xiii, 10.) The original for "world" in this place is *oikoumenē*, and means the inhabited parts of the earth. Whatever fulfillment this verse may have had or may be supposed to have had in the past, its real, literal fulfillment is now in progress. This will be made obvious as we advance.

"*For a witness unto all nations.*" The idea that everybody will be converted by the gospel is not in *this* verse. It is "*for a witness.*"

"And then shall the end come." Here the Greek article "*to*" is before *telos*: "*the* end," therefore, in this verse is that in the third and the sixth verses, but not that in the thirteenth. The end of the *aiōnos* will then come. Pointing to this end we see nations, that have for centuries barred their ports against the gospel, now anxious to receive it. Missionaries are carrying it rapidly to the *nations*. Observe very closely that the end will not be delayed till the nations shall have been *converted*. The gospel shall be preached for a witness. This sign should be watched with much interest. This verse, according to Matthew, takes us onward to the abomination in the next verse. Here we close with Matthew for the present.

**Additional items in Mark which are not in Matthew.**

Mark xiii, 11: "But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate." (Luke xxi, 14.) "Take no thought." The idea in the original is, do not be discom-
posed by anxiety. This expression is no cloak for idleness now. At a later day, and under different circumstances, Paul said to Timothy, "Till I come, give attendance to reading, to exhortation, to doctrine." (1 Tim. iv, 13.) "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. ii, 15.)

"But whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." (Luke xxi, 16.) Here was encouragement enough to quiet the fears of the apostles. The Holy Spirit would speak through them. Luke's phraseology is a little different. It reads "For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." "I will give you a MOUTH!" After so long we have found a bold figure! If we have passed over one it has not been observed. Figures are so rare in this discourse that we call special attention to this one. A literal mouth was not given, but words to fill one. This item takes us through Mark's record of the discourse onward to the abomination of desolation. Here for a time we rest.

CHAPTER III.

In Matthew and Mark the darkening of the sun and the moon, the falling of the stars, and the shaking of the heavens all occur after the abomination. Let this be distinctly borne in mind. Luke begins his record of the discourse much like the other two. At the last of the eleventh verse he says, "and fearful sights and great signs shall there be from heaven." Previous to the quotation made Luke speaks of earthly things only: of the disciples taking heed; of the false Christs; of wars and commotions; nation against nation; kingdom against kingdom; earthquakes, famines, and pestilences. This runs parallel with Matthew and Mark before the abomination. In the last of the eleventh verse Luke has gone beyond the abomination; for beyond that is the place assigned the signs in the heavens by both Matthew and Mark. Having reached that remote period
Luke makes a sudden halt, saying in the next verse, "But before all these things, they shall lay their hands on you;" that is, on the apostles. At the twelfth verse, as we have seen, Luke breaks far away from the signs in the heavens, goes back and begins again with the apostles themselves. From this he goes regularly forward, describing the sufferings of the apostles, then of the Jews in Judea; gives the sign indicating the fall of Jerusalem; declares the falling of some of the Jews and the captivity of others, and the passing of their holy city into the hands of the Gentiles. Having finished the record concerning Jerusalem's fall in the twenty-fourth verse, he says in the twenty-fifth, "And there shall be signs in the sun, and in the moon, and in the stars." Now a moment's observation will convince almost every one that the "And" with which the twenty-fifth verse begins has no connection with the twenty-fourth verse. It is the connecting-link between the eleventh verse and the twenty-fifth; and all that portion from the twelfth to the twenty-fourth verse inclusive is parenthetical. This can be clearly seen by reading the eleventh and the twenty-fifth verses in direct connection: "And fearful sights and great signs shall there be from heaven, 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."

While Matthew, Mark, and Luke have been recording the Lord’s predictions concerning the apostles and troubles in general, there has not been a syllable thus far about Jerusalem in particular. Indeed it has not even been mentioned by any one of the three. We shall here quote from the twelfth to the twenty-fourth verse of the twenty-first chapter of Luke; and shall put in italic such items as have been noticed in connection with Matthew and Mark. From the twentieth to the twenty-fourth verse inclusive will be seen every word that is in our Lord’s great prophetic discourse about Jerusalem’s fall: and it is enough.

"But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 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 times of the Gentiles be fulfilled."

Such items in this quotation as have nothing parallel in Matthew or Mark we shall now examine.

Luke xxi, 12: "But before all these." Some of the predictions just mentioned would be fulfilled before the apostles would be apprehended; others would not.

"They shall lay their hands on you." Acts iv, 3: "And they laid hands on them [Peter and John] and put them in hold unto the next day: for it was now eventide." Acts v, 18: "And [the high priest and the Sadducees] laid their hands on the apostles, and put them in the common prison."

"And persecute you." Acts xxvi, 11: "I [Paul] persecuted them [saints] even unto strange cities." 1 Cor. iv, 12: "And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it."

"And into prisons." Acts v, 18: "And put them [the apostles] in the common prison." Acts xii, 4: "And when
he [Herod] had apprehended him [Peter], he put him in prison." Acts xvi, 23: "And when they had laid many stripes upon them [Paul and Silas], they cast them into prison, charging the jailer to keep them safely."

18th verse: "But there shall not a hair of your head perish." In the sixteenth verse it is foretold that some of the apostles should be put to death, and here that not a hair of their head should perish! This apparent contradiction must allow a consistent interpretation. The third verse from this gives the sign for Jerusalem's fall, and this preservation doubtless refers to the apostles who should be living during the siege of the city. Though some of them should be killed before, yet none during that trying occasion. This verse is all literal except head, which by synecdoche means the plural—heads. If every hair would be saved, the saving of the whole body could be readily inferred. When Paul was shipwrecked he employed similar language: "For there shall not a hair fall from the head of any of you." (Acts xxvii, 34.) Their entire safety was a matter of inference. The literal safety of the literal hair is meant in both cases; and hence the literal safety of the literal body is inferred.

19th verse: "In your patience possess ye your souls." This is not prophetic, but an exhortation to patient endurance when the trials should come. The next verse begins the predictions concerning the siege and fall of Jerusalem.

20th verse: "And when ye shall see Jerusalem compassed with armies." The disciples asked for a sign: here it is. There can be no mistake. The city is named; it is Jerusalem, the literal city. And the sign is as literal as the city; it is armies surrounding the city. This is considered by scores of thousands to be the same prediction as the abomination of desolation, in Matt. xxiv, 15, and Mark xiii, 14. But the utter impossibility of the abomination's being set up at this time we demonstrated by proving the 1290 days to be twenty-four-hour days. Besides, Matthew and Mark say "the abomination of desolation spoken of by Daniel the prophet." Luke makes no mention of Daniel. All that is said in Daniel concerning Jerusalem's overthrow in 70 A. D. is the following: "And the people of the prince that shall come shall destroy the
city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.” (Dan. ix, 26.) Not a word is here about the armies compassing Jerusalem being a sign. Christ alone made this a sign. There is not a syllable in this verse about the abomination of desolation; hence Luke neither mentions the sign nor the abomination “as spoken of by Daniel the prophet.” In the next verse the abomination is spoken of in the plural; the Septuagint says in the singular; in every other place in both Testaments it is singular. To this verse—the twenty-seventh—both Matthew and Mark refer. This verse can not predict the fall of Jerusalem under Titus, because a covenant for one week—seven years—must be confirmed first by a certain prince. That prince has never yet confirmed the covenant, as we showed in our first number. What, therefore, is said in the twenty-seventh verse about the daily sacrifice and the abomination is yet unfulfilled.

“Then know that the desolation thereof is nigh.” Before the annunciation of this prophecy Jesus came near Jerusalem, looked upon it, and wept over it, “Saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children with thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.” (Luke xix, 42–44.)

That the disciples might escape the troubles inseparably connected with the siege foretold in the last quotation, Jesus gave them the above sign.

21st verse: “Then let them which are in Judea flee to the mountains.” Jerusalem was the Jewish capital of Judea: hence its being surrounded by armies would quickly be known throughout Judea. Upon this sign’s appearing, the inhabitants must flee to the mountains for refuge.

“And let them which are in the midst of it depart out.” The “it” represents the city, seeing the city is under consideration—not Judea.
"And let not them that are in the countries enter thereinto." The same reason for those within the city to flee would be sufficient to prevent those in the countries from entering it. A besieged city is anything but a comfortable place.

22d verse: "For these be the days of vengeance." The vengeance in this verse is not the "great tribulation" in Matt. xxiv, 21; nor the "affliction" in Mark xiii, 19. The Greek for vengeance is *ekdikēseōs*; that for tribulation and affliction is *thlipsis*. That for vengeance occurs nine times in the New Testament. It expresses punishment upon those deserving it. God is represented as the Avenger in Luke xviii, 7, 8; Rom. xii, 19; 2 Thess. i, 8; and Heb. x, 30. *Governors* in 1 Peter ii, 14. *Moses* in Acts vii, 24. *Godly sorrow*, personified figuratively, in 2 Cor. vii, 11. The only remaining example is the item now being examined. In this case also it expresses punishment upon those deserving it—upon the unbelieving Jews. As we have seen above, vengeance may be executed by God, by man, and figuratively by sorrow. By whom was it executed at Jerusalem eighteen centuries past? History says by the Romans under General Titus. The tribulation in Matt. xxiv, and the affliction in Mark xiii, express the sufferings of the Lord's followers, and vengeance is never said, in the New Testament, to be visited upon or executed against them either by God or man.

"That all things which are written may be fulfilled." That is, all the things written by the prophets concerning this particular time: not all the things written by all the prophets in reference to all the future. Of the things to be fulfilled, Micah had written: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." (Micah iii, 12; also, Jer. xxvi, 18.) In proof of this being literally fulfilled, we copy a note by Bagster on Jer. xxvi, 18, found in the Cottage Bible:

"Josephus relates that Titus, after he had taken Jerusalem, ordered his soldiers to demolish it, except three of the largest and most beautiful towers and the western wall of the city; all the rest was leveled, so that they who had never before
seen it could scarcely persuade themselves it had been inhabited. The Jewish writers also inform us that Titus Rufus, whom Titus had left in command, plowed up the very foundations of the temple. When Dr. Richardson visited this sacred spot in 1818, he found one part of Mount Zion supporting a crop of barley and another undergoing the labor of the plow; the soil turned up consisted of stone and lime mixed with earth, such as is usually met with in foundations of ruined cities. It is nearly a mile in circumference; is highest on the west side, and toward the east falls down in broad terraces on the upper part of the mountain, as it slopes down toward the brook Kedron."

23d verse: "But woe unto them that are with child, and to them that give suck, in those days." This "woe" has caused many an uneasy moment to females. The Greek is ouai, and is defined by Greenfield "woe! alas!" when used as an interjection: "a woe, calamity," when used as a noun. In this case it means calamity. To be encumbered with a babe when fleeing from a besieged city would be a misfortune indeed! It has no reference to punishment beyond this life, as many timid ones have feared.

"For there shall be great distress in the land." This distress is not the "trouble" of Matthew nor the "affliction" of Mark. It is the anagkē, which is found in the New Testament eighteen times. In fifteen it is translated need, needful, or necessary. In three only, distress. This great distress is extreme necessity produced by the war. The thlipsis, the trouble of Matthew and the affliction of Mark, are the sufferings of the righteous for their fidelity to God. "The land" means the country of Palestine, as the fulfillment abundantly proves.

"And wrath upon this people." The expression "this people" limits the wrath of this verse to the Jews alone. Seeing Jerusalem compassed with armies, fleeing out of the city, the land and this people, all harmonize with the view that this distress and wrath were predicted concerning the Jews alone, and the Jewish historian, Josephus, furnishes the proof of its fulfillment.

24th verse: "And they shall fall by the edge of the sword." The very same people of the last verse. Josephus
saying of the taking of Jerusalem by Titus: "But when they [the Roman soldiers] went in numbers into the lanes of the city with their swords drawn, they slew those whom they overtook without mercy, and set fire to the houses whither the Jews were fled, and burnt every soul in them, and laid waste a great many of the rest, and when they were come to the houses to plunder them they found in them entire families of dead men, and the upper rooms full of corpses; that is, of such as died by the famine. They then stood in a horror at this sight, and went out without touching anything. But although they had this commiseration for such as were destroyed in that manner, yet had they not the same for those that were still alive, but they ran every one through whom they met with, and obstructed the very lanes with their dead bodies, and made the whole city run down with blood, to such a degree indeed that the fire of many of the houses was quenched with these men's blood." (Wars of the Jews, book vi, chapter 8, section 5.) In the next chapter to that from which this extract is taken, Josephus says: "As was the number of those who perished during the whole siege eleven hundred thousand"—1,100,000. (Section 3.) A horribly literal fulfillment, truly!

"And shall be led away captive unto all nations." Says Josephus, "Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand." (Wars, book vi, chapter 9, section 3.) A terrible verification of this literal prophecy!

"And Jerusalem shall be trodden down of the Gentiles." The holy city, in fulfillment of this literal prediction, passed out of the possession of the Jews and into that of the Gentiles about 37 years after these words were uttered—about 70 A. D. History is ample in attestation of this fact. A standing, literal fulfillment for eighteen centuries!

"Until the times of the Gentiles be fulfilled." In this verse the same original word ethnos is translated nations once and Gentiles twice. The Gentiles will hold Jerusalem until? The Gentiles then can not hold this city always. Their times have been continued just eighteen hundred years! When their times shall have been fulfilled they must surrender the
city. The signs of the times indicate that the Gentile limit is not distant. Let us read, and watch, and pray, and labor while we have the liberty and the ability. These advantages may not long be enjoyed by us!

We have now examined every verse in our Lord's discourse concerning Jerusalem's fall. From the twentieth to the twenty-fourth inclusive, is all there is of it. How plain and easy to be understood! How distinctly marked is the difference between the abomination of desolation and the surrounding of Jerusalem with armies eighteen hundred years ago.

Here we close for this month. If the Lord will, the next chapter will begin with Matt. xxiv, 15, the point to which we have now arrived. Examine the foregoing closely.

P. S. G. W

---

TO OUR CORRESPONDENTS.

Q. "How do you know that the abomination was not set up before the ascension of Christ?"—H. M. A. Christ said to the disciples, "When you shall see the abomination..." (Matt. xxiv, 15.)

Q. "How do you know that the abomination spoken of by Christ was foretold by Daniel?"—H. R. A. Christ said so. (Matt. xxiv, 15.)

Q. "Where is the holy place in which the abomination is to stand?"—L. H. S. A. The holy place referred to by our Lord was doubtless in the temple at Jerusalem. There is no such place in existence at this writing, and neither can there be until the temple shall have been rebuilt.

Q. "If the abomination was not set up by Titus, the Roman general, in A. D. 70, as claimed by you, may it not have been set up since that time by the popes or others?"—Titus. A. NO. The abomination is to stand or be set up in the holy place (see Matt. xxiv, 15); and there has been no
such place since the destruction of the temple by Titus, A. D. 70.

Q. "Is there anything mentioned in the word of God from which we can calculate the time unto the second coming of our Lord? If so, what is it and where found?"—J. S. A. Yes. The setting up of the abomination. Found in Daniel xii, 11.

Q. "How do you know that the 1290 days in Daniel xii, 11, are symbolic?"—A. B. A. We know that they are not symbolic: 1. Because there was no necessity for representation; it being just as easy to say 1290 years as 1290 days. 2. Because the prophetic verbs in the text are future tense; and we aver that there is not a symbol from Genesis to Revelation recorded in the future tense.

Q. "How do you know that Napoleon is or will be the antichrist?"—J. M. P. A. We do not say that Napoleon is or will be the antichrist. However, the antichrist is or will be a man, an individual man, and have fulfilled in himself many prophecies; a part of which has already been fulfilled in him.

Q. "How long before the second advent of Christ?"—Philip. A. We can not tell. However, he can not come before the setting up of the abomination; and yet he will come within 1290 days after the setting up of the abomination spoken of by Daniel and referred to by Christ.

Q. "Are any of the prophetic numbers symbolic?"—A Layman. A. In one place only—Ezek. iv, 4–6. Here the prophet could lie on his left and right side four hundred and thirty days, but could not four hundred and thirty years.

A. F. B.
Stereotyped.—Every number of The Prophetic Key will be stereotyped. Parties wishing back numbers can have them on the very shortest notice. Every subscriber should have the first numbers.

Communications.—It would be utterly impossible for us to acknowledge by pen all communications addressed to "The Key." In order, therefore, to save time, we will acknowledge all orders by forwarding The Key immediately. If not received within a reasonable length of time, please notify us at once.

Money.—All moneys received will be acknowledged through The Key. Those sending money who do not receive such acknowledgment may know that such money has not been received.

Paid-up Subscribers.—Persons who have sent forward their subscription money will please accept our thanks for their promptness, and find receipt for the same on third page of the cover.

Advance.—As our terms are invariably in advance, those favoring us with their subscription before our first issue will remit at their earliest convenience.

Success.—The success of The Key has already surpassed our most sanguine expectations. Before the issue of the second number our circulation has extended into twenty-two states; and The Key is being read by subscribers from the Atlantic to the Pacific. The many favorable notices from ministers and laity, from all parts of the Union, encourages us to hope for an unequaled circulation and a happy welcome to the family-circle of many thousands.

Editors.—Brethren of the press will please accept our thanks for their kindly notices of The Key.

Criticism.—We again most affectionately invite our brethren to the columns of The Key. Advertising our ignorance will not suffice. The great importance of the points involved demands the attention of our ablest biblical critics.

Specimen.—We send this number of The Key to some who are not subscribers. All such are most affectionately solicited to co-operate with us in our efforts to increase its circulation.
THE PROPHETIC KEY.

AUGUST, 1870.

THE GREAT PROPHECY.

CHAPTER V.

Unfulfilled prophecy—Eating children—Worse to come—Why should the Judeans alone flee—Thlipsis—Anagke—Daniel's people.

We closed our fourth chapter in the last number at the end of Matt. xxiv, 14: we begin this by quoting the 15th verse: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand)." So much having been written on this verse, we quote it in this place merely to remark that everything that follows it is future from to-day. We need not therefore ransack the musty records of antiquity for fancied fulfillments; for should we find in history things exactly corresponding to the requirements of the predictions, except in the matter of time, this single exception would forever set aside those things as the intended fulfillment. The word of the Lord must be fulfilled to a jot and a tittle. An almost fulfillment is no fulfillment at all.

16th verse: "Then let them which be in Judea flee into the mountains." (Mark xiii, 14.) The same language occurs in Luke xxi, 21, and was spoke in reference to the fall of Jerusalem 1800 years ago, as shown in our last number. How can we account for the same language being employed
with regard to two events already 1800 years apart—the second not having taken place yet? We account for it thus: from the day the Lord delivered this discourse both events were future; and he saw Jerusalem surrounded by soldiers upon the first occasion, and surrounded by or filled with soldiers upon the second.

Now if the foreseen fiendish inhumanity of the soldiers in 70 A.D. caused the Lord to forewarn the citizens of Judea to flee into the mountains, why not give the same forewarning to the citizens of Judea at the setting up of the abomination? Especially should the warning be expected at the second period; for the troubles will be far greater than in 70 A.D., when some of the inhabitants of that besieged city ate human flesh! Even then women ate their own children! But far greater troubles begin with and follow after the setting up of the abomination of desolation!

We suppose the reader can now see the appropriateness of this forewarning upon both occasions; though so far apart in time, they are one in place and armies. Upon the first occasion, those within the city are exhorted to depart out of it (Luke xxi, 21); upon the second, nothing is said by Matthew or Mark concerning fleeing from the city. Upon both occasions the people are exhorted to flee from Judea into the mountains. Can this be intended to intimate that there would be a time in the first instance (in 70 A.D.) when people might depart out of the city even after it would be surrounded by armies, but that no such time or opportunity would be in the second?

We would ask those who think that some Roman Catholic pope set up the abomination of desolation at the city of Rome, why the people of Judea alone are told to flee into the mountains? Why should the Judeans flee upon the abomination being set up in Rome hundreds of miles away? If set up in Rome, why should not the Italians flee rather than the Judeans? And we would also ask those who say that the abomination of desolation has been set up often, and will still be set up many times, at which time must the people of Judea flee? Or must they hold themselves in perpetual readiness to flee to the mountains every time the abomination is set up in
any part of the world? Or must they divide into "courses" or companies, and a certain part only run every time? Answers to these questions might open the eyes of the answerers themselves.

To us there appears to be entertained by people generally very vague and undefined ideas with regard to the abomination. What it is; where will it be set up; and the wonderful events that immediately follow it. Understanding the abomination of desolation to be set up but once, and that in the city of Jerusalem, we see sufficient reason why the inhabitants of Judea alone should "flee unto the mountains," and that at but a single setting up of the abomination.

17th verse: "Let him which is on the house-top not come down to take anything out of his house." (Mark xiii, 15; Luke xvii, 31.) In Judea the roofs of houses were flat. Peter went up on the house-top to pray. (Acts x, 9.) So imminent will be the dangers that the person upon the roof must flee instantly and with all possible speed. Life and liberty will then be far more valuable than property. Death by torture might be the price of a moment's delay! While the man within the house might grab and run, the man upon the house-top will have no time to go within! How terrible the danger to justify such precipitate flight! As alarming as were the approaching troubles at the siege of Jerusalem, in 70 A. D., our Lord gave no such exhortation to instantaneous flight. He told the people to flee out of the city and the country; and that none should enter the city from the countries; but there is no hint that a man on the house-top would not have time to go within his house. (See Luke xxii, 21, for all that was said in this discourse about fleeing in 70 A. D.)

Luke xvii, 31, reads: "In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back." That Luke records this language in this connection, but not in our Lord's discourse upon Mount Olivet, is full of significance. Here there is not a syllable about the siege of Jerusalem under Titus. The context is wholly concerning the second coming of Christ: "And as it
was in the days of Noah so shall it be also in the days of the Son of man.” (26th verse.) “Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the house-top,” etc. (verses 30, 31.) This testimony from Luke agrees precisely in time with that of Matthew and Mark; they all place the hasty flight from the house-top near the second coming of Christ instead of near the fall of Jerusalem.

18th verse: “Neither let him which is in the field return back to take his clothes.” (Mark xiii, 16.) No mention of this for 70 A. D. A man goes out to his field in his working garb; the abomination of desolation is set up in “the holy place;” and the necessity for instant flight is so very great that his clothing at the house must be left behind for the soldiery!

19th verse: “And woe unto them that are with child, and to them that give suck in those days.” (Mark xiii, 17.) Luke also records this for the fall of Jerusalem under Titus, in 70 A. D. (xxi, 23.) The woe, calamity, or suffering that females must endure under these circumstances can be readily seen. Men fleeing from the fields for life! Women and children left by husbands and fathers in promiscuous flight! Home and all its endearments left to the merciless tyrants!

20th verse: “But pray ye that your flight be not in the winter.” (Mark xiii, 18.) This time of trouble will come—must come; if in the winter, the suffering will be greatly increased. Men thinly clad, and women and children perhaps in like condition, in the mountains in winter, and without houses to protect them from the pelting storms and piercing winds! Surely there is sufficient reason for prayer in this case. “Neither on the Sabbath day.” Matthew alone records this item. We should pray that a day devoted to religious purposes should not be desecrated as this would be.

21st verse: “For there shall be great tribulation (thlipsis), such as was not since the beginning of the world to this time, nor ever shall be.”

Mark xiii, 19: “For in those days shall be affliction (thlipsis), such as was not from the beginning of the creation which God created unto this time, neither shall be.”

Luke xxi, 23: “For there shall be great distress (anagkē) in the land, and wrath (orgē) upon this people.”
Almost without exception expositors consider the "tribulation" of Matthew, the "affliction" of Mark, and the "distress" of Luke to mean the same thing; and of course to be fulfilled at the same time. This being the case, we have quoted the three passages in connection, that they may be seen at one view. Matthew and Mark do predict the same thing and use the same word—thlipsis; but Luke predicts another thing and uses another word—anagkē. The common version uses two English words—tribulation and affliction—to translate the one Greek word. It would be plainer to the English reader if the same English word were used in both cases. The same trouble is foretold in Daniel in these words: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble (thlipseōs), such [thlipsis—septuagint] as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." (xii, 1.) Thus we see the trouble in Daniel is thlipsis, as in Matthew and Mark; but not anagkē, as in Luke.

Again, this in Daniel occurs when Michael the great prince stands for Daniel's people, and his people were Jews. Said Gabriel to Daniel: "Seventy weeks are determined upon thy people and upon thy holy city." (Dan. ix, 24.) All understand "thy people" to mean the Jews, or a part of the Jews; and "thy holy city" to mean Jerusalem. Again said Gabriel: "Now I am come to make thee understand what shall befall thy people in the latter days." (x, 14.)

That the Jews are intended by "thy people" in the last two quotations there is perhaps no dispute. If "thy people" in xii, 1, does not also mean the Jews, then Daniel has another people of whom no previous mention has been made; and yet they are spoken of in the very same words as his former people—the Jews! Such grammatical violation of language (as that which makes "thy people" mean two different classes) must necessarily lead to serious errors in biblical interpretation. The context, according to our judgment, demanding it, we shall consider "thy people" in xii, 1, to be the Jews; therefore at the time of this great trouble (thlipsis) Daniel's
people shall be delivered, every one that shall be found written in the book." How widely different is this from the time of which Luke's record speaks—"For there shall be great distress (anagkē) in the land (of Judea, as all agree) and wrath upon this people"—the Jews. (Luke xxi, 23.) So far as we know, everybody understands "this people" here to mean the Jews. Indeed it is too plain to be successfully denied. The next verse continues: "And they [this people] 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 times of the Gentiles be fulfilled." This we know was fulfilled as to the slaughtering and captivity of the Jews, eighteen centuries ago; and that Jerusalem is even now trodden by Gentile feet needs no proof. Daniel's people were not then (70 A. D.) delivered; Michael the great prince did not then stand up for them; the time of trouble (thlipsis) did not then come; but the distress (anagkē) in the land of Judea did come; and wrath (orgē) upon this people (Daniel's people) did come. However great was the distress of the Jews at the siege of Jerusalem under Titus, the trouble that will follow the setting up of the abomination of desolation will be greater; for that will "be great tribulation, such as was not since the beginning of the world (kosmou) to this time, no, nor ever shall be." (Matt. xxiv, 21.)

How numerous the brood of errors that have sprung from the parent error; namely, the placing of the abomination in the past! One of these errors of great magnitude is the confounding of the "trouble" and "tribulation" and "affliction" with the "distress," and then beginning them at the fall of Jerusalem. By this system of interpretation we are taught that the tribulation is confined to the Jews, and is now almost over! that under the gospel the people throughout the whole world will gradually become wiser and better, till the joyful news will flash along the electric wires around the earth, "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.) In opposition to this pleasant dream, which we once enjoyed, we now affirm that the great trouble has not yet begun; and, further, that the time for its beginning appears
to be near at hand; but of this we can not now speak with confidence.

CHAPTER VI.

Days not yet shortened—Suffering for Christ's sake—Some will be saved—False Christ—False interpreter not a false prophet—Grand trick—Carcass and eagles.

22d verse: “And except those days should be shortened, there should no flesh be saved.” (Mark xiii, 20.) Luke says nothing of the shortening of those days. Those days have of course never yet been shortened, seeing they have never begun! Perhaps we can make this whole subject plainer by saying something more of the trouble itself. Thlipsis occurs forty-five times in the New Testament; and in the far greater number it denotes suffering for Christ's sake. This is the meaning in this place. The same word is in the 9th verse of this chapter: “Then shall they deliver you up to be afflicted, and shall kill you.” Also in John xvi, 33: “In the world ye shall have “tribulation.” Also in Acts xiv, 22: “That we must through much tribulation enter into the kingdom of God.” Also xx, 23: “Save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.” Again: “These are they which came out of [the] great tribulation, and have washed their robes and made them white in the blood of the Lamb.” (Rev. vii, 14.) This great affliction, therefore, will be against the Christians and not against the Jews. Every Jew that shall be found written in the book shall be delivered. (Dan. xii, 1.) “No flesh” seems to mean none of the suffering flesh—the Christian flesh. This being saved is a salvation of the body—of the flesh. “But for the elect's sake those days shall be shortened.” The “elect” in the Greek is plural; and hence can not mean Christ, as some suppose. It means people in the flesh—some Christian people. Speaking of this time, Christ says in Luke xviii, 7, 8: “And shall not God avenge his own elect [elect persons, plural in Greek], which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?” Even through this great tribulation some
will be saved alive; all flesh will not be destroyed; but many
will. On this subject the angel said to Daniel: "But the
people that do know their God shall be strong, and do exploits.
And they that understand among the people shall instruct
many; yet they shall fall by the sword and by flame, by captivity
and by spoil, many days." (Daniel xi, 32, 33.) As shown by
Daniel xii, 12, these days of tribulation can not go beyond
1835 days—"Blessed is he that waiteth and cometh to the
thousand three hundred five and thirty days."

23d verse: "Then if any man shall say unto you, Lo, here
is Christ, or there, believe it not." (Mark xiii, 21.) Nothing
of this in Luke. It appears from this and many other pas-
sages that near the time for the Lord's return there will be
considerable expectation of that great event.

24th verse: "For there shall arise false Christs and false
prophets." (Mark xiii, 22.) Before the fall of Jerusalem, false
Christs and false prophets were foretold by Matt. xxiv, 5, 11;
Mark xiii, 6; and Luke xxi, 8; but that time was eighteen
centuries ago, while this under consideration is yet future.
By the newspapers we saw, a few months ago, that the Hind-
stoostans declared that one of their principal gods—Vishnu—
had already come, and was residing rather secretly near the
city of Cashmere, preparing for public manifestation at an
early day. Also that many German Jews had passed through
Constantinople on their way to the Holy Land, having heard
that their long-expected Messiah had come! And last May
we read a small tract from one of our northwestern states,
written by and containing the lithograph of an old gentleman
apparently three-score-and-ten, who claims to be the returned
Savior! He calls himself "Potter Christ." Does the reader
say, "O, he is crazy?" So be it. Could we not truthfully say
the same of every other person that would set up such claim?
And yet our Lord said, "There shall arise false Christs!"
Let no one, however, suppose for a moment that any false
Christs which may arise within the next two or three years
are those foretold in this verse; for they will arise after the
setting up of the abomination. These may be to those as
an occasional falling meteor to a general shower. These
calling attention to those. As shown in our second number,
those will be false Christs or false Messiahs, but not false Jesuses. They will claim official, divine authority.

There is a grave mistake made by confounding false interpreters with false prophets. A false prophet is a person who pretends to foretell by divine inspiration; a false interpreter is a person who misinterprets the prophecies found in the Bible. Some of the wisest and best men that have ever walked the earth have been, to an alarming extent, false interpreters of the prophecies; but they were far from being false prophets.

"And shall show great signs and wonders." (Mk. xiii, 22.) A sign seems to be that which has significance, whether wonderful or not. A wonder seems to be that which causes surprise or astonishment; it may also have significance and be a sign. Those false Christs and false prophets will astonish the people by their wonderful exhibitions, probably, of wisdom and power.

"Insomuch that, if it were possible, they shall deceive the very elect." (Mark xiii, 22.) The "elect" is plural in the original, and means the elect people of the 22d verse, for whose sake the days of tribulation will be shortened. As this great tribulation will be against the Christians only, its continuance would destroy the last one of them; but, on account of some that the Lord will save from death, he will shorten those days; that is, he will cause this bloody persecution to end before the death of all his followers. Commentators are much troubled to determine who were the elect for whose sakes the days of trouble were shortened at the siege of Jerusalem under Titus. That war was by the heathen Romans against the Jews; and while both parties were opposed to Christ and his followers, neither was waging war against them. That war ended, as wars generally do, by one party being too strong for the other. But in the great affliction there is not the slightest intimation that the Christians will present armed opposition. The Lord and not man will shorten those days. Mark is plain on this point—"And except the Lord had shortened those days, no flesh should be saved; but for the elect's sake [elect persons] whom he hath chosen, he hath shortened the days." It is strongly implied
that it is impossible for these elect or chosen persons to be deceived by the "great signs and wonders" of the false Christs and false prophets; but this scripture exempts no other persons!

25th verse: "Behold, I have told you before." (Mark xiii, 23.) Of how little value is this foretelling to hundreds of thousands of Bible readers! Like the writer in by-gone years, they read this and desire to understand it. They turn to some popular Commentary or Notes on the New Testament for help. There they find that it is said these were all fulfilled at or about the time of Jerusalem's fall in 70 A. D. They do not feel entirely satisfied, and apply to some able minister, who gives them a rehash of the Notes and Commentaries. The only advantage in receiving from the minister is that the dish is smoking hot! They become more discouraged and give the matter up. If we believe those false Christs and false prophets came eighteen centuries ago, who is likely to be prepared to meet them ahead of us? One of the grandest tricks of the great trickster is that of engaging attention to Jerusalem in 70 A. D. for the entire fulfillment of our Lord's great prophecy! By this trick people's eyes are turned backward instead of forward, and away from the present to the long, long past. A leading desire with us is to call the lovers of Jesus from contemplating the past to the future, that they may be the better prepared to meet with Christian fortitude a martyr's death, and to wear a martyr's crown!

26th verse: "Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not." Christ will not come in the desert or the secret chambers, even at the conversion or the death of any person. If any says so, "believe it not."

27th verse: "For as the lightning cometh out (exerketai) of the east, and shineth even unto the west, so shall also the coming (parousia) of the Son of man be." Instead of the Son of man coming in the desert or the secret chambers, where he could be seen by those only who might visit the favored spot, he will come as visibly as the lightning, that can be seen from the east to the west. "Behold, he cometh with clouds; and every eye shall see him." (Rev. ii, 7.) To mistake anything for the coming of Christ, with these passages before us, seems
almost impossible! And yet the "coming of Christ" is made to mean conversion, death, nations fighting, etc.

28th verse: "For wheresoever the carcass (πῶμα) is, there will the eagles be gathered together." This has no parallel in the New Testament. Luke xvii, 37, is by some persons considered parallel. It reads, "And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body (σῶμα) is, thither will the eagles be gathered together." It is sometimes easier to tell what a passage of Scripture does not mean than to tell what it does mean. Such is the case with the last two quotations. But one advance step is made by knowing what they do not mean. They do not mean the Roman eagles, or any other things connected with the past. These two verses are yet to be fulfilled. That the verse in Matthew is future we argue: 1. Because it follows the setting up of the abomination. 2. Because it is in immediate connection with "the coming (parousia) of the Son of man," which in our last issue we proved to be yet future. That the verse in Luke is future we argue: 1. Because it stands in connection with the second coming of Christ. 2. Because it is not a part of the great prophecy on the Mount of Olives. 3. Because the fall of Jerusalem in A. D. 70 is not mentioned in this connection. 4. Because this verse will be fulfilled in one night. (Luke xvii, 34-37.)

Having shown that Matt. xxiv, 28, is future, we are under no necessity to hunt for its fulfillment at the fall of Jerusalem. Though this verse may have been fulfilled in every particular except time, this exception alone is an insurmountable obstacle to its real or intended fulfillment. "Πῶμα," translated "carcass" in this place, occurs in the New Testament in the following additional passages only. Mark vi, 29: "And when the disciples heard it [the death of John the Baptist], they came and took up his corpse (πῶμα) and laid it in a tomb." Rev. xi, 8, 9: "And their [the two witnesses'] dead bodies (πῶματα) shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies (πῶματα) three days and a half, and shall not suffer their dead bodies
(ptōmata) to be put in graves." There is no difficulty in understanding the literal signification of ptōma in these five places—twice in the singular and three times in the plural; and there is as little difficulty in understanding that eagles could assemble wherever they might find a dead body; but the meaning of the verse in this place is not so easily understood. In the 26th verse we are told not to expect Christ to come the second time in the desert or in the secret chambers. The 26th furnishes a reason for not expecting Christ to come into those places: "For"—because; for this reason—his coming will be as visible as the lightning. Another passage will explain this: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." If he shall come as the lightning, come with flaming fire, there will be no necessity for hunting him! The reason given in the 27th verse is plain. The additional reason in the 28th verse is not so plain. But would it not be preferable to translate "gar" in this verse and instead of "for?" It is so rendered in John iv, 37; Acts viii, 39; 2 Tim. ii, 7. It is also translated by as, why, therefore, because, seeing, verily, because that, yet, indeed, no doubt, what, then, even, and but. The "for" makes the verse an additional reason, while there appears to be no demand for it; the reason in the 27th verse being amply sufficient. As seen above, we introduce no unknown word in the rendering of gar by reading thus: "AND wheresoever the carcass is, there will the eagles be gathered together." This continues the subject, but not as a reason. We shall consider this the correct rendering till better informed. Our columns are offered to biblical critics.

"And wheresoever the carcass is." "The carcass," by synecdoche, is one put for the whole. What is true of one carcass is equally true of all. "There will the eagles be gathered together." This leads us to inquire whether anything is said in the Bible about carcasses or eagles at or near the time of Christ's return to the earth. The Lord speaks of the carcass and the eagles as if familiar or well known. In Rev. xix, 11–21, we find the following; "And I saw heaven
opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.”

This long extract agrees with the verse in Matt. xxiv, 28. That gathers the eagles about the carcass in connection with the coming of Christ: this gathers “the fowls that fly in the midst of heaven” to feast upon the slain from the king to the slave. Should any say that the eagle does not feed upon the carcass, we reply by quoting from Bloomfield’s English Notes upon the Greek New Testament. Matt. xxiv, 28: “And as eagles very rarely feed on dead carcasses, so (the best commentators are agreed) the bird here meant is the vultur
percnopterus or gypaetus, which was by the ancients referred to the eagle genus.” But it may be said that the book of Revelation is so full of symbols that we can not understand what is meant in the quotation made from the 19th chapter. Let us turn then to Ezekiel xxxix, 4, 5: “Thou [Gog] shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field; for I have spoken it, saith the Lord God.” 17–19 verses: “And, thou son of man, thus saith the Lord God: Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.”

This appears to foretell the same as seen by John in Rev. xix, 17–21; and the prophetic verbs are future tense; hence no symbols. These quotations from Ezekiel and John agree in character and time of fulfillment with Matt. xxiv, 28: “And wheresoever the carcass is, there will the eagles be gathered together.” The reference by the Lord to the carcass and eagles is without introduction. He speaks as if the reference would be understood immediately by those whom he addressed; and we have seen by Ezekiel that a great slaughter is foretold to occur upon the mountains of Israel, to which this can be consistently referred. They agree in time. Of this prophecy in Ezekiel we can not suppose the disciples ignorant; and hence they could associate in their minds the coming of Christ and the carcass and eagles, the time being exactly or about the same.

P. S. G. W.

“For as in Adam all die [not died], even so in Christ shall all be made alive.” (Paul in 1 Cor. xv, 22.)
CONVERSATION BETWEEN ROBERT AND PHILIP.

ROBERT. Have you read the first number of the Prophetic Key, Philip?

PHILIP. Yes; I have read Mr. Butler’s. He insisted so strongly that I consented to read it. You know I don’t believe in the prophecies.

R. I am sorry to hear you talk so, Philip. They are a part, and a very important part, of the Book of God!

P. My meaning is that nobody can know what the prophecies teach. I don’t believe them as they are generally explained.

R. Well, in this particular at least you agree with the editors of the Key. But while your disbelief of the common interpretations causes you to neglect the prophecies entirely, their disbelief urges them to write a new and independent exposition. In this particular you and they differ.

P. But these editors are too presuming and self-confident. They say that every previous writer upon the prophecies is wrong. With unsparing words, in their prospectus as well as in their first number, they come down upon the Newtons, Dr. Clark, and men of their character, both for learning and piety. I can’t endure such egotism! The wisdom of the world will certainly die with these editors.

R. “The faults of our neighbors with freedom we blame; But tax not ourselves, though we practice the same!”

Pardon me, Philip, for applying this couplet. Did you not say yourself that you “do n’t believe them—the prophecies—as they are generally explained?” This is precisely what these editors say. In them, however, it is unendurable egotism! We should not forget, Philip, that our eyes look outward and away instead of inward and at home!

P. Your request for pardon is granted; but allow me to say that I am strenuously opposed to personal allusions, and will respectfully request that there be no repetition.

R. As you desire. I am prone to follow example!
P. Even if these definite expositions are correct, they will not be adopted by one in ten thousand.

R. No doubt of your correctness in this remark. At Christ’s second coming the world generally will be as in the days of Noah. But few believed what the Lord foretold by his faithful servant Noah. You are right. If this exposition is correct, “the world” will not generally receive it.

P. You speak as positively, Robert, as if you had Bible authority for what you say.

R. Well, in reference to the very prophecies connected with Christ’s return, an angel said to Daniel, “None of the wicked shall understand; but the wise shall understand.” The world is wicked.

P. Yes, but that is in the Old Testament. I am a New Testament man, you know.

R. Very well. Christ, in speaking of his second coming says: “For as a snare shall it come on all them that dwell on the face of the whole earth.” (Luke xxii, 35.)

P. Why, Robert, I am astonished at your blindness. Your chosen quotation condemns you. The day of the Lord will come as a snare upon all; and all means all.

R. As blind as I am, Philip, I can see in this another personal allusion, and also another passage that may cast light on this word all.

P. Well, let it come from the New Testament.

R. In the New Testament, Matt. xxiv, 39, Christ says: “And knew not until the flood came and took them ALL away; so shall also the coming of the Son of man be.” In Noah’s flood “all” were taken away; and yet eight were not taken away. The word “all” appears to mean all those who knew not—all the wicked. The history of the flood proves this to be the extent of the application of all in this place; provided the Old Testament history be considered valid!

P. But why does Christ say of the antediluvians that they “knew not”?

R. We suppose he said it: 1. Because it was so; 2. Because it was suitable in this connection.

P. I am rather slow in asking what I really intend. Why did they not know? This is the question.
R. Because they did not want to know, we suppose. The Lord directed Noah to build an ark. It required time. The people could see it. He was "a preacher of righteousness." At the proper time Noah and seven of his family entered the ark; they knew. Beasts, fowls, and creeping things "went in" unto Noah into the ark (Gen. vii) and were saved; but the wicked knew not, and the flood took them all away."

P. Does the New Testament say anything further about some knowing and others not knowing?

R. Yes, a great deal. Paul, in 1 Thess. v, 1-4, speaking of Christ's second coming, says: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Notice closely; Paul speaks to the brethren and of their knowledge of this subject. In the next verse he addresses not the brethren, but some other persons. He speaks about them, not to them. Bear this distinctly in mind. "For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Now mark the change of persons in the next verse. "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

P. I confess, Robert, that you are more familiar with the prophecies than I am. But the striking of your clock reminds me that I am too late even now to meet a gentleman upon an important business transaction. I hope you will excuse me. Good morning.

R. Good morning, Philip. May the striking of my clock and the unobserved arrival of your business hour impress you with the vast importance of learning all that is revealed in regard to that greatest business meeting, where we must all give an account of our stewardships. Arkansian.

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts i, 11.)

vol. i.—8
WHAT IGNORANCE DID.

"Nobody has ever suffered because the prophecies have not been understood," said Rev. Richard Jones in a defiant tone and manner. The thoughtless tittered approvingly. Quietness being restored, Mrs. Faithful asked permission to read aloud a few passages of Scripture in answer to the sweeping assertion of Mr. Jones. Permission granted, she began: "Peter, in Acts iii, 17, says: 'And now, brethren, I wot [know] that through ignorance ye did it [crucified Christ], as did also your rulers.' Paul, in Acts xiii, 27, says: 'For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him'—Christ. Jesus, in John v, 46, says: 'For had ye believed Moses, ye would have believed me, for he wrote of me.' Paul, in 1 Cor. ii, 8, says: 'Which [wisdom] none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.' Had the prophecies been understood, the Lord of glory would not have been crucified," said Mrs. Faithful, in a subdued voice.

P. S. G. W.

DEATH IS THE COMING OF CHRIST.

"Death," said Mr. Smith, "is the same to a man as the coming of Christ to him!" "Yes," returned Mr. Jones, "the same of course! for when death comes a man goes INTO the grave; and when Christ comes, he comes OUT OF it! The coming of Christ and death then are just the same—just as into and out of are the same!" "I never thought of it that way," replied Mr. Smith. "I think it very doubtful," said Mr. Jones, "whether you ever thought much of in it any way." "Fact," answered Mr. Smith, as he left.
OBSCURITY OF THE PROPHECIES.

It is claimed by some that the prophecies can not be understood. This is a grave charge, and if sustained about one fourth of the sacred Scriptures is proved not to be a revelation of God to man. And we are of that number who believe that the prophecies form a part of the revealed will of God to man. But if it be true, as claimed, that the prophecies can not be understood, then it follows: 1. That so much of the prophecies as can not be understood is not a revelation; and 2. That utter ignorance will be the portion of all—both the wise and the unwise—with regard to the important interests with which they are freighted.

The same lot—ignorance—falls alike to the wise and to the unwise. If the unwise should turn their eyes toward the prophecies, desiring to look into them, they are told that they can not be understood. And if the wise, to whom it was said "the wise shall understand," should turn to the prophets and inquire of them concerning the thrilling interests of the future, they also are told that they can not be understood. But what say the Scriptures? Are they silent? Nay, verily. They speak, and that to the point in question. Said an angel to Daniel—that angel whose business it was to give knowledge concerning the future—"The wise shall understand!" (Daniel xii, 10.) What is it that shall be understood by the wise? By reference to the first three verses of the 12th chapter of Daniel, we have an answer to the above question. For the convenience of the reader we will transcribe the verses: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the
firmament; and they that turn many to righteousness as the stars for ever and ever.”

In the verses above we have mention of a time of trouble, such as never was since there was a nation, unto that same time; that the prophet's people shall be delivered; that there shall be a literal resurrection of the dead; that the wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. These are the things that the revealing angel said the wise shall understand. And we re-announce, upon the authority of the angel, that the wise shall understand; notwithstanding the language of the angel in the ninth verse, “the words are closed up and sealed.” This closing up and sealing are limited by the words “till the time of the end.” When the time of the end shall have arrived, all these things shall be understood by the wise. There is a second limitation in the angel's language; it is written that the wise shall understand, but that the wicked shall do wickedly, and none of the wicked shall understand. (Daniel xii, 10.)

Again, let us hear Paul on this subject. Said he: “For whatever things were written aforetime [or in time past] were written for our learning.” The prophecies without doubt form a part of the writings referred to by Paul; and if the prophecies form a part of that which contemplates our learning—moral discipline—how and with what propriety can it be said that they can not be understood? Again, said our Lord in his great prophecy concerning the very same events found in the 12th of Daniel, “Whoso readeth let him understand.” (Matt. xxiv, 15.) In the 24th of Matthew we have mention of the abomination; the great tribulation, such as never was, and never will be again; the darkening of the sun and the moon; the falling of the stars; the shaking of the powers of the heavens; the appearing of the sign of the Son of man; the mourning of all the tribes of the earth; the coming of the Son of man in the clouds of heaven, with power and great glory; and the sending forth of the angels with the sound of a great trumpet, to gather together his elect from the four winds, from one end of heaven to the other.
Now while our Lord was engaged in giving the history of that eventful period to his disciples, he interrupted the thread of his discourse to charge all who should read to understand; and yet there are some who, in the face of this solemn charge, say that we can not understand the prophecies; and especially those which appertain to the coming of our Lord and the great events connected therewith. Let us again, before leaving this division of the subject, quote the admonition of our Lord, "Whoso readeth let him understand."

Let it be distinctly understood that we do not pretend to say that all events connected with the future can be learned from the prophecies, from the fact that all events are not foretold; but as many as are foretold are revealed, and revealed things belong to us and to our children. (Deut. xxix, 29.) As the recipients of the revealed will of God, it becomes us to make an appreciative effort to attain to a proper understanding of them. But in such effort we should remember that unrevealed things belong to the Lord our God. (Deut. xxix, 29.) Again, we should bear in mind that all the particulars are not to be learned by consulting the prophets. From them we learn that there is to be a great tribulation, such as never was and never will be again; but all the particulars are not to be had from this source. From them also we have knowledge with regard to the second coming of Christ, the revelation and destruction of the antichrist, the resurrection of the dead, the millennial kingdom, etc. But all the particulars are not given; neither can they be known by reference to the prophetic scriptures; hence it is that fulfillments light up the prophetic scriptures.

And because "the event or fulfillment" flings a flood of light upon the sacred record, some have presumed to say that no scripture prophecy is self-interpreting," and "that the event or fulfillment is necessary to clear it up." What a groundless assertion! If true, as intended, that no scripture prophecy can be understood until fulfilled, it follows that, notwithstanding the great plainness of many of the prophecies, we are and must remain in total ignorance with regard to all events future. And we must wait for even the coming of the Lord, the resurrection of the dead, etc., before we look for or
expect them; seeing that looking or expecting are predicted of acquaintance with prophetic declarations. A few examples of the many that might be presented will be sufficient to test the truthfulness of the above-quoted declaration: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts i, 2.) "That there shall be a resurrection of the dead, both of the just and unjust." (xxiv, 15.) "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." "But evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. iii, 1-5, 13.) "Behold, he cometh with clouds; and every eye shall see him." (Rev. i, 7.) Who believes that the above-quoted scripture prophecies are not "self-interpreting," and that the events or fulfillments are necessary to clear them up? To the things revealed we expect to give prayerful and diligent attention; feeling fully persuaded that God will bless our labors and crown our efforts with glorious results. We do not understand all the prophecies; but we hope, under God, notwithstanding our ignorance, to attain to that much-desired end.

Our second reason for believing that they can be understood resides in the meaning of the word prophecy. The English word prophecy is from the Greek prophēteía; from prophēmi, to foretell; pro, before, and phēmi, to tell. To prophesy therefore is to foretell events, or to give knowledge beforehand with regard to things future. But what is the force of the English word "foretell?" "To tell," says Mr. Webster, is "1. To utter; to express in words; to communicate to others. 2. To relate; to narrate; to rehearse particulars. 3. To teach; to inform; to make known; to show by words. 4. To discover; to disclose; to betray. 5. To count; to number. 6. To relate in confession; to confess or acknowledge.
7. To publish. 8. To unfold; to interpret; to explain. 9. To make excuse. 10. To make known. 11. To discover; to discern."

The impartation of knowledge seems to pervade all the words given above. To tell therefore is to give knowledge, either by words or signs, concerning things present. To foretell is to give knowledge concerning things future. If knowledge result from the one, it must of necessity from the other; unless "tell" loses some of its force by the prefix "fore;" and this, we presume, none will affirm. However, knowledge does not always immediately accrue from telling: because (1) the wrong words may be employed, or the words employed may be deflected from their natural and accepted import; (2) the person or persons addressed may not be intimately acquainted with the natural or the deflected significance of the language employed. In the first instance, there can be no understanding on the part of the person addressed until the proper language be employed; in the second, the person or persons addressed must be made acquainted with the language used, and then the intended knowledge will accrue. This we think is also true of foretelling. We are not, however, to be understood as saying the prophets, in any instance, employed inappropriate language; but in every instance they employed language well calculated to promote the end contemplated. They did, however, employ language with which many of us are not very intimately acquainted; but as certainly as they employed words consistent with the laws of the language in which they spoke, so certainly may we, for whose learning the prophecies were given, understand them; unless God, for purposes of his own glory, veil our eyes and our hearts that we see not with our eyes and understand not with our hearts.

Let us attend, in the next place, to the following inquiry: Are the prophecies necessarily so obscure that they can not be understood? If so, wherein does such necessity reside?

1. Does it reside in the fact that the objects or things are future? We think not. Because, other things being equal, it would be just as easy to understand a description of a future city as of one present or past, allowing the last-mentioned to
be absent as to space. We can not see how the simple fact of a thing being future can lend obscurity, either to the speaker or the hearer, allowing all other things to be equal.

2. Does such obscurity reside in the language employed? We think not. Because the prophets employed only three kinds of language—the literal, the figurative, and the symbolic. If the literal—and this was used in the main—where *was* or *is* the necessity for such obscurity? If such obscurity attaches to literal language when employed in connection with things future, why not, by the same parity of reasoning, attach when used in connection with things present or past? If the language be literal, it can be understood as readily when looking forward as backward. If figurative, such obscurity does not necessarily attach; for what is true of the literal in this particular is also true of the figurative. When words are employed in a sense consistent with their primary and natural import, they can be as readily understood when speaking of things future as of things past. And if a word can be understood, deflected from its ordinary meaning, when used in connection with the past or present, why not when used in connection with future events? Again, we have laws controlling figurative or deflected words; and if competent and will apply at all, why not to the one as well as to the other? We ask again, if the figurative or deflected use of a word or association of words can be certainly and definitely known when used in describing things present—as to time, but absent as to space—why may it not also be known when employed in connection with things future?

3. Does such obscurity necessarily attach because symbols are employed? Not so. Because symbols are not peculiar to the prophecies. We have Bible symbols looking to the past as well as to the future. See the two stones in Exodus xxviii, 12; the twelve in Josh. iv; and the elements of the Lord’s Supper in Mark xiv, 22-24. It will not be out of place just here to say that symbols reside in *things* and not in the *names* of things. The *elements* bread and wine in the Lord’s Supper are symbols; but the *words* b-r-e-a-d and w-i-n-e are not symbols. These, with many other symbols, look to the past.
symbols are intelligible and can be understood when associated with things in past time, why not when associated with things in future time? Now if it be true that symbols are not peculiar to the prophecies, and can be understood when connected with the past, does it not follow that impenetrable obscurity attaches not because of symbols?

That some of the prophecies are obscure to a certain extent, and hard to be understood, we will not deny; that some obscurity attaches to the language employed and mode of expression, we will not deny; but we do deny that such is peculiar to the prophecies. For what is true of the prophecies in this particular is also true of other portions of both the Old and the New Testament scriptures. Hear Peter on this point. Said he: “Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things”—the coming of Christ and the things connected therewith—“in which are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.” (2 Peter iii, 15, 16.)

From the above quotation we learn, first, that what is true of Paul’s writings—touching obscurity—concerning the coming of Christ and the events connected therewith, is also true of other or remaining scriptures; second, that the uninstructed and unstable pervert things belonging to other parts of the sacred writings, as well as those of the prophets; third, that there are things hard to be understood even in those parts of Paul’s writings which are not prophetic, Peter the apostle being witness. The above testimony is to this effect: that there are things both in and out of the prophecies which are hard to be understood; but not to the effect that there are any which can not be understood. From the same chapter we would infer that the prophecies to which reference is made can be understood; see the 13th verse: “But we, according to his promise, are looking for new heavens and a new earth, wherein dwelleth righteousness.” This “looking for” was predicated of an understanding they (the apostles and disciples) had of the Lord’s prophecies. If the disciples understood these things so remote, may not we, at whose
door the time of the end or the end of the age has come? Again, it was said by the revealing angel to Daniel (Dan. xii, 10): "But the wicked shall do wickedly; and none of the wicked shall understand." What is true of the prophecies in this particular is also true of the gospel. Hear Paul (2 Cor. iv, 3): "If our gospel be hid, it is hid to them that are lost." From this we learn that even the gospel is hid to at least a few of our race; but only to the lost. From the verse following we learn that the lost are those who have been blinded by the god of this world; and if true, it follows that the above-mentioned obscurity resides not in the gospel, but in the power that the god of this world has over the minds and consciences of the impenitent and the ungodly; hence it is that blindness on the part of the wicked is not peculiar to the prophecies.

In the last place, it is true that some of the prophecies are not only hid to the wicked, but it is also true that some of them are hid to the wise. Said the angel: "For the words are closed up and sealed till the time of the end." (Dan. xii, 9.) But how long are these words to be closed up and sealed? Not to the "event or fulfillment," nor to the end of time, but "till the time of the end," at which time, said the angel, "THE WISE SHALL UNDERSTAND." (Dan. xii, 10.) Now, if true that the wise shall understand, and that at the time of the end, does it not follow "that the event or fulfillment is" not "necessary to clear it up?" However, we are fully persuaded that the "event or fulfillment" will shed great light upon the prophetic page. It is worthy of note in this place that the above-mentioned closing and sealing do not reside in the language employed or mode of expression; but in the Divine purpose. This being true, no searching criticism even of the Hebraists, though they claim to be "acquainted with the nature of the criticism involved," can break the seal "till the time of the end." And if the time of the end has not arrived, it is true of us, as averred, that we "are altogether insufficiently furnished for the task." We close this article by quoting again the language of the angel: "The wise shall understand" at "the time of the end." More anon on the "time of the end."
That Man of Sin

Anthropos—translated man in our caption—occurs over five hundred times in the New Testament scriptures. In more than four hundred and ninety places the word is by common consent received as literal; in ten, figurative. Of these the word is connected with old three times—"old man" meaning corrupt nature (Rom. vi, 6; Eph. iv, 22; Col. iii, 9.) With new, twice—"new man" meaning renewed nature (Eph. ii, 15; iv, 24.) With inner, twice—"inner man" meaning the spirit (Rom. vii, 22; Eph. iii, 16.) With outward, once—"outward man" meaning the body (2 Cor. iv, 16.) With hidden, once—"hidden man" meaning "a meek and quiet spirit" (1 Peter iii, 4;) and with natural, once—"natural man" meaning the animal man (1 Cor. ii, 14.)

The only remaining place in which the word occurs is 2 Thess. ii, 3, where it is translated man as in our heading. That its connection with other words may be seen we quote the whole verse: "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."

Is the word m-a-n employed here as a symbol? We answer, it can not be, and for this reason: it does not possess a solitary characteristic of a symbol. A symbol is a thing, not a word—a thing present, representing a thing absent; a thing less, representing a thing greater. For example, in the Lord's Supper, it is not the word b-r-e-a-d, but the material substance, that is the symbol. The thing present and less representing the absent and greater body of the Lord.

When Paul wrote, "that man of sin" was not present representing something absent, but was himself in the distant future. To say nothing of other characteristics, the lack of this single one will effectually set aside the claim that the word man above is a symbol.

We inquire next, is m-a-n here used as a figure? We answer again, it can not be. The sentence reads, "That man of sin be revealed." All receive the verb "be revealed" as
literal. "That" is also literal, and points with definiteness to an individual of whom Paul had told them before. (5th verse.) "Of sin" is also allowed to be literal. The last chance for a figure in this verse is in "man." If man is a figure in this place, it is either a metaphor or a metonymy. The meaning of a word in both these figures differs so much from the literal signification that the one ends where the other begins. Moreover, a word can not be construed figuratively if the literal sense agrees with the context. If this contextual agreement exists in this case, the word can not receive a figurative interpretation, and must of necessity be literal, for there is nothing else left for it to be.

That man of sin will be revealed; will oppose and exalt himself above all that is called God; will sit in the temple of God; will show himself that he is God; will be consumed by the spirit of the Lord's mouth, and be destroyed by the brightness of his coming; will show lying wonders, being under the influence of Satan. Every item mentioned, one man energized by Satan can do; and if one literal human being can meet all the language requires, we are not at liberty to look beyond for something not required. One man can easily sit in the temple of God, rebuilt in the city of Jerusalem; but how hard for a chain of Popes to do so through a period of over twelve hundred years; and how hard for abstract principles to sit there!

This article is designed mainly to call attention to what we expect to prove beyond the shadow of a doubt in our future numbers—that the "Man of Sin" is the Antichrist of John and the King in Daniel, under whom will be set up the key to prophecy—the abomination of desolation. P. S. G. W

If the abomination of desolation spoken of by Daniel the prophet was to be set up in the midst of the last week of Daniel's seventy; and if sixty-nine and a half of the seventy meet their fulfillment in the cutting off of the Messiah, as is claimed, who will tell us how and with what consistency it can be said that Antiochus Epiphanes set up the abomination spoken of, when history records his death B. C. 164 years?
ANTICHRIST, FALSE CHRIST AND FALSE PROPHET.

Greenfield, in his Greek Lexicon of the New Testament, thus defines the three words forming the caption of this article: "Antichristos, antichrist, an opposer of Christ." "Pseudochristos, a false Christ, pretended Messiah." "Pseudoprophees, a false prophet, one who falsely claims to speak and act by divine inspiration; either one who pretends to foretell future events or who teaches false doctrines."

False Christs and false prophets shall arise after the setting up of the abomination of desolation, as we learn from Matt. xxiv, 15-24. The abomination is foretold in the 15th verse; and, the order of events being progressive, we reach the 24th verse before the rise of the false Christs and the false prophets. Bearing this order in mind, no one can mistake the time relative to the other things foretold in the same discourse of our GREAT PROPHET—Jesus the Christ. Let the living, when those deceivers shall appear, remember the words of Jesus: "Behold, I have told you before." (25th verse.)

*Antichrist* is used by John only, and in the following places: 1 John ii, 18, 22; iv, 3; 2 John, 7. Four times in the singular, once in the plural. Jesus the Christ was a man—the "many antichrists" were just so many men; and "the antichrist" will be a man. The Christ, being the Son of God, held and taught the best of principles, but they were not the Christ. They may be appropriately called Christian principles. The antichrist will hold and teach the worst of principles, but they will not be the antichrist. They may be appropriately called anti-christian principles. The antichrist can not differ so widely from the "many antichrists" that, while they were men, he is or will be abstract principles!

Webster, in his Unabridged Dictionary, says: "ANTI-CHRIST [Greek *anti*, against, and Christ.] A great adversary of Christ; the man of sin; described in 1 John ii, 18; 2 Thess. ii; Rev. ix."
By not translating the Greek article before antichrist in the four places where the noun is found in the singular, King James's translators failed to give the English version the definiteness of the inspired Greek. We will quote with the article:

"Little children, it is the last time: and as ye have heard that the antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." (1 John ii, 18.) "Who is the liar, but he that denieth that Jesus is the Christ? He is the antichrist that denieth the Father and the Son." (22 v.) "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of the antichrist, whereof ye have heard that it should come; and even now already is it in the world." (iv, 3.) "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is the deceiver and the antichrist." (2 John, 7.)

"Ye have heard that the Antichrist shall come!" He is minutely described in the prophecies of Daniel, and partially by Paul, and by John in his First Epistle, and in the Revelation. In subsequent numbers, we shall present so great a collection of prophetic testimony characterizing him, that he can be as certainly known to be the Antichrist as Jesus of Nazareth was certainly known to be the Christ. Let this thought abide in your mind. The antichrist will be revealed before the Christ, and will continue on earth till the Christ return.

P. S. G. W.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job xix, 25–27.)

"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." (Isa. iv, 1.)
BISHOP NEWTON ON THE PROPHECIES.

Says Bishop Newton: "The detection of falsehood is the next step toward the discovery of truth." (Vol. 2, page 121.) The above is an important truth; and the detecting of the "falsehood" that the abomination has been set up is a powerful illustration of it. Without detecting this "falsehood," many Bible truths could never have been discovered. On the 124th page the Bishop also says: "He [the Pope] sitting in the temple of God, plainly implies his having his seat or cathedra in the Christian Church; and he sitteth there as God, especially at his inauguration, when he sitteth upon the high altar in St. Peter's Church, and maketh the table of the Lord his footstool, and in that position receiveth adoration. At all times he exerciseth divine authority in the church," etc.

Bishop Newton has sent this down to us. His prophetic writings have become extensively known. A paragraph from his "bound volumes" is by many considered authority sufficient to silence the voice of "The Prophetic Key" for a whole year. Let us examine the above extract. 1. The Bishop makes the temple represent "the Christian Church." The language clearly implies that there is no other Christian church than the one represented by the temple of God. 2. He says the Pope has a seat and is sitting in "the Christian Church!" In what denomination does the Pope sit? In that one only known as "the Roman Catholic Church," to the utter and violent exclusion of every other organization claiming the title "Christian Church." Here we see to what extremity an undetected falsehood in the interpretation of a prophecy has driven the Bishop. He, an Episcopalian, driven to the necessity of placing the Pope in "the Christian Church!" What higher position could be given an apostle? What apostle ever attempted to hold such position?

Bishop Newton published his second volume in 1758 A.D., 112 years ago. Was the "Roman Catholic Church" the Church of Christ then? If it was, what were the Episcopal (to which the Bishop himself belonged) and all the other
so-called churches? In order to interpret the prophecy, the Bishop resigned even the claim of his own denomination to be the Christian Church! He surrendered "the Christian Church" entirely to the Pope! If the Pope was in the Christian Church in the Bishop’s days, he is there yet! Who but a Catholic can grant this? 3. Again continues the Bishop: "At all times he [the Pope] exerciseth divine authority in the church." What more could the wildest Catholic claim for the Pope? Not only actually in the Christian Church, but actually exercising, at all times, divine authority in it! If the Pope is in the Christian Church, every non-Catholic is out of it. If the Pope is in the Christian Church, every follower of Christ on the earth ought to be.

How important to understand the prophecies! Because the Bishop did not understand 2 Thess. ii, he elevated the Pope to an imperial seat in the Christian Church; thereby unchurching himself and all others on the earth except Roman Catholics! The abomination being future, there is no necessity to pervert the word of God as the Bishop has. “That man of sin” is yet to come. There is to-day, however, a large number of men (if we may judge by their vileness) who are candidates for the unenviable position of “that man of sin.”

The prophetic works of the Bishop abound with such errors as the above; and so do all those works whose authors teach that the abomination is past.

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward 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.” (Hos. iii, 4, 5.)

"If a man die, shall he live again? All the days of my appointed time will I wait, till my change come.” (Job xiv, 14.)

"The fear of the Lord is the beginning of wisdom.” (Ps. cxii, 10.)
CRAZY.

Satan is opposed to the Bible. We may suppose him to be violently opposed to the prophetic scriptures; because they foretell his total overthrow, and the universal reign of the Prince of Peace. Satan is "the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. ii, 2.) He "as a roaring lion walketh about, seeking whom he may devour." (1 Peter v, 8.) He has children on the earth. Paul said "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness." (Acts xiii, 10.) Says Jesus: "Ye are of your father the devil, and the lusts of your father ye will do." (John viii, 44.) Of "that man of sin" Paul says, "whose coming is after the working of Satan." (2 Thess. ii, 9.) Again says Paul: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." (Rom. vi, 16.)

For lack of able and refined argument, the charge of craziness is preferred against every one who attempts to explain the prophecies! It is said that we are too far from the days of the prophets to understand their writings. Very well. How much nearer will we be next year—the next hundred—the next million? And what then becomes of the angel's declaration to Daniel in regard to understanding the "time, times, and a half?"—"none of the wicked shall understand; but the wise shall understand." (Daniel xii, 10.) We leave this question for others to answer; and turn our attention to the Acts of the Apostles, to learn if possible what Paul preached, and what opinion was expressed concerning him. Paul, in Cesarea before King Agrippa, says: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles.

VOL. I.—9
And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself [Greek, mainē—insane]; much learning doth make thee mad” [Greek, eis manian peritrepei—doth turn into insanity, craziness]. (Acts xxvi, 22–24.)

Here we see Paul preaching “none other things than those which the prophets and Moses did say should come;” and yet Governor Festus, “with a loud voice,” that all might hear, cries out that the man is crazy! We hope it will not be considered unkind in us to call those in our day who “walk in the footsteps of” their “illustrious predecessor” by the appropriate title, Festusites!

P. S. G. W.

LOOKING FOR CHRIST EVERY DAY.

We are not looking for Christ every day. He will return one second time only; and that will be in the clouds of heaven with power and great glory. Paul says of Christ: “And unto them that look for him shall he appear the second time without sin, unto salvation.” (Heb. ix, 28.) He forewarned his disciples against being deceived in reference to his return. He told them not to look for him in the desert, nor in the secret chambers, but in the clouds of the heaven. Among the remarkable discoveries of our day are these: that the conversion or the death of a man is the second coming of Christ to him! But suppose the conversion or the death to occur in the desert or in the secret chambers, there would be a sad failure; for Christ forbids our looking for him in these places!

How can a man’s first or third conversion be Christ’s second coming even to him? If a man should never be converted the second time, Christ would never come to him at all, for he has already come the first time. In order that Christ’s second coming be at death, a man must die “the second death.” (Rev. xx, 6, 14, 15.) The first death of a man therefore can not be the second coming of Christ, even to him! Indeed, as conversions and deaths cover all the moments now passing, there would be no point of time left
either for Christ's leaving or returning! But is it possible that all that is said about Christ's second advent dwindles down to the conversion or the death of a single individual at a time? How fearful the responsibility of the man who thus detracts from the unequaled glory and majesty of our Lord's second coming!

But we have said that we are not looking for Christ's second coming every day. In this it is said by some that we differ from the apostles—that they urged the people to expect the Lord's return every day. Let us see. The idea was entertained, it appears, by the Thessalonians that the day of Christ was at hand. Paul corrected the false notion in the following direct manner: "Let no man deceive you by any means; for that day shall not come except there come a [the in the Greek] falling away first, and that man of sin be revealed, the son of perdition."

Here Paul states that two things must precede the second coming of our Lord—the falling away and the revelation of the man of sin. Paul considered them future from his day; and we consider them future from ours. We therefore are looking for the apostasy—the falling away and for that man of sin, whose image is the abomination of desolation. The coming (parousia) of that man of sin must antedate the coming (parousia) of the man of righteousness.

Those who are living in daily expectation of seeing the Lord coming in the clouds of the heaven seem to have forgotten that according to their own interpretation they also have a set time before which the Lord can not come! They assure us that the saints shall be more or less under the tyrannical power of popery for 1260 years before the coming of Christ, whether that coming be visible or invisible. If Christ can not come either literally or figuratively before the end of the 1260 years, why look for him daily? Consistency is a jewel.

P. S. G. W.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" (2 Peter iii, 3, 4.)
That vile sinners should oppose and refuse to read every part of the Bible is to be expected; but that Christians should oppose and refuse to read and study any part of God's holy book is far beyond expectation; it is alarming! Yet Christians can be found, and even ministers, who openly declare that the prophetic portion of the Lord's book is not worth the time spent in its examination! What a high compliment for mortal man to pass in criticism upon the book of The Great God! In behalf of those who are guilty of such daring presumption, we can but repeat the prayer of the compassionate Jesus, "Father, forgive them, for they know not what they do." (Luke xxiii, 34.)

To reject the prophecies is to reject about one fourth of all the Bible from Genesis to Revelation! It is to reject the last words of the exalted Savior, through his beloved disciple John. It is to reject the only testimony in proof of the return of Jesus and of the resurrection! The prophecies of both Testaments, the Old and the New, are heavily freighted with the testimony of Jesus. Take away the prophecies, and we unite our wailing with the disconsolating Mary, "They have taken away my Lord, and I know not where they have laid him." (John xx, 13.)

The risen Jesus said to two of his disciples, "O fools, and slow of heart to believe all that the prophets have spoken!" (Luke xxiv, 25.) How can persons believe the prophets without hearing the prophets? For "faith cometh by hearing, and hearing by the word of God." (Rom. x, 17.) The greatest prophetic discourse in all the Bible is that of Jesus in Matt. xxiv, xxv; Mark xiii; and Luke xxi. If some Christians can not endure to read and study our Lord's own discourse, how could they sit patiently and listen to The Great Prophet deliver the same? Can we entertain the idea for a moment that the Lord would so modify this great discourse in a single point as to make it suit the tastes of those who now consider that, as it is, it is not worth their time and attention? Cer-
A STARTLING POSSIBILITY.

The sun is beginning to be an object of great anxiety to many scientific men. Spots on that orb are not at all uncommon, as may be ascertained by any one who will take the trouble to look at it through a bit of smoked glass. But these phenomena have of late assumed an appearance which astonishes astronomers, and is calculated to alarm that class which fancies it can detect portents of the future in the heavens. There are great gulfs now to be seen in the sun, each much larger than this earth, which we think of so much consequence in the universe. They increase at a prodigious rate, and sometimes seem destined to work a convulsion similar to that which has undoubtedly overtaken other solar systems. Suns as vast as that which lights and warms this world have been shattered to pieces or disappeared, and only the philosopher in his roving glance over the sky has detected the change. The inhabitants of other planets would not notice the disappearance of the planet we inhabit any more than we can see a speck of sand carried off by the wind on the sea-shore.

It is not a mere theory, but an ascertained fact that the sun is always in highly fluid condition: as one recent writer
describes it, "a hurricane of flame, the disturbance of which might perhaps be best represented to our imaginations by the occasional explosion of a planet or two of nitro-glycerine." It is moreover subject to "magnetic forms," produced, as many suppose, by the movements of the planets around it. The great disturbance which is now going on was predicted months ago by scientific men. That we are much more concerned in the event than many people suppose is quite certain. Self-registering magnetic instruments have revealed the fact that whenever a spot breaks out on the sun, the earth thrills under a mysterious magnetic influence. In one case, a few years ago, it is upon record that telegraphic machinery was set on fire, and the "pen of Bain's telegraph was followed by a flame;" at the very instant a sudden burst of light showed itself in the sun. "In the telegraph stations at Washington and Philadelphia the signalmen received strong electric shocks." In fact, the electric condition of the earth was changed, though by what precise agency none can fully explain. We are at once lost in a region of conjecture, and can only feel that the fate which was foretold of old for the earth may at any moment overtake it. The forces are all in existence by which, in the solemn language of Holy Writ, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up."

Once in every eleven years the sun exhibits the stupendous phenomena which are at present engaging the attention of philosophers. In 1859 "chasms and abysses" similar to those which are now reported were seen by many observers. Their recurrence was predicted for 1870. Great disturbances in the world have usually accompanied those outbreaks, though why it should so happen is another of the unfathomable mysteries of the universe. In 1848, there were magnetic storms, and we had the French revolution. Again, in 1859, they occurred, and we saw wars and rumors of wars in Europe. The electric condition of the atmosphere is thought to exert a greater influence upon the minds of men and nations than many are willing to believe, or than any one is able to explain. The telegraphs denote the changed condition of the earth, but
they can not indicate the extent of the change. In the language of the astronomer, whose description of the sun we have just quoted, "the pens of all our telegraph wires may some day trace in flame a handwriting more ominous of human destiny than was the handwriting which, during Belshazzar's feast, traced a warning on the wall of the fall of the Babylonian dynasty."

THE STUDY OF PROPHECY.

(From the Prophetic Times.)

We are told that prophecy is so obscure that it can not be understood. It is true that there are many deep and mysterious things in prophecy. This is true also of the doctrinal and historical portions of God's Word. But the Bible contains milk for babes in its various departments. There are histories which a child can relish, and there are doctrinal truths which the simple believe to their salvation; and these truths are generally the most important and necessary. So it is in prophecy. Begin then to search with earnestness and docility; and as you advance you will get more light, for in this, as in other things, it is true, "to him that hath shall be given." Many persons by simple, prayerful searching of God's Word have found such wonders in its revelations concerning the future that the Bible, when its dispensational teachings were perceived, seemed a new book to them. One part of God's revelation sheds rays of beauty on the other; therefore we should diligently compare scripture with scripture.

But we are told that those who study prophecy differ so much among themselves! I ask is this difference confined to prophecy? Do not students of the Bible, and holy men too, differ as regards their views of Christian doctrines and ordinances? but do you who raise this objection neglect the Bible on that account? You have formed your creed—you have made your confession—undeterred by the jarring sounds around you; why then should you treat prophecy differently from doctrines and ordinances? Besides, perhaps the difference complained of is more in appearance than reality. Many students of prophecy who differ as regards dates and symbols and, the
order of events are agreed on the principle of interpretation, and the grand outline of future glories and judgments. Of later years there has been a growing unanimity on the most important points.

Some will tell us that prophecy is speculative and not practical; that it serves to amuse the sanguine and employ the imaginative; but is not suited for practical men and a practical age. Such objections are a reflection upon God, who is "wiser than men." We know "that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction," etc. And when we consider how large a portion of God's Word is prophetic, and remains yet to be fulfilled, we must at once conclude that, being a part of that Word over which the Savior breathed the prayer, "Father, sanctify them by thy truth—thy Word is truth," it must be most practical and animating. To this point we shall appeal hereafter, for the present only just observing that the strongest motives to holiness and the most persuasive exhortations to diligence are found imbedded in prophetic scriptures, especially those which refer to the coming of the Lord, the resurrection of the saints, the passing away of this present evil world, and the introduction of "a kingdom which can not be moved." The whole prophetic word says to you, "Come and see" whether these things are so or not!

"But," some will say, "it does not bring present comfort to the soul; it is not experimental." You would find it so, dear friend, if your heart was interested in it, as were the hearts of Daniel and John. The peculiar advantage of the study of prophecy is that it raises the soul out of self and above the world, and brings it into fellowship with God. His glorious perfections are revealed in connection with prophecy. There we behold his gracious purposes accomplished; there we see his precious promises fulfilled; there we may contemplate the great wheel of providence; and as we consider its grandeur and its mighty revolutions, employing all good, overruling all evil, and tending to the one point—the filling of this groaning creation with God's glory—we sing, "Who is a God like unto thee?" "Of him, and through him, and to him are all things; to whom be glory for ever and ever."
There is nothing worthy of the name of experimental religion but fellowship with God. We must first adopt God's revealed thoughts as regards the death, the offices, and person of his beloved Son, and thus have fellowship with him in his purposes, promises, and providences, as revealed in and accomplished by him who is the substance and fulfiller of prophecy. If such is the nature of prophecy, how can you neglect it? How can you call it a non-essential? How can you say, "I have no time for it?" Do you not attend to many things of much less importance? Do you not find time for other books which are puerile compared with "the sure word of prophecy?" If you are acting thus, we appeal to your conscience whether this course is consistent with enlightened spirituality of mind and with true subjection of soul to the Word of God?

"But," another will object, "for everything there is a season, and the season for the study of prophecy is when it is fulfilled." That fulfilled prophecy is an important evidence of the truth of Scripture is freely admitted; but is prophecy unimportant until it is fulfilled? God says to his people, "Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them." (Isaiah xlii, 9.) Thus he has acted toward his people from age to age, to warn, guide, comfort, and animate them. God intends that "things to come" should influence our conduct at the present time, and therefore he reveals them and would have us to know them. The "light shines in a dark place until the day dawn;" and we are exhorted to "take heed" unto it. (2 Pet. i, 19.) The beacon is needed before the ship is endangered amongst the breakers; the mariner is thankful for the lighthouse after his vessel has reached the harbor; then he may view it with admiration, dwell on its adaptation, and praise the wisdom of those who erected it; but its great use was before he entered and while tossed upon the billows. Some one has wisely said, "These prophetic communications set before us, in the history of nations as well as of individuals, the forms which sin assumes; the dangers to which, in consequence, men are exposed; the manner in which deliverance is obtained, and the nature of that deliverance." Thus we
are taught by prophecy to shun the evil, to cleave to that which is good; and while we pursue the path of duty calmly to leave all events in the hand of God.

We conclude with a few directions and counsels as to the best method of studying prophecy, and the spirit in which it should be studied.

Begin with elementary points. Prophecy has its alphabet, which must be learned before we can read it with any degree of fluency. Inquire what principle of interpretation is furnished by the past fulfillment of prophecy. What position does the personal coming of Christ occupy in the events yet to be revealed? Will the Lord come before or after the Millennium? This is the first point to be ascertained. Does the Bible foretell the restoration of the Jews? You will find an immense amount of scripture bearing on this point. Are we gradually gliding into smoother waters, or are we hastening on to some terrible crisis? In searching out these and other leading points, first of all read the Scriptures carefully and prayerfully. Take, for instance, the second and seventh chapters of Daniel; read them till you get a general view of the events which they reveal. Compare scripture with scripture, the Old Testament with the New; as Isaiah xxv, 8, with 1 Cor. xv, 54; Isaiah lv, 17–25, with 2 Peter iii, 13; Daniel vii, 13, 14, with Matt. xxiv, 30, 31; Psalm viii with Heb. ii, 5–8; Isaiah xi, 1–4, with 2 Thess. ii, 5–8; Isaiah ix, 6, 7, with Luke i, 32, 33. There is no method of studying the Scriptures so profitable as that of elucidating one portion by light derived from another.

While thus studying the prophetic scriptures, seek for wisdom from above. Be reverent and humble. Pray to be delivered from prejudice, and yield yourselves to the guidance of the Holy Spirit. Prophecy is a solemn theme, and rightly entered into it will make us feel our utter nothingness. Beware of letting your imagination mislead your judgment. Take care of mistaking sound for sense; passages containing some of the same words do not always mean the same thing, nor refer to the same time or events. Converse with fellow-students, "speak of God's kingdom and talk of his power."

The numbers of prophetic students are increasing, and from
them much may be learned. *Bring all human opinions to the only infallible standard. Study prophecy as a disciple of Jesus. Commence as such; continue as such. Rest in his atonement while you look for his coming. (Titus ii, 11-14.) Do not neglect any other part of truth while you study this. Beware of undue partiality even for prophetic truth. Watch your own heart that, with increasing light, pride and self-complacency do not creep in. Seek to turn all truth into soul-nourishment, and to find in it incentives to diligence and motives for gratitude.

Prophecy rightly studied will be of singular advantage to the mind, the heart, and the conduct. It will be a shield against infidelity, a preservative from sin, and a spur to diligence. In the prophetic page are rich mines of truth, which will well repay the labors of the diligent student. Here are greater wonders for the believer’s eye than ever greeted the gaze of the peering astronomer. It was said of Sir William Herschel that on one occasion, after taking a sweep through the heavens with his large telescope, "the presence of Sirius announced itself from a great distance, like the coming of the morning. At length it burst into his view with all the splendor of the rising sun, and he had to withdraw his eyes from the brilliant spectacle." While you look through the telescope of faith into the heaven of prophetic truth, "the bright and morning star" will burst upon your vision; but you shall not be obliged to withdraw your eye, but like that of the eagle it shall become more and more attempered to the glorious blaze. Then shall you soar, singing your song of joyful hope; and as you gaze you shall "be changed more and more into the image" of him on whom you look believably, and for whom you look hopefully. And thus shall it be until that blessed moment comes, when you shall be completely like him, and "see him as he is."

"Jesus Christ, the faithful witness,
First-begotten of the dead—
He who gave you form and fitness—
He who calls himself your head—
Bids you read his word of warning,
Blessing those who firmly stand
In good works, his truth adorning,
For the time is near at hand."
Mungo Ponton, in his *History of Earthquakes and Volcanoes*, thus sums up the whole number of earthquakes on record, and their distribution over time, and says:

Regarding them chronologically, Mr. Mallet distinguishes the registered earthquakes into five periods, thus:

<table>
<thead>
<tr>
<th>Period</th>
<th>Total</th>
<th>Disastrous</th>
<th>No. of Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Recorded before A. D.</td>
<td>58</td>
<td>4</td>
<td>1700</td>
</tr>
<tr>
<td>To end of ninth century</td>
<td>197</td>
<td>15</td>
<td>900</td>
</tr>
<tr>
<td>To end of fifteenth century</td>
<td>632</td>
<td>44</td>
<td>600</td>
</tr>
<tr>
<td>To end of eighteenth century</td>
<td>2804</td>
<td>100</td>
<td>300</td>
</tr>
<tr>
<td>To 1860</td>
<td>3240</td>
<td>53</td>
<td>50</td>
</tr>
</tbody>
</table>

It will thus be perceived how very great has been the increase since the beginning of the Christian era; and although much of this increase is due partly to more perfect registration and partly to there being a larger portion of the earth’s surface comprehended in the records, still there are good reasons, as already indicated, for suspecting that there has been a gradual augmentation in the number of earthquakes themselves, more especially of the more disastrous kinds. Our Savior may have foreseen this increase when he said that among the signs “there shall be earthquakes in divers places.”

PROPHETIC PUBLICATIONS.


“The World’s Crisis and Second Advent Messenger,” edited by Miles Grant; and issued every Wednesday, in Boston, Mass., 160 Hanover Street. Price $2.50 a year in advance.

“The Advent Herald,” J. M. Orrich editor, is published also in Boston, Mass., every Wednesday; 46 Kneeland Street. Price $2.00 a year in advance.

“The Advent-Christian Times and Voice of the Prophets,” edited by Joshua V. Himes, and published every Tuesday, in Buchanan, Michigan. Price $2.00 a year.

All these are pre-millennial advocates. That in Buchanan and the *Crisis* in Boston differ from the others named in advocating the doctrine of “the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.”
GROUP OF EDITORS.—Through the generosity and politeness of Professor E. Klauber, photographer, Louisville, Ky., we have been presented a photographic group of eighteen editors who attended the Southern Baptist Convention, held in Louisville last May. They are all Baptists; all ministers but two or three; and all editing Baptist publications, we believe, except one, whose publication is not denominational. Several editors who were at the convention neglected to face the Professor’s artistic instrument; therefore they are not in this group. We doubt whether there is an honest man to be found that can make a handsomer picture out of the same material! The Professor deserves at the hands of the group a unanimous vote of thanks! Of the well-known old editors there are J. B. Jeter and A. E. Dickenson, of Richmond, Va.; J. R. Graves, of Memphis, Tenn.; D. Shaver, of Atlanta, Ga. Of younger men there are J. H. Luther, of St. Louis, Mo.; R. M. Dudley and J. W. Rust, of Louisville; and A. S. Worrell, D. B. Ray, and C. E. W. Dobbs, of Lexington, Ky., and others. The pictures are all good; some can not be surpassed. The card is 18 by 14 inches, and can be obtained of the Professor, northeast corner Third and Jefferson streets, Louisville, Ky.

OUR ADDRESS.—All communications for The Prophetic Key should be addressed, “Prophetic Key, Versailles, Ky.”

CORRESPONDENTS will save us much trouble by writing in a plain, legible hand; especially the names of persons and their post-offices.

AGENTS wanted in every county. Liberal inducements offered. Reliable persons wishing to act will please write at once for particulars.

ELD. JACOB CREATH’s communication of May 23d received. The scriptures named can all be harmonized with the idea that the abomination is future, but with no other. See our exposition, begun in this number.
"X," of Louisville, Ky., on hand. Can not publish, for two reasons: 1. No real name. 2. The article is objectionable.

"How long will The Key be published?" This is a question often asked. We answer, we can not tell. It ought to be published till our Lord shall appear in the clouds of heaven; but the tyrant's heel will crush it before that day! Our leading expositions can be given in the first two volumes; but The Key will be indispensable for publishing the rapidly fulfilling prophecies. Every year will increase its value.

One More.—Reader, if you think The Key worthy of patronage, please aid us by forwarding one more new subscriber. Show this number to your neighbors.

The Title-page Engraving.—This engraving was executed according to our direction by Mr. George Kerr, of Louisville, Ky. It is not for ornament only; far from it. The design is to keep before the eye on your-center table the great point in prophecy—the setting up of the abomination of desolation. The house is a future Jewish temple in Jerusalem. The first room is "the holy place;" the second room is "the most holy place." The parted curtain affords a partial view of the interior. The table of show-bread, the altar of incense, and the candlestick are left standing to indicate the particular room; but they will be removed to give place to "The Abomination of Desolation," or image of the Man of Sin, which will "stand" and receive worship from men, women, and children! To those who will not worship this image, death temporal; to those who do, death eternal!

Explain this picture to your children and to your neighbors. Within 1290 days from the setting up of this image Christ will come in power and great glory. P. S. G. W.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." (Rev. iii, 12.)
In the "Advent Christian Times and Voice of the Prophets" of August 2d is an article by J. R. Preston, on the carcass and eagles in Matt. xxiv, 28, in which the writer says: "I understand Christ to use the word 'carcass' in a figure to represent himself, and the 'eagles' to represent his followers, who are to be 'gathered together' unto him. What is truth?" To this the editor responds, "We should say this statement is the truth."

Brethren, permit me to ask the following: What is the rhetorical name of the figure by which "the carcass" (the dead body) is made to represent the Son of man coming in the clouds of heaven with power and great glory? Is the word carcass a metaphor, a metonymy, or is it some other figure? We think every word in the Bible should be interpreted literally, unless satisfactory reason can be shown for interpreting figuratively or symbolically. If we interpret a word either figuratively or symbolically, we hold ourself bound, if called upon, to give the reason or reasons for such interpretation; and this we suppose to be the case with yourselves. We hope therefore that you will not only name the figure, but also give us the authority for using it in this verse.

"The Advent Herald" of July 13th gives a very complimentary notice of our first number, and an extract from our "Salutatory," for which we return thanks. The editorial closes as follows:

"It will thus be seen that a different view is taken of many prophecies from what we have been wont to take, though on the point of the pre-millennial advent and glorification of the church at that epoch we are agreed. The editors hold that while in 'Daniel xi we have a prophetic narrative extending from the third year of King Cyrus of Persia, B.C. 534, to the second advent of Christ,' the 21st verse introduces the antichrist, 'an individual man,' whose career continues to the end of the chapter. This being the case there must be a break in the 'narrative' somewhere of about 2,000 years,
or else this long period is covered by some brief sentence; but what that sentence is or where the break is made we are not told. Will the editors enlighten us?"

By "prophetic narrative" we mean predicted events running through hundreds of years in regular chronological order. By "prophetic narrative" we do not mean unbroken narrative. The foretold events were numerous for the first few hundred years of this "narrative;" they will be very numerous for the last few years of the same. There was no such necessity for them in the middle of this period. That the wise may understand (Dan. xii, 10) these events crowd themselves into the last seven years. Perhaps the phrase "prophetic narrative was not well chosen, but with this explanation can be understood.

P. S. G. W.

THE EUROPEAN WAR.

All prophetic students are watching the "signs of the times." Of the matters of great interest is the European war now begun between France and Prussia. We are no alarmist; we do not wish to give an uncertain sound upon the prophetic trumpet. The war has not yet caused sufficient changes to justify us in proclaiming this to be the inauguration of the terrible war that will immediately precede our Lord's return. The indications, however, are ominous? In connection with the rapidly unfolding future is the dogma of the infallibility of the pope! The time of "the great tribulation" (Rev. vii, 14) is apparently very near! There has never been a time before when prophetic knowledge was so absolutely indispensable. Let us read, study, watch, and pray.

ERRATA.

In our second number, on page 62, read, "Ezek. iv, 4-6." Page 75, Heb. ix, 26, tôn aiōnōn (plural) for "aiōnon," (sing.) Page 76, aiōn-as tôn aiōn-ōn (plural) for "aiōn-as tôn aiōn-ōn" (sing.) Same page, last line, aiōn-as for "aiōnios." Page 77, tôn aiōn-ōn (plural) for "ton aiōnon" (sing.) Page 80, throesthē for "throesthē." Page 86, Chapter IV for "III."
THE PROPHETIC KEY.

SEPTEMBER AND OCTOBER, 1870.

THE GREAT PROPHECY.

CHAPTER VII.

The body and the eagles—Soma and ptoma—Wheresoever—Taken in one night—Taken where?—Eagles, literal or figurative—Not symbolic.

The last chapter closed with "the carcass" and "the eagles," Matt. xxiv, 28; we begin this with "the body" and "the eagles," Luke xvii, 34-37: "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body (sōma) is, thither will the eagles be gathered together." "Sōma" is found about one hundred and forty-five times in the New Testament, and means "body" without regard to condition, while "ptōma" always means a fallen or dead body—a corpse or carcass. In Matt. xxiv, 28, it is "ptōma;" in Luke xvii, 37, it is "sōma." In the entire context of Luke there is not a word about the fall of Jerusalem in A. D. 70; there is not the least allusion to it; therefore these "eagles" can not refer to the eagles upon the standards of the Romans under General Titus eighteen centuries ago. Of this we are certain.
The following is a specimen of the context: "And as it was in the days of Noah, so shall it be also in the days of the Son of man." (26th verse.) "Likewise also as it was in the days of Lot; . . . even thus shall it be in the day when the Son of man is revealed." (28th, 30th verses.) "I tell you, IN THAT NIGHT there shall be two men in one bed; the one shall be taken, and the other shall be left." (34th verse.)

What "night" during the time of Jerusalem's distress was "that night" in which these things occurred? He who asserts that these verses (34–37) were fulfilled at the fall of Jerusalem, should be able to point unmistakably to "that night" in which the fulfillment took place, as well as to show the fulfillment itself. But neither of these can be done. To assert is easy, to prove is often difficult. In this connection the Lord speaks of "the days of Noah," "the ark," "the flood," "the days of Lot," "of Sodom," and of "the Son of man" being revealed. This agrees in time and circumstances with our Lord's prophetic discourse, as recorded by Matthew and Mark, after the abomination of desolation; but Luke records none of these things when foretelling Jerusalem's fall in A. D. 70. (See Luke xxi, 20–24, for all that is said in the Mount Olivet discourse concerning the siege of the holy city.) Whatever then "the body" and "the eagles" may mean, the time of fulfillment is yet future. The supposed fulfillment in the past is wholly imaginary.

"Wheresoever the body is." (Luke xvii, 37.) There is nothing in the Greek for soever, but only for where. This is worthy of especial regard. The original is "Hopou to sōma, ekei sunakthēsontai hoi actoi." The first word, "hopou," is the one translated "where-soever." In Matt. xxiv, 28, the original is "Hopou gar ean ē to pēōma, ekei sunakthēsontai hoi actoi." The words for "where-soever" are "hopou ean;" gar is "for." The English reader can see that there is no "ean" in the quotation from Luke; therefore there is no "soever," but only "where." "Hopou" is found eighty-two times in the New Testament. Of these it is used eleven times in connection with "ean" or "an," and in every such case the common version translates by "wheresoever" or "whithersoever" or "in what place soever." (See Matt. viii, 8; xxiv, 28; xxvi,
13; Mark vi, 10, 56; ix, 18; xiv, 9, 14; Luke ix, 57; James iii, 4; Rev. xiv, 4.) In the remaining seventy-one cases in which hopou occurs it is translated simply by "where" or "whither" in sixty-seven of them. It is translated "whereas" twice (1 Cor. iii, 3, and 2 Peter ii, 11); "on which" once (Rev. xvii, 9); and "wheresoever" once (Luke xvii, 37). From the foregoing it can be seen that of the seventy-one occurrences of the word "hopou," in one alone it is translated with the addition "soever!" Why is this? The "soever" does not appear in the original word; and the context does not appear to demand it. To show the difference between the first clause of Matt. xxiv, 28, and that of Luke xvii, 37, we shall present them in immediate connection: Hopou gar can é to ptôma—"For wheresoever the carcass is." (Matt.) Hopou to soma—"Wheresoever the body (is)." (Mark.) We think the original should be translated, "Where the body (is) thither (or there) will the eagles be gathered together." The addition of "soever" to where makes it more general or indefinite than "where" alone.

So far as the 17th chapter of Luke is concerned, there is not a clause about the dead or their resurrection. The living alone are spoken of in this connection. Neither is "the body" here "the carcass" of Matthew. Two men in one bed, two women grinding at the mill, and two men in the field, can be appropriately said of living persons, but not of dead ones. Though the two passages (Matt. xxiv, 28, and Luke xvii, 37) will be fulfilled in times not remote from each other, yet the things predicted are different. The parallel in the last clause of these two verses is in the language only, not in the things foretold. This is easily explained by the "eagles" being literal in Matthew and figurative in Luke. In Matthew, there is the dead body—the carcass; and the eagles or carnivorous fowls gathering around it. In Luke, there is the body—not corpse or carcass—and the eagles or fowls of the air gathering around it.

Speaking of the living, the Lord said to his disciples (Luke xvii, 22) "the one shall be taken, and the other shall be left." (34th and 36th verses.) And they asked "Where?" Where what? Why, where taken. Not where left; that the
disciples knew before asking the question. They knew that
one would be left in the bed, another at the mill, and an-
other in the field. They therefore asked, when expressed
fully, Where shall these persons be taken—these living persons?
And Jesus answered them, when fully expressed, These living
persons shall be taken where the body is. But what "body" is
meant? Certainly not a dead body or carcass! The time in
which this is to be fulfilled, and the teaching of some other
passages, lead us to conclude that this "body" is to be found
in the air. Matt. xxiv, 31, reads: "And he [Christ] shall
send his angels with a great sound of a trumpet, and they
shall gather together his elect from the four winds, from one
end of heaven to the other." (Mark xiii, 27.) Paul says:
"Then we which are alive and remain shall be caught up to-
together with them in the clouds, to meet the Lord in the air."
(1 Thess. iv, 17.) But all the living will not be "caught up,”
for Paul says: “And to you who are troubled rest with us,
when the Lord Jesus shall be revealed from heaven with his
mighty angels, in flaming fire taking vengeance on them that
know not God, and that obey not the gospel of our Lord Jesus
Christ: who shall be punished with everlasting destruction
from the presence of the Lord, and from the glory of his
power.” (2 Thess. i, 7-9.) "The body" therefore seems to
be either the Lord himself or the assembly of the resurrected
saints in the air.

"Thither (or there) will the eagles be gathered together.”
These can not be the literal eagles that collect around “the
carcass” in Matthew; there is no dead body here for them to
feast upon. These eagles are not symbols—they are asso-
ciated with the future tense. They are employed as a figure,
a metaphor; they are some of the living persons changed to
immortality in a moment—in the twinkling of an eye.
(1 Cor. xv, 51, 52.) In their upward flight they resemble
eagles, and are therefore called by their names. The Lord
will descend into the air (1 Thess. iv, 16, 17); the trumpet
will sound, the dead will rise, and the living will be changed.
(1 Cor. xv, 51, 52.) Like an eagle, a man will instantly
ascend from the bed, another from the field, and a woman
from the mill! In this glorious eagle flight some associates
will be left behind. Associates in this life may not be associates in the next! Solemn thought.

In conclusion we will state that, whether our interpretations of Matthew xxiv, 28, and Luke xvii, 37, are correct or incorrect, they do not in the remotest degree affect the interpretation of any verse in our Lord’s great prophecy except this under consideration, Matthew xxiv, 28. We hope, if the foregoing is incorrect, that the correct exposition will be furnished us by some one.

CHAPTER VIII.

The sun, moon, and stars literal—Principle of interpretation—Aster and astron—Three heavens—The Son of man coming in the clouds of heaven—Gathering the elect.

Matthew xxiv, 29: “Immediately after the tribulation (thlipsisin) of those days shall the sun be darkened.” (Mark xiii, 24; Luke xxi, 25.) “Shall be”—this is future tense; hence the sun with which it is connected can not be a symbol. The language then must be either literal or figurative; it is essential to the correct interpretation of the sentence to know which it is. If one literal sentence may receive a figurative interpretation, so may another, and so may every one. By the extension of such unjustifiable liberty there would soon be nothing literal in the whole Bible! We would then have a figurative heaven and a figurative hell; a figurative God and a figurative devil; a figurative Adam and a figurative Jesus; a figurative death, burial, resurrection, ascension, and second coming of the Son of God! This loose, figurative system of interpretation has figured many important truths out of the Bible—at least, as far as men can do it. How then can we KNOW whether the above quotation is literal or figurative? By the following common-sense principle: every word in a sentence that can consistently receive a literal interpretation is literal; or if all the words of a sentence can receive a literal interpretation in harmony with each other and with the context, the sentence is literal. By the literal signification of a word we mean that which is not symbolic or metaphoric or metonymic, but that which is its commonly accepted signification. In accordance with the above we interpret the
sentence "the sun shall be darkened." Is there a single word in this sentence that requires a secondary meaning in order to its harmonizing with the other words in the same sentence? Not one. Does the sentence then declare an impossibility, which in time will prove that the sentence contains a falsehood? If the sentence declares what may be done—what is within the limits of possibility—have we the authority to desert the literal and hunt for a figurative or a symbolic signification? If this sentence, literally construed, declares that which may be done, what could be gained by construing it figuratively or symbolically? If we are dissatisfied with a consistent, literal signification, would we be any better satisfied with a figurative or a symbolic one? Surely not.

"The sun shall be darkened." The literal sun, the luminary of day, shall be literally darkened. How will this be done; how can it be done? Such inquiries comport but little with Christian faith. It is sufficient for faith that there is a "Thus saith the Lord." "With God all things are possible." But still we proceed to answer somewhat the question, "How will the sun be darkened; how can it be done?" How it will be done we can not say—the Bible does not; but we can say how the sun has been darkened, and we conclude that what in this particular has been done may be done again. Well, the sun has been darkened by clouds, by eclipses, and by supernatural agency. Remember, the Bible does not say a word in regard to how the darkening shall be done, but only declares that it shall be done; hence in this particular we are left to conjecture. That the sun has been darkened by clouds and eclipses needs no proof; perhaps every reader of these pages has seen it darkening by both these means. If an example of the supernatural be demanded, we refer to the time of our Lord's crucifixion: "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst." (Luke xxiii, 44, 45.) Thus we see there is nothing impossible foretold by the literal interpretation of this verse. Why then is it not literal? Let us take another sentence of similar construction: "The dead shall be raised
incorruptible.” (1 Cor. xv, 52.) “The sun shall be darkened.” (Matthew xxiv, 29.) Perhaps everybody interprets the first of these examples literally; then why not the second? The grammatical construction of both is the same. If any are troubled to understand how the sun can be darkened, they can rest from that trouble by trying to understand how the dead can be raised. The liberty here taken to construe the “sun” figuratively, if extended to all passages of like construction, would completely destroy the Bible. It is mournfully true that the Book of God has suffered more by the false interpretations of its real and professed friends than from all the assaults of its enemies.

“Immediately after the tribulation (thlipsin) of those days.” Any darkening of the sun before the tribulation is not the one foretold. Though the sun be darkened a thousand times before or during the tribulation, the darkening here predicted must come after it. The thlipsis must end first. “Immediately.” The tribulation cannot begin before the abomination is set up, and it cannot extend beyond 1290 twenty-four-hour days. After the end of the tribulation there are but forty-five days till the time of blessedness. It is therefore within these forty-five days that the sun shall be darkened.

“And the moon shall not give her light.” There is nothing strange in this, but just what might be expected to follow as a consequence upon the darkening of the sun. If, as we have seen, the darkening of the sun is literal, so must be the withholding of the light of the moon.

“And the stars shall fall from heaven.” There are two words in the Greek translated star in the New Testament: one is aśṇr, the other astron. We shall examine both.

I. “Astron,” which is found in the four following places only: 1. Luke xxi, 25, “And there shall be signs in the sun, and in the moon, and in the stars;” 2. Acts xxvii, 20, “And when neither sun nor stars in many days appeared;” 3. Hebrews xi, 12, “Therefore sprang there even of one [Abraham], and him as good as dead, so many as the stars of the sky in multitude;” 4. Acts vii, 43, “Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan,
FIGURES which ye made, to worship them.” In the first three examples above the word *astron* is used literally, and means the celestial orbs—those of the second heaven; in the fourth a *figure* or *idol* is, by metonymy, called a *star*.

II. “*Aster,*” which is found in twenty-four places in the New Testament. Its literal signification appears to be, a “luminous body like a star” or *astron* of the second heavens; hence it is not confined in its literal meaning to the second heavens, but may be used to denote any brilliant body in any place whatever. *Astron* is not so general in its application as *astēr*. The first occurrence of *astēr* is in Matthew ii, 2, 7, 9, 10, “For we [the wise men] have seen his *star* in the east, and are come to worship him.” . . “Then Herod, when he had privately called the wise men, inquired of them diligently what time the *star* appeared.” . . “When they had heard the king, they departed; and, lo, the *star*, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the *star*, they rejoiced with exceeding great joy.” Beyond a reasonable doubt this star was a *meteor*—a “luminous body like a star”—that could move through our atmosphere as a guide to the wise men. It could not have been very large; for it pointed out the precise spot where the infant Savior lay: this it could not have done if it had covered an extensive surface. An *astēr* could direct the wise men; an *astron* could not. In Jude xiii, “filthy dreamers” are metaphorically called “wandering stars:” this may be said of meteors, but not of the celestial stars. In Matthew xxiv, 29, and Mark xiii, 25, the stars that will *fall* are *astēres*, the plural of *astēr*: those in Luke xxi, 25, that will *not* fall, but only present “signs,” are *astroïs*, the plural of *astron*. The literal “*astroïs*” in the New Testament are confined to the second heavens; the literal “*astēres*” are not. We have shown by the second chapter of Matthew that *star* in that place means a meteor. We shall now make a quotation, in which the same word is used to denote a star of the second heaven: “There is one glory of the sun, and another glory of the moon, and another glory of the *stars*: for one *star* differeth from another *star* in glory.” (1 Cor. xv, 41.) “*Astēr*” is found fourteen
times in Revelation; "astron" not a single time. All these we expect to examine at a future day. It is now obvious to the reader, we think, that while the literal stars of Luke xxi, 25, can not fall, that the literal stars of Matthew xxiv, 29, and Mark xiii, 25, can fall.

These "stars shall fall from heaven;" or, as in the Greek, "from the heaven." From what heaven will these stars fall? We have Bible authority for saying there are three heavens. Says Paul, "I knew a man in Christ about fourteen years ago, (whether in the body I can not tell, or whether out of the body I can not tell: God knoweth;) such a one caught up to the third heaven." (2 Cor. xii, 2.) From Paul's standpoint, the earth from which the "man" was "caught up" is the place from which to begin to number the heavens. Let us therefore call the atmospheric regions the first heaven; and then try to prove the calling true. The Greek for heaven is "ouranos." Matthew vi, 26: "Behold the fowls of the air"—ouranou. viii, 20: "The foxes have holes and the birds of the air (ouranou) have nests." xiii, 32: "And becometh a tree, so that the birds of the air (ouranou) come and lodge in the branches thereof." xvi, 2, 3: "He [Jesus] answered and said unto them, When it is evening, ye say, It will be fair weather; for the sky (ouranos) is red. And in the morning, It will be foul weather to-day; for the sky (ouranos) is red and lowering. O ye hypocrites! ye can discern the face of the sky (ouranou) but can ye not discern the signs of the times?" 2 Peter i, 17, 18: "For he [Jesus] received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven (ouranou) we heard when we were with him in the holy mount." Peter was with Christ at his transfiguration, and says the voice he heard came from heaven. Matthew, in xvii, 5, says this voice came from the cloud that overshadowed them: "While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." (See also Mark ix, 7; Luke ix, 35.) These examples are sufficient to determine where the
first heaven is; and this is "the heaven" from which the stars will fall. John, in Revelation vi, 13, says: "And the stars of the heaven (τοῦ οὐρανοῦ) fell unto the earth." If it were even possible for these stars to start from the second or third heaven, they would have to come through the first or atmospheric heaven in order to reach the earth. But there is no necessity to go beyond the first heaven in search of meteors—the stars that fall. That these stars fall from the first heaven we know; that they fall from the second or third we do not know. This first heaven, it is said, extends about forty-five or fifty miles above the surface of the earth.

Where is the second heaven? Having found the first, we must of course look beyond it for the second. Says Christ: "And fearful sights and great signs shall there be from heaven (ουρανοῦ). . . . And there shall be signs in the sun, and in the moon, and in the stars." (Luke xxi, 11, 25.) This quotation locates the second heaven. Within it are the sun, moon, and stars.

Where is the third heaven? Counting from the earth, it must of course be somewhere beyond the second. The word heaven, however, is sometimes used in the plural when the first heaven alone is intended. The following are examples: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise." "Looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter iii, 7, 10, 12, 13.) "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heavens (ουρανῶν, plural) to the other." (Matthew xxiv, 31.) "And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the utmost part of heaven" (ουρανοῦ, singular.) In the last two examples the same event is foretold; yet the heaven is
singular in the one case and plural in the other. The context determines the lowest or first heaven to be intended.

"And the powers of the heavens shall be shaken." Heaven (in the Greek) is also plural in the parallel passages in Mark xiii, 25, and Luke xxi, 26; though in the latter our translators have rendered it in the singular. Like the examples given above, the plural here seems to denote the first or atmospheric heavens, the powers (dunameis) of which shall be shaken. Speaking of this time, Paul says: "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven" (ouranon, singular). (Heb. xii, 26.) This promise is found in Hag. ii, 6, 7: "For thus saith the Lord of hosts, Yet once more, it is a little while, and I will shake the heavens (ouranon, singular in the Septuagint), and the earth, and the sea, and the dry land; and I will shake all the nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." John saw this shaking and its associated events under the sixth seal. Says he: "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 (ouranos, singular) departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. vi, 12-17.)

**ITEMS IN LUKE, BUT NOT IN MATTHEW NOR MARK.**

xxi, 25: "And upon the earth distress of nations, with perplexity." The "distress" of this verse is "sunokē;" that in the 23d is "anagkē"—"For there shall be great distress in
the land.” The word in this place occurs but once more in the New Testament; and that in 2 Cor. ii, 4: “For out of much affliction and anguish (συνοκέως) of heart I wrote unto you with many tears.” This distress will, beyond doubt, wring tears from millions of eyes! The nations in perplexity will not know what to do in order to find relief! Civil and military rulers will be at their wits’ end!

“The sea and the waves roaring.” The verb “shall be” is here understood: “The sea and the waves [shall be] roaring.” Like the balance of the Lord’s prophetic discourses, there is here no symbol; the future tense excludes it. The great earthquake and the removal of mountains and islands, as seen by John, are sufficient to account for the roaring of the sea and the waves. John saw this while on the isle of Patmos, in the Mediterranean Sea; and the context does not require “the sea” to be construed in a more extensive sense than to mean that body of water: “nations” surround it. While the center of this distress of nations and sea-roaring will be within the limits of the old Roman Empire, the circumference may reach around the globe!

26th verse: “Men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” The word translated “hearts failing” is “Ἀποσυκτον,” and is thus defined by Greenfield in his Greek Lexicon: “Properly, to faint away, expire, die; metaphorically, to faint, fail, sink into dejection.” This word occurs in no other place in the New Testament. This distress will drive men to desperation; for it is foretold that but a little after this time “shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.” (Rev. ix, 6.) This time of heart-sinking is ahead of us; and who shall say how near? Will it come upon us or upon our children?

Matt. xxiv, 30: “And then shall appear the sign of the Son of man in heaven.” This is not found in Mark or Luke. Many signs have already been given by which to know that “the coming of the Lord draweth nigh.” From the day upon which the abomination of desolation shall be set up, twelve hundred and ninety days encompass the coming of the Lord; but this sign, it is evident, immediately precedes the appear-
ing of the Lord himself. In regard to this sign we know (1) that it is yet future; (2) that it will appear in the heaven; (3) that it will appear once only; (4) that the time for its appearing is after the shaking of the powers of the heavens. We do not know (1) what will be the shape of this sign; (2) nor how long it will be visible.

“And then shall all the tribes of the earth mourn.” The word “phulē” is found in the New Testament thirty-one times; and is translated tribe or tribes twenty-five times, and kindred or kindreds six times. When translated tribe, “phulē” means the Jews; the same may perhaps also be said of it when translated kindred. In this verse the Jewish tribes are intended beyond reasonable doubt. “Gē” is the word for “earth” in this place, and often means, in the New Testament, the land of Judea. As there will be Jewish tribes living in Judea when the Lord returns, they will see this sign. We can easily understand the cause of this tribal mourning: their continued rejection of Jesus of Nazareth!

“And they shall see the Son of man coming (erkomenon) in the clouds of heaven.” (Mark xiii, 26; Luke xxi, 27.) “They,” in this place, can not have a wider signification than “the tribes of the earth;” they shall see the Son of man coming. The heaven in which the Lord will be seen coming is the first; for it is that in which there are clouds. The original word rendered “coming,” in this verse, expresses the act of coming, moving forward; while (that for) “coming” in the 3d, 27th, 37th, and 39th verses, expresses presence. This is the second coming of Christ, and the only second coming. It will occur at this precise time in the order of predicted events, but at no other. What is foretold to take place before his coming must occur before his coming; what is told to take place at his coming must occur at his coming; and what is foretold to take place after his coming must occur after his coming. The order of the events in our Lord’s great prophecy is revealed with much plainness. Were it possible for all these wonderful events to occur frequently, that occurrence only fulfilling the predicted order could be the one foretold. Had our commentators kept in view the predicted order, they would have been
saved from many and grievous expository blunders. The exposition of the last twenty-five verses of the 11th chapter of Daniel affords a lively picture of the interpretation of prophecy, regardless of the predicted order of the events. Dr. Adam Clarke can furnish a specimen: he has Dan. xi, 21, fulfilled in Antiochus Epiphanes—B. C. 160 years: the 31st verse fulfilled in part as late as A. D. 132: at the 33d verse he returns a hundred years to the apostles, and then goes forward three hundred years to the end of the “Ten State Persecutions” under pagan emperors: the 36th verse, he says, “may apply to Antiochus”—B. C. 160 years; or it may mean “an anti-Christian power in the Church”—in the so-called Roman Catholic Church! The 40th verse he has fulfilled by the Saracens and Turks as late as A. D. 1453; and the 41st verse by Selim, an Ottoman emperor, in A. D. 1517: and the 44th and 45th verses, he continues, are “allowed to be yet unfilled,” in A. D. 1825! Having allowed these two verses to be unfilled in 1825—forty-five years ago—the Doctor then treats these verses on the supposition that they were fulfilled by Antiochus, 1985 years back! And then again on the supposition that they were fulfilled by the Turks, Persians, and Russians in A. D. 1828 and 1829! And yet again the Doctor says of the last fifteen verses, “though the whole might be with considerable ease applied to the remaining part of the Syrian and Egyptian history.”

From the above it is evident that the Doctor paid little or no regard to the order in which events are foretold, but considered the prophecies fulfilled by events selected at random from the present, past, or future. The order and time of a prophecy are as essential to the fulfillment as the event itself. Take the following example: “And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men; and they shall kill him, and the Third Day he shall be raised again.” (Matt. xvii, 22, 23.) Order and time here are indispensable to fulfillment: 1, betrayal; 2, killing; 3, rising the third day: neither more nor less.

“With power and great glory.” “Power,” in this place, denotes might, strength, ability. When the Son of God
came the first time, he came a weak and helpless babe: when he shall come the second time, he will come a mighty and triumphant conqueror! At his first coming his parents fled with him into Egypt, fearing the wrath of King Herod: at his second coming “the kings of the earth” will hide themselves in the dens and in the rocks of the mountains: for he “shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.” (2 Thess. i, 7, 8.) “And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.” (Rev. xix, 15, 16.) “And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.” (Matt. xxv, 32.) Not only will the Son of man come with power, but with great glory! What pen can describe this incomparably grand and transcendently sublime convocation in the visible heavens! What a sight for mortals to behold! The once crucified Jesus now riding down to the earth in a chariot of cloud! Once he wore a crown of thorns; now many royal diadems! Once he was surrounded by a ruffian band of soldiers; now by myriads of holy angels!

“Lo! he comes, with clouds descending,  
    Once for favored sinners slain;  
    Thousand thousand saints attending  
    Swell the triumph of his train:  
    Hallelujah!  
    Jesus shall forever reign.

“Every eye shall now behold him,  
    Robed in dreadful majesty:  
    Those who set at naught and sold him,  
    Pierced and nailed him to the tree,  
    Deeply wailing,  
    Shall the true Messiah see!

“When the solemn trump has sounded,  
    Heaven and earth shall flee away;
THE GREAT PROPHECY.

All who hate him must, confounded,
Hear the summons of that day—
'Come to judgment—
Come to judgment!—Come away!'

"Now the Savior, long expected,
See, in solemn pomp, appear;
All his saints, by man rejected,
Now shall meet him in the air:
Hallelujah!
See the day of God appear.'

31st verse: "And he shall send his angels with a great sound of a trumpet." (Mark xiii, 27.) Speaking of this, Paul says: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. xv, 51, 52.) To the Thessalonians the same apostle says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (1 Thess. iv, 16.) A great sound indeed will that be from the trumpet of the Almighty! The dead will hear it in their graves, and leap into life! And the time for the blowing of this mighty trumpet is now more than eighteen hundred years nearer than when the prediction was first published! Who to-day can tell how very few the remaining years may be!

"And they shall gather together his elect (eklek—tous, plural) from the four winds, from one end of heaven to the other." (Mark xiii, 27.) The same elect persons are mentioned in the 22d verse as those for whose sakes the days of tribulation shall be shortened; and the same as those in the 24th verse, who would be deceived by the false christs and false prophets, if it were possible. Being kept from death through the great tribulation," the angels will collect them from all quarters—from every direction. The ancients spoke of the four cardinal points of the compass as including all; "the four winds," therefore, included all winds or every direction. The Greek for "end," in this verse, is different from that in the 3d, 6th, 13th, and 14th verses of this chapter: in this verse it is "akrōn;" in those, "telos," single or compound.
“Akrôn” occurs in the following other places only in the New Testament: “his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.” (Mark xiii, 27.) In both Matthew and Mark the word is found twice in the same verse: “Send Lazarus that he may dip the tip of his finger in water.” (Luke xvi, 24.) “And [Jacob] worshiped, leaning upon the top of his staff.” (Heb. xi, 21.) The angels will gather together the elect persons, even from the farthest extremity—from “the tip,” if any should be there. Not one of them will remain ungathered.

To this point, in this great discourse, the strictest regard has been paid to chronological order: but here this order stops, and well it may. It has proceeded step by step from the day Jesus sat upon the Mount of Olives to that in which the elect will be gathered together before their glorious Savior. Well then may the regular order of events cease at this point:

“Here the saints of all ages in harmony meet, Their SAVIOR and brethren transported to greet!”

CHAPTER IX.
Recapitulation—Various items recalled.

The importance of this whole subject justifies us, in this place, in recalling the main features of that part of the discourse already examined. So far we have found but few figures, but not a single symbol. The language, with very few exceptions, we have seen to be purely literal. A part of this discourse was fulfilled before the Acts of the Apostles was written: and in every recorded instance in that book the fulfillment was strictly literal. Judging the future then by the past, we must expect the literal fulfillment of that which is yet future. Where the language is literal, in due time the fulfillment will be also. Let us not be so hasty in finding fulfillments as to force figurative, symbolic, and imaginary ones upon the literal word of God. We should always bear in mind that by interpreting a literal word figuratively or symbolically we reject what the Lord says
by substituting something he does not say! This is equally true if a figurative or symbolic word be construed in the place of each other, or be interpreted literally. The only way in which the Bible can be correctly interpreted is to interpret literal words literally, figurative words figuratively, and symbolic words symbolically. This we have endeavored to do. The reader must decide for him or herself how far we have succeeded.

In recapitulating, let us recollect that the question in the third verse, "What shall be the sign of the coming and of the end of the world?" receives marked attention. This question was, and yet is, far more important than that concerning the destruction of Jerusalem in 70 A. D., and consequently much more is said in answer to it. We have shown that the Greek word aiōnos, translated world, denotes TIME: that it does not mean land or water; hence, the question is not, "When will the world—the land and water—be destroyed?" but, What will be the sign of thy coming and of the end of the age—the age in which they were then living? Paul says of Christ: "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Heb. ix, 26.) Paul does not mean the end of the material world—of the land and water; but the end of the age or Jewish dispensation. When this question was asked, Christ and his apostles were in the gospel age; and the disciples asked for the sign by which might be known its end. Those who do not understand the Greek think the earth will be destroyed at the end of this aiōn or gospel age; and hence are afraid to understand the prophecies. Let all such be assured that in the original word for world, in the above question, there is neither land nor water, but time only. The Jewish age reached its end; so will this.

Matt. xxiv, 4-8: These five verses span the whole period from the day these words were delivered to the end of the age—the gospel age. There is no intimation of a thousand years of the spiritual reign of Christ on the earth! All is dark and dreary! And surely the past eighteen hundred years furnish a sad commentary upon the truthfulness of the prediction! Wars are not confined to heathen and unen-
lightened nations: far from it. CHRISTIAN (?) nations are by far the best fighters! Christian (?) people go to war—go sworn to kill each other—with the word of God in their pockets! This word says: “THOU SHALT NOT KILL!” “If thine enemy is hungry, feed him!” “Recompense to no man evil for evil!” But the generals say: “Charge! soldiers, charge! Send death and destruction into the enemy’s ranks!” All this the Lord foresaw and foretold. Alas! for the formality of Christianity! Alas! for the piety of the “so-called” Christian nations! Alas! for the proof of indwelling Christianity now being manifested by France and Prussia! Let us not be deceived: this state of things will characterize this entire age, and will grow worse and worse till the end shall come! Let us individually inquire, “Lord, what wilt thou have me to do?” Duty is ours: events belong to God.

9th–14th verse, inclusive: These verses begin with the apostles themselves, and extend to the end of the age—till the gospel shall have been preached to all the nations for a witness; but not to convert all the nations: “and then shall the end come.” In these verses many particulars are foretold: some of which have their literal fulfillment recorded in the Acts of the Apostles. Other literal fulfillments are recorded in profane history; and others are being fulfilled every day before our own eyes.

Luke xxi, 13, 14: In these verses the Savior begins with the apostles themselves, and proceeds in regular order till Jerusalem is delivered over to the Gentiles in the 24th verse. From the 20th to the 24th verse, inclusive, is all that is said of Jerusalem’s fall in 70 A. D. This is very plain and easily understood.

Matt. xxiv, 15–31: These verses reach from the setting up of the abomination of desolation to the gathering of the elect. They begin less than four years this side of the end of this dispensation and extend to its close. The most wonderful events in all the world’s history will occur within this short space. The beginning event is the setting up of the abomination of desolation: the ending one, the gathering together of the elect from one end of the heaven to the other. Of the intervening events will be “the great tribulation”
of the Christians; such as never has been since the world's creation; no, nor ever shall be again! False prophets and false christs will arise, and will deceive many! There will be signs in the sun, moon, and stars! There will be great distress of nations! There will be agitation of both land and water! The sign of the Son of man will be seen! The tribes will mourn! And the Son of man will be seen himself coming literally in the clouds of heaven! And the elect will be gathered together!

Thus far have we progressed in our exposition. We earnestly request our brethren to criticise our interpretations. If correct, let us adopt them; if incorrect, let them be exposed.

P. S. G. W.

JESUS OF NAZARETH PROVEN BY THE PROPHECIES TO BE THE CHRIST.

The Jews rejected Jesus of Nazareth, and would not receive him as their Messiah foretold by their own prophets. He said to them at a feast in Jerusalem, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John v, 39.) The Scriptures or writings to which Jesus referred were those of the Old Testament, for the New was not written at that time. The Lord was not afraid to appeal to the prophecies in proof, and conclusive proof, of his divinity. In the 46th and 47th verses of the same chapter he said: "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" The Jews disbelieved the prophecies of Moses, and this disbelief prepared them to reject and crucify him of whom Moses wrote! To exhibit from one stand-point the value of the prophetic writings, we shall show how we can prove by them that Jesus of Nazareth is the Messiah or the Christ foretold by the old prophets. We shall first produce the
prophecies from the Old Testament and then the record of their fulfillment in the New.

**Prophecy:** "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. . . I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." (Deut. xviii, 15, 18.)

**Fulfillment:** "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." (Acts vii, 37.)

**Proph.:** "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah vii, 14.) "For unto us a child is born, unto us a son is given." (Isaiah ix, 6.)

**Ful.:** "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. And the angel came in unto her and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke i, 26–35.) "And so it was, that, while they [Joseph and Mary] were there [in Bethlehem], the days were accomplished that she should be
delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.” (Luke ii, 6, 7.) “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us.” (Matt. i, 22, 23.) “And the angel said unto them [the shepherds], Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling-clothes, lying in a manger. . . . . And they came with haste, and found Mary and Joseph and the babe lying in a manger.” (Luke ii, 10–12, 16.)

Proph.: “He is despised and rejected of men; . . . he was despised, and we esteemed him not.” (Isaiah liii, 3.)

Ful.: “He [Jesus] came unto his own, and his own received him not.” (John i, 11.) “He [Jesus] said unto them, But whom say ye that I am? Peter, answering, said, The Christ of God. And he straitly charged them, and commanded them to tell no man that thing; saying, the Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.” (Luke ix, 20–22.)

Proph.: “A man of sorrows, and acquainted with grief.” (Isaiah liii, 3.)

Ful.: “Then saith he [Jesus] unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.” (Matt. xxvi, 38.) “And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.” (Luke xxii, 44.)

Proph.: “He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearsers is dumb, so he openeth not his mouth.” (Isaiah liii, 7.)

Ful.: “Then said Pilate unto him [Jesus], Hearest thou not how many things they witness against thee? And he
answered him to never a word; insomuch that the governor marveled greatly. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.”

Matthew xxvii, 13, 14, 26–31.)

PROP.: “He was cut off out of the land of the living.”
(Isaiah lii, 8.)

FUL.: “And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him.” (John xix, 17, 18.)

PROP.: “He made his grave with the wicked, and with the rich in his death.”
(Isaiah lii, 9.)

FUL.: “When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus’ disciple: he went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock.”
(Matt. xxvii, 57–60.)

PROP.: “Because he had done no violence, neither was any deceit in his mouth.”
(Isaiah lii, 9.)

FUL.: “But this man [Jesus] hath done nothing amiss.”
(Luke xxiii, 41.) “Pilate saith unto them, Take ye him and crucify him: for I find no fault in him.”
(John xix, 6.) “Who [Christ] did no sin, neither was guile found in his mouth.”
(1 Peter ii, 22.)

PROP.: “And he was numbered with the transgressors.”
(Isaiah lii, 12.)

FUL.: “And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scrip-
tire was fulfilled, which saith, And he was numbered with the transgressors.” (Mark xv, 27, 28.)

This method pursued in respect to all the Old Testament prophecies relative to our Lord's first advent, would prove beyond successful contradiction that Jesus of Nazareth was and is the only person in whom all the fulfilled prophecies concerning the Messiah have met; and in him they all have the focal point. If all the prophecies foretelling the birth, life, and death of the Messiah were fulfilled in Jesus in every particular, including the time in which they were to be fulfilled, then they can never be fulfilled in any other person; and Jesus of Nazareth is the Messiah foretold by the Jewish prophets. Search the prophecies, for they are they that testify of Christ. "The testimony of Jesus is the spirit of prophecy." (Rev. xix, 10.)

GOD DETHRONED.

"The Pope's infallibility is settled so far as his Council can do it. June 29th, the day kept in honor of St. Peter, was to be the day for its enunciation, with a pomp as great, if possible, as has been seen in Rome since Pompey himself coined that word by the magnificence of his demonstrations. Christians hearing of it will turn to the second letter Paul wrote, that to Thessalonica, in which he declared that this very event would happen, and that the end should not come until this blasphemy had been committed. We give Conynghame and Howson's translation:

"'But concerning the appearing of our Lord Jesus Christ, and our gathering together with him, I beseech you, brethren, not rashly to let yourselves be shaken from your soberness of mind, nor to be agitated either by any pretended revelation of the Spirit, or by any rumor, or by any letter as from me, that the day of Christ is at hand. Let not any one deceive you by any means, for before that day the falling away must have first come, and the Man of Sin be revealed, the son of
perdition; who opposes and exalts himself against all that is called God, and against all worship, even to seat himself in the temple of God; and take on himself the signs of the Godhead.'

"This the Pope of Rome did the twenty-ninth day of June, in the year of our Lord, 1870. The end of Rome draws near. It may be a century before this despotism of the devil is overthrown, it may be more; but the terrible tyranny of the days of Hildebrand, and even of Luther, is over. This event shows that there is not much more it can do. God has let the iniquity work, that he may the more gloriously reveal his own power, mighty to overthrow, mighty to save." (The Baptist, Memphis, Tenn., Aug. 27.)

We do not consider the declaration of the Pope's infallibility, or any other thing connected with it upon the above occasion, the fulfillment of Paul's prediction in 2 Thess. ii. "The Man of Sin" will do many other predicted things besides sitting in the temple of God, and showing himself to be God, or taking "on himself the signs of the God-head."

As shown in the June number of The Prophetic Key, the Man of Sin is the hero of the last twenty-five verses of the 11th chapter of Daniel. He is there introduced as "a vile person" in the 21st verse, who obtains the kingdom by flattery; he is "the prince of the covenant" in the 22d; "works deceitfully" in the 23d; whips the king of the south (Egypt) in the 25th and 26th; he and the king of the south tell lies in the 27th; is driven before the ships of Chittim in the 30th; "the abomination that maketh desolate" is set up in the 31st; he corrupts by flattery in the 32d; the great tribulation is in the 33d, 34th, and 35th; and his exaltation "above every god" is in the 36th and 37th. The last two verses read 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."
“The king,” in this quotation, is evidently “the antichrist” of John. Says John, “Little children, it is the last time; and as ye have heard that [the in the Greek] antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.” “Who is [the] liar but he that denieth that Jesus is the Christ? He is [the] antichrist, that denieth the Father and the Son.” (1 John ii, 18–22.) It is obvious that the king, in Daniel, that exalts and magnifies himself “above every god” is “the antichrist” of John, for he “denieth the Father and the Son;” and certainly he can claim nothing higher than to be above them. “The antichrist” of John is generally if not universally understood to be “the Man of Sin” of Paul; whatever, therefore, “the before-mentioned king” of Daniel, “the antichrist” of John, and “the Man of Sin” of Paul will do, one and the same person will do; hence it is plain that before the Pope can fulfill the prophecy in 2 Thess. ii, he must have previously fulfilled all that the “vile person” will do from the 21st to the 36th verse of the 11th chapter of Daniel, not to mention any other prerequisites.

Again: “The Man of Sin” will sit “in the temple of God.” Has God any temple at Rome—in the city of Rome? If the Pope is the man of sin, is he really sitting in God’s temple—God’s house of worship? Or in what temple is he sitting? The inspired word for which “temple” is the translation is “naos,” and is used forty-six times in the New Testament. It is found thirty times outside of Revelation. Of this number about half denote the Jewish temple in Jerusalem; twice it is used in the plural, as “the Most High dwelleth not in temples made with hands.” (Acts vii, 48; xvii, 24.) Once it is translated “shrines;” as “Demetrius, a silversmith, which made silver shrines for Diana.” (Acts xix, 24.) In the remaining examples (excepting at present 2 Thess. ii, 4), the word is used figuratively to denote the human body, either individually or collectively. The following are specimens: “Jesus answered and said unto them, destroy this temple, and in three days I will raise it up; . . . But he spake of the temple of his body.” (John ii, 19, 21.) “Know ye not that ye [Corinthians] are the temple of God.” (1 Cor. iii, 16.) The
body of Christ was not a literal temple, nor were the bodies of the Corinthian Christians; but by metaphor they were and are declared to be that which they resemble only. In the first of the following quotations temple is literal; in the second it is figurative, used metaphorically: 1. “And the people waited for Zacharius, and marveled that he tarried so long in the temple.” (Luke i, 21.) 2. “For ye [Corinthians] are the temple of the living God.” (2 Cor. vi, 16.) The Jewish temple at Jerusalem was once pre-eminently the place of religious worship; since the organization of the Christian church—the local, visible assembly—it has been pre-eminently the place of religious worship; so we see Paul calling the members of the church at Corinth the temple, “Ye are the temple of God;” that is, as the temple was the place for worship once, so is the church now; the temple was characterized as a place of religious worship, so is the church. In this particular the assembled saints resemble the temple to a sufficient extent to justify the apostle in calling such assembly the temple.

Now it is important to know in what sense the “temple” is used in 2 Thess. ii, 4. It can not be a symbol; it lacks every peculiarity of one. It must be used either literally or metaphorically. If the word is literal it means a house, if figurative a church, or definitely the house and the church. We have shown in the previous numbers of The Key that “the Man of Sin” is a single individual; and as a single person can sit in a literal temple or house, we feel compelled to adopt the literal interpretation. This agrees with the context and with all other passages upon the subject, in both the Old and New Testament. Other scriptures teach us that the Jews (or a part of them,) will return and re-establish their temple service; here then we see the house in which “the Man of Sin” can sit. He will oppose all that is called God! He will exalt himself above all that is called God! This self-exaltation—this blasphemous claim—will be real, and will be enforced “by the sword, and by flame; by captivity, and by spoil.” (Dan. xi, 33; Rev. vi, 8.) This exaltation “above all that is called God” will extend of course only over the people upon the earth, and will consist in part
of demanding for himself the worship due to God alone. Of this same "Man of Sin" it is written, "And all that dwell upon the earth SHALL WORSHIP HIM whose names are not written in the book of life of the Lamb slain from the foundation of the world... And he had power to give life unto the image of the beast (or 'Man of Sin,') that the image of the beast should both speak and cause that as many as would not worship the image of the beast SHOULD BE KILLED." (Rev. xiii, 8, 15.)

If "the temple," in the passage under consideration, is not literal it is figurative, it is a metaphor, and means, as our commentators tell us, "the Christian church! Who sits or will sit in this Christian church? "The Man of Sin." Who is the Man of Sin? "The Pope of Rome," answer all who interpret "the temple" figuratively! What! is the present Pope in the Christian church? Yes, provided only that he is "the Man of Sin," and "the temple" is the Christian church!! Is the editor of The Baptist willing to allow the Pope an imperial seat in the Christian church? If the Pope is in the Christian church, every non-Catholic in the world is out of it!!!

Instead of imagining figures or symbols, let "the Man of Sin" be considered one single person yet to be revealed, and "the temple" in which he will sit another Jewish house of worship in Jerusalem, and this placing of the Pope in the Christian church will be among the things that were.

In commenting on the declaration of INFALLIBILITY, the editor of The Baptist says: "Christians hearing of it will turn to the second letter Paul wrote, that to Thessalonica, in which he declared that this very event would happen, and that the end should not come until this blasphemy had been committed." [Italics ours.] If this event is what Paul foretold, then no former pope fulfilled this prophecy! If this scripture has never been fulfilled before, how have the popes been sitting in "the temple of God" for over twelve hundred years? We are glad to see the subject attracting attention. Let it be discussed thoroughly. Let it be understood. We look upon this infallibility proceeding not as particularly
INfallibility claimed, and not claimed.

INFALLIBILITY is now declared to be an attribute of the Roman Catholic Pope. The Ecumenical Council bestows it, the Pope receives it, and tens of thousands acknowledge it. How much wiser and better the world will become through this infallible head, remains to be seen. The entire thing—the council, the Pope, the infallibility—would be amusing but for the fact of its leading to things far worse than itself! Let us suppose ourselves present at the council upon the declaration of infallibility. Here is a spacious room gorgeously arrayed; beneath our feet a fifty thousand dollar carpet furnished by the King of Prussia; objects of exquisite workmanship and transcendant beauty greet the eye from every direction; the full-toned organ fills the deepest recesses of the soul; the mellow light falls tenderly upon all within these consecrated walls; anxiety is manifest upon every countenance; time moves forward on its mighty wheels, and the appointed moment arrives; and hundreds of fallible men, from all the nations of babbling earth, robed in habiliments unique and cap grotesque, rise and proclaim, in the presence of God and men, that an old and frail mortal, dressed "in purple and scarlet," is possessed of infallibility! Horrible!

It is said that the maker is greater than the thing made. If this is true, is not the council greater or more infallible than the Pope? When this "infallible" dies, will not the college of cardinals make another? We would respectfully inquire of the members of the council whether, upon re-assembling, they could not infallibleize all of us? We think the world would be vastly improved if all its inhabitants were really infallible!
Those who expect the world to grow better as time rolls on smile at the recital of the solemn infallibility farce; those who expect the world to grow worse during this entire dispensation have a deep sigh in view of "the great tribulation" ahead of us, and which must either come upon us or upon our descendants sooner or later. If the Lord will, let it come upon us rather than upon our children! This is the sentiment of every parent who deserves the name. If there is yet to come "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," do we desire to meet it ourselves, or do we wish our children to meet it? Let it come upon us, is the response of every generous heart. That this "time of trouble" is before us has been fully proven by us in former numbers, and the present "infallible" movement is, most probably, but to accustom us to another and greater occasion of similar character. This "infallibility" has no power to coerce obedience and to extort man worship from the people; but "the Man of Sin" will have the power and will employ it!

It is a true saying that "use is second nature." This we verify in our own lives. At one time we declare that to bear with such and such conduct would run us crazy, and to do such and such labor would kill us; but time passes on, these things come upon us as gradually as old age, and we find that use has made them second nature, and we support ourselves under their weight far better than we once thought we could. So it is with man's claiming to be God! At first we are dumb with amazement! but by use we speak of it with perfect indifference! Whose nerves are shocked now upon hearing it said that the Pope has been declared infallible by some hundreds of learned bishops? Few, if any; we have become accustomed to it. Look out! Look out! "The Man of Sin" will "be revealed in his time" (2 Thess. ii, 3, 6); and "his time" appears to be drawing very near! The world is ripening for destruction!

While the Pope has been declared infallible WE have not been! To claim infallibility without the support of a council is rather more than our modesty will allow! hence we request
poor fallible men, like ourself, to watch our expositions closely lest they fail somewhat of infallibility! To convict us of some minor misinterpretation, seeing we are yet fallible, will not inflict upon us unendurable mortification. Others, wiser and better than we, have given and are still giving many erroneous interpretations of the Scriptures; and not of the prophetic Scriptures only, but of other parts of the Scriptures also. Let us "prove all things," and "hold fast that which is good." (1 Thess. v, 21.) Let us reject all interpretations that are proven to be erroneous, and let us seek for the correct interpretations as for hidden treasure. Let us not be afraid to investigate. Let us endeavor to divest our minds from all prejudice and to read the Bible, the whole Bible, as the Book of God. Let us try to understand it, all of it; its prophecies as well as its principles and practices. Let us acknowledge no man's infallibility in the exposition of the sacred Scriptures. P. S. G. W.

DANIEL'S TIME OF THE END.

"Every time there is a comet, an eclipse, an earthquake, or one of those big wars which are popularly supposed to make ambition virtue, we are called upon to read and admire in the newspapers any number of articles touching the probable bearing of the event on the fulfillment of prophecies as recorded in the sacred Scriptures. The war in Europe has started the Church Union a-going in this line. Taking Daniel's "seven times" as beginning at the birth of Nebuchadnezzar, and as divided into two equal periods of 1,260 years, it ends the first period at about A. D. 603 to 615, and the second at A. D. 1863 to 1875. The same persecuting power, typified by Daniel's "little horn" and by the "ten-horned beast," the "false prophet," and the "harlot" of the Apocalypse, is to close its career at the end of the second period. Recapitulating the stirring events in Europe, it adds that "but one feature, the conversion of the Jews,
remains to complete the verification of the theory of the great commentators, that the decade in which we are living is at the close of the great prophetic period, and the begin-
ing of Daniel's time of the end." Things were explained pretty much in the same way during the late war in this country. That little coolness between the two sections was to end in a general knock-down-and-drag-out between all the nations of the earth, somewhere in the valley of the Mississippi, and then—the millennium. But from some cause or another, which has never been satisfactorily ex-
plained, the South and North were the only parties named in the programme that put in an appearance at the appointed time, and the thing fell through. This, with the help of the dozens of other instances of the same sort, should teach the religious press that it is worse than a waste of time to attempt to force the scriptural prophecies and foreshadow-
ings to dovetail with the events of our time."

We clip the above from a late number of the Courier-
Journal, and feel it to be our duty to notice it.

1. We admit that many "articles touching the probable bearing of the event on the fulfillment of prophecies" have been published that have done great harm. Indeed, the crying of "Wolf! wolf!" by the shepherd boy has been so frequent when there was no wolf, that it will be next to impossible to gain attention when the wolf is at the doors! Alarming thought! Says the Lord, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke xvii, 8.) Again, speaking of his second coming, he says: "Then shall the kingdom of heaven be likened unto ten virgins. . . And five were wise and five were foolish. . . . While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." (Matt. xxv, 1-6.) This will be the condition of the kingdom of heaven on the earth when the Lord comes! How much change will be required from the present to fulfill this prophetic item? Do not fail to grasp the idea: this will be the condition of the kingdom of heaven, to say nothing of the world! Do we not now see the citizens of the kingdom slumbering and
sleeping all around us? What change in this respect is required to fulfill the prophecy? None whatever. And the above *Courier-Journal* article is an additional opiate!

2. "Daniel's 'seven times.'" We were taught that these "seven times" or years must be reduced to days, and that then every day symbolized or represented a year; but we do not now hold the doctrine. More thorough study has convinced us that a symbol can not be associated with a verb of the future tense; and Daniel iv, 25, is thus associated, "and seven times shall pass over thee." Figurative language may be associated with the future tense, but there is no figure by which a day can be made to stand for a year; this can be done by symbol only, and as there is no symbol connected with the "seven times" in Daniel iv, 16, 23, 25, and 32, there can be no 2,520 years to be divided into two parts. The whole thing is bare assumption.

3. "The same persecuting power, typified by Daniel's 'little horn.'" Thus speaks the *Courier-Journal*, and thus speak the commentators; but, in Daniel viii, 23, the angel interprets the "little horn" to be a *king*, not a kingdom or "power." It is important just here to let the angel have his own way. He says "king," and we say *king*. There may be vast difference between king and kingdom in point of *duration*, if in nothing else. The "little horn," as shown in other passages, will continue on the earth till the Lord comes: if he is a "king" his actions are limited to the lifetime of one man; if a "kingdom" or "power" it may extend for centuries. Chronology and the angel's interpretation demand that the "little horn" be still considered a "king" instead of "kingdom" or "power."

4. "The South and North." A little sober study of Daniel, 11th chapter, will convince any one, having even a tolerable knowledge of Bible geography and history, that the North and South there mentioned are Syria and Egypt, and can not by any fair means be the North and South of this country. We were often asked during the last war whether we did not consider the North and South of this country those of Daniel 11th? We invariably answered with emphasis in the negative.
5. "And then—the millennium." Before the millennium can come there must be the abomination of desolation; the great tribulation; false christs and false prophets; the opening of the seven seals; the sounding of the seven trumpets; the pouring out of the seven vials; and the coming of Christ in the clouds of heaven, to mention no more! Yet all these may occur in a few years! When they begin they will all be fulfilled within less than four years! We are in the telegraphic age!

6. "Worse than a waste of time to force the scriptural prophecies," etc. This is true: there should be no "force" employed; there is none needed. In regard to "the time, times and a half" of Daniel xii, 7, the angel said: "And none of the wicked shall understand; but the wise shall understand." (10th verse.) The editor of the Courier-Journal might spend an hour profitably, perhaps, in discovering to which of the above classes he belongs? P. S. G. W.

THE DEATH OF CHRIST IN VAIN.

A correspondent writes us, in objection to The Key: "If the death of Christ hath not been in vain the [Jewish] daily sacrifice can never be restored." Where, we ask, does the Bible teach that the daily sacrifice can not be restored, unless the death of Christ has been in vain? We do not remember any such place. If our correspondent does, we hope he will furnish it for the benefit of the editors and readers of The Key. Christ was crucified about A. D. 33, and the Jewish daily sacrificing ceased only with the destruction of their temple, about A. D. 70, thirty-seven years after. Was the sacrifice of Christ in vain during those thirty-seven years? Did the virtue of Christ's death depend upon the continuance or the discontinuance of the daily sacrifice of the Jews? Does the efficacy of Christ's death now depend in any manner or degree upon the restoration or non-restoration
of the daily sacrifice? Does the virtue of Christ's death depend upon any human contingency whatever? To all the above interrogatives we give an emphatic negative answer. The death of Christ is a full and satisfactory sacrifice, yet it will not save unbelievers: for "he that believeth not shall be damned." (Mark xvi, 16.) But whether the Jewish daily sacrifice be restored or not, it will save believers: for "he that believeth and is baptized shall be saved." (Same verse.) "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," was said to the Phillippian jailor in A. D. 58, about seventeen years before the cessation of the daily sacrifice. (See Acts xvi, 31.) If the continuation of the daily sacrifice to A. D. 70 did not make the death of Christ in vain, how could the restoration do it? Would the daily sacrifice have any more power if restored than it had before? If not, how could its restoration make the death of Christ in vain? How could it accomplish more than it did before? The Jews to-day, as a people, reject Christ as absolutely as did their ancestors who crucified him. One manifestation of this is their synagogue worship in all countries where the law tolerates them. If they still keep up synagogue service, why not temple service also—the daily sacrifice? etc. Why not? Only, so far as we can see, because the Turkish Sultan will not permit them to occupy the old temple spot in Jerusalem. Were the temple service restored, the Jews would probably be no more opposed to Christ than they are at present. It is a mistaken idea to suppose that the temple service would supplant the worship of Christ, or that it would be acceptable to God. When restored it will be as unacceptable to God as it was from the death of Christ to the destruction of the temple. Things are not acceptable to God simply because they are the subjects of prophecy. "The Man of Sin" is minutely foretold by prophecy, but he will be any thing and every thing but acceptable to God. Many things are foretold which are highly offensive to God; and of that number is the restoration of the daily sacrifice; yet it will no more make the death of Christ in vain than "the Man of Sin" will.

P. S. G. W.
WHAT OF NAPOLEON NOW?

FAMILIAR CONVERSATION.

In order to issue hereafter on the first of every month, we mark this number September and October: it is, however, number four only—not four and five.

In consequence of ill health "A. F. B." is visiting some Medicinal Springs; and, therefore, has not written anything for this number.

Hereafter we expect to mail The Key on the 1st of every month.

Receipts in the next number. Those in arrears will confer a favor by forwarding immediately: also, will confer an extra favor by sending another subscription.

Please show your "Keys" to your neighbors. Do all the good you can: the time for doing good with you and us may be short! The Savior "went about doing good." Let us follow his example.

"WHAT OF NAPOLEON NOW?"

We answer, nothing special. "But," says one, "what about the present condition of Napoleon, if he should prove to be the antichrist?" Well, should time prove him to be the antichrist, we shall then feel certain that his present condition did not prevent his becoming the antichrist afterward! Did not Daniel pass through the lion's den, and Joseph through an Egyptian prison, on their way to the vice-royalty in their respective kingdoms? The capture of Napoleon amounts to nothing prophetically. If he is to be the antichrist he will outlive all this; if he is not to be the antichrist some other person must be, for he has never yet appeared. At present there are more characteristics of the antichrist found in Napoleon than in any other person; therefore, we should watch his career for further fulfillments. But, should he not become the antichrist, our exposition of the prophecies would not thereby be disproved. The characteristics of the antichrist are plain and can not be easily misunderstood, but
a man might have many of them and yet not be the prophetic man. To be the Christ of prophecy every item concerning him had to be fulfilled in the one man. To be the antichrist of prophecy, every prophecy concerning him must be fulfilled in one man—in Napoleon or in some one else. He is future. Watch.

THE PROPHETIC KEY—ENIGMAS.

A short time since we attended a certain annual religious convocation. The chairman of the committee on religious periodicals recommended, with other publications, The Prophetic Key. Several short speeches were made concerning it, some favoring the recommendation, others opposing it. We will notice very briefly one point made by an excellent minister who opposed the recommendation. He said The Prophetic Key was devoted to the exposition of Bible enigmas; and that they could not be understood till fulfilled. We do not pretend to quote his words exactly, but to give the sense as we understood him. To answer this charge we will say that we consider the prophetic Scriptures divisible into three classes: literal, figurative, and symbolic. The literal we think is as easily understood as literal language upon any other subject; the figurative we think more difficult; and the symbolic most difficult. We are much attached to the literal prophecies, and never leave them for the "enigmatic" unless by compulsion. Our design is to understand first all that the literal prophecies teach, then to interpret our brother’s "enigmas" in such way that they shall harmonize with the literal. If we can not do this then we shall let them remain uninterpreted by us. There is yet much literal prophecy to examine before we can undertake the more and most difficult. Upon subsequent enquiry we learned our objector had never read The Key; hence his objection. Those who had read it knew this objection was "a man of straw!" To all who raise this objection we will say that we have not reached the "enigmas" yet.

P. S. G. W.
COMMUNICATIONS.

We intend to present to the readers of The Key the views of others upon the prophecies, as well as our own. Our object is to discover and teach the true meaning of the prophetic Scriptures. The Key is open to well written articles upon the prophecies, however widely they may differ from the views of the editors—the writers alone being responsible for their respective articles. We want "all sides” discussed, and every family to take The Key. It is free from denominational bias; independent in expositions; and beautiful in mechanical execution. What more is required? Let all subscribe at once.

THE BOOK WITH SEVEN SEALS. (Rev. v, 1.)

The typical character of the Old Testament is understood by Christians, and the beauty and the power of that form of teaching are felt and appreciated by them; but that this typical character is true of a much larger portion of the Old Testament history than may have yet been perceived, I hope to demonstrate in this attempt at decyphering one of the symbols of St. John’s vision:

What more satisfactory proof of the divine origin of the Scriptures can be found than the wonderful agreement of its various parts? The historic scenes of the Old Testament and the symbols of the New elucidating each other! Of all the works of God, surely the one that redounds the most to his glory is the Bible!

"The infallible rule of interpretation of Scripture is the Scripture itself." An application of this rule to the discovery of what is meant by the book with seven seals may lead to satisfactory results.

If God speaks to us through symbols he surely intends us to understand them. God’s people are his secret council or assembly (Ezek. xiii, 9), to whom he reveals the mysteries of his kingdom in answer to the prayer of faith.
This seven-sealed book may symbolize the covenant with the Jewish nation, to be finally ratified with that people by the Savior at the close of this dispensation; and it is well to make an attempt at demonstrating this, as in so doing it is probable new light may be shed over the whole book of Revelation.

As a step toward this it must be first shown that the word "book" may sometimes mean covenant; if so, wherever it can bear that interpretation, so to understand it will make more plain the meaning of the context. Let us try the experiment. The prayer of Moses (Exod. xxxii, 32) is comprehensible, if by "book" we allow that he means the national covenant that God formed with Israel at Sinai. Moses, for the sake of his people, might be willing to renounce an earthly portion for himself and his descendants, as an earthly inheritance and an earthly glory are promised in that covenant. These he might lose and his eternal safety still be secure.

In Psalms lxix, 28, we read of "the book of the living." Here it is easily to see that book may mean covenant. Also in Psalms xl, 7; Isaiah xxix, 18; Daniel vii, 10; xii, 1; (Ezek. xx, 37, see margin), Rev. iv, 5; xiii, 8; xx, 12; xxi, 27; and in more that I have not given.

There are several covenants mentioned in the Bible. The covenants made with Adam, Noah, Abraham, Moses, Aaron, and David are all typical of those into which Christ has entered with the Father, and must all have their accomplishment in him. The opening of the books signifies the ratification of these covenants.

But to prove that the seven-sealed book is the symbol of the new covenant to be made with the Jewish nation, we will turn to Exodus xxiv, 7, where we read of "the book of the covenant"—the Sinai covenant, of which Moses was mediator. In this covenant God promised that the children of Israel should be his people on condition of obedience, and they promised to render this obedience. (Exod. xix, 3–8.) The promise of the land of Canaan as their inheritance, previously made to Abraham (Gen. xiii, 14–17), was at the same time renewed (see Exod. xxiii, 20–31), and the
covenant ratified by sprinkling the blood of burnt offerings and peace offerings on the altar, on the people, and on the book (Hebrew ix, 19, 20); and this blood was called "the blood of the covenant." The book contained the terms of the covenant, for in it "Moses wrote all the words of the Lord" and "read" them to the people, who said: "All that the Lord hath said will we do, and be obedient." We learn from other parts of Scripture that all evidences of the purchase and transfer of land were sealed. (See Jer. xxxii, 9-15.) In the margin the "evidence" is called "the book." (Verse 10.) And it was sealed for "many days." The "book of the covenant," into which God entered with Israel, was an evidence of the transfer of the land of Canaan to the children of Israel, and is said to be sealed "with seven seals"—seven being the symbol of completeness, perfection—so sealed that it can not be opened until the time appointed. (In connection with this see Neh. ix, 38; Dan. xii, 1, 4, 9.)

In Jeremiah xxxi, 32, we learn that the covenant made with Israel at the foot of Sinai was broken, notwithstanding their many promises to the contrary! Exodus xxxii contains the account of the first breach of the national covenant—how quickly defection followed the assurances of obedience! But God promises to enter into "a better covenant" with his people than that made at Sinai, and of this new covenant Christ is mediator. (Heb. viii, 6-13.) Moses, in acting as mediator in the forming of the first covenant, was only acting typically.

The first covenant was ratified with the blood of sacrifices applied by Moses as mediator, the new covenant with the blood of the testator himself, at once the sacrifice and the mediator.

Moses, the mediator of the first covenant, took the blood-sprinkled book, in which the words of God had been written, and read its contents to the blood-sprinkled people, who then promised obedience (Exod. xxiv, 3-8); and of Christ the mediator of the new covenant—"the Lamb as it had been slain"—we read that he "took the book out of the right hand of him that sat upon the throne," and then is heard the new
song: “Thou art worthy to take the book (to bring to pass the fulfillment of God’s covenant), and for this purpose to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood.” How exact the parallel!

The terms of the new covenant secure obedience on the part of the people (Jere. xxxi, 33, 34); thus its perpetuity is insured, while at the same time forgiveness is promised for the past. The performance of the terms of the covenant on the part of the people being secured, it remains, that when they are fulfilled, the promises of God to them shall be fulfilled also. These are that they “shall be a peculiar treasure to God above all people—a kingdom of priests and a holy nation”—and they shall inherit the land of Canaan. (Jer. xxxi, 35-40; Exod. xix, 5, 6; xiii, 20-23.)

The terms of this covenant are not yet accomplished on either side. But prophecy assures us that they shall be. Jeremiah xxx, 1-17; Ezekiel xxxvi, 24-30; xxxvii, 20-28, and many more parallel passages show that the restoration of Israel and Judah to their own land is promised, in connection with their being also reinstated in the favor of God, with their obedience to his laws, and their subjection to Christ as their Shepherd and King.

Is it not evident, from all the Scriptures above referred to, that when Christ “takes the book out of the right hand of him that sat upon the throne,” we see in symbolic action what we have met with before in the historic and prophetic teachings of Scripture, namely: That as God did once enter into covenant with the Jewish nation, he will do so again? This idea necessitates of course that the Jews should be symbolized in this vision, and that they are I hope to prove in my next article, the subject of which will be, “The four and twenty elders.

E. T.

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I gave to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth savie he that receiveth it.” (Rev. ii, 17.)
OUR EXCHANGES.

THE GREAT AND NOTABLE DAY OF THE LORD.

"I wish you would inform me through the STANDARD whether the great and notable day of the Lord, spoken of in Acts ii, 20, refers to the destruction of Jerusalem or the day of Judgment?"

Martin J. Baer.

"Our opinion is that it relates to the destruction of Jerusalem and of the Jewish nation.

"1. It was to take place in the last days—clearly referring here to the last days of the Jewish, and not of the Christian age.

"2. The calamities spoken of—wonders and signs in heaven and earth, blood and fire and vapor of smoke—all occurred in connection with that event. See Josephus' account of signs in heaven, dreadful earthquakes, bloodshedding, burnings, etc.

"3. The turning of the sun into darkness and the moon into blood, etc., is language perfectly correspondent with the Old Testament style of describing revolutions, calamities and destructions in national affairs. See Isa. xiii, 9—a description of the destruction of Babylon. The woe against Idumea, Isa. xxxiv, 3–4; of Sennacherib and his people, Isa. ii, 6; Egypt, Ezek. xxxii, 7. See also Matt. xxiv, 29, where in similar language the overthrow of the Jewish people and rulers is declared."

And "our opinion is" that its fulfillment is yet future. In support of this opinion, we offer the following:

1. (Joel ii, 30–32, and iii, 1, 2, 15–21.) "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said and in the remnant whom the Lord shall call. For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for
my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know, that I am the Lord your God dwelling in Zion, my holy mountain: THEN shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion."

Peter, at the pentecost, does not claim that the entire quotation he made from Joel was fulfilled on that day; but that part only which foretold the pouring out of the spirit. The whole quotation, however, it is declared, shall be fulfilled "in the last days." By the lengthy extract we have made from Joel, it appears that, in immediate connection with the darkening of the sun, there shall be deliverance in Mount Zion and in Jerusalem—that the captivity of Judah and Jerusalem will be brought back—that the Lord will then plead for, not against his people, the Israelites, the Jews: his people who are now scattered among the nations and whose land is taken from them—that the Lord will then be the strength of his people, who are, in this prophecy, the children of Israel (Joel iii, 16)—that Jerusalem shall then be holy, and that no stranger shall pass through it: and certainly this has never yet been the case. But enough. These items being yet unfulfilled, so is the darkening of the sun which is directly connected with them. These will be fulfilled in "the last days" of the Christian age; not the
Jewish. The phrase, "the last days," appears to denote, with one exception, in the New Testament, some period of time between the first and the second coming of Christ: the precise point must be determined by the context. It does not appear to mean the Jewish age in a single one of the five places in which it is found. We give the quotations (2 Tim. iii, 1): "This know also that in the last days perilous times shall come." Paul wrote this about A. D. 65, and placed the fulfillment future, "shall come." (Heb. i, 1, 2): "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," etc. Here "these last days"—those of Christ—stand in opposition to "time past," or the days of the Jewish fathers and prophets. (Jas. v, 3): "Ye have heaped treasure together for the last days." James wrote about A. D. 61. "For the last days:" instead of "for" we should have in—the Greek is "en," the same as in Acts ii, 17, where it is translated "in." The context here demands the common rendering, in. The phrase, "in the last days," as employed by James, does not appear to mean the last days of either the Jewish or the Christian age, but the days immediately preceding the time in which he wrote. (2 Pet. iii, 3, 4): "Knowing this first, that there shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming?" etc. Peter wrote this about A. D. 65, and evidently meant time within the Christian age. The last example is that under examination, in Acts ii, 17: "And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh," etc. Here we see a part of Joel's prophecy fulfilled on the day of pentecost, in the first part of the last days; and the remainder to be fulfilled in the last part of the last days: all between the first and the second coming of Christ.

2. "The turning of the sun into darkness and the moon into blood." By our exposition of the Lord's great prophecy, in this and the last two numbers of The Key, we have shown the darkening of the sun in Matthew xxiv, 29, to be yet future. We shall now notice briefly one or two of the passages to which the editor of The Standard refers. (Ezek.
xxxii, 7, 8): "And when I shall put thee [King Pharaoh] out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God." Here we are told how the sun shall be darkened—with a cloud. The context predicts the destruction of Pharaoh and his people, and does not need the sun, moon, and stars for that purpose. From the 3d to the 6th verse reads as follows: "Thus saith the Lord God; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net. Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains and the rivers shall be full of thee." When the above occurs then the sun shall be covered with a cloud, and thereby darkened. Here a sufficient cause is named to produce the effect: the cloud is sufficient to darken the sun; and when a known cause is sufficient to produce a certain effect no greater should be sought.

(Isa. xiii, 10): "For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Here the style of language is the same as in the last example. There we know the literal sun is literally darkened; for we are told how it shall be done: here the same style of language demands the same kind of interpretation; though we are not told how the darkening will be accomplished. Both these prophecies have been fulfilled; and who will undertake to prove that they were fulfilled figuratively instead of literally? There is nothing impossible or even improbable in the declaration that the literal sun shall be literally darkened: why then do so many of our ablest Biblical scholars labor to give the phrase a figurative or a symbolic signification? If the sun in examples of the
above character is literal, so also are the moon and stars when associated with it. P. S. G. W.

THE CONVERSION OF THE WORLD.

The following item shows the madness of attempting the conversion of the world while sectarianism prevails:

"Dr. Robinson, in the Congregationalist, gives a sorry picture of Protestant missions abroad. 'In poor Florence seven factions stand belligerently facing each other—the Waldenses, two Episcopal enterprises, Dr. Van Nest's congregation, Ferretti's schools, Mr. Langdon, and the Mission of the American Foreign and Christian Union (though that is now withdrawn), besides both the Scotch and the English Presbyterians, and the Plymouth Brethren.' What a front to present in the capital of Italy." (Christian Standard.)

Where is the scripture that teaches "the conversion of the world" before the personal coming of Christ? Speaking of "the Man of Sin," Paul says: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. ii, 8.) The Greek for "the brightness of his coming" is τῇ εἰπιφανείᾳ τῆς παρουσίας Χριστοῦ, which we think literally means "the appearing of his presence." If this is correct "the Man of Sin" can be destroyed only by the presence of the Lord; and "the Man of Sin" must be destroyed anterior to the conversion of the world. Is this view correct, brother Standard?

P. S. G. W.

INFAILIBILITY.

The following is one item in the fulfillment of 2 Timothy iii, 13: "But evil men and seducers shall wax worse and worse, deceiving and being deceived."

"ANATHEMA.—The following is a correct translation of the dogma of infallibility agreed upon by the Ecumenical Council, and promulgated throughout the world on the 29th of June. We are left to the alternative of swallowing its enormities with unquestioning credence, or being cursed after the usual popish fashion:

"1. If any one shall say that the Episcopal Chair of the Roman Church is not the very true and infallible Chair of
the blessed Peter, or that it has not been divinely chosen by God as the most solid, enduring, and incorruptible rock of the whole Christian Church—let him be anathema.

2. If any one shall say that there exists on earth, distinct and separate from the chair of the blessed Peter, any other infallible chair of the truth of the gospel of Christ the Lord—let him be anathema.

3. If any one shall deny that the divine supremacy of the chair of the blessed Peter is to all men, whether unbelievers or believers, whether laymen or bishops, necessary as the true road to eternal salvation—let him be anathema.

4. If any one shall say that each and all the Roman Pontiffs, legitimately elected, are not jure divino successors of the blessed Peter, in the gift also of magisterial infallibility, and shall deny to any one of them the prerogative of infallibility to teach the Church and the word of God, pure from all corruption and error—let him be anathema.

5. If any one shall say that ecumenical councils are a power placed by God in the Church for feeding the divine flock on the word of God superior to the Roman Pontiff, or equal to him, or necessary, by divine institution, to the completion of the infallible magistracy of the Bishop of Rome—let him be anathema.” (Pres. Interior.)

THE TWENTY-THREE HUNDRED DAYS.

In The World’s Crisis, of Boston, August 24th, is the following editorial:

“THE TWENTY-THREE HUNDRED DAYS.—In another column may be found a valuable article on the commencement and termination of the twenty-three hundred days, which every one should read with care who wishes light on that subject. We think the positions taken are sound and well sustained by historic evidence. We see no light in any other exposition of the twenty-three hundred days and seventy weeks of Daniel.”

In the article to which the above refers we find the following extract:

“The fifth and last symbol is the twenty-three hundred days, which period of time measures the duration of the kingdom symbolized and broken at the coming of Christ to judgment.”

Our object at present is not to review this well written article, but to notice this quotation only. According to our
present knowledge of language we think the twenty-three hundred days in Daniel viii, 14, are not a symbol. We understand a symbol to be a thing representing another thing. In this sense in the 8th chapter of Daniel, the ram, the goat, and the horns are symbols. The actions of symbols are symbolic actions: that is, actions that will have their correspondence in the actions of the thing or things symbolized or represented. But we teach that language is never used as a symbol. This, if true, is important; if untrue, we wish to be instructed. We quote the 13th and 14th verses: "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." Here the question and answer are purely verbal—in language, not in things. Let us suppose that the "saint which spake" had intended to convey the idea of twenty-three hundred common twenty-four-hour days, what language could he have employed more to the purpose than that he has used? Let us bring the case home to ourselves. Let us ask "that certain saint" the question: "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 let the answer be: "Unto two thousand and three hundred days" (twenty-three hundred days), would we not understand them to be literal days and not symbolic? Certainly we would. We think we have shown clearly in our second number, chapter x, pages 60–65, that a number of days associated with future tense prophecy can never be symbolic, but are always literal twenty-four-hour days. "Necessity is the mother of invention!" By considering the abomination of desolation set up hundreds of years ago, expositors are forced to count these days so many years, and the prophecies will not harmonize. The numbers, by most persons, are thought to be very dangerous things! And so they are to every false system of interpretation. P. S. G. W.
THE PROPHETIC KEY.

NOVEMBER, 1870.

THE GREAT PROPHECY.

CHAPTER X.

Parable of the fig-tree—"Ye"—"All these things"—The kingdom of God at the doors.

The regular chronological order of this great prophetic discourse closes with the 31st verse—with the gathering of the elect from the four winds. The next verse contains an expressive parable.

Matt. xxiv, 32: "Now learn a parable of the fig-tree." (Mark xiii, 28; Luke xxi, 29.) Luke adds: "And all the trees." Our Lord frequently employed the most familiar things to illustrate the less familiar. The fig-tree was common in Judea, and trees of some sort in every country. It is evident that the Lord intended to make himself understood. He chose for illustration that which all could understand. He chose for his parable that which would present itself afresh once every year.

"When his branch is yet tender and putteth forth leaves, ye know that summer is nigh." How plain! The Lord appealed to their knowledge of that of which he spoke—"ye know." The disciples had seen the tender branches putting forth leaves so frequently that their knowledge of this would enable them to understand the thing (or things)
to be explained. They knew that the summer always came the next after the putting forth of the leaves in the spring; and they knew also that the summer was then near at hand, even at the doors. And what they knew in this particular, others to the end of this age will know likewise; for the four seasons will sustain the same relative order, at least throughout this age or gospel dispensation.

33d verse: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Luke says: "Know ye that the kingdom of God is nigh at hand." This expression from Luke determines the meaning of "it" as here used by Matthew and Mark. "It," "the kingdom of God." Should we sleep a thousand years, and then awake with faculties unimpaired and see the trees putting forth tender leaves, we would know the summer to be nigh: just so with regard to the coming to pass of "all these things" and the nearness of "the kingdom of God." The leaves must appear before the summer can come; but with unerring certainty they proclaim it nigh: so "all these things" must appear before the kingdom of God can come; but with unerring certainty they proclaim it "near, even at the doors!" What the tender leaves are to the summer, "all these things" are to the kingdom of God. Should we call the falling leaves of autumn the putting forth of the leaves of spring, the summer of course would not immediately follow. To substitute any other things for the young leaves would lead to certain disappointment; and to substitute any other things for the "all these things" intended, would also lead to certain disappointment; hence it is of vast importance TO KNOW beyond doubt what things are intended by "all these things." Do they mean every thing foretold in the whole discourse? By no means. Among the first things foretold is the persecution of the disciples of Christ in the first century of the Christian era; among the last is the coming of Christ "in the clouds of heaven with power and great glory." Already eighteen hundred years have passed away since the occurrence of the first of the things foretold in this discourse; and the occurrence of the last things is still future. Christ has
never yet come in the clouds of heaven with power and great glory. He will come in this manner but a single time only; if that time has passed, it will never return—the scene will never be re-enacted. Whether Christ’s “coming in the clouds of heaven with power and great glory” is literal, figurative, symbolic, judicial, providential, or in some other manner, it occurs but once. It is often predicted to occur but at a single time. Some of the circumstances attending the coming of Christ can occur but once. Christ has either come and fulfilled completely and forever (Matt. xxiv, 30) or he has not; if he has, then “all these things” of the 33d verse have already been seen once, but will be seen no more. If Christ has not come and fulfilled the 30th verse, then “all these things” have not been seen, but must be seen at some period yet to come. That the 30th and 31st verses contain a part of “all these things” of the 33d verse is too obvious to be disputed by any person. If therefore the predicted things in these two verses are yet unfulfilled, all the things of the 33d verse have not yet been seen; and if “all these things” have not been seen, then the kingdom of God is not near—is not at the doors. How unfortunate to mistake sear autumn leaves for fresh spring leaves! To expect the summer, but meet the winter!

We shall here introduce three passages to prove that Matt. xxiv, 30, 31, are yet unfulfilled; if we succeed, we thereby prove also that a part of “all these things” of the 33d verse is yet unfulfilled; and that consequently the kingdom of God is not near—not at the doors; and still it may be much nearer than many suppose!

1 Thess. iv, 16, 17: “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” 1 Cor. xv, 51, 52: “Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall
sound, and the dead shall be raised incorruptible, and we shall be changed.” Rev. i, 7: “Behold, he [Christ] cometh with clouds.” This coming in clouds, with sounding trumpet, and changing and gathering up the elect living, all understand to be the personal, visible coming of Christ—the one coming of which so much has been written in the holy book. If the above quotations can be fulfilled by and at the personal coming of Christ only, what less is required to fulfill Matt. xxiv, 30, 31? “And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” If the language of the first three quotations foretells the personal, real, visible coming of Christ, what coming does the last quotation foretell? It is certainly more definite and circumstantial than the other three. To test this matter, let any one write these four quotations on separate pieces of paper, and submit them to some unbiased person to decide which of the four predicts the most clearly the personal coming of the Lord. We hesitate but little in saying that in nine cases out of ten the decision would be in favor of the last. Disregarding the erroneous views of commentators concerning these verses, the 30th and 31st, let us adopt the view that these verses have never yet been fulfilled; and that they can be fulfilled only by and at the real, personal coming of Christ. If the abomination of the 15th verse is future, the things of the 30th and 31st must be also, for they follow it in point of time. And, as said before, these verses being future, and a part of “all these things” of the 33d verse, of necessity “all these things” have not yet been seen.

Finding that “all these things” have not yet been seen, how much, we ask, of all the predicted things in the whole discourse is included in the phrase “all these things,” in the 33d verse? We answer, all the things from the 15th to the 31st verse of the 24th chapter of Matthew, beginning
with the setting up of the abomination of desolation and ending with the gathering of the elect. As shown in former numbers of The Key, the period of time between the events of these verses is but little more than four years. This is only a small part of an ordinary life-time in this age of the world; hence “all these things” could be seen by the same persons: not that there will be no deaths—far from it; but that the time in which “all these things” will be seen will be so short that the same persons who see the first may see the last. We have noticed the fact that some of the predicted things of this discourse were fulfilled eighteen hundred years ago; and we will now add that some of the things are being fulfilled to-day. In speaking of the former, we may say, “When the people, 1800 years ago, saw all THOSE things fulfilled,” etc.; in speaking of the latter, we may say, “While we are seeing all THESE things fulfilled,” etc. “These” we employ when speaking of things nearest either in time or space; “those” when speaking of things farthest. In a narrative or in a prophecy, the things last narrated or the last foretold are the things nearest the speaker in the narration or in the prophecy. In delivering his prophetic discourse, the Lord began by predicting things in the first century, and ended by predicting things at the time of his second coming. Having finished the discourse, so far as the successive order of events is concerned, he gave the fig-tree parable; and spoke of “all THESE things” bearing the same relation to his coming in the clouds of heaven that the putting forth of the tender leaves does to the approaching summer. Considering then the point in the discourse at which these words were spoken, we see the stubborn necessity for confining them to the things foretold from the 15th to the 31st verse. These were the last foretold—he had just finished the series. Now let us suppose that he had desired to speak of the things last mentioned as immediately preceding the coming of the kingdom of God, what language would have been more appropriate than that employed? What single word would limit more strictly to what had just been said than “THOSE?” Had he desired, at the close of the regular order, to speak of the first things
predicted, he might have used "those." But we are informed by the Lord that "all these things" declare the kingdom of God to be near, even at the doors; and this we know is not true of the things that occurred centuries ago. The non-arrival of the kingdom of God to this hour is conclusive proof that "all these things" have not yet been seen: for, says the Great Prophet, "When ye see these things come to pass, KNOW YE that the kingdom of God is nigh at hand."

"The kingdom of God is nigh at hand." What is meant by "the kingdom of God" in this connection? This language was spoken about A. D. 33 (see Luke xxi, 31); but a little before, in Luke xvi, 16, we read: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." This kingdom, or this form of the kingdom, can not be what is meant in the passage under consideration: this has existed since the time of John; that will follow the gathering of the elect: and this gathering is certainly future. The coming kingdom, in important particulars, will differ from the present kingdom. The KING is now absent and invisible: then he will be present and visible. Then "the Lord shall be King over all the earth: in that dry shall there be one Lord, and his name one." (Zach. xiv, 9.)

For the kingdom, as it will be after "all these things" shall be fulfilled, Jesus taught his disciples to pray: "Thy kingdom come, thy will be done on earth as it is in heaven." Then "they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah ii, 4; Micah iv, 3.)

"When ye shall see all these things." Who are meant by "ye?" Those only who "shall see all these things;" and, as "all these things" are yet future, so are those persons denoted by "ye." Or, if they are now living, "all these things" have not yet occurred; hence they have not yet seen them. As "all these things" of the 3d verse are unfulfilled to-day, the "ye" can not mean the disciples who listened to these words as they fell from the Savior's
lips on Mount Olivet. They all died without seeing "all" or any of "these things." It is said that "all these things" were fulfilled at the fall of Jerusalem in A. D. 70. If so, one of the four that asked the questions that gave rise to this discourse did not see them; for James was killed twenty-six or twenty-eight years before that date. In Mark xiii, 3, we read: "And as he sat upon the Mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately," etc.; and in Acts xii, 2, it is recorded: "And he [King Herod] killed James, the brother of John, with the sword." Admitting that "all these things" were fulfilled at the fall of Jerusalem, in what sense was the kingdom of God then at hand—at the doors? What was there in any way connected with the kingdom, different from what had been? The day of Pentecost had been passed thirty-six or thirty-seven years before. The first Gentile converts had been received into the kingdom twenty-nine years past. Six years before Jerusalem's fall, Paul wrote to the Colossians that the gospel "was preached to every creature which is under heaven" (i, 23). What then did the Savior mean by saying that the kingdom of God was at the doors when Jerusalem was destroyed? We pause for a reply.

"Ye" in the New Testament generally means the people directly addressed; but there are exceptions—examples in which the context forces a different interpretation, and an individual word must submit to the control of the context. "Ye" in the 33d verse is one of the exceptions. We have shown that "all these things" are yet future; and so of necessity must "ye" who "shall see all these things" denote persons yet future; for "ye" can not "see all these things" without living at the time these things occur. This is far from being the only example in which "ye" is used in this manner. We present a few. Matt. xxiv, 15: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," etc. James was one of those who heard these words spoken, and we have seen that he was not meant, even if the abomination was set up in A. D. 70; for he
had then been dead over a quarter of a century. But, in former numbers, we have proved the abomination to be yet future: therefore "ye" in this place means those of like character living when this event shall occur. 20th verse: "But pray ye that your flight be not in the winter, neither on the Sabbath day." The above remarks apply to this verse also. Luke xxi, 20: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." As before said, James did not see this; hence "ye" does not here embrace all that heard. Besides, in A. D. 32 to 34, it is written concerning the disciples in Jerusalem: "And they were all scattered throughout the regions of Judea and Samaria, except the apostles." (Acts viii, 1.) Where is the evidence that a single person who heard this discourse on the Mount of Olives was present to see Jerusalem surrounded with armies? Matt. xxvi, 64: "Jesus saith unto him [the high priest], Thou hast said: nevertheless I say unto you, Hereafter, shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Will any one say that those to whom the Lord DIRECTLY SPOKE EVER SAW HIM "sitting on the right hand of power, and coming in the clouds of heaven?" If those persons saw him in this manner 1800 years ago, no other persons will ever see him thus again! The only time in which Christ is said to come "in the clouds of heaven" is that of his second coming. If that time has passed, the Bible is an unintelligible book. This all will admit. The Lord's Supper is to be observed only during the Lord's absence—till his return "in the clouds of heaven." Every exhibition of the Lord's Supper is a witness to the fact that the "ye" of Matt. xxiv, 33, and xxvi, 64, denotes persons yet future: or if living now, they have not yet seen the Son of man as predicted.

Paul employs the pronoun "we" in like manner. We furnish two quotations (1 Cor. xv, 51, 52): "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the
THE GREAT PROPHECY.

dead shall be raised incorruptible, and we shall be changed.”
1 Thess. iv, 17: “Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” Here “we” can not mean Paul and the Corinthians and the Thessalonians then living, but others of their class or kind who should be living at Christ’s second coming. “Ye” and “we,” in cases like the foregoing, always denote persons like those addressed. We often use these words in the same way. A Fourth-of-July orator says: “Two hundred years ago, we felled the American forests; eighty-eight years ago, we drove the British lion from our land; and two hundred years from to-day, we can conquer the whole world! Yea, ye Britons, in two hundred years more, will be our tributaries!” However bombastic this orator, all understand him; though he uses “we” and “ye” to represent people of the same country, for two hundred years, both past and future. These examples are sufficient. The case is clear. The “ye” of Matt. xxiv, 33, denotes those who shall live when “all these things” shall come to pass. Let us remember that, in such cases as those we have been examining, the “we” and “ye” always mean people in some prominent characteristic, LIKE those addressed.

In closing this chapter, we will reproduce the verse, and follow it with a few remarks: “So likewise ye, when ye shall see all these things, know that it is near, even at the doors.” “Ye”—those of like character to them addressed who shall be living at Christ’s second coming. “All these things”—those which begin with the setting up of the abomination in the 15th verse, and end with the gathering of the elect in the 31st. “It” or “the kingdom of God”—that which shall follow immediately the seeing of “all these things.” Now it is obvious that the trees may put forth their tender leaves without being seen by blind men, or by those who have eyes, but refuse to open them. The trees may unfold their young leaves to the genial rays of the vernal sun, whether we see or do not see. In like manner “all these things” may may come to pass, while we stubbornly seclude ourselves in order to avoid seeing them! 
But they will come to pass whether our eyes be open or shut! They are to-day more than 1800 years nearer to us than to those addressed on Olivet! Every day carries us twenty-four hours nearer "all these things." Reader, do not look for "the kingdom of God" before "all these things" shall be seen. If you do, disappointment will be sure to overtake you. We must not disregard the order of predicted events. The angel Gabriel said his words would "be fulfilled in their season." (Luke i, 20.) It is with direct reference to "all these things" that our Lord says: "And what I say unto you, I say unto all, Watch!" (Mark xiii, 37.) How can Christians, in the face of this scripture, refuse to watch! What the Lord says to one he says to all—to you, to us, to all—watch.

CHAPTER XI.

_Genea—Generation—This—All these things._

34th verse: "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." (Mark xiii, 30; Luke xxi, 32.) The word "generation" in this verse has caused interpreters a great deal of trouble. The Greek for which generation stands is "genea," and is thus defined by Greenfield: "Genea, a family, generation, descent; an age, race, or generation of men, including upon the average a space of thirty years." Within the last twelve months we have changed our view of this passage. This change is the result of a clearer understanding, as we think, of the 33d verse, as given in the last chapter. Like others our attention was almost entirely directed to the word "generation," but we are now satisfied that our particular attention should have been given to the limiting word "this." Let "generation" have its common signification—"an age, race, or generation of men, including upon the average a space of thirty years." Now it is quite certain that "all these things" of this verse mean exactly the same as "all these things" of the last verse; and all these, beginning with the 15th and ending with the 31st verse, occur within less than four years—1,290 days, as previously shown: about an eighth of a generation—
thirty years, according to Greenfield. If the "ye" of the 33d verse means the "generation of men" who "shall see all these things," so does "this generation" mean the same people, and therefore much of the proof in the last chapter will apply equally to this. In the previous chapter we called attention to the truth that "these" denotes the things nearest in time or space, and "those" the farthest. We now state that in the same manner "this" denotes the single thing nearest in time or space, and "that" the farthest. In the discourse the Lord had arrived at the last end of "all these things." They, as seen in the mind, were before him and his hearers. He had just spoken of "ye" as seeing "all these things:" he then spoke of the people—"this generation"—the one to which he had gone in his discourse as not passing away. Knowing that "all these things" would occur within 1290 days, or within a little more than three years and a half, he said the people, the generation, who should THEN be living would "not pass till all these things be fulfilled." This use of the word "this" is in perfect harmony with that of "these" in the preceding verse, and they are both used in accordance with their most common signification. In the 33d verse Christ spake to the "ye," the Christians like themselves, who, by successive generations, should be continued to and be living at his return. In the 34th verse he spake or the same people in order to limit to some extent the time for the fulfillment of "all these things." They shall all be within the life-time of the people then living. As we have said so much upon the 33d verse, there is no necessity for saying more upon this at present. Should our exposition be attacked, and we hope it will be, we shall endeavor to fortify our position as the occasion may require.

Summary—The "ye" of the 33d verse, and "this generation" of the 34th, mean the Christians who shall be living at the Lord's return—especially those in Judea.

35th verse: "Heaven and earth shall pass away, but my words shall not pass away." (Mark xiii, 31; Luke xxi, 33.) Here is a most positive assurance that all Christ said shall come to pass. How anxious should we be to know all that He has said! His "words" are firmer than the earth be-
neath us, or the first heaven above us! They shall pass away—their condition be greatly changed; but the "words" of the Lord will stand forever! The time when the heaven and the earth shall pass away is not stated here, but it is generally understood that the passing away of the heaven and the earth—their burning up—will be at the second coming of Christ; and there are passages that seem to favor that idea. All Bible readers, as far as we know, agree that the heaven and the earth will pass away but once. To this doctrine we subscribe. All Bible readers also, so far as we know, agree that the Lord will come the second time but once. To this we likewise agree. Now it is a matter of much interest to know whether the second coming of Christ and the passing away of the heaven and the earth will occur at the same time or not. Let us see whether we can determine the time of Christ's second coming with relation to the millennium. Will he come before the millennium or after it? We shall introduce but a single verse, and this will, we think, settle the matter. 2 Thess. ii, 8: "And then shall that Wicked [man of sin, 3d verse] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." "That Wicked" of this verse is "that man of sin" of the 3d verse, and will be destroyed only by the brightness of the Lord's coming. Whether "that man of sin" is a single person, a dynasty, Roman Catholicism, or Protestantism, or whatever he, it, or they may be, can not exist upon the earth during the millennium. To this there is general agreement. Then if "that man of sin" will be destroyed before the millennium, and if he will be destroyed by the brightness of the Lord's coming, then this coming of the Lord will be before the millennium. If the coming of the Lord, at which "that man of sin" will be destroyed, should be delayed till after the millennium, "that man of sin" would exist during the millennium; and this we suppose no one believes. Now the question is, is this the second coming of Christ? The inspired original will assist us. We place the Greek and the English in corresponding lines:

\[
tē\ \text{epiphaneia} \ \tilde{t}ēs\ \text{parousias} \ \text{hauton},
\]

the brightness of the coming of his.
The English reader will observe a little difference in the arrangement of the last words. In previous numbers of The Key we have shown that *parousia* denotes *presence*, *bodily presence*; and that meaning it undoubtedly has in this passage. It is now necessary to examine *epiphaneia*, here translated "brightness." This word is found just six times in the New Testament. We give every one of the remaining examples below, counting the above example number 1, we proceed. The words in *italic* stand for *epiphaneia* in the Greek.

2. "Until the appearing of our Lord Jesus Christ" (1 Tim. vi, 14); 3. "By the appearing of our Savior Jesus Christ" (2 Tim. i, 10); 4. "At his appearing and his kingdom" (2 Tim. iv, 1); 5. "Them also that love his appearing" (2 Tim. iv, 8); 6. "The glorious appearing of the great God and our Savior Jesus Christ" (Tit. ii, 13). By these examples it is clearly seen that *epiphaneia* means "appearing," coming into view. Therefore this coming of the Lord is *the appearing of his presence*. This is the literal signification of the words. The personal appearing of our Lord must be his second coming, unless he shall come *twice* personally, and for two personal comings no one contends. The Scriptures seem to warrant the following: 1. The man of sin will come *before* the millennium; 2. The man of sin will be destroyed *before* the millennium; 3. The man of sin will be destroyed *by the appearing of the presence of the Lord*; 4. The appearing of the Lord's presence is his second coming; 5. The Lord's second coming will take place *before* the millennium, or else the man of sin will exist on the earth *during* the millennium: and this no one believes. Whatever objections may be brought against the pre-millennial advent of Christ, they are trifling compared with those that can be brought against the past-millennial advent. Seeing the *time* for Christ's second coming is before the millennium, we shall next inquire when will the heaven and the earth pass away or be burnt up? Is it at the second coming of Christ?

The following is the order of events as laid down in the book of Revelation: in the 19th chapter Christ descends from heaven; in the 20th chapter and 2d verse Satan is bound for the 1000 years—the millennium; in the 7th verse Satan is
released; in the 8th verse he deceives the nations for "a little season," as named in the 3d verse; in the 10th verse Satan is cast into the lake of fire and brimstone; and the 11th verse reads thus: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them." The 1st verse of the next chapter continues the subject as follows: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." This passing away of the heaven and the earth is not only beyond the millennium, but beyond the "little season" of Satan's release. This occurrence therefore is separated from the coming of Christ more than a 1000 years, and whatever passages may seem to place the passing away of the heaven and the earth at the second coming of Christ, must be made to harmonize with the above plain and chronological quotations, unless it can be shown that the heaven and the earth will pass away twice!

36th verse: "But of the day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Mark xiii, 32.) Mark adds: "neither the Son." There now! cry ten thousand voices at once! And twenty thousand more swell the chorus into the sound of many waters! And of the choral multitude may be seen vast companies who profess to love the Lord, and yet unite with the wicked rabble in their jubilant acclamations that no man knows the day and hour when the Lord shall come to the earth!—that the angels of heaven do not know the time!—that the Son himself does not know! This jubilation might do for those who expect to be of the number upon whom the Lord will then take vengeance! But for those who are expecting, yea, hoping to be rewarded with good—to hear the "well done, good and faithful servant"—for those to exult that the time for their Savior's coming is unknown is surprisingly strange! How widely do such Christians (?) differ from "the beloved disciple" who responds: "Even so, come, Lord Jesus." (Rev. xxii, 20.)

Let us look soberly at this passage over which wicked men and don't-want-to-see-the-Lord Christians so wildly rejoice. 1. The tense of the verb is present—knoweth or now
knows. That is, the Lord declared the present ignorance without any statement regarding the future. He declared that no man then knew, but did not say whether any would know at a future time or not. 2. To whatever extent this ignorance attaches to man, the very same is declared of angels and even of “the Son” of God himself! We should therefore be very careful in this particular! But it is evident that we should emphasize the word “man,” no man knoweth: even Christ as man did not know, but as God he knew all things. But let us inquire of what day and hour is that of which such ignorance is declared? “Why, the day and hour when the Lord will come the second time” is the response from every quarter. Is it certain that this is the time to which “the day and hour” belong? The coming of Christ is in the 30th verse. The 33d and the 34th follow with “all these things,” covering over three years and a half; might not “the day and hour” refer to them? But again, the 35th verse declares that “heaven and earth shall pass away;” and the very next verse says, “But of that day and hour.” What day and hour? Why, the “day and hour” WHEN THE HEAVEN AND EARTH SHALL PASS AWAY. And this we have seen by the quotations from Revelation is to take place beyond the millennium—after “the little season” during which Satan will be unchained. “That day and hour” are far, far away; but the second coming of Christ is to be on this side of the millennium. It has nothing whatever to do with our Lord’s advent, but refers entirely to the passing away of the heaven and the earth, which we have seen will not occur till after the “little season,” which is itself beyond the millennium. We hope henceforth to hear no more about no man’s knowing the day nor the hour of our Lord’s return!

While at present we do not know the year, month, week, or day upon which the Lord will return, we can hardly say as much regarding the “hour.” Let us see what is revealed concerning the hour of our Lord’s return. To shorten labor, we shall state a few things which none will deny. 1. Christ will come into the air before the dead will rise, or the living be changed. (1 Thess. iv, 16, 17.) If therefore we can find the hour in which the living will be changed, we find also
the hour in which Christ will descend upon a cloud. 2. The greater may include the less, but the less can not include the greater. The day may include the night, but the night can not include the day—the day being considered greater than the night. Let a friend write to us that he will spend three days with us next week, and we understand him to include the nights; but let him say three nights and we do not understand the day to be included. 3. The Jews divided the day and night by the rising and the setting of the sun; whatever was done from sunrise to sunset was done in the day; and whatever was done from sunset to sunrise was done in the night. 4. The writers of the New Testament spoke in regard to time after the Jewish manner. We are now prepared to examine the 17th chapter of Luke. From the 22d to the 33d verse are such passages as the following: "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it." "For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." "And as it was in the days of Noe, so shall it be also in the days of the Son of man." "Even thus shall it be in the day when the Son of man is revealed." Such is the tenor of the verses to which we have alluded; they are altogether concerning the second coming of Christ. The 34th verse continues thus: "I tell you, IN THAT NIGHT there shall be two men in one bed; the one shall be taken, and the other shall be left." As previously shown, this taking is the taking up of persons into the air to meet the Lord at his second coming. The phrase "in that night" excludes the day, and confines to the night the taking up of the righteous living to meet the Lord in the air. This then occurs between the setting and the rising of the sun. The time is narrowed by Matthew xxv, 6, thus: "And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him." If the cry was made at midnight, the bridegroom had not then come; so the time is narrowed again. It is now within the extremes of midnight and sunrise. Can we reduce it still more? We will quote Luke xvii, 34-36: "I tell you, in that night there shall be two men in one bed; the
one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left.” Here is the taking up of persons to meet the Lord in the air. It occurs at that point of time, between midnight and sunrise, when two men shall be in the bed, two women at the mill, and two men in the field; and this is clearly about daybreak. This is the time also at which Christ arose from the dead. 

P. S. G. W.

THE NATIONAL BAPTIST.

A Pennsylvanian, requesting us to send him The Prophetic Key, said that he had learned of its existence through an editorial in The National Baptist of Philadelphia. We immediately addressed the editor, requesting the number containing said editorial. It was forwarded promptly, for which the editor will please accept our thanks. Including extracts, the article fills rather more than a column, and we are sorry to see that its leading characteristic is levity. We all know that a vast majority of the people stand opposed to the investigation of the prophetic portion of God’s holy word, and readily avail themselves of every excuse, however flimsy, for not studying these divine revelations. With this existing opposition to prophetic investigation already in his favor, the editor’s chaffy article will pass with thousands for one of enormous and crushing weight! We do not notice the article because it has any intrinsic merit, but because of the source from which it has come. It has come from Philadelphia—from the editor of a large, popular, and influential denominational weekly newspaper! To counteract, to some extent, THE EVIL that this editorial is calculated to do, we notice it in our monthly. To show that we do not misrepresent the character of the article, we select specimens:

“A New Daniel.—Perhaps we should say ‘Daniels,’ in the plural, for there seems to be quite a company of them.
Messrs. Watson & Baker preface their work with a declaration that will probably be found in almost every similar publication, from the beginning of foolish conjectures about what has not been revealed—to wit. [Here follows an extract from our Salutatory.] . . . If allowed, we would respectfully suspend judgment in the present case until another interpreter arises, which will doubtless be within a few days; we can then ask for a renewal of the suspension.” . . . After quoting from The Key our views that the antichrist, the abomination, etc., are future, the editor adds: “As we are wholly ignorant of this—except that what of prophecy is yet unfulfilled probably refers to the future—it would be unwise to say anything, especially as we have poor success usually in talking about that of which we know nothing. Indeed we should perhaps modestly refrain from any notice of this new illumination were it not for the following touching appeal from the editors.” Here follows our call upon ministers and editors, found in No. 2, page 1; it closes thus: “Your hearers and readers want to know of you whether these interpretations are true or false.” To which the editor responds in the following polite manner: “To which we promptly reply that we think they are; may our readers profit much from the response.”

Just at this point comes in the only scripture quotation found from the editor’s pen. He says: “When Daniel heard things that he understood not, he prayed and said: ‘O my Lord, what shall be the end of these things?’ The answer was, ‘Go thy way, Daniel; for the words are closed up and sealed till the time of the end.’ We would abide by this divine injunction, seeking to know and do all that has been commanded, and as for the rest waiting until God’s providence shall make his purposes plain.” These words from the last “we,” are refreshing. They have a pious tone, to say the least. But let us examine the quotation from Daniel xii, 9, under which the editor is abiding and waiting so cozily in the city of Brotherly Love. In the 6th verse of this chapter the following question was asked: “How long shall it be to the end of these wonders?” The answer is in the 7th verse—“a time, times, and a half.” It is important to notice that
Daniel neither asked the question nor answered it. He was a listener only. He to whom the answer was given seems to have understood it, for he asked no more; and Daniel appears to have understood the question, but not the answer. This is obvious from the following considerations: 1. Daniel asked his question immediately after the answer—not the question. 2. The man clothed in linen repeated in other words the answer—not the question. Daniel, not understanding the answer, cried out, "O my Lord, what shall be the end of these things?" (8th verse.) This phraseology is not exactly the same as that in the first inquiry—"How long shall it be to the end of these wonders?"—yet the two queries are in substance the same, for Daniel inquired about what he had just heard. Did he receive upon his own inquiry a satisfactory answer in regard to the "how long?" for he did not understand the period denoted by "a time, times, and a half." The editor of The Baptist gives the following as the answer: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." Here the answer ends according to the editor. If this ends the answer, what shall we do with the 11th verse? It is an answer to some previous question. Where shall we find it if not in the 8th verse? The 8th verse looks forward for an answer, and the 11th looks backward for a question, and the 9th and the 10th verses contain neither question nor answer. The 8th therefore must find its answer in the 11th, and the 11th its question in the 8th; otherwise the 8th verse contains a question without an answer, and the 11th an answer without a question. But with many persons prophecy and confusion are nearly related! To find a question in search of an answer, and an answer in search of a question, comport with their notions of prophecy? With such persons the understanding of Daniel's prophecies is virtually destroying their prophetic character!

Let us place Daniel's question and what the editor considers its answer close together. Daniel's question: "What shall be the end of these things?" Answer: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end."
We frankly confess that we see no answer here to the question. Let us place the 8th and the 11th verses close together. *Daniel's question in the 8th verse:* "What shall be the end of these things?" *Answer in the 11th:* "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"—1290.

The question in the 6th verse is one of *time*—"how long?" The answer in the 7th is one of *time*—"times, times, and a half." The question in the 8th is also one of *time*, for it is intended to obtain an explanation to what Daniel had just heard, but did not understand. Therefore the answer in the 11th is one of *time*—1290 days. The 9th and the 10th verses are *prefatory* to the answer, and may be read parenthetically. The same may be said of the first of the 7th verse. Between the question in the 6th verse and the answer in the 7th there are thirty-eight intervening words, yet they do not break the connection between the question and the answer. Between the question in the 8th verse and the answer in the 11th there are forty-eight intervening words, but why should they be considered as breaking the connection between the question and the answer? If at thirty-eight words the connection is not broken, but at forty-eight it is, will some *seer* inform us which, above thirty-eight, is the *breaking* number? The modern division into verses will not of course be considered sufficient ground for separating questions and answers.

At the 8th verse Daniel did *not* understand, and therefore asked. At the 11th verse he *did* understand, and therefore did *not* ask. In writing afterward about the contents of the last three chapters of his prophecy, Daniel himself testifies that he *did then* understand this matter. He says: "And he [Daniel] understood the thing, and had understanding of the vision" (x, 1): and these words refer to the whole of the last three chapters, thereby including a satisfactory answer to Daniel's question.

In the *preface* to the answer to Daniel's question there are two very remarkable and noteworthy prophetic declarations in the 10th verse. The first is, "and none of the wicked shall
"understand;" the second is, "but the wise shall understand." Understand what? Certainly what Daniel in the 8th verse said he did not then understand. There has been nothing else mentioned either as being understood or not understood. Those therefore who say these things can not be understood might do well to remember that they thus take direct issue with the Author of prophecy! A certain class only will not understand.

1. "None of the wicked shall understand."

2. "But THE WISE SHALL UNDERSTAND." (Dan. xii, 10.)

Daniel was told in chapter xii, 4th verse, to "shut up the words, and seal the book." In the 9th verse he was told "the words are closed up and sealed." In what manner he was to "shut up and seal the book," or in what manner the words were "closed up and sealed," we are not informed; but we are satisfied that such articles as this in The National Baptist are calculated to keep the prophecies "closed up and sealed" still longer. But this closing up and sealing will continue only "TILL the time of the end," but not till the end of time. At the time of the end "the wise shall understand." Will the editor take the responsibility of declaring that this is not the time of the end? If the editor does NOT KNOW that this is not "the time of the end," then it may be—it may have come! If it has not come, it will come, and can the editor tell how soon? May he not live to enter within it? Who can tell?

But to proceed with the article. The editor quotes from "a leading literary journal," to the effect that much attention is now being given to the prophecies in Europe, and then adds: "So that those who wish to understand these things, while they keep one eye on Versailles, Ky., will need to keep the other on Germany. We may say, however, that if the interpretations of The Prophetic Key prove correct, we shall heartily confess that the guesses of its editors were happier than those of other guessers, although we shall even then think that they made a very foolish use of their time and talents. We would do everything in our power to promote the study of God's word and a full obedience to its precepts, but one hinderance to this end we honestly believe is the
multitudinous and utterly contradictory 'vaticinatations' of those 'who trade on the credulity of the ignorant.' There is some comfort, however, in the fact that these discordant interpretations, though they do no little mischief, and ensnare well-meaning and well-informed people as well as the more ignorant, are yet of limited influence, and are speedily forgotten."

We will notice only two points in the above quotation, which closes the article. 1. "Guesses." Can the editor show why the interpretation of the language of a prophecy is any more guessing than the interpretation of the language of an ordinance? Language is language, whether used with regard to a prophecy, an ordinance, a history, or anything else. If to give the meaning of a word in the one case is guessing, why not in all? If interpretation is only guessing, why make so much ado about what the Bible teaches on any subject? Consistency requires that we call all interpretation guessing or call none so. There is false interpretation as well as false guessing, but they are not the same. 2. "Foolish use of their time and talents." This is the editor's "think," even if our "interpretations prove correct." This is surely one of the strangest things in all this strange editorial in The National Baptist, in the city of Philadelphia, in the state of Pennsylvania, in the United States of North America, in Anno Domini 1870! "Hear, O Heavens, and give ear, O earth!" A Baptist minister and editor publishes that he shall think the time and talents of the editors of The Prophetic Key spent foolishly even if their interpretations of the prophecies PROVE CORRECT! This is enough—this caps the climax! Here is a minister of God's holy word, and an editor of a religious newspaper, so opposed to the prophetic portions of this same word, that he spreads before the public his future "think" that it is "a very foolish use of time and talents" EVEN TO INTERPRET THE PROPHECIES CORRECTLY!

Thinking the editor may have written this article hastily, we have studiously avoided calling his name. We do by him as we would desire him to do by us had we written such an article.

P. S. G. W.
“Mrs. Allen, did you hear Mr. Watson lecture on the Prophecies last week?” “No, Mrs. Simmons, I could not go.” “Well, Mrs. Allen, would you believe me, he named somebody in Europe, I’ve forgotten his name, that he said *might* yet become the *second* Christ!” “You must be mistaken, Mrs. Simmons; I have heard him frequently, and think I understand him on that point. He must have said the antichrist instead of the second Christ.” “Yes, Mrs. Allen, that is what he *did* say; but Mr. Snooks says that antichrist and second Christ are the same.” “I suppose, Mrs. Simmons, that Mr. Watson said that before the second coming of Christ the antichrist must come.” “Well, Mrs. Allen, it was somehow that way. I expect I’ve got things a little mixed. It’s all Dutch to me. I seldom hear any preacher but Brother Hitt, and he says it is wrong to get into God’s secrets! So he never tells us anything about the prophecies.” “Well, Mrs. Simmons, if all our preachers would read and talk and preach more on the prophecies, we poor women would not be so ignorant of them.” “That’s so, Mrs. Allen, that’s the truth; our preachers *ought* to tell us these things, if they are in the Bible. There’s Mrs. Mills, a good Christian woman. She told me yesterday that the *prophecies* were in town, and that poor old Mr. Benton had gone crazy with them—that they were ‘ketchin,’ and that if her poor little baby should get them she would certainly die!” “Truly, Mrs. Simmons, this is a distressing case of ignorance! Our preachers ought to instruct the people on these great truths; but they have what they consider a good excuse for their failure—they themselves do not understand the prophecies.” “Well, Mrs. Allen, I don’t know other preachers, but I *do know* Brother Hitt; he always comes to our house when in the neighborhood. He is a great talker! He talks and smokes, and smokes and talks! It seems to me that he has told us of every-
thing but the prophecies, and I'll make him talk on them the next time!" "That is right, Mrs. Simmons; bring him out of the smoke into the light of the prophecies." P. S. G. W.

COMMUNICATIONS.

THE FOUR AND TWENTY ELDERS. (Rev. iv, 4, 10.)

"The explanation of the Old Testament in the New is the very point from which alone all exposition that listens to the voice of Divine wisdom must set out; for we have here presented to us the sense of holy scripture as understood by inspired men themselves, and are furnished with the true key of knowledge."

Having endeavored to prove, in a former article, that the seven-sealed book contained God's covenant with Israel, I proceed now to demonstrate that "the four and twenty elders" symbolize the Jewish nation, and if so the prophecies of Revelation are still unfulfilled! "The elders of Israel" are frequently spoken of in Scripture as the representatives of the Jewish nation. (See Exodus iii, 16; iv, 29; xix, 7, 8; xxiv, 1; 9, Deuteronomy xxvii, 1; and many more places too numerous to mention here.)

It is singular that in every mention made in the Old Testament of the national covenant into which God entered with Israel, from its first ratification at the foot of Sinai until the renewal of it previous to the death of Joshua, "the elders of Israel" are spoken of as forming the chief representatives of the nation on each occasion; and in each instance also there is special mention made of "a book" in which was recorded the terms of the covenant, and also of a "mediator"—Moses first, then Joshua—both prominent types of the one mediator Christ. (See Deut. xxix, 1, etc.; xxxi, 9-13; xxiv, 30. Joshua viii, 30-35; xiii, 1-6; xxiv, 1, 25, 26.)
In Deuteronomy xxx, 1-10, we find a promise of the new
covenant—of a return of the nation, after and on condition
of repentance, into the bonds of the covenant.

In Joshua xxiv, 31, we see that the government of the
people must have remained in the hands of the elders
after the death of Joshua. In aftentimes a similar power
to that enjoyed by the elders was exercised by the priests.
(Deut. xvii, 8-13.)

David divided the priests into twenty-four courses, and
this arrangement was continued ever after. David, in doing
this, acted under Divine guidance, and he and his still more
glorious son Solomon are both remarkable types of Christ,
who (it is promised) shall reign over the house of Jacob
for ever and ever. The twenty-four courses of priests and
Levites were in fact the representatives of the nation. (See
Numbers viii, 9-20.)

There are many instances in the Old Testament in which
the priests and elders seem to be identified. Thus may “the
four and twenty elders” be considered as symbolic of the
Jewish nation, called by God himself a kingdom of priests.
(Verse 10.) It is interesting to trace the worshiping of
the elders through Scripture, noticing at the same time the
context.

We read nothing of “the elders” until the Israelites
are called “my people, armies, a congregation,” showing
that they represented an organized people. (See Exodus
iii, 7, 16; iv, 29-31; vi, 26; xvi, 2.)

When the children of Israel sighed by reason of the
bondage, God heard their groaning, remembered his cove-
nant, and therefore sent Moses to gather the elders of Israel
together and say unto them, “I will bring you up out of
the affliction of Egypt;” and in Rev. v, 8, we read of the
prayers of saints, and then of the voice of praise and thank-
giving: the groans of God’s people, the Jews, shall again
be heard; the covenant with them again remembered.

In Exodus iv, 29-31, the elders bowed their heads and
worshiped when they were promised deliverance. In Rev.
v, 14, they fell down and worshiped after acknowledging
that they had been redeemed.
In Exodus xii, 21–28, when Moses told the elders of Israel that they were to be delivered by the blood of the lamb, "the people bowed the head and worshiped, and it came to pass the self-same day that the Lord did bring the children of Israel out of the land of Egypt by their armies." So in Rev. v, 14, the elders fell down and worshiped after first ascribing their redemption to the blood of the Lamb.

At the enthronement of Solomon (1 Chron. xxix, 18–25)—whose reign typifies the glorious reign of Christ yet to come—after an ascription of praise to God, David prayed, then said to all the congregation, "Now bless the Lord your God;" and all the congregation blessed the Lord God of their fathers, and bowed down their heads and worshiped Jehovah (or him that liveth for ever and ever) and the king. Then Solomon sat on the throne of the Lord as king, and all Israel submitted themselves unto Solomon the king; and the Lord magnified Solomon exceedingly, and bestowed upon him such royal majesty as had not been on any king before him in Israel." So the four and twenty elders fall down and worship him that liveth for ever and ever, when the Lamb is proclaimed worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. There are other instances of this expressive symbolic action recorded in Scripture. In each case there is a direct reference to God's covenant with Israel. Do the striking coincidences that I have pointed out indicate nothing? May God hasten the day when the Jew shall obey the exhortation of Psalms cxxvi, 6, and worship and bow down before Jehovah—Jesus!

If I have succeeded in showing from Scripture that the four and twenty elders symbolize the Jewish nation, a great point has been gained.

The vision of St. John, contained in Rev. iv, v, is entirely made up of symbols, and to each of these the explanation can be found in the Old Testament. It is a mistake to suppose that it refers to scenes now passing in heaven. The key to the right understanding of this vision is the proper explanation of what is meant by "the book with seven seals." Once admit that this means or includes God's
covenant with the Jewish nation, and the remaining symbols are easily deciphered. If "the book" means this covenant, the Jews must be symbolized; and so they are by "the elders corresponding in number to the courses of priests and Levites, who were the appointed representatives of the nation, as we have seen. As prophecy informs us that the Jewish nation shall yet return to their land and there serve Christ, it follows that God shall again take them into covenant; and this is shown in the vision where Christ, as the lion of Judah and the Lamb slain, is represented as taking the book and loosing its seals. It is plain then that the seals are as yet unopened, and that from the 4th chapter of Revelation on all is still to come! Important conclusion! E. T.

"IN THE MORNING OF THE RESURRECTION."

"I heard, Mrs. Beaver, one of the editors of The Prophetic Key say that he believed the resurrection would take place about daylight, or some time between dawn and sunrise. I don't believe a word of it! 'Of that day and hour no man knoweth.' " 'Why, Mr. Lightfoot, then I have misrepresented you in this particular; for I have mentioned to several persons that you also believed the resurrection would occur in the morning!' " 'I assure you solemnly, Mrs. Beaver, that there has never been such an idea in my mind for a moment. Who told you that I held such a notion?' " 'Why, Mr. Lightfoot, I so understood you myself.' " 'Do, pray, Mrs. Beaver, explain yourself?' " 'Well, Mr. Lightfoot, you generally close your prayers something like this: 'And in the morning of the resurrection own and crown us thine in heaven, for Jesus' sake. Amen.' " 'Well, now, Mrs. Beaver, I reckon I pray correctly, whether I believe correctly or not!'" P. S. G. W.
We extract the following paragraph from a letter in The Christian Standard, of the 8th of October, over the signature of A. B. Council, of Mankato, Minn.:

"Bro. L. held a discussion of three evening's continuance last week at Cleveland, with Mr. Manning, an 'Advent.' Two propositions had been agreed upon, but Mr. M. refused to discuss one of them. The one discussed is, 'Christ is yet to come and set up his kingdom!' Manning affirmed, Lowber denied. The debate was conducted in a very gentlemanly way, and it is to be hoped that good will result."

We volunteer an opinion: both the disputants were right and both were wrong? This is our apparently paradoxical opinion. That Christ's kingdom was established in some manner in connection with his first coming, seems proven by the following scriptures: John the Baptist said, "Repent ye: for the kingdom of heaven is at hand." (Matt. iii, 2.) Jesus said, "Repent: for the kingdom of heaven is at hand." (iv, 17.) The twelve apostles were told to "preach, saying, The kingdom of heaven is at hand." (x, 7.) Christ said: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John." (xi, 12, 13.) Again: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." (xii, 28.) Again: "But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer them that are entering to go in." (xxiii, 13.) Again: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." (Luke xvi, 16.)

By the above we learn that from the days of John the Baptist the kingdom of God was preached—suffered violence—was pressed into by men. These things could not be said of a kingdom that had no existence.
That Christ’s kingdom will yet come in some manner, in connection with his second coming, seems proven by the following scriptures: Christ taught his disciples to pray: “Thy kingdom come. Thy will be done in earth, as it is in heaven.” (Matt. vi, 10.) Again: “And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.” (viii, 11.) Again: “Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world”—kosmou. (xxv, 34.) Again: “But this I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.” (xxvi, 29.) Again: “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.” (1 Cor. vi, 9, 10.) Again: “Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption.” (xv, 50.) Again: “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.” (2 Timothy iv, 1.) Again: “And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.” (18 v.)

Again: “Hearken, my beloved brethren, Hath not God chosen the poor of this world—kosmou—rich in faith, and heirs of the kingdom which he hath promised to them that love him!” (James ii, 5.) Again: “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.” (2 Peter i, 10, 11.) And lastly: “So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.” (Luke xxi, 31.)
Of "these things," is the coming of Christ in the clouds of heaven: this is yet future; and so must "the kingdom of God" be, for it will follow the seeing of "these things." Thus it is plain that the Cleveland disputants were both right and both wrong! The kingdom has been already set up in some manner, and will be again set up in some manner. 

P. S. G. W.

"For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. (Matt. xvi, 27, 28.)

PHOTOGRAPHS.

By reference to the second page of the cover there can be seen the advertisement of Prof. J. B. Webster, photographer, No. 85, Fourth Street, Louisville, Ky. We have visited the Professor's gallery frequently, and have found it abounding with pictures taken according to the very latest improvements in this beautiful art. Persons visiting the city would be delighted with a visit to his gallery. Photographs of most of the prominent ministers of the various denominations, the generals North and South, and divers landscape views, etc., etc., can be obtained by mail from Prof. Webster. During the session of the Southern Baptist Convention held in Louisville last spring, Prof. Webster took a group of over three hundred Baptist ministers. This "body of divinity" can be had for two dollars. We hope similar groups of other denominational ministers will also be prepared by the accommodating and accomplished artist. P. S. G. W.
PROPHECY FULFILLED IN DESTRUCTION OF THE PAPYRUS.

From the Sunday-School World.

The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no more. (Isaiah, xix, 7.)

Never had prophecy greater circumstances of improbability to overcome, and never was prediction more completely fulfilled. The indispensable papyrus in the time of Isaiah flourished through the whole of the Thebaid, the Heptanomis, and the Delta, as the three divisions of ancient Egypt were named. Of its utility no European reader can form an adequate idea. Stringent laws were established for its protection and cultivation, and from its first appearance to maturity the papyrus was considered to be under the special care of local deities. It was planted, tended, and cut with an almost religious ceremonial. Adaptable for various uses, not only paper, cloth, and brushes, but the roughest and most delicate manufactures were produced from it alike. Sails, cordage, and baskets for shipping, sandals, hats, skirts, carpets, chairs, and seats for domestic service were made of it. Men and animals fed upon the tender shoots. A syrup was obtained and medicine extracted from it. It formed the cradle of the Nubian baby; it decorated the canopy of Pharaoh's throne; it was scattered in processions through the streets; it was painted on the houses; it was wrought in granite on the temples. The Egyptian ladies twined the living blossoms in their hair, or wore it in chains around their necks as an amulet. Princes, priests, and peasants offered it on the altar in commemoration of the dead. The papyrus was the plaything of the child and the scepter of the god, the glory of the country, the staple of its commerce, and the hieroglyphic emblem of its name. By withholding the supply of the papyrus, Ptolemy Philadelphus was enabled to repress the formation of a rival library by the
Pergamean kings; while, by opening the markets of the Delta, the poetry of Greece and the philosophy of Rome were transmitted throughout the whole of the then known world. Alas for the permanence of mundane glories! Thirty centuries of oppression, superstition, and neglect have dried up the artificial lakes in which the plant was cultivated. Rush after rush has been cut down to warm an Arab's bath or litter a pasha's horse, and no successors have been planted. The hot wind of the south and the sands of the desert have exterminated the lovely paper rush in the empire of the Pharaohs, and there is not a single indigenous papyrus in the whole of Egypt proper. A stream in Sicily and the marshes of Merom in Palestine alone contain the nearly extinct vegetable; and in the conservatories of London, Sion, and Kew, England actually possesses more living papyri than can now be found from Syene to Alexandria.

PERILOUS TIMES.

From the Advent-Christian Times, Buchanan, Michigan.

This know also, that in the last days perilous times shall come. (2 Tim. iii, 1.)

That we are living in the times of peril, spoken of by the Apostle Paul, is in my humble opinion too evident to admit of a doubt; and yet it is often asserted, both from the pulpit and the press, that the world is growing better and better; that knowledge is being rapidly increased, not only in the arts and sciences, but that the world is fast being Christianized under the powerful influences of the gospel, and soon we may expect a millennial reign of peace on earth and good will to men. Now, notwithstanding these assertions are often made by good and learned men, yet God's word plainly declares to the contrary; that instead of peace and good will, men shall be lovers of their own selves, "covetous, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of them that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, yet denying the power thereof." And is this all? Nay;
for the apostle also declares that "evil men and seducers shall wax \textit{worse and worse}, deceiving and being deceived."

Ah! how sadly and yet how truly do we see these characteristics spoken of by the apostle verified when we compare God's word with the passing events of the day! Was there ever a time in the history of the past, when the mass of mankind were so crazed for the mammon of this world? when swindling, fraud, rape, and murder were so extensively carried on in order to obtain the almighty dollar as at the present time? or when pride and ostentation were so glaringly exhibited, not only in non-professors, but, we regret to say, among many of those professing to be followers of the meek and lowly Jesus, who are, to a greater or less extent, drinking in this spirit of pride and worldly-mindedness? Individuals and churches seem to be vieing with each other not only in adorning the person in gay and fashionable attire, but also in the erection and furnishing of palatial mansions, costly edifices of worship, splendid equipages; in short, in everything that pertains to the pride of life.

What does the apostle say? "Having a \textit{form} of godliness, yet denying the power thereof." How do they deny it? By being conformed to the things of this world; for the divine injunction is, be not conformed to this world, but be ye transformed by the renewing of your mind.

Again, \textit{we} we are often pained to see the disobedience of children to parents, and the apparent untruthfulness manifested for all the love and care bestowed upon them. Indeed it has become a maxim too true that children rule the parents instead of the parents governing the children. Are not these things a verification of the apostle's words—"disobedience to parents, unthankful, unholy, without natural affection?"

But we need no longer dwell upon the sad truths; for, turn which way we may, we see the apostle's words verified, and the admonition comes with renewed force—"Watch and pray always, lest ye enter into temptation."

\textbf{Vol. 1—15.} \hspace{1cm} \textbf{M. E. Orr.}
THE RESURRECTION OF THE DEAD AND CHANGE OF THE LIVING SAINTS AT THE SECOND COMING OF CHRIST.

From the American Christian Review, Cincinnati, March 22.

The old question of the days of Paul, "How are the dead raised up, and with what body do they come?" seems about to be revived again among us. One of our most able and popular preachers, in a "funeral discourse," recently affirmed that the dead saints at the resurrection would be raised in the same material bodies they had while living, and these would be changed at the same time of the living saints, when the Lord comes the second time. Now it is well-known to all acquainted with the materialistic or soul-sleeping doctrine that this is the very position they take on the subject! They argue, as did this good brother, that our Savior was raised in the same body he had before he was crucified, and that after his resurrection this was changed into a spiritual body, when he ascended to heaven. Now this analogy will not do in every respect. It was necessary to his identification by his disciples that he should be raised in the same body; but will not be necessary in the case of the dead saints. His body never saw corruption; but their bodies do see it, and are changed into dust in the grave. Hence the analogy will not hold in all respects.

Now, in opposition to this theory, Paul says most positively: "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. Howbeit that was not first which is spiritual, but that which is natural: and afterward that which is spiritual." And in the first part of his reply to the question Paul says: "That which thou sowest is not quickened [made alive] except it die: and that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." Now what does this illustration show? That the body which shall be raised out of the grave will be just as different from and as far superior to the body buried as the stalk
is to the grain that produces it. But if you have the dead raised in the *same* bodies buried, or *natural* bodies, you completely destroy the analogy of the apostle! According to this materialistic theory, the language of the apostle ought to read: "It is sown a natural body, it is *raised* a *natural* body! There is a natural body, and there is a *natural* body!"

Now if we will notice closely the language of the apostle further on, in the same chapter and on the same subject, we will find that it leaves no room whatever for the resurrection of the same or natural body: "Behold, I show you a mystery"—what had been a mystery or unknown until now revealed by the apostle—"we shall not all sleep [or die], but we [the living saints] shall be *changed*"—and he does not speak of any others being changed—"in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living] shall be changed. For this corruptible must put on *incorruption*, and this mortal must put on *immortality.*" Again, in Thessalonians: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep"—shall not anticipate or outstrip the dead in Christ—shall not be *changed* before they are *raised*—as both will be "in a moment, in the twinkling of an eye." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." The expression "dead in Christ shall *rise first*" is interpreted, by the holders of the materialistic theory alluded to, to mean that they shall be raised *before* the living are changed. But this can not be the meaning of the apostle; as the *raising* of the *spiritual body* and the *change* of the *living* were both to be "in a moment, in the twinkling of an eye;" and Paul would not contradict himself. It must mean that the dead in Christ shall *rise* before the wicked dead, or the dead
out of Christ. But it is said, as "all that are in the graves shall hear his voice, and shall come forth," the same body must be resurrected. Now this does not follow at all as a consequence, as they can hear his voice, and a spiritual body be raised. So we are compelled to come to the conclusion that the dead will be raised with spiritual bodies and the living changed at the very same instant of time; and all shall be caught up together to meet the Lord in the air, and so be forever with him.

J. R. H.

THE COMING OF THE LORD.

From the Observer and Commonwealth.

Be patient therefore, brethren, unto the coming of the Lord. (James v, 7.)

The passage of Scripture quoted above (with kindred expressions) is almost universally interpreted as though it read, "Be patient therefore, brethren, unto death"—or during your natural lives. Notwithstanding the injunction is not limited to this life, but to the coming of our Lord Jesus Christ, though that event be a thousand years hence.

Nor is there anything inconsistent or unreasonable in the injunction. We read in Revelations vi: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest ('be patient') yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Here the exhortation to "patience" extends beyond this life. The similarity of the two passages is apparent enough.

In 2 Timothy v, 8, we read: "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also, that love his appearing." Now the word "appearing" is intended to mean the same as the
word "coming," and the expression "the coming of the Lord" is intended to mean the close of the Christian's life, then Paul seems to make it necessary that the Christian should love death that he might obtain the crown the righteous Judge shall give him in that day. In the 2d chapter of 2 Thessalonians, the apostle, in speaking of the coming of our Lord Jesus Christ, "beseeches" the brethren that they be not "troubled" with an expectation of "his coming" immediately, and informs them that certain events must take place first. This chapter at least can not possibly be tortured to mean anything else but the second "coming of our Lord Jesus Christ." We confess that we are illy qualified to "understand all mysteries," and yet we can see the need of no other genius than common sense to comprehend the "fitness" of the continual effort of Christ and his apostles to fix the eye of the believer upon the second coming of his Master. It is then that he shall receive his crown, and behold in reality the "promised restitution of all things." (Acts iii, 21.) It is then that this "mortal shall put on immortality, and death be swallowed up in victory." It is the day of his great triumph, and though he die ages before the longed for time, yet he "liveth" and still cries "How long, O Lord?" His language is still that of the apostle. "And not only they, but ourselves also, which have the best fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. viii, 23.) The second "coming" of Jesus was the hope of the early Christian, and the terror of his enemies.

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John v, 39.)

In searching the Scriptures, the first point to be settled is this, For what are we to look? (See the answer, Rev. ii, 7, "What the Spirit saith.") The motto of the mysteries was "the Scriptures mean all that they can be made to mean." Putting everything in, the rabbins drew out marvels without limit.
I. Search the Scriptures to ascertain the exact words they employ. Inaccuracy in the citation of proof-texts is needless and unfortunate. 1. Be sure you are quoting that which is in the Scriptures. The Governor of Tennessee had no right to put in his message the line "Now is the winter of our discontent" as the utterance of "the prophet;" it is not in the Bible that you will find the sentimental figure of Sterne, "God tempers the wind to the shorn lamb." 2. Be sure you are quoting the passage as it is in the Scriptures. No man would ever find in the Bible the absurd jumble he sometimes opens his prayer with: "O Lord! we would put our hand on our mouth, and our mouth in the dust, and cry out, Unclean, unclean—God be merciful to us sinners!" Children sit with wonderment under a confusion of acts and images so incongruous and impossible. Four texts are spoiled to construct this nonsense. It was Job that laid his hand on his mouth; it was the youth in Lamentations that put his (not Job's) mouth in the dust; it was the leper in Leviticus who was to put a covering on his upper lip (not his hand on his mouth), and cry, Unclean; it was the publican (with hands beating his breast, and out of the dust altogether, in the temple) who said, "God, be merciful to me, a sinner." This is no way to quote God's language when speaking to him.

II. Search the Scriptures to learn the precise facts they record. Unlettered men are oftentimes the best expositors in the historic part of the Bible; limited by no pet creeds, they simply ask what the writer intended to say. 1. Believe what the Bible says. Moses declares that the waters of the Red Sea were divided, standing as a wall on either side; it is all folly therefore to seek for some wind or tide of which the tribes took advantage and got across. When Christ told Peter to cast in his hook for a fish, that in its mouth he might find silver for tribute, there is no propriety in declaring he only meant to have the disciple go and sell the fish and bring him the money. 2. Reject what the Bible does not say. One of the old commentators read that Abraham in his latter years married Keturah; knowing that the name meant "sweet odor," and remembering that sweet odors were
used as a symbol of spiritual graces, he inferred that before he died the father of the faithful became supereminently sanctified; whereas the simple-minded reader would only understand that the good patriarch took another wife in his old age, which in many respects is quite a different thing from growth in grace. 3. Be your own judge of what the Bible does or does not say. The volume before us is put freely into our hand. The grand old Protestant sentiment yet holds the minds of the people; every man’s conscience is the ultimate tribunal of decision concerning truth. The Book of God has been called the “god of books,” and in nothing does the majesty of its divinity appear so indisputably as in its simplicity and clearness to an enlightened and devout mind. Neander’s motto was, “It is the heart that makes the theologian.”

III. Search the Scriptures to understand the doctrines they teach. The true rule for exposition is, in a word, this—“comparing spiritual things with spiritual.” We must not cite and rest upon isolated verses, but follow the general sense of Scripture in all our studies of doctrinal truth.

1. Explain one passage by another: this is the value of marginal references. Now what possible right had our translators to begin those words “Holy One” (in Psalms xvi, 10) with a capital letter? We look over in Acts ii, and there we find Peter expounding this Psalm as a prediction concerning not David, but the Messiah. 2. Limit one passage by another. “Answer not a fool according to his folly;” “Bear ye one another’s burdens” does not rebuke those who accept “Let every man bear his own burden.” There is always some judicious stand which may be taken in contrasting declarations like these; a candid study will find a middle ground between them, sensible and safe. 3. Interpret each passage by a common understanding of all.

IV. Search the Scriptures to discover the Christ they reveal. 1. The history is full of Christ. Study will surprise you with the disclosure that it was the same person in whose bosom John lay at the last supper who wrestled with Jacob out in the wood beyond Penuel. Think of Joseph’s story; what a
transcript of Christ's! 2. The *prophecies* are full of Christ; one seer foretold his birth, another his death, and all of them saw his day afar off and were glad. Never was child so longed for as that infant of Bethlehem which the world found no room for when he came. On the battlements of Old Testament history there seems ever one anxious face at least peering into the darkness and waiting for the dawn. The best description of Jesus that Andrew could bring to Simon Peter was this, “We have found him of whom Moses and the prophets did write.” 3. The *gospels* are full of Christ. You remember the story of the Spanish artist who painted the Lord’s Supper with matchless perfection. He dashed his brush impatiently over the canvas as he overheard a bystander applauding the wine shining so inimitably well in the goblets. “Is it possible,” said he, “that any one should see that picture and think of anything but the face of Jesus?” 5. The *epistles* are full of Christ: there shine out the exceeding great and precious promises. I have somewhere read of a silver egg once prepared for a Saxon queen. Open the silver by a secret spring and there was discovered a yolk of gold; find the spring in the gold, and at the touch it likewise flew open, and there was a beautiful bird; press the wings of the bird, and in its breast was found a crown, jeweled and radiant; and even within the crown, upheld by a spring like the rest, was a ring of diamonds, fitted to the finger of the princess herself. O! how many a promise there is within a promise in the Scriptures—the silver around the gold, the gold around the jewels! Yet how few of God’s children ever find their way far enough among the springs to discover the crown of his rejoicing or the ring of his covenant of peace!

To conclude:—1. Intelligence is the very *foundation of piety*; truth gives life. It is no shame not to know; it is only a shame not to learn. To be ignorant is a misfortune, to remain ignorant is a fault. 2. Intelligence is the essential *condition of success*; truth converts the soul. Inspiration is what gives truth its force. The best teachers are “mighty in the Scriptures;” there is their power. 3. Intelligence is the *measure of attainment*. Hence the “Bereans were more
THE SURE COMING.

noble than those in Thessalonica,” though they were poor and illiterate, “in that they received the word with all readiness, and searched the Scriptures daily whether those things were so. 4. Intelligence is the answer to prayer. Truth comes from God. Luther said, “To pray well is to study well.” Even the Psalmist needed the help: “Open thou mine eyes, that I may behold wondrous things out of thy law!”


From the Prophetic Times.

The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. (2 Pet. iii, 9.)

The great theme which these words bring before us has its own strongly-marked division lines of thought; and there is no such thing as a clear comprehension of that theme except by following those lines in the order in which they naturally occur.

1. The Promise here referred to. “The Lord is not slack concerning his promise.” What promise?

The context must guide us here; and by it we find that the apostle had just been saying that “in the last days there should come scoffers walking after their own lusts, and saying, Where is the promise of his coming!”—i. e., of his second coming. They did not believe in it. Indeed they ridiculed the idea; it was absurd; and there was not the slightest indication of any event of the kind. The sun rose and set, the seasons came and went, and everything moved peaceably onward, without a single sign or portent of such a stupendous event as the second coming of the Lord.

The apostle notices these cavils. He does not deny the peaceful operations of the works of God; but he reminds these scoffers of the great historic catastrophe of the old world. There was no sign or portent to warn the people of his coming. The inhabitants of the earth had no more faith in that than these scoffers had in this. They ridiculed it as much. For one hundred and twenty years Noah preached to them of the certain coming of the flood; but they be-
belied him not. Doubtless the wise men of the day assured the people there was not the slightest danger of such a thing! I make no question that their philosophers proved it could not possibly occur! Indeed it was absurd to think of it.

Nevertheless the flood came, and they perished in it. So it will be again. God does not forget his promise. He holds his purpose still. If he seems to delay, it is only seeming to us because of the littleness of our field of vision. It is as if the apostle had said, We men, we creatures of a day, think that God forgets; but he does not. His periods of action are not like ours. Centuries are his stepping-stones. He moves over a thousand years as we do over a day; and a day and a thousand years are equally lost in him. He holds on to his designs, and in his own good time he will bring them all to pass.

This is the substance of the apostle’s reply; then follows the text; then a positive assertion that “the day of the Lord will come;” then some of the results of that coming, as to the present order of things; and then the inspiring words that “we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness.”

The New Testament links itself to the Old; St. Peter calls back to Isaiah; and we, nineteen centuries after the apostle has gone to his rest, take up their united testimony from the mouth of Jehovah himself, who says, “Behold! I create a new heavens and a new earth; and the former shall not be remembered nor brought to mind.” (Is. lxv, 17.)

In bodily form Christ shall come again in glory, as he was transfigured on the Mount. The earth that sustained his cross shall be bright with the splendor of his many crowns. Our rebel world, in one respect, the sheep that had lost itself in the wilderness, shall be brought back to its sinless sisterhood of worlds to wander away no more. The blood of Jesus is on it, and there shall come a day when it shall be cleansed from every trace of sin. It is part of “the purchased possession,” and shall be “to the praise of the glory of his grace.” O! the outburst of that joy that shall greet it on the summons of its Great Restorer, as he brings it back redeemed and purified, the abode of righteousness and peace forever.
I submit, brethren, he has promised this. I put it to you, that in these two forms of it we have the promise referred to in the text. I think that an honest handling of the word will permit us to say no less. Beyond doubt he has undertaken to bring this much to pass. He has engaged that the present order of things, with the disturbing forces that sin has introduced, shall not continue. He has circled it round with his decree that it shall come to an end. The Father hath put the times when it shall be done away in his own power; and the church below enters by faith into "the patience of Christ," in glory above. He is there "expecting till his enemies he made his foot-stool." He is waiting, looking for the time; and his ransomed church "waits" for the same event. It is the pole-star of her hopes. She lives looking for it. One desire animates both.

And this counsel of Jehovah comes to us, not incidentally, not with here and there an allusion to it. It is not to be wrung out of unwilling passages by a forced and unnatural exegesis. I take you to witness, it covers the entire field of revealed truth. No words could state a truth in a more utterly unqualified way than the Apostle Peter does this, under the full influence of the pentecostal day. He tells us that Christ is to remain in session at the right hand of the Father. How long? "Until the times of the restitution of all things which God had spoken by the mouth of all his holy prophets since the world began." Said I not well, brethren, that the phrase is a singularly comprehensive one? The burden of every prophet sent into the world is the glorious results that are to follow the second coming of our Lord.

And what is restitution? Let us see.

There stood before our Lord a man with a withered hand. His will no more controlled it. It hung dry and shriveled by his side. But when the Savior said to him, "Stretch forth thy hand," he doubted not. He urged no plea of want of power. He offered no excuse. He simply took Jesus at his word. He stretched it forth, and the record is, "his hand was restored, whole as the other."

Now that is restitution. It is not compensation. Not giving one thing for or instead of another thing. It is just
restoring that thing to its former state. Restitution to this man was not giving him something for his hand. It was giving him his hand back again just as it was at first. If anything is taken away, restitution is bringing it back again. If anything is broken or disordered, restitution is healing that breach and removing that disorder by restoring the harmony of the parts.

And this is God's counsel as to our earth; and “the times” in which this shall be done are “the times of the restitution of all things.” Sin shall be banished; wickedness uprooted out of it. It shall be the abode of righteousness forever. He will bring about a “restitution of all things.” They shall be restored to their first estate; brought back to the condition in which God pronounced them “very good.” They shall be in perfect harmony with his thoughts concerning them. And lest unbelief should slight this message of his grace; lest prejudice should blind our eyes or deaden our hearts to its power, he makes it the burden, the key-note of all that his prophets have uttered. No one of them has come into the world without adding his part to the great truth of the boundless blessings that are to follow the second coming of the Lord. The accomplishment of it all he reserves to himself, as indeed he must have done if it is ever to be accomplished at all. But his promise is ever before him. Christ shall come again to earth. Once he came in great humiliation, as a sacrifice for our sins. He will come again in power and great glory to enter upon the full results of that sacrifice. And when those results are fully attained, wrought out, developed, we shall look upon the “new heavens and the new earth wherein dwelleth righteousness.”

And this, in its fullness, is the promise of the text.

II. The appearance of delay attending it. And this—I mean this appearance—is assumed as an objection, in the minds of men, by the denial which the apostle gives it. “The Lord is not slack concerning his promise.” Men are always impatient of results. They are ever repeating the demand of old, “Let him make speed and hasten his work that we may see it.” The child is but forecasting his future character when he disturbs the earth around the newly-planted seed to see whether it
has begun to grow. Haste rules on every hand. How few there are that ever learn to wait! The mass never do. Here and there, through the ages, one great character does; and whenever you find this you find an element of real greatness. He does not see results; but he has put into operation a principle that will produce them; and he is content to abide his time. Littleness is ever in a hurry. It is only true greatness of soul that knows how to wait.

Now in all the works of God this seems to be a ruling idea. As they seem to us, how tardy his movements are! How slowly they advance! The seconds of his time—O, how they spread themselves out over our life! Illustrations of this press upon me. The material universe abounds with them. In the word of God they meet you at every turn. The scheme of Providence presents them everywhere. You can not go where they are not. So that it has passed into a proverb, "The mills of God grind slowly; but they grind exceeding small." And what is this but the haste of men charging the providence of God with delay, apparent indifference, neglect, while the sober thought of men, as they read the volume of history, denies the charge?

And yet this same appearance of delay rises into view everywhere. As a matter purely of his electing love he called Abraham out of his own country and gave him the land of Canaan, for him and for his seed forever. But did Abraham ever enter on its possession? Nay; there came first the dark story of Egyptian bondage "for the iniquity of the Amorites is not yet full." And so, seeing every sin, and with all power to punish every sin, God calmly waited, while men blindly abused his mercy, and rejected his authority, and multiplied their abominations, until the land spewed them out. But, under the covenant of grace with Abraham, neither he nor his seed has as yet had possession of the land. It all lies in the future still.

So when God is preparing the individual man for some great work, how slow the process! How long he seems neglected! What connection did there seem to be between the shepherd-life of the fugitive Moses, feeding the flocks of his father-in-law for forty years "in the back side of the
THE SURE COMING.

desert,” and Moses the deliverer and lawgiver of his people? Nevertheless the question was answered when God brought him forth and set him on his work. The man and the time met then as they always do when God moves. So it was with Paul, so with Luther, so with Washington, so with all our truly great characters. I think God prepares his choicest jewels among men, much as he does the diamond—deep down in the bowels of a dark and hard estate. He heaps mountain difficulties upon them. He pours floods of trial over them. Long years he works them in the laboratory of adversity. They seem neglected, thrust aside, forgotten. Are they so? Was Paul? was Moses? was Luther? was any one of God’s chosen instruments? Never. They were only being prepared for their work. And who remembers the earth’s gloomy caverns when the diamond is flashing before him; or regrets the darkness of their trials when he sees the graces of the Spirit shining on the chosen instruments of the Lord’s work?

So with our theme. Men look on and see no sign of change; nothing whatever to indicate the near approach of the coming of the Lord. And they say he is slack concerning his promise, he means not what he seems to say. And from the pages of his book they look out on the world; and all things seem as they were; and the sun pursues his course; and the moon and stars look down with peaceful smile; and seasons come and go; and no outward portent speaks of such a change. And men who would be the first to quail before it scoffingly ask where is the promise of his coming? And the nineteenth century calls back to the first, and dersively asks the same. And men grow bold in sin; and wickedness stalks unblushingly abroad; and corruption sits down in the high places of power; and the greed of gold rules on every hand; and the civilization of the day fosters the desire of men to be independent of God; and science spreads a thousand snares for luxury and love of ease; and “because iniquity abounds the love of many waxes cold.”

It seems to us a long and weary time that sin and crime defiles the earth. Turn back the pages of history! How thickly stained with blood! How unequal the contest be-
between might and right? How often has down-trodden innocence cried out in agony of soul, Is there a God that sees and hears? Why sleeps his thunder? And through centuries of oppression the suffering church on earth has taken up the cry of the souls beneath the altar, "How long, O Lord, how long?"

And God sees, but avenges not; and he hears, but no sign of deliverance is given. Is he then slack concerning his promise? Is he behindhand in it? Does he delay? No, brethren, no. He knows it all. He hears every groan, sees every pang, notes every tear. All come up in remembrance before him. His purpose, fore-ordained and declared, runs through them all. Nothing is a hap or comes by chance here. His silence is not neglect. His seeming delay is but the biding of his own time. And by all events as they arise he is building up, beneath the floods of man's sin and folly and crime, the strong foundations of his everlasting kingdom. By and by the clouds will rise, the floods be gathered to their own place, and the dry land of his eternal purpose appear. O! the wonders of the counsels of God as the revealing day shall disclose them.

And yet we are not left wholly in the dark here. The text affords us an answer to the question.

III. What is the cause of this seeming delay? And I say "seeming" because the text will not allow a stronger word. God does not delay. He is not behindhand with his promise. If "a thousand years" are but as a day with him, it must be that there shall be this seeming. Nevertheless it is not delay; and even this would not have existed but for the cause named in the text. "The Lord is long-suffering; not willing that any should perish, but that all should come to repentance."

There is nothing, as it seems to me, so powerfully adapted to move the heart of man as the thought of a long-suffering God. For that, with the knowledge of every sin, and all power to punish every sin, he should still forbear and follow the sinner with the ministry of ceaseless blessings, is a thought altogether out of and beyond the range of ours. A finite being would visit for the wrong. Only the infinite
would so put restraint upon himself as to pass it by in order to bring the sinner to repentance. And therefore this trait in the character of God is brought out altogether by the work of Christ. It is but another tribute to the power of his cross! He can bear long with the sinner because Christ has died for our sins. He can pardon every sin through Christ’s atoning blood; and so he can look on every transgression. He can behold his creatures erect the head and defy the living God, and let the rebel live; for, however high his iniquities may arise, the cross of Christ rises higher still. “The blood of sprinkling” has a voice beyond them all. O! it is a divinely glorious witnessing which the long-suffering of God gives to the atoning work of Jesus! He beholds the iniquities of the universe spread out before him; but looking on the sacrifice of his beloved Son he bends the almightiness of his power within the circle of his long-suffering love. All earth’s sin comes up distinctly before him. It cries out against us before God. And when every element would leap forth to destroy; when the lightning would blast, and the earth open her mouth to consume, and the floods would rise, and the fires would waste, and pestilence come forth to its work of death, Jesus erects his cross, and God can be long-suffering because the Savior has died! He therefore “waits;” waits—O, ye sons of men, listen to the heavenly word—“to be gracious!” He would not that any should perish. He would have all come to repentance. And so he follows us with ceaseless blessings. He plies us with the message of his word. He woos us by the “still small voice” of his Spirit. He knocks for admission to our hearts. Nay, he “stands at the door and knocks.” “At the door,” as one against whom it is closed; “at the door,” as one desiring to enter; “at the door,” in the fullness of his long-suffering love. O, how great is his goodness; and his love, how past finding out!
The days of Noah and of Lot—The coming of the Son of man—House-top—Save life—Lose life—Watch—Four things we know—Christ will come under the sixth seal.

Matt. xxiv, 37: "But as the days of Noe [were], so shall also the coming (parousia) of the Son of man be." (Luke xvii, 26.) There is nothing in the Greek, in this verse, for which "were" stands; it is supplied by the translators. In Luke there is the word "egeneto," which is frequently translated "came to pass;" as, "And it came to pass, when Jesus had ended these sayings." (Matt. vii, 28.) And so we might read, "As it came to pass in the days of Noah." The Greeks had no letter h, and spell Noah—Noe.

Jesus having declared, in the 35th verse, that "heaven and earth shall pass away," added, in the 36th, that the day and the hour of that distant event were unknown; and then returns to the second coming—the parousia—of himself in the 37th. He here affirms that as it came to pass in Noah's days, so shall it come to pass in the days of the Son of man.

38th verse: "For in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark." (Luke xvii, 27.) By this verse we learn that the ordinary
business of life will be going on even up to the coming of the Lord; yet there are those who make this very state of things a reason for not expecting the Lord’s speedy coming! They cry aloud: “All things continue as they were from the beginning of the creation.” (2 Pet. iii, 4.)

39th verse: “And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” (Luke xvii, 27.) The antediluvians knew not! But why did they not know? Was not Noah, “a preacher of righteousness,” in their midst? Did he not build an ark before their eyes? Did not the beasts and the birds know—at least as many as went into the ark? But the wicked “knew not!” They did not want to know; they did not try to know! They were too much engaged in “eating and drinking,” and in “marrying and giving in marriage!” Thus will the wicked be engrossed with the world’s affairs when the Lord shall return! “The wicked shall not understand.” (Dan. xii, 10.) “When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape!” (1 Thess. v, 3.)

**Items in Luke not in Matthew or Mark.**

Luke xvii, 28: “Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded.” It is a remarkable fact that, to give an idea of the wickedness on the earth at his return, our Lord has brought forward two of the worst examples in the world’s history: the people of Noah’s days and of Lot’s days. In the former, all the wicked upon the earth were drowned; in the latter, all the wicked were destroyed who dwelt in the cities of Sodom and Gomorrah. And yet there are Bible readers (to some extent) who say the Lord will not come the second time till every living person shall be converted, and waiting to receive and welcome him! How does the following quotation agree with such view? “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking
vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. i, 7, 8.)

To what extent must the world change to meet the demands of this verse?

29th verse: “But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all.” In the days of Lot the Judge of all the earth did that which was right—he saved the righteous, but destroyed the wicked. Before Sodom could be destroyed the angel said to Lot: “Haste thee, escape thither; for I can not do anything till thou be come thither.” (Gen. xix, 22); but when Lot and his wife and his two daughters fled from Sodom, fire and brimstone were rained upon its wicked inhabitants, and destroyed every one!

30th verse: “Even thus shall it be in the day when the son of man is revealed.” The Lord is now veiled from mortal sight, but he will again be visible. He is now on the right of the Father; but he will come to the earth again—flaming fire will reveal him. The righteous will then hail him with acclamations; the wicked will then call “to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?” (Rev. vi, 16, 17.)

31st verse: “In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.” This is also in Matt. xxiv, 17, 18, and Mark xiii, 15, 16; but we quote it in this place in order to introduce the next verse, which is neither in Matthew nor Mark. The chronological order of this verse is immediately after the setting up of the abomination, as we learn by our Lord’s great prophetic discourse as recorded in Matthew and Mark. The 17th chapter of Luke was not delivered as part of the discourse on the Mount of Olives. In this chapter the Lord foretells the character of the world’s inhabitants at the time he will be revealed from heaven; and, still having his mind on that time then so far distant, he adds something in connection with the troubles that will follow immediately
the setting up of the abomination. Therefore "that day" in this verse must mean the day upon which the abomination will be set up. "In that day" let no person in Judea "return back," even to get his clothes!

32d verse: "Remember Lot's wife." All are supposed to have heard the catastrophe that befell Lot's wife. The Lord says concerning that hasty flight, at the setting up of the abomination, "Remember Lot's wife!" This is the only occasion upon which we are told to remember Lot's wife. To put a different construction upon these words can be done, we think, by accommodation only.

33d verse: "Whosoever shall seek to save his life shall lose it." To seek is "to look for; to endeavor to find." To understand this verse, we must remember that, being placed just after the setting up of the abomination, it is at the beginning of the "great tribulation"—that many of those who refuse to worship the image will be killed. Those that seek to save their temporal lives by worshiping the image of the beast will lose their souls; for it is written: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. xiv, 9-11.) Seeking to save the life therefore refers in this case to the worshiping of the idol-image, called "the abomination of desolation."

"And whosoever shall lose his life shall preserve it." This presents the opposite side of the signboard. Whosoever shall lose his present life in the "great tribulation" for refusing to worship the image of the beast shall preserve his life beyond the grave; for it is written: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them [the people] that were beheaded for the witness of Jesus, and for the word of God, and which had
THE GREAT PROPHECY.

not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.” (Rev. xx, 4.) This is indeed preserving the last life. The Lord also used the same language in view of the martyrdoms that he foresaw would begin immediately after his own crucifixion. He said: “If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.” (Matt. xvi, 24, 25.) The phrase “for my sake” confines this passage to Christian martyrs. For our view of Luke xvii, 34–37, see the fourth number of The Key, pages 145–149. The same exposition will answer for Matt. xxiv, 40, 41; for they are two records for the same things.

42d verse: “Watch therefore; for ye know not what hour your Lord doth come.” (Mark xiii, 33; Luke xxi, 36.) Here the present ignorance of the disciples is asserted; but without reference to their future knowledge, or to the future knowledge of their successors to the end of this dispensation. Let us, however, concede the point; admitting that no person has ever known, now knows, or ever will know the hour when the Lord will come—then what? From what cause does this ignorance arise? We have in mind two probable causes: 1. That the “hour” may not be revealed; 2. If revealed, we may not have searched with sufficient diligence in order to find it. In either case ignorance would be the inevitable result. Persons living can testify that they now know many things in regard to the second coming of Christ of which they once felt certain that no information was given. Where there is no revelation we can not know; we can not go beyond the record. But there are two things we do know: 1. That people generally know but very little of what is actually foretold in the book of inspiration; 2. That this ignorance, in a great measure, is traceable to the fact that they do not try to know. This downright refusal to try to understand what God has said can not be very pleasing to him. It is vain to plead that others have tried and failed. Their failure is no reason why we should not try. “The wise shall understand.” (Dan.
THE GREAT PROPHECY.

xii, 10.) Let us try. If we fail, we shall thereby join a large, respectable, and pious company who have failed before us. But what shall we try to do? Why, to know all that is revealed; but not a line more. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children forever, that we may do all the words of this law." (Deut. xxix, 29.)

Suppose the Lord has not revealed the hour in which he will come, shall we become offended, and stubbornly refuse to know what he has been pleased to reveal? Surely not. As far as the Lord has foretold, he certainly intends us to know. Knowledge of God's word must be obtained, in part at least, by reading and studying. God makes no new revelation now; and to understand what is already given we must read and study, and then, with teachable spirits, ask God to guide us to the correct understanding of what we read. The man who works can consistently invoke God's blessing upon his labor; but the man who can work, but will not, can not consistently ask God to do for him what he will not try to do for himself. Paul said to Timothy: "Study to show thyself approved unto God." (2 Tim. ii, 15.) Again he said: "Till I come, give attendance to reading, to exhortation, to doctrine." (1 Tim. iv, 13.) Christ said: "Whoso readeth, let him understand." (Matt. xxiv, 15.) Let us therefore read and study the Bible more than heretofore. Let us employ all the means within our power to understand it: and it would seem right to devote for a while much time to the prophecies, because they have been read and studied so very little. Let them have an equal share of our time: if we are indebted to them, let us discharge the obligation immediately. In regard to the hour, see the last number of The Key, pp. 207-209.

If it be admitted that we can not know the hour in which the Lord will return, we can know something even with regard to the time. We know: 1. That Christ can not come before the setting up of the abomination; 2. That he will come within 1290 days—not years—from that transaction; 3. That he will come in the night, as the Jews divide the twenty-four hours; and 4. That he will come under the sixth seal of the revelation.
THE GREAT PROPHECY.

With a quotation in proof of this last item, we shall close this chapter: "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. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. vi, 12-17.)

CHAPTER XIII.

Goodman—Ready—Ye also—Thinking—Hour—Due season—Practical benefit—Dr. Alexander—Evil servant—Far journey—Own work—Porter—Watching the signs—Three enemies—All—Pray always—Standing before the Son of man.

Matt. xxiv, 43: "But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." (Luke xii, 39.) The goodman felt sufficient interest in his household possessions to have set up and watched: but no signs had been given him that a thief was approaching, nor had it been announced that one would come at all. However, he was ready.

44th verse: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Mark xiii, 33, and Luke xii, 40.) The goodman was ready in a small matter; be ye also ready in a great matter. The goodman had no signs to notify him; "ye" have a series of signs, beginning over three years and a half before the coming of the Lord. With our eyes upon these signs, which, the Lord has been pleased to assure us, will precede his glorious appearing, we
can clearly understand Paul's language to the Thessalonians, where he says: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night nor of darkness." (1 Thess. v, 4, 5.) The "think not" in the forty-fourth verse, at the beginning of this paragraph, can be corrected by careful and prayerful study of the prophecies. More than eighteen hundred years ago the people "thought that the kingdom of God should immediately appear." (Luke xix, 11.) Even the apostles asked the Lord after his resurrection: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts i, 6.) Our thinking upon Bible subjects should always be supported by Bible evidence. The word "hour" in this verse, and also in the forty-second and fiftieth, is hōra in the Greek. It is generally translated "hour" in the New Testament. The following are exceptions: Matt. xiv, 15, "time;" xviii, 1, "time;" Mark vi, 35, "day" and "time;" xi, 11, even "tide;" Luke i, 10, "time;" ii, 38, "instant;" xiv, 17, "time;" John v, 35, "season;" xvi, 2, 4, and 5, "time;" Rom. xiii, 11, "high time;" 2 Cor. vii, 8, "season;" 1 Thess. ii, 18, "short;" Philem. 15, "season;" 1 John ii, 8, "time" twice; Rev. xiv, 15, "time."

45th verse: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat [trophēn—food] in due season." (Luke xii, 42.) Let those who minister the word of God inquire as to their faithfulness and wisdom in serving their hearers with prophetic food?. Let gospel ministers inquire when will the "due season" of this verse come? Will it come after all the things to be watched for shall have come and gone? When these predicted events shall have been fulfilled, why then cry out watch! watch! This will be locking the stable after the horse shall have been stolen. The minister who will not preach these prophecies before their fulfillment may not preach them afterward. Christ has foretold events that shall immediately precede his second advent; by watching these we can know that "the coming of the Lord draweth nigh." (James v, 8.) But where, we inquire with emphasis, will be the practical advantage resulting from the preaching of these prophecies
after their fulfillment? We press this inquiry because we are so frequently told that the prophecies should rest in silence till fulfilled! In Matt. xxiv, 24, we are forewarned against the "great signs and wonders" of the false Christs and the false prophets; but if this prophecy must not be preached, of what benefit is it? In the very next verse Christ says, "BEHOLD I HAVE TOLD YOU BEFORE." But what of this? There are in our day, in the blazing light of the nineteenth century bishops, elders, reverends, D. D.'s, LL. D.'s, and editors who say that "all this great ado about what the LORD and the prophets have foretold had better be let alone! that nobody should meddle with the secret things of God!" To this we reply, how can that be secret of which Christ says, "I have told you." To our mind this breaks the seal of secrecy.

46th verse: "Blessed is that servant whom his lord when he cometh shall find so doing." (Luke xii, 43.) Let us all strive for this blessedness. If no more, let us imitate the example of the late Dr. Archibald Alexander in his reading the book of Revelation. A friend asked if he understood it? To which he answered in the negative; but said that a blessing was promised to him that reads it, and he wanted the blessing. (Rev. i, 3.) Let all want the blessing.

47th verse: "Verily I say unto you, that he shall make him ruler over all his goods." (Luke xii, 44.) This is confirmed by the following quotation: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. xxii, 12.)

48th and 49th verses: "But and if that evil servant shall say in his heart, My lord delayeth his coming. And shall begin to smite his fellow-servants, and to eat and drink with the drunken." (Luke xii, 45.) Here is a servant, but an evil one. He says in his heart, "My lord delayeth his coming!" and perhaps he says with his tongue, "Peace and safety" (1 Thess. v, 3); or, "Where is the promise of his coming?" (2 Peter iii, 4.) As a result of this state of mind, he fights his fellow-servants, thinking the day for settlement far in the distant future! He eats and drinks with the drunken! He chooses them for his associates! "Birds of a feather flock
THE GREAT PROPHECY.

together." This is not the course pursued by the servant who says, "The coming of the Lord draweth nigh."

50th and 51st verses: "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth." (Luke xii, 46.) This servant does not want to look for his lord: he is in no condition to meet him! His eyes are bruised by fighting, his cheeks are full of grog-blossoms, and the smell of liquor is strong upon his breath! His lord will certainly come in a day when he will not be looking for him! The Greek for "cut asunder" is dikotomeo and occurs, besides this, only in Luke xii, 46. His servant's condition is an awful one! "Weeping and gnashing of teeth" are indicative of inexpressible anguish and unmitigated despair! May every reader of these pages strive to escape the doom of the "evil servant!"

ITEMS IN MARK NOT IN MATTHEW.

Mark xiii, 34: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." This far journey is to "the right hand of the throne of the Majesty in the heavens" (Heb. viii, 1); and the time of absence seems proportionally long, having already extended over eighteen hundred years! During this protracted absence every man has his own work to do; there is no allowance made for drones! How earnestly should every one inquire, "Lord, what wilt thou have me to do?" (Acts ix, 6.) "The porter" must watch. Who is he? Whom or what must he watch? He is the door-keeper of the house which is left: but must he watch himself, the servants, or for the return of the owner of the house?

35-37th verses: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Even, midnight, cock-crowing, and morning are
THE GREAT PROPHECY.

but different words for first, second, third, and fourth watch of the night. Not the porter only, but all are here commanded to watch, not to watch themselves however, as is generally said, but to watch for the Lord's return by watching the signs that go immediately before, and reach to the time when he shall be seen coming in the clouds of heaven.''

ITEMS IN LUKE NOT IN MATTHEW OR MARK.

Luke xxii, 34: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Here are three dreadful enemies to the souls of men—surfeiting, drunkenness, and _cares of this life_! How little do people think that the Lord has classed "cares of this life" with drunkenness! The Greek for "care" in the singular is _Merimna_; and, according to Greenfield, means "care, anxiety, solicitude." It occurs in the following places only: Matt. xiii, 22; Mark iv, 19; Luke viii, 14; xxi, 34; 2 Cor. xi, 28; 1 Peter v, 7. By consulting the context of these references, the full force of the word can be had. Our own _observation_ has long since confirmed the main idea of this verse; that surfeiting, drunkenness, and cares of this life are all exceedingly great obstacles in the way of taking heed to one's self. People under these _afflictions_ will most probably be unprepared for "that day."

35th verse: "For as a snare shall it come on all them that dwell on the face of the whole earth." The Greek word here translated "all" occurs again in this verse, and is translated "whole." The word "all" is frequently used in a limited sense; and such is undoubtedly its force in this verse. A few examples will be given; Matt. x, 22, "And ye [apostles] shall be hated of _all_ men for my name's sake," and yet some men did not hate them; xix, 26, "With God _all_ things are possible;" and yet "he can not deny himself" (2 Tim. ii, 13.) Luke ii, 1, "There went out a decree from Cæsar Augustus, that _all_ the world should be taxed;" here the Roman Empire alone is intended. 2 Tim. ii, 10, "Therefore I endure _all_ things for the elect's sakes;" this can mean only so many of
"all things" as came upon him. 1 John ii, 20, "But ye ["little children," verse 18] have an union from the Holy One, and ye know all things," and yet God alone knows "all things" in the unlimited sense of this phrase. Either "all" or "whole" must be taken in a restricted sense, in order to agree with some other scriptures, as we have already seen.

36th verse: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "Pray always" is no prophecy; and yet is not free from difficulty. How can people pray "always." The Greek, for which "always" is the translation, is en panti kairo, and means literally "in every time." The idea is about this: Watch ye therefore, and pray in (or at) every time. Watching and praying seem to be necessary, if not indispensable, to the escaping of "all these things that shall come to pass." What are they? They appear to be the things that will come to pass under the seals, the trumpets, and the vials of Revelation. "And to stand before the Son of man!" Who will be "accounted worthy" to stand in that day? Not the unwatchful! Not the prayerless! But the watchful, praying, faithful servants, clothed with the righteousness of the Lord and Savior Jesus Christ.

"And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." (Acts xxvi, 6, 7.)

"And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins." (Romans, xi, 26 27.)

"And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." (Matt. 21, 44.)
TO THE FRIENDS OF THE PROPHETIC KEY.

DEAR BRETHREN AND SISTERS:—We feel it a duty to present you, in this public manner, our grateful thanks for your co-operation in bringing The Prophetic Key before the investigators of God’s holy word. Whatever may be the intrinsic worth of The Key, its practical value depends upon its circulation; and its circulation depends, to a great extent, upon the continued exertion of its friends. Perhaps, as editors, we have been influenced by a false modesty, which has prevented us from making personal appeals to obtain subscription. Our friends urge us to lay aside all timidity, all needless delicacy, and to use the ordinary means to extend the circulation of our serial. This inactivity on our part has not risen from a doubt regarding the general correctness of our expositions, but solely from the fact that we are the editors—that the expositions are ours. We have even refused to receive subscriptions upon learning that they were given from personal consideration. Perhaps we did wrongly. Henceforth, the Lord willing, we expect to solicit in a becoming manner subscriptions to The Prophetic Key. Being free from denominational bias, we can approach all persons with equal hope of success. While we are nerving ourselves to the performance of this unpleasant duty, we earnestly solicit the untiring aid of our present patrons. If The Key is beneficial to one, why would it not be to all? We hope that every one of our present subscribers will forward immediately a new name apiece. This can be done without labor or loss of time to many, and those who may thus sacrifice will gain an approving conscience by doing a good deed. Please try—try for one day only. Do we ask too much? We have tried for many to understand the prophecies.

P. S. G. W. & A. F. B.

“For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.”
(Matt. xxii, 30.)
SIGNS IN THE HEAVEN

Upon every unusual appearance of the first or lower heaven, the newspapers teem with exciting articles which spring out of the notion that these are the predicted signs that will be seen immediately preceding our Lord's return. The following incident is an apt illustration of this notion. A few years past, there was in the south a partial eclipse of the sun; but being partial only, there had been little talk concerning its approach. The eclipse "came to time;" it had not been detained at any way-station, nor had it come in contact with any unforeseen accident. Upon its arrival, some sable operatives fled from the cotton-field to the house, crying out: "Mr. Watson is right! The end of the world has come! What shall we do?" The almanac settled the trouble; but a sufficient understanding of "the Infallible Almanac" would have settled it in advance. Whatever phenomena may have been seen heretofore in the heaven, they were not those foretold to announce the immediate appearing of the Great King. Time has proven the truth of this remark. These phenomena have been mistaken so frequently for the predicted wonders, that the public generally have lost all confidence in the class of articles to which we allude; and well they may, for time has shown every such article to be wrong. But there are signs foretold to appear in the heaven; is THE TIME for their appearance also foretold? It is so far as it is related to other foretold events.

THE TIME FOR THESE SIGNS TO APPEAR.

The time for the appearing of these predicted signs is:

1. After the setting up of the abomination of desolation;
2. After the "great tribulation;" 3. "Immediately after the tribulation." (See Matt. xxiv, 15, 21, 29; Mark xiii, 14, 19, 24, 25; Luke xxi, 11, 25.) From the twelfth to the twenty-fourth verse of this chapter should be read in parenthesis. The eleventh verse is directly connected with the twenty-fifth. If the abomination in Matt. xxiv, 15, is future, so is
the great tribulation in the twenty-first verse; and so are the signs in the heaven in the twenty-ninth; and that the abomination is future, we think we have already proven. Let no one hereafter be deceived in regard to these signs. The predicted signs in the heavens can not be seen till after the great tribulation, which will be after the setting up of the abomination, which is yet future. Phenomena may and do occur in the heaven that are not foretold. Prophecy does not foretell everything.

P. S. G. W.

THE COMMON INTERPRETATION.

The common interpretation that “the man of sin” is the popish dynasty has so strong a hold upon the minds of people generally that it is very difficult for them to consider without prejudice a contrary interpretation. All of us have been taught from infancy that “the man of sin” is the pope or the popes, or at least Roman Catholicism in some shape or form, and we have either accepted the doctrine as true without examination, or we have examined wearing the spectacles of the popular commentators. The result could be even foreseen—the view of the commentators has been adopted; and, while it is so generally unsatisfactory, it is still held tenaciously by many. We invite the attention of such persons to the following passages of Scripture, begging them to remember that “the man of sin,” “the antichrist,” “the little horn,” and the “vile person” of Daniel, and “the beast” of Revelation are all names of the same person: Dan. viii, 9-26; xi, 21-45; 2 Thess. ii, 1-12; 1 John ii, 18-22; Rev. xi, 7; xiii, 1-18; xiv, 9-11; xv, 2; xvi, 2, 10, 13; xvii, 1-18; xix, 19, 20; xx, 4, 10. What the little horn, the vile person, the antichrist, and the beast will do, the man of sin will do; has any one man done all the things here predicted? If so, who?

P. S. G. W.
This is the language of Jesus about sixty-three years after his ascension to heaven. His return is declared positively. When? Quickly! What is the force of this word in this place? The Greek is *takv*, and is defined by Greenfield: "*Takv*, quickly, speedily, hastily; *in the sense of*, soon, shortly, immediately, suddenly; *by implication*, easily, readily."

It occurs in the following passages only: Matt v, 25; xxviii, 7, 8; Mark ix, 39; xvi, 8; John xi, 29; Rev. ii, 5, 16; iii, 11; xiv, 14; xxii, 7, 12, 20. In Mark ix, 39, it is translated literally.

Did Jesus tell John that he would come in a *short time*, or that he would come *suddenly*? It is obvious that *shortness of time* clings tenaciously to the word in the most of the preceding scriptures; but does not *suddenness* very strongly imply the same? If a thing is done suddenly, is it not necessarily done in a short time? Would not a long time entirely destroy the suddenness?

When John's condition is taken into account, the preponderance appears in favor of the meaning, *quickly, shortly, soon*. John was in banishment—an outcast from society. The wicked were in power. The righteous were suffering cruel martyrdoms. John had himself been thrown into a vessel of boiling oil! But the Lord had promised to reward him and them. When? "*When the Son of man shall sit in the throne of his glory.*" (Matt. xix, 28.) But when shall this be? "*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them as a shepherd divideth his sheep from the goats.*" (Matt. xxv, 31, 32.)

John needed comfort: so did his fellow-sufferers: and so have all that have suffered for Christ since: and so will they need comfort who may continue laboring and suffering for
Christ till he shall return. How cheering to hear him say: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. xxii, 12.) If this could be said in the time of John, how much more vehemently can it be said now, seeing we are almost eighteen hundred years nearer that glorious appearing of the mighty Savior?

---

SEARCH THE SCRIPTURES.

(John v, 39.)

Thus spoke the Son of God to the Jews. Here the scriptures mean the writings of the Old Testament, and include, of course, the prophecies. These he said, testified of him. The Jews denied his divinity. He appealed to their acknowledged writings, "Search the Scriptures." "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John v, 39, 46, 47.)

Jesus told the Jews to search! This meant more than a casual reading. When a boy has lost his ball, a girl her doll, a man his purse of gold, or a woman her only child in the wilderness, the untiring application of the losers sufficiently explains the force of the word employed by the Savior. "Search the Scriptures."

*To us Jesus says:* "And what I say unto you, I say unto all, Watch." (Mark xiii, 37.) These words should strike the ear with the strength of seven thunders! They are the utterances of him that spake as never man spake! They are as unalterable as the eternal throne! The speaker is none less than "Emmanuel... God with us!" He speaks to you—to us—to all! To all that shall hear. But what is the burden of his declaration? "Watch!" Watch for the second coming of the Lord—watch the signs he has given, "lest coming suddenly he find you sleeping." (Mark xiii, 36.)

P. S. G. W.
“WORSE AND WORSE.”
(2 Tim. iii, 13.)

“Behold, how great a matter a little fire kindleth.” (Jas. iii, 5.) Men will worship something, and in some way; if not right, then wrong. The following is an example, and a sample of “the last days” of this age. How deplorable! How zealous should Christians be? p. s. g. w.

THE BOOK OF MORMON.

“A few months since we had an inquiry from one of our subscribers as to the origin of the Book of Mormon. A recently published work, the History of Washington County, Penn., by Alfred Creigh, LL. D., contains the following, which will prove interesting as furnishing names and dates.

“The true Mecca of that huge imposture, Mormonism, is the village of Amity, Washington County, Penn. To this place, in 1816, came Rev. Solomon Spaulding, a graduate of Dartmouth College, a man who had taken deep interest in antiquarian researches concerning the aborigines of this country. For his own entertainment, he wrote a romance, suggested by his studies and investigations. This was often read to his neighbors at Amity. At length it was placed, as we recently stated, in the hands of the late Rev. Robert Patterson, with a view of publication, but was declined. However, Mr. Patterson retained it in his possession a year or two. In the mean time the entire manuscript was copied by Sidney Rigdon, then a journeyman in Mr. Patterson’s printing establishment. Rigdon, hearing of the digging operations of Joe Smith for gold, by the aid of necromancy, resolved that he would turn this manuscript to some valuable account. After an interview between these two men, Mr. Spaulding’s romance was slightly revised, and the Golden Bible, or Book of Mormon, was produced. Little did Mr. Spaulding suppose that he would be the unwilling means of originating the most stupendous imposture that has been perpetrated for centuries.”” (Christian Observer, Oct. 26.)
CRITICISM EARNESTLY DESIRED.

We again announce our earnest desire that our interpretations of the prophecies be severely criticized. It is more than possible—it is quite probable—that some of our expositions are incorrect; let the incorrectness be shown. We do not claim exemption from error in exposition, faith, or practice, but we wish, in running the Christian race, to carry as little of the weight of error as possible; therefore we renew our request that our interpretations be rigidly criticized. If they can not stand the test of criticism, let them fall—they should fall—they will fall; if they can stand the test, let them be received by every lover of Bible truth.

To well-written articles in opposition to the interpretations set forth in *The Prophetic Key* we will yield every month one half of our serial—twenty-four stereotyped pages. Is this offer sufficiently liberal? Or, if preferred, criticisms may be addressed to us through other publications, and *marked* copies furnished us. We are not tenacious as to the precise manner; only let us all strive to understand this far too long neglected portion of God's blessed word.

P. S. G. W.

AROUND THE WORLD IN EIGHTY DAYS.

"There is now continuous steam navigation around the world. One may leave New York and reach Liverpool in nine days; hence to Suez, ten; to Galle (Ceylon), sixteen; to Singapore, six; to Hong Kong, eight; to Yokohama, five; to San Francisco, nineteen; to New York, seven. Total eighty."

In reading the above, the mind of the prophetic student, is instantly called to Dan. xii, 4: "*Many shall run to and fro*, and knowledge shall be increased." This scripture is now being literally fulfilled before our eyes; therefore there is no necessity for hunting for a figurative or a symbolic meaning. Around the world in *eighty days!* Surely this is running to and fro!

P. S. G. W.
"They that turn many to righteousness shall shine as the stars forever and ever." (Dan. xii, 3.)

Wearyed and worn with earthly cares, I yielded to repose,
And soon before my raptured sight a glorious vision rose:
I thought, while slumbering on my couch in midnight's solemn gloom,
I heard an angel's silvery voice, and radiance filled my room.
A gentle touch awakened me; a gentle whisper said,
"Arise, O sleeper, follow me;" and through the air we fled.
We left the earth so far away that like a speck it seemed,
And heavenly glory, calm and pure, across our pathway streamed.
Still on we went; my soul was wrapped in silent ecstasy:
I wondered what the end would be, what next should meet mine eye.
I knew not how we journeyed through the pathless field of light,
When suddenly a change was wrought, and I was clothed in white.
We stood before a city's wall most glorious to behold;
We passed through gates of glistening pearl, o'er streets of purest gold;
It needed not the sun by day, the silver moon by night;
The glory of the Lord was there, the Lamb himself its light.
Bright angels paced the shining streets, sweet music filled the air,
And white-robed saints with glittering crowns from every clime were there;
And some that I had loved on earth stood with them round the throne;
"All worthy is the Lamb," they sang, "the glory his alone."
But fairer far than all besides, I saw my Savior's face;
And as I gazed he smiled on me with wondrous love and grace.
Lowly I bowed before his throne, o'erjoyed that I at last
Had gained the object of my hopes; that earth at length was past.
And in solemn tones he said, "Where is the diadem
That ought to sparkle on thy brow—adorned with many a gem?
I know thou hast believed on me, and life through me is thine;
But where are all those radiant stars that in thy crown should shine?
Yonder thou seest a glorious throng, and stars on every brow:
For every soul they led to me they wear a jewel now.
And such thy bright reward had been if such had been thy deed,
If thou hast sought some wandering feet in paths of peace to lead.
Thou wert not called that thou shouldst tread the way of life alone,
But that the clear and shining light which round thy footsteps shone
Should guide some other weary feet to my bright home of rest,
And thus, in blessing those around, thou hadst thyself been blest."

The vision faded from my sight, the voice no longer spake,
A spell seemed brooding o'er my soul which long I feared to break,
And when at last I gazed around in morning's glimmering light,
My spirit fell o'erwhelmed beneath that vision's awful might.
I rose and wept with chastened joy that yet I dwelt below,
That yet another hour was mine my faith by works to show;
That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above.
And now, while on the earth I stay, my motto this shall be,
"To live no longer to myself, but Him who died for me."
And graven on my inmost soul this word of truth divine,
"They that turn many to the Lord bright as the stars shall shine."
COMMUNICATIONS.

THE LION OF JUDAH (Rev. v, 4-7.)
BY E. T.

CHAPTER III.

Revelation yet to be fulfilled—Old Testament history—Typical—National covenant.

Having endeavored to prove, in previous articles, that "the book with seven seals" is the symbol of the national covenant with the Jews, yet to be satisfied with them by Christ himself, and that "the four and twenty elders" symbolize that people, I trust this article will be found to give further testimony on those points. The importance of the subject is this, the Jews being now out of covenant, if St. John’s vision of "things which must be hereafter" begins with their re-admission, then all that follows in the book of Revelation is yet to come!

Perhaps a few rays of light from the Old Testament may be brought to bear on the subject of this article, to aid in its elucidation. "The Lamb," called also "the lion of the tribe of Judah, the root of David," is represented, in verse 7, as taking the book out of the right hand of Him that sat upon the throne. Something parallel to and illustrative of this may be found in Bible history. If so, the great importance of diligent and careful study of the Old Testament, will be allowed.

According to the command of God, each king of Israel was to write and keep a copy of the law (Deut. xvii, 14-20), called "covenant" in 2 Kings xxiii, 2. This book he was to read constantly, that he might ever keep in mind not only his own duty, but also that of his people; the discharge of which was the tenure by which he held his throne. He was to read the law that he might reign in righteousness. A copy of the same book of the law was kept in the side of the ark of the covenant—the symbol of God’s throne—and was commanded to be read to the people at stated times
(Deut. xxxi, 9, 24-26) that they also, from generation to
generation, might understand their duty as God's covenant
people, and be reminded that they held the land of Canaan
as their inheritance only on condition of obedience.

When Jehoiada the priest crowned Joash as king of
Judah, he at the same time, in obedience to the command
above mentioned, gave him the testimony, or the tables of
the law—the basis of the national covenant. By this signifi-
cant action Joash was instructed that he received his au-
thority from God, what the terms were on which he held it,
and that when "he took the book" in his hand he pledged not
only himself but the nation also to obedience. He was at
the same time crowned and anointed, and all present clapped
their hands and said, God save the king (2 Kings xi, 12), who
meanwhile stood by a pillar, "as the manner was"—the cus-
tom being to ratify covenants standing by a pillar, the pillar,
as it were, bearing witness. (See Gen. xxviii, 18-22; xxxi,
44-49.)

In the reign of Josiah, Hilkiah the priest found the book
of the law in the house of the Lord (2 Kings xxii, 8); and
when Shaphan the scribe read it before the king, he rent his
clothes, knowing that by their idolatry the people had, accord-
ing unto the words of this book, incurred the wrath of God.
The king now assembles the people, the priests, and the
prophets in the temple; there reads to them all the words of the
book of the covenant; and, while standing by a pillar, pledges
himself and his people to its observance. He then removes
every vestige of idolatrous worship, and orders a passover to
be kept. But even this reformation could not prevent the
judgments of God from being executed upon the rebellious
nation, who by their idolatries had so often provoked him to
wrath. In consideration, however, of Josiah's contrition, he
was spared, but the people only for a short time.

In the days of Nehemiah the covenant was again renewed
(Neh. x, 28, 29); at the same time the book was real to the
people. By the rejection of Christ the covenant was again
broken. Thus Israel, and Israel's kings, priests, and pro-
phets, have again and again renewed and as often broken
the covenant. But he who is to be "found worthy to open
and to read the book, to take it, and to loose the seals thereof," or bring to pass the fulfillment of the covenant with Israel and Judah (Jer. xxxi, 31-40), shall not only prove himself worthy so to do, and able to secure the obedience of the people, but must also, as the Lamb slain, expiate the sins of the people, and procure and bestow pardon for past transgressions. Also must he be "of the seed of David," for with David was made the covenant of royalty; and "of the tribe Judah," for to that tribe alone was given the promise of continuance until Shiloh should come. All these requisites meet in Christ, "who was declared to be the Son of God, with power according to the Spirit of holiness by the resurrection from the dead." Even "he shall prevail to open the book (or renew the covenant with the Jewish nation), and to loose the seven seals thereof; for he shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

To those who do not throw aside the Old Testament because they have the New, but who study the Old in order to the better understanding of the New, believing in its typical character, and that in the past they may find pictured in the future, the above may not prove uninteresting. It seems rational to suppose that such an interpretation of any portion of Scripture as throws fresh light upon and attaches new importance to other portions, must be the correct one; because it glorifies God by bringing out the beauty and the value of his word. Are the coincidences that we have now traced between some of the historic scenes of the Old Testament and this vision of St. John without import?

[The following is from an old student of prophecy, and a distinguished lecturer. We are promised more from his pen; and hope he may favor us frequently with his matured thoughts upon this interesting portion of God's word.—Editors.]

Publishers of the Prophetic Key:—I am delighted with the general tenor and consistent system of exposition which
have appeared thus far in your serial, and hope you may be guided and sustained and prospered in your arduous and honorable labors. The futurity and literalness of the abomination of desolation is incontestable, as I am solemnly persuaded. You take it as the fundamental fact from which deductions of the highest value and greatest magnitude are derived. You are right. Yet along with this great truth, to be fixed as underlying and elementary, to be marked as a great starting point of reckoning in prophetic calculations, I think there are certain other exceedingly important and undeniable truths, scarcely less stupendous in their significance and sequences. There is the "man of sin," which you are able very clearly to show, no doubt, to be entirely distinct from pope or papacy as evolved in history, or the worst possible feature, the last and utmost deterioration, under satanic inspiration, of papal arrogance. There are the two little horns of Daniel, the prince of the covenant, the willful king, the eighth head of the wild beast or the beast out of the bottomless pit, the antichrist, the idol-shepherd, the Assyrian, etc., all worthy of the closest examination, all essentially future, and all centering and ending in one manifestation, one development, one identity, one personality, and that a living, intelligent, powerful, persecuting, and evil man.

The Prince of the Covenant.

You invited some comment, I think, in your first number on the twenty-second verse of chapter xi of Daniel. And it is a question of intense interest whether the course of events recently in Europe have not actually wrought an accomplishment of the specific prophecy of that verse. Let us look at this closely. The twenty-first verse describes the "vile person" who should "come in peaceably and obtain the kingdom by flatteries." Suppose this to be Napoleon III., and suppose an interval of twenty years to elapse between the initial event in the career of this remarkable character and the next recorded step in his prophetic history or development; then we are prepared to examine the twenty-second verse in the light of the stupendous transactions of the last few weeks on the Continent of Europe.
All the world have watched with breathless interest the course of the Franco-Prussian war. They saw the constant and triumphant advance of the Prussian legions, until at last McMahon's army, in the futile endeavor to effect a junction with Bazaine, was overwhelmed in the famous and fatal catastrophe of Sedan—"and with the arms of a flood." Such, we think, is a prophetic picture of the vast array of the Prussians on that memorable first of September, so vast and so formidable and so countless that it might tersely and exactly be represented as the "arms of a flood." "Shall they be overflown?" Who be overflown? Obviously the French, who were altogether out-numbered and out-maneuvered. They could not stand before the thronging battalions of their flushed and determined foe. They were "overflown." And we have the specific note of the person in the previous verse as here present in the gigantic strife. The French shall be "overflown from before him." The Emperor was present and at the head of his army. He witnessed the spectacle of his swarming enemies. He realized the disproportion of their numbers. The overflowing flood of the Prussian army was bearing down all opposition. There was no possibility or prospect of escape by resistance, and the next event followed of necessity; viz., a surrender. The prophecy was verified—"and shall be broken, yea, also, the prince of the covenant." The Emperor sent a message to King William, saying that as he could not die at the head of his army—or, in other words, failed of being struck down when actively engaged and openly exposed at the front—he would surrender his sword to his Majesty the King of Prussia. He was thus overflown and broken with his army, and the victorious King caused all, both Emperor and army, to be sent across the frontier for safe-keeping as prisoners of war. The dynasty of Napoleon was at least temporarily overthrown; and we have it now particularly remarked in the prophecy, that this very broken and captive monarch is notwithstanding, even though a little in the way of anticipation, yet he is marked and distinguished, in the most positive manner, as the prince of the covenant. This character is now first introduced in this chapter. And we may be content to observe
here briefly that we understand the covenant to be the same as that mentioned in chapter ix, verse 28, "and he shall confirm the covenant with many for one week" (of seven years), and that the prince of the covenant is the imperial or political power, the person, the prince who is to negotiate and ratify this covenant relative to the return of many of the Jews to Palestine. He will supervise and conduct the enterprise to an accomplishment. And it is in the course of this period of seven years, nay exactly in the middle of the week, that the abomination of desolation is set up, which is to be the signal for such fearful woes to mankind during the last three and half years. We suggest then the probability of the identification of this "covenant prince," as made obvious by the recent stupendous developments in Europe. Out of respect to the policy of caution which guides the able management of the Prophetic Key, we say suggest. To us it is a matter of entire clearness, and we may even say, we think, of perfect certainty.

Now then be it known and noticed by all the people of God, who are not unhappily walled around with something akin to prejudice, we are in a position to mark henceforth the course of events as involving the operations of this prophetic character, the prince of the covenant. What a position to occupy! What an exalted privilege does the God of glory and salvation confer upon his watching and faithful children! Only to consider that from this very point, I say in the course of prophetic accomplishment, and in the career of this remarkable character, we can see and know and understand what is to follow, what does follow, what is the significance of the events, each and every one in all the grand and mighty series! O, the importance of watchfulness!

The next event then is a "league" to be made with him. Already we see the beginning of this next step in the series, and ere this article comes to light in The Key it will doubtless have become quite clear and complete. The dynasty that for the moment seemed to fall is restored, and the prince "shall work deceitfully, and shall come up and become strong with a small people." Precisely how the particular prophecy is brought to a reality we shall very soon know, and hence we
forbear indulging in the labor of conjecture, in the way of exact details, which time will so speedily develop. Yes, he shall become strong. And O, how soon will that strength become compact and overmastering on the side of evil, and become the remorseless enemy of Christians!

The Head wounded by a Sword.

The October numbers of those able and excellent English monthlies, Purdon's Last Vials and Baxter's Signs of Our Times, are very clear in pointing out the correspondence of the recent startling reverses to France and Napoleon, with the apocalyptic portrait given by Christ's servant John. Says the revelator, chapter xviii, verse 8: "The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit," etc. Again, "They that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." The English author Kinglake, the historian of the Crimean war, speaks of the French Empire as that intermittent thing that is to-day, and to-morrow is not. Purdon and Baxter both clearly show that we have a second fulfillment of this prophecy before our eyes. And this prophecy is almost precisely equivalent to the statement of the revelator in chapter xiii, when he says, "And I saw one of his heads as it were, wounded to death, and his deadly wound was healed, and all the world wondered after the beast." And the abomination of desolation is distinctly specified in verse 14 in the construction of an image by direction of the lamb-horned beast, as an idolatrous and abominable fabrication, "to the beast which had the wound by the sword and did live." We say there is a double fulfillment of these distinct but kindred prophecies. First, is the collective dynastic wounding and healing, in the overthrow of Napoleon I., at Waterloo, in 1815, and the appearance of Napoleon III., in 1851, as emperor of France. The beast "was, and is not, and yet is." Second, is the individual or personal dynastic wounding and healing in the overthrow of Napoleon III. at Sedan, and his restoration,
now seemingly imminent. Again, "the beast was, and is not, and yet is." We look for a third personal and literal wounding and healing at a future time, according to the prophecy in Zech. xi, 17: "Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened." It is certainly very clear that to all human appearance the overthrow of the first Napoleon was an irretrievable disaster, involving the total extinction of this dynastic power and name in European politics. Yet the wounded head was healed and the "world wondered." Since Sedan, there have been plentiful and categorical assurances that the Napoleonic dynasty was hopelessly overthrown, but its revival is at hand! And we conceive the world will wonder more than ever! How frequent were the ejaculatory comments of the chroniclers but yesterday throughout the world in the columns of the papers, to this effect: "The empire is forever overthrown—exit Napoleon—the empire non est—thus sudden and irremediable is the downfall of imperialism—Napoleon is no more politically—the abyss has opened to devour the fallen head of France," etc. How important is a knowledge of the prophetic word of God! They who are instructed in this wisdom, above all the vain wisdom of man, will not be sorry we apprehend. The wise will understand, and we think they will not wonder, as do those who "despise and wonder and perish!"

C. COLGROVE.

SARDINIA, N. Y., Oct. 25, 1870.

Postscript.—With your permission I will mention, in the form of a note, a somewhat singular experience of mine recently. Of course, with many others, I have been intensely interested in the course of the Franco-Prussian war, not without earnest prayer that God would direct all to the accomplishment of his wise purposes and the glory of his great name. Let me say here emphatically that I have never seen nor heard in all my life, with this one exception, anything which should be supposed or suspected to belong to the realm of the supernatural.
On the morning of September 2d, considerably before daybreak, and probably from one to three o’clock A. M., I arose from my bed, and sat or kneeled by my open chamber window in prayerful meditation upon the scenes of wonderful and tragical interest then transpiring in Europe. ‘All was’ quiet in the still dark night, except it may be a slight rustling of poplar leaves, or an occasional fall of an apple that had ripened in the garden. The perfect quiet of the hour and of the surroundings in this rather isolated place could give rise to no suspicion of midnight prowlers. Suddenly, clear and sharp and ringing, came to my ear the explosion of a percussion-cap. It was in quite near proximity. After an interval of a few minutes, the same sound, and even more clear and resonant than before, was repeated. What could it mean? Was it explicable by any natural or regular agency? With every sense sharpened and faculty intent to mark a rational cause, I yet utterly failed to do so. And when subsequently I read the startling report of Napoleon’s surrender, and considered that at precisely this hour, as well as I could estimate, or, in other words, at exactly seven A. M.—the difference in the clock time agreeing to the difference in longitude—Napoleon and Bismark were seated in consultation at the humble cabin of the hand-loom weaver’s in Douchery, discussing the question and terms of the surrender, I was convinced that the token was supernatural, and perhaps by repetition designed to emphasize the prophetic magnitude and importance of the event then passing, and also to denote the twofold wounding of the head by the sword, as represented by the revelator.

c. c.

“For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” (Matt. xxiii, 39.)

“And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” (Matt. xix, 28.)
"IS THE OLD VIEW TRUE?"

This is the caption of an article in *The Advent Christian Times*, of October 4th, over the signature of P. Alling, of Norwalk, Ohio. The article manifests a kind spirit, and shows the writer's interest in the prophetic scriptures. We think the writer in error in regard to the forty-two months of Revelation xi, 2. The verse reads thus: "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*." Like the vast multitude, the author of said article considers the forty-two months equal to 1,260 symbolic days, making these days symbolize years. This, in our estimation, is an error of sufficient magnitude to overthrow any exposition based upon it. If the abomination of desolation is future, so is the treading down of the holy city; and that the abomination is future all must admit upon critical examination. As stated in our second number, symbols are never used in connection with verbs of the future tense, and the tense here *is* future—"the holy city SHALL they tread."

The days in this place are literal twenty-four hour days; about three years and a half therefore can not reach back to the rise of Roman Catholicism or Mohammedanism. They can not begin before the setting up of the abomination of desolation.

"The holy" city is undoubtedly the real city of Jerusalem, and "the temple of God" in the first verse is certainly the restored Jewish temple in the same city. However, our purpose at present is not to expound these verses, but simply to call the writer's attention to the important truth that the forty-two months are most surely literal. This we hope to prove conclusively when we shall have reached the book of Revelation. Placing the abomination past, *compels* us to consider these months symbols! Alas! Alas!

P. S. G. W.
GROWING BETTER.

We clip the following from *The Christian Standard*, of October 3d, for the special benefit of those who tell us the world is *growing better and wiser*.

"PUT OUT THE LIGHT.—Between the following facts there exists a singularly perfect and consistent relation. We commend it to the prayerful thought of all those who have felt their hearts grow warmer under the pressure of little heads, and all those who have felt their hearts grow sadder with the coming of feet that have wandered into sin:

"The board of public instruction in the city of St. Louis have passed a resolution providing "that at all examinations, exhibitions, and celebrations pertaining to the public schools, neither prayers or benedictions shall be offered by any clergyman of any religious denomination, nor shall the singing of any religious hymn be permitted; because such acts impress upon examinations, exhibitions, and celebrations a religious sectarian character;" and the common council of the city have adopted a statute providing for the licensing of houses of prostitution.

"Thus have these 'City Fathers,' in whose hands lie the interests of a great and growing city, deliberately ignored and excluded the pure and good, and recognized and accepted the foul and evil.

"Christianity aside, they have committed a crime. Even the brutal Robespierre once said: 'If there were no God, a wise legislator would invent one to restrain the license of the people.' But these 'wise legislators' have solved the problem in another way; instead of a *God to restrain* 'the license of the people,' they have decided to *provide*, by municipal law, for a people's *license unrestrained*.

"From the contemplation of these *two facts*, and their relation to each other, even decent moral sentiment turns with indignation and disgust, discerning the filthy odor of 'free Paris,' in the days of Mirabeau, rather than the virtuous liberty of a sane republican commonwealth.

"To men who prostitute the powers of a sacred trust, and
thus wantonly chase liberty through the gates of godless freedom into licensed crime and shame, the prayer and praise of little children must be—should be—foreign things.

"If these men of St. Louis had not, by their own act, shut themselves out of the pale of Christianity, we might, in reference to their late decision, quote: 'They love darkness rather than light, because their deeds are evil.' But though they have swept the Scriptures out of their way, as did the heroes of the French republic, like them they may still retain a taste for poetic truth, and so appreciate the following oft-quoted description of their own moral retrograde:

'Vice is a monster of such hideous mien
That to be hated needs but to be seen;
Yet seen too oft, familiar with its face,
We first endure, then pity, then embrace.'

"They have insulted Christianity, stared virtue out of countenance, and outraged decency while selling indulgences, to vice, and then what wonder they have put out the light. There is no gospel to preach to such men until they learn by the terrible logic of facts, and reap in the spiritual degradation and bodily defilement of their own children, what they have sown in this their godless seed-time to the foul demon of lust."

We have no desire to perform the work of an alarmist, neither do we take pleasure in predicting evil concerning any people, yet we venture the opinion that the same power—Roman Catholicism—that robbed the children of St. Louis of prayer and sacred song, and sold indulgences to vice and immorality, will re-enact the same ungodly deeds in every city where the "City Fathers" are the dupes of the so-called infallible Roman Catholic Church.

O, that God would save us from the reign of that power that would transform light into darkness, insult morality, stare virtue out of countenance, and cause the brutal Robespierre to blush with very shame. A. F. B.

"Hereafter shall the Son of man sit on the right hand of the power of God." (Luke xxii, 69.)
THE "MAN OF SIN."

In the Western Recorder of the 22d of October, in an address over the signatures of J. M. Bent, Moderator, and Thomas H. Storts, Clerk, is the following language: "The man of sin is now rapidly erecting his throne in our very midst, while dissipation and covetousness paralyze the forces that should be unitedly arrayed in opposition to his soul-destroying sway."

Is it true, we inquire with emphasis, that "the man of sin" is now erecting his throne in Warren County, Ky.? While we have been telling the people to look for him within the limits of the old Roman Empire, two credible witnesses publish to the world, over official signatures, that he has already come, and is now erecting his throne in our own Kentucky! Is this true? Two witnesses so testify; and yet, as highly as we esteem them, we can not believe their testimony! It is not difficult, we think, to understand what these ministers mean by "the man of sin." According to the usual application, they intend Roman Catholicism; but is Roman Catholicism "the man of sin?" Our commentators and their endorsers tell us it is; but does the Bible sustain this view? We think it does not. Let us notice some of the titles given him in the scriptures of both Testaments. A "little horn" (Dan. viii, 9); "a king" (23d verse); "the prince that shall come" (ix, 26); "a vile person" (xi, 21); "the prince of the covenant" (22d verse); "the king" (36th verse); "THAT MAN OF SIN," "the son of perdition" (2 Thess. ii, 3); [the] "antichrist" (1 John ii, 18, 22); "beast" (Rev. xi, 7; xiii, 1, 2, 3, 4, 12, 14, 15, 17, 18; xiv, 9, 11; xv, 2; xvi, 2, 10, 13; xvii, 3, 7, 8, 11, 12, 13, 16, 17; xix, 19, 20; xx, 4, 10.)

We shall notice next some of the things he will do. He shall take away the daily sacrifice of the Jews—not of the Christians (Dan. viii, 9-12; ix, 26, 27; xi, 31). He shall destroy "the holy people"—the Jews (for they only were meant by "the holy people" in Daniel viii, 24). He shall confirm a covenant with many Jews for one week, or seven years (ix, 27). He shall cause the Jewish sacrifice to be taken
away, and the abomination of desolation to be set up in the midst of the week (ix, 27; xi, 31). After the one-week league or covenant made with him, he shall work deceitfully (xi, 23). He shall conquer Egypt (25th, 26th verses). He shall make the second effort against Egypt, and shall be repulsed (29th, 30th verses). He shall conquer Egypt again (42d, 43d verses). He shall exalt himself above every god (36th verse). He shall deny the Father and the Son (1 John ii, 22). He shall prosper till the indignation be accomplished (Dan. xi, 36). He shall be broken without hand (viii, 25); he shall come to his end, and none shall help him (xi, 45). He shall end his wicked career “between the seas”—Mediterranean and Dead Sea—“in the glorious holy mountain”—at Jerusalem—(45th verse). He shall be “cast alive into a lake of fire burning with brimstone” (Rev. xix, 20). The time when he shall be cast into the fire is that at the second coming of Christ (xix, 11–21).

Now, we ask, has the present pope, or all the popes, or the whole of Roman Catholicism combined, done all the above? No one will say so. How then can the pope, the popes, or Roman Catholicism be “that man of sin?” To call something “the man of sin” which the Scriptures do not is to lead astray by leaving entirely out of sight the real object of the predictions. Let this subject be fully discussed through The Key.

“Ages of persecution in the early Christian Church were followed by wordliness in all its corrupting influence on its ministers and members until the man of sin swayed his dark scepter over Christendom.”—Christian Observer Oct. 26.

Here we are told that “the man of sin swayed his dark scepter over Christendom.” When, we inquire, did “the man of sin” enter upon his predicted career? We do not ask when Roman Catholicism or Mohammedanism began; for we deny either being “the man of sin.” We freely accord to the editors of The Observer eminent ability; but we think they have not employed it in reference to “the man of sin.” They doubtless have never made this “son of perdition” a special study, but have adopted without thorough investigation
the commonly received interpretation that "the man of sin" is Roman Catholicism, or the pope or the popes at the head of it. We would suggest that this man of sin should now receive marked attention. If he is a person or persons, a place or places, a thing or things, let it be proven by the Scriptures. As may be seen in almost every number of The Key, we consider "the man of sin" a man, a real literal human being; one yet to be manifested, though probably now living. We hope the editors of The Observer will give us the scripture authority for saying "the man of sin SWAYED his dark scepter"—that is, that he has ever yet appeared. We would with much pleasure transfer their article to The Prophetic Key, which is stereotyped. We hope to hear from them in time for our December number. To interpret "the man of sin" incorrectly, will compel us to make other incorrect interpretations to preserve some degree of correspondence. Let us have more light on this "MAN!" P. S. G. W.

CHRIST'S KINGDOM.

"The law went forth from Zion, and the word of the Lord from Jerusalem."—ELD. M. Y. MORAN in The Baptist (Memphis), Oct. 15.

The above is extracted from "An Essay, read before the Distrist Meeting of the Third District of Bartholomew Association," Ark., and indorsed, we suppose, by that body. To us the prophecy quoted appears to be yet unfulfilled. It is found in Isaiah ii, 3, and Micah iv, 2. Beginning with the last verse of the third chapter of Micah, we read as follows: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." This prophecy was delivered b. c. 710. One hundred years afterward Jeremiah said: "Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest."
Now, when was this prophecy fulfilled? A note from the Cottage Bible will inform us:

Jer. xxvi, "Verse 18. Micah the Morasthite.—See Micah iii, 12. He prophesied many years before Jeremiah. See Micah iii, 12.—Zion shall be plowed—[Josephus relates, that Titus, after he had taken Jerusalem, ordered his soldiers to demolish it, except three of the largest and most beautiful towers, and the western wall of the city; all the rest was leveled, so that they, who had never before seen it, could scarcely persuade themselves it had been inhabited. The Jewish writers also inform us that Turnus Rufus, whom Titus had left in command, plowed up the very foundations of the temple. When Dr. Richardson visited this sacred spot in 1818, he found one part of Mount Zion supporting a crop of barley, and another undergoing the labor of the plow: the soil turned up consisted of stone and lime mixed with earth, such as is usually met with in foundations of ruined cities. It is nearly a mile in circumference; is highest on the west side, and toward the east falls down in broad terraces on the upper part of the mountain, as it slopes down toward the brook Kedron.]—Bagster." According to the foregoing authority, this predicted plowing did not take place till after the fall of Jerusalem A.D. 70. This was about thirty-six or thirty-seven years after Christ’s ascension to heaven, and after every book of the New Testament had gone forth—except the gospel by John and the book of Revelation; and the latter went forth from the Isle of Patmos in the Mediterranean Sea, and the former from Ephesus; but neither from Zion nor Jerusalem. Indeed, the gospel by Matthew and the epistle by James are all of the New Testament supposed to have been written even in Judea.

Let us now return to Micah. In chapter iii, 12, we have read that Zion should be plowed as a field: and by the note from the Cottage Bible we have found that was done in or after A.D. 70. Let us see what follows the plowing. The very next verse of Micah continues: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto
it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (iv, 1, 2.)

Thus we see that the going forth of the law and word of the Lord must follow the plowing which was in or after A.D. 70. At what particular point of time since A.D. 70 did these things occur? Any going forth before the plowing can not be that foretold by the prophets.

In further proof that this prophecy is yet unfulfilled, we call attention to what appears to follow immediately the going forth of the law and the word of the Lord. The next three verses read thus: "And he [the Lord] shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever" (3-5).

Up to A.D. 1870 the nations have not ceased to learn war! So very far from it are they, that they are almost without exception burdened with war debts to-day! And prosecuting war on a grand scale is a boast of the so-called Christian nations of the nineteenth century! We hope some one will furnish an article for The Key, in proof that Isaiah ii, 3, and Micah iv, 2, have been fulfilled. We have received bare assertion on this subject long enough.

P. S. G. W.

"Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter, shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. xxvi, 64.)

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Peter i, 13.)
FAMILIAR CONVERSATION.

A GENTLE REMINDER.—We must kindly remind some of those who favored us with their subscriptions before the issuing of our first number that our terms are $2.50, always in advance; that the year is just half gone, and, if convenient, we would like to see their receipts in the next number of The Key. The printing, binding, etc., must be paid monthly. We have been advancing the cash, and waiting on our friends. We hope all interested will remit immediately.

READER.—You have now the sixth number of The Prophetic Key. Is it worth the subscription price? Would it benefit your pastor? Will you present it to him? Have you a relative or a friend at a distance to whom you wish The Key sent? Furnish the name, post-office, and $2.50, and it shall be mailed forthwith.

BACK NUMBERS.—We begin all new subscriptions with Volume I, No. 1.

"A. F. B." has been too much engaged in protracted meetings since his return from the mountains to admit of his writing for this issue. He may be expected in the next.

CHEERING.—Many words of approval and encouragement reach us through the press and through private letters. We appreciate them highly, but do not publish them. We are opposed to heralding through our own publication the kind expressions of others concerning our expositions. We hope the good Lord will enable us so to explain his word that saints may be comforted, sinners converted, and his name honored.

Pray for us and labor with us, dear reader, in our humble efforts to expound the sacred word. Please assist us by forwarding subscriptions. Help now—now.

CORRESPONDENTS.—Doubtless our readers have been much interested in the articles of "E. T."; they show depth of thought. This month we are pleased to introduce to our patrons another writer upon the prophecies. We hope in a short time to add other names to our list of correspondents. The Key is making warm friends throughout the land; and we hope is doing something to explain the truth of God.

ADVENT HERALD.—Request on file; and will receive early attention.
SELECTIONS.

PROPHECY.

(From the Prophetic Times.)

While so many in this degenerate age seem to regard the study of prophecy as not only "uninteresting and unimportant, but improper, presumptuous, and injurious," we have reason to rejoice that not a few are now rising up, of a very different spirit, whose fervent prayer often ascends on high, like that of the Psalmist of old, "Lord, open thou mine eyes, that I may behold wondrous things out of thy Law."

It is proposed in this paper to dispose of a few objections which are sometimes urged against what is now coming to be largely insisted on by most of the students of the prophetic word.

An over-confident objector boldly asserts that "the days of miracles being past, it is worse than useless to be looking for these wonderful things for which the strict constructionists are so fondly longing." But this is merely begging the question? For what authority is there for saying that "the days of miracles are over?" Are we not informed in terms the most explicit, though general—in addition to the many stupendous signs and wonders specifically predicted—that so marvelous will be the miracles performed on the restoration of Israel that those formerly wrought shall "no more be remembered;" and that "the nations shall see and be confounded at all their might?" Surely then such objectors "do greatly err, not knowing the Scriptures nor the power of God." "O, that God would speak," says the Patriarch of Ur, "and show them the secrets of wisdom, that they are double to that which is!" And, strange to say, many of those who thus discredit a literal construction of prophecy, under the pretext that miracles are forever ended, fully believe in that most stupendous of all miracles, the resurrection and rapture of the saints; for few indeed
are there, nowadays, of the Sadducean non-resurrection school of Hymeneus and Philetus.

It is also seriously, however strangely, alleged in opposition to the study of prophecy, that in consequence of the inherent obscurity with which it is charged, "so little can be really understood that it must necessarily be devoid of all practical utility." But has not this objection been urged by skeptics of every hue, in all ages, against the whole Bible? Never, however, was there a greater mistake. Such studies—by acquainting the mind with the nature of the "things to come"—even should they impart to us no tangible and satisfactory information, still give us a realizing sense of invisible things, strengthening faith, confirming hope, weaning us from earthly trifles and fleshly lusts, and securing a closer walk with God. No surer preventive of worldly-mindedness, frivolity, lukewarmness, and indeed all the fruits of the flesh, the allurements of the world, and the machinations of Satan, could well be devised than the elevating reflections enkindled by a knowledge of "the things that shall be hereafter." The soul-elevating influence of a knowledge of "the powers of the world to come" is peculiarly well calculated to invigorate the church and restore it to its former state of purity, zeal, and efficiency. Let any one read the Bible with the confident assurance that the Lord really means what he says, and will perform what he promises; and if that blessed Book does not afford him a hundred-fold more delight as well as a thousand-fold more information than all the productions of men, then let me be accounted both a simpleton and a knave. Indeed, what could possibly tend to cheer our pathway through this benighted world more than the illumination shed by the "sure word of prophecy that shineth as a light in a dark place till the day dawn, and the day-star arise in our hearts?"

To neglect the subject of prophecy, therefore, is to neglect the cause of one's own best interests and highest enjoyments; and of course involves no little culpability. For so unambiguously do the signs of the times indicate the near approach of "the time of Jacob's trouble," that how-
ever leniently the Lord may be disposed to wink at the ignorance and inattention of Christians of prior days, the further neglect of this important study in the present day can not but be regarded as culpable in a high degree. Not only are we encouraged by “the blessed Comforter,” the divine Author of all prophetic communications, to take heed to prophecy, even to the visionary prefigurations contained in the most obscure of all the prophetic books, but are plainly admonished that “if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in the book.” (Rev. xxii, 19.) Now if it be thus hazardous to subtract from the “words of the book of this prophecy”—the apparently most unimportant and unpractical of them all—how fearfully dangerous it must be to neglect the whole of it. And does it not look too much like taking away the whole of it when we thus ignore and virtually nullify it!

It is sometimes objected against the study of prophecy that “its votaries are always in the skies!” Well, be it so. What better place is there for those who profess that their “citizenship is in heaven?” “He builds too low that builds beneath the skies.”

It is also charged that “prophecy either finds a man crazy or leaves him so;” and that too when the student of prophecy indulges in no speculations whatever, “saying none other things than those which the prophets and Moses did say should come.” But surely, “whether they be beside themselves,” as thus accused by Festus and other oppugners of prophecy utilized, “it is unto God;” and seeing that no harm comes of it, but on the contrary a great deal of religious enjoyment, such puerile railings may well be spared on the one part, and borne on the other.

It is also charged upon those who give respectful heed to prophecy that “sooner or later they become unsettled, both in the theory and practice of the gospel:” but does not the prophet-apostle Paul (and surely he ought to be good authority) inform us, in closing his Epistle to the Romans,
that, on the contrary, we are "established by the Scriptures of the prophets, as well as by the Gospel?"

It is objected by another that "the idea of saints in spiritual bodies mingling with men and women still in the flesh, during the future age, is so unnatural that it cannot gain (his) assent." But what of that—even should such a thing never gain his assent, either in time or eternity? Will our want of faith make the word of God of no effect, and change the immutability of his counsel? if indeed any such arrangement is decreed in the councils of heaven! But who maintains that there shall be any such "mingling?" Is there any such "mingling" between human beings now on the earth and the angels sent forth to minister to them that shall be the heirs of salvation, and encamp round about them that fear him? But be assured, that for glorified saints to reign on the earth or over it, as the passage really signifies, by no means implies what seems so much to shock the mind of this super-sensitive objector.

"Let us not peer into these things," says another objector, "for God in his good time will reveal them by his Spirit." But did he thus reveal and herald forth the former advent of his Son just before the expiration of the time so long appointed for his coming? Then why should he give us any further explanation of the prophecies relating to the on-coming Advent, or of the accomplishment of any other prophecy whatever! Instead of thus waiting in supine indifference, are we not bound to imitate the examples of the worthies of old, "searching diligently what or what manner of time the Spirit of Christ did signify when it testified these things."

The computation of prophetic periods, and especially those bearing upon the coming of the Savior, is a subject which perhaps excites more opposition than any other topic whatever, arousing the most bitter prejudices and objections on the part of the opponents of prophetic interpretation. "Christ himself informs us," they allege with an air of assured triumph, "that of the day and hour of his coming knoweth no man, no not even the angels in heaven, neither the Son, but the Father only:" forgetting apparently the
early period of the present dispensation at which this declaration was made, and the numerous oracles subsequently vouchsafed upon this subject. Though in truth no Bible student professes to know either the "day or hour," however plainly the "times and seasons" are revealed: and of such times and seasons the apostle Paul was assured that, while the worldling may be ignorant of them, the children of the light are by no means ignorant or unheedful. (1 Thess. iii, 1-5.) Daniel "understood from books" the time of the first Advent; and we may also learn to compute the period of the second, if, like the prophets and apostles of old, "we inquire and search diligently—searching what or what manner of time the spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow . . . . at the revelation of Christ."

Many there are, perplexed by the antagonistic claims of rival schemes, and disgusted by the absurdities, inconsistencies, and extravagances of incompetent commentators, who are conscientiously deterred from entering upon a subject apparently so hopelessly abstruse and inexplicable—as if that were a sufficient justification for such neglect. For what subject would ever be examined were that an accepted rule of action! Besides, the promised blessing is not made dependent upon our comprehension of them, but attention to them.

But most of those whose attitude is that either of indifference or of opposition to the claims of prophecy, take refuge under cover of the objection that "inasmuch as the views of the wisest and best of critics and commentators in all ages are so discordant and unsatisfactory, prophecy must necessarily be a subject too difficult for ordinary apprehension." But if this allegation be at all true in relation to prophetic subjects, is it not equally so in relation to all the contents of the Bible? a conclusion surely from which every rational mind will instinctively recoil; for what subject is there in the whole range of divine communications upon which sectarian commentators and interpreters have not disagreed, and palmed off speculations the most absurd and
dangerous, as well diverse and unsatisfactory? How diverse, unsatisfactory, absurd, and even injurious, for example, are many of the views advanced on such plain topics as the ordinances themselves—the so-called “sacraments!” If we wait for unanimity of sentiment in relation to any one oracle of eternal truth whatever before we give heed to it, never will it be heeded. But surely to make either prophecy or the student of prophecy responsible for the non sequiturs and fanciful interpretations of even the most learned of critics and interpreters, if given to speculation, is as unfair as it is illogical—how much more unjust then to lay to their charge the wild vagaries and ridiculous crudities of mountebank interpreters, deluded speculators, and hyper-spiritualizing allegorizers!

**THE WORLD WHEN CHRIST COMES.**

*(From the Prophetic Times.)*

It is clearly set forth in the Scriptures that the return of Christ to judgment will find the world anything but holy, peaceful, Christian, and happy; and that the last days will be earth's worst days, crowded with all forms of abounding wickedness, apostasy, irreligion, disorder, and sensuality. Indeed, it is one of the uniform laws of Providence, that judgment never comes in a pure and peaceful age. It is only when the blasphemies of men run highest that the Almighty strikes. When the wickedness of the old world culminated the flood came. When the iniquities of Sodom were at their height the day of doom dawned. When “the iniquity of the Amorites” was “full,” the sword of Israel was upon them for their extermination. When the Jews, to their many crimes and apostasy, added responsibility for the Messiah’s blood, the plowshare of destruction overturned their city, destroyed the last remnants of their state, and entailed eighteen centuries of woe upon their children. The greatness of judgment is also always graduated by the extent and turpitude of the offenses which call it down. And as all Divine judgments hitherto have been samples and ear-
nests of the great judgment to come, and as that when it comes is to be the most universal and awful of all, we are forced to the conclusion that it will overtake the world in a condition of unbounded guilt and godliness, transcending everything that has thus far marked the history of man.

To this also agree all scriptural statements on the subject: "When the Son of man cometh, shall he find faith on the earth?" (Luke xviii, 7–8.) “As it was in the days of Noe, so shall it be also in the days of the Son of man.” (Luke xvii, 26–27.) We know what sort of days those of Noah were. We know that they were not centuries of righteousness and peace. The testimony of God certifies to us what was the state of things. The inspired record is, that “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth, also, was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth.” (Gen. vi, 1–13.) Such is the awful portrait of those times, sketched by the Holy Ghost himself. And the word of the divine Jesus, more than once recorded, is: “As the days of Noe were, so shall also the coming of the Son of man be.” (Matt. xxiv, 37–39.) We know too, from the same infallible source, what was the estate of the cities of the plain, at the time they were overwhelmed. “The Lord said: ‘The cry of Sodom and Gomorrah is great, and their sin is very grievous.’” Not ten righteous men could be found in all their teeming populations. (Gen. xviii, 20–32; xix, 1–17.) But the word of Jesus is: “Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of man is revealed.” (Luke xvii, 28–30.) Paul testifies to the same effect: “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers,
incontinent, fierce, dispisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof.” (2 Tim. iii, 1-9.) And if this correctly portrays what is to be the prevailing condition of the professing Church, what shall be said of the vulgar multitudes who make no pretensions to piety or godliness?

BIBLE CHRONOLOGY AND 1780.

(From the Prophetic Times, Jan., 1870.)

We lay no great stress upon the arithmetic of prophecy; because the starting-points, as well as many of the integers of the calculations, lack in certainty. Nevertheless, we are quite impressed with the writing down of the year 1870, which we now begin.

It has been a very old, and a very widely accredited theory, that the world, of which Adam was the beginning, is to continue 6000 years in its secular, ailing, and toiling condition; and that the seventh thousand is to be one of glorious sabbatic rest, ushered in by the winding up of this present age or dispensation. If there be real ground for this, it can not but be very interesting to know how near we now are to the beginning of this seventh thousand years.

The answer can not be given with absolute certainty, but we give the following summary of the age of the world, as gathered from what appears in the Scriptures, filled out by the best that is known to man of the intervals not given in the Bible:

From Adam’s creation to the birth of Seth, Gen. v, 3. 130
From the birth of Seth to birth of Enos, Gen. v, 6. 105
From the birth of Enos to birth of Cainan, Gen. v, 9. 90
From the birth of Cainan to birth of Mahalaleel, Gen. v, 12. 70
From the birth of Mahalaleel to birth of Jared, Gen. v, 15. 65
From the birth of Jared to birth of Enoch, Gen. v, 18. 162
From the birth of Enoch to birth of Methuselah, Gen. v, 21. 65
From the birth of Methuselah to birth of Lamech, Gen. v, 25. 187
From the birth of Lamech to birth of Noah, Gen. v, 28. 182
From the birth of Noah to the flood, Gen. vii, 6. 600
Duration of the flood, Gen. viii, 13. 1
BIBLE CHRONOLOGY AND 1870.

From the flood to birth of Arphaxad, Gen. xi, 10................................. 2
From the birth of Arphaxad to birth of Salah, Gen. xi, 12...................... 35
From the birth of Salah to birth of Eber, Gen. xi, 14............................ 30
From the birth of Eber to birth of Peleg, Gen. xi, 16............................ 34
From the birth of Peleg to birth of Reu, Gen. xi, 18.............................. 30
From the birth of Reu to birth of Serug, Gen. xi, 20.............................. 32
From the birth of Serug to birth of Nahor, Gen. xi, 22........................... 30
From the birth of Nahor to birth of Terah, Gen. xi, 24........................... 29
From the birth of Terah to his death, Gen. xi, 32................................. 305
From the death of Terah to covenant with Abraham, Acts vii, 2–4; Gen. xii, 4; xv, 1–21.......................................................... 2
From making of covenant to giving of the law, Gal. iii, 17...................... 430
From giving of the law to return of the spies, Ex. xix, 1; Num. x, 11........... 1
From return of the spies to apportioning of the land, Numbers xiv;
Joshua xiv, 10.................................................................................. 45
From apportionment of the land to Samuel, Acts xiii, 19, 20...................... 430
From Samuel to Saul's death, Acts xiii, 21............................................ 40
From death of Saul to end of David's reign, Acts xiii, 22; 1 Kings ii, 11.... 40
From David to end of Solomon's reign, 2 Chron. ix, 30............................. 40
From Solomon's death to end of Rehoboam's reign, 2 Chron. xii, 13........... 17
From Rehoboam to end of Abijah's reign, 2 Chron. xiii, 1, 2.................... 3
From Abijah to death of King Asa, 2 Chron. xvi, 13................................ 41
From Asa to end of Jehosaphat's reign, 2 Chron. xx, 31.............................. 25
From Jehosaphat to end of Jehoram's reign, 2 Chron. xxi, 20.................... 8
From Jehoram to end of Ahaziah's reign, 2 Chron. xxii, 2....................... 1
From Ahaziah to end of Athaliah's usurpation, 2 Chron. xxii, 12............... 6
From Athaliah to end of Joash's reign, 2 Chron. xxv, 1.............................. 40
From Joash to end of Amaziah's reign, 2 Chron. xxv, 1............................ 29
From Amaziah to end of Uzziah's reign, 2 Chron. xxvi, 1.......................... 52
From Uzziah to end of Jotham's reign, 2 Chron. xxvii, 1........................... 16
From Jotham to death of Ahaz, 2 Chron. xxviii, 1.................................. 16
From Ahaz to death of Hezekiah, 2 Chron. xxix, 1.................................. 29
From Hezekiah to death of Manasseh, 2 Chron. xxxi, 1............................ 55
From Menasseh to death of Amon, 2 Chron. xxxii, 21.............................. 2
From Amon to death of Josiah, 2 Chron. xxxiv, 1................................... 31
From Josiah to deposition of Jehoahaz, 2 Chron. xxxvi, 2........................ 00
From Jehoahaz, to death of Jehoiachim, 2 Chron. xxxvi, 5........................ 11
From Jehoiachim to deposition of Jehoiachin, 2 Chron. xxxvi, 9............... 00
From Jehoiachin to captivity under Zedekiah, 2 Chron. xxxvi, 11............. 11
From beginning of captivity to decree of Cyrus, Jer. xxv, 11; 2 Chron.
xxxvi, 22, 23.......................... 70
From decree of Cyrus to birth of Christ, estimated by Ptolemy's Canon
of Chaldean and Persian kings....................................................... 536
From birth of Christ to present, according to common reckoning........... 1869

Total from Adam to end of 1869.................................................. 6000
We can not vouch for the precise and unmistakable accuracy of these dates. We give them as they appear in the Bible, and the common reckoning. Our readers can judge of them as correctly as ourselves, having given them the texts to which to refer. Some other versions of the Scriptures give the ages of the patriarchs somewhat differently. We give the figures as they occur in our received Hebrew and English versions; and we know of no better. And our readers may well suppose that it is not without a thrill that we begin to write 1870, seeing that from these figures, 1870 brings us to the commencement of the Seventh Thousand of the years since the present world began.

The great Luther, in his day, concluded his synopsis of the world's chronology with this quotation, to which also Melanchthon often referred as being worthy serious consideration:

"Six thousand years the world shall stand.
Two thousand idle or unoccupied.
Two thousand the Law.
Two thousand the Messiah.
These are six days of a week before God.
The seventh is a continuous Sabbath. (Psalms lxl, 5; 2 Peter iii, 8.)
To the Lord a thousand years are as one day."

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts iii, 19-21.)
THE PROPHETIC KEY.

JANUARY, 1871.

THE GREAT PROPHECY.

The Great Prophecy in five numbers of The Key—Rest—No symbol in Matt xxiv—Fourteen points—Short address to "Brethren."

In the second number of The Key we began the exposition of our Lord's great prophecy as recorded in Matt. xxiv, Mark xiii, and Luke xxi. In our last number—the sixth—we ended our interpretation so far as the 24th chapter of Matthew is concerned. Here for a few numbers we rest. In due time we intend, the Lord willing, to resume the exposition and interpret the 25th chapter, which closes this wonderful prophetic discourse. The 24th chapter of Matthew is generally considered one of the most difficult from Genesis to Revelation. Indeed no satisfactory exposition of it can be found in any commentary or work on prophecy. It is thought to abound with figures and symbols, which prevent its consistent interpretation. We have found a few figures, but not a single symbol in it. For every correct exposition that we have been enabled to give, we thank the Lord; and implore his forgiveness for every erroneous one, if any, we have written.

Our interpretations, in important particulars, differ from all we have ever seen. We are very anxious to have them severely criticised. We shall state a few of the points to which we invite the attention of every lover of the Bible.

VOL. I.—19
1. That the abomination of desolation is a man's image.
2. That the setting up of the abomination is yet future.
3. That it will be set up, not against, nor even without, but within a Jewish temple in the city of Jerusalem.
4. That it will be set up not only in the temple, but in "the holy place" in the temple.
5. That the great tribulation (thlipsis) will immediately succeed the setting up of the abomination.
6. That Christians—not Jews—will be the principal sufferers in this great tribulation.
7. That the Jews were the principal sufferers in the great distress—anagkē (Luke xxi, 23); that it was confined to the land of Judea, and met its perfect fulfillment under Titus in A.D. 70.
8. That the great tribulation will be marked by false Christs and false prophets.
9. That the carcass and eagles, whatever they be, are yet future.
10. That the darkening of the sun and the moon and the falling of the stars are literal.
11. That the coming of Christ in the 30th verse is his real, personal coming in the clouds of heaven.
12. That the angels in the 31st verse are real, literal angels.
13. That the events involved in the words "all these things" (33d and 34th verses) do not include all the events in the chapter; but those only from the 15th to the 31st verse inclusive.
14. That the "ye" in the 33d verse and "this generation" in the 34th alike indicate the persons who shall witness "all these things."

Brethren: If we are interpreting the word of God correctly, assist us in circulating The Key, that much good may be accomplished through it. But if we are interpreting incorrectly, show us our errors. Give the true expositions to the public. We will afford the channel. Send on your interpretations for The Prophetic Key. We are anxious to hear from you. The truth of God always shines more brightly when well rubbed.

P.S. G.W.
MISAPPLICATIONS OF PROPHECY.

Misapplications of the prophecies are quite frequent even by our ablest ministers and writers. These misapplications could, to a great extent, be avoided by devoting reasonable time to the study of the prophetic scriptures. Is it wrong to misapply the prophecies; to apply them to time, places, and things to which they do not belong? To ask these questions is enough without answering them. We are often pained at the misapplications of the prophecies, heard from our pulpits or read in our religious literature. We give examples below.

Said the learned Mr. A, in closing an excellent sermon: "More than eighteen hundred years ago Christ upon Mount Calvary trod alone 'the wine-press of the fierceness and wrath of Almighty God.'" This is from Rev. xix, 15, and beyond doubt has never yet been fulfilled. Christ was crucified about A. D. 33; John wrote the book of Revelation about A. D. 96, sixty-three years after the crucifixion; and the fifteenth verse of the nineteenth chapter of Revelation reads as follows: "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God." That this was future from A. D. 96, we argue, (1) Because the treading of the wine-press will occur after the fall of Babylon (Rev. xviii, 2, 10, 21); (2) Because it is associated with Christ's judging and making war (xix, 11), and these did not take place eighteen hundred years ago; (3) Because it is associated with the casting of the beast and the false prophet "into a lake of fire burning with brimstone" (20th verse), and this was not done on Mount Calvary sixty-three years before John wrote the Revelation; (4) Because a prophecy connected with a verb of the present or the future tense always FORETELLS A FUTURE event—never of course a past one; therefore this prophecy looks forward instead of backward from A. D. 96, when the book of Revelation was written. But Reverend Mr. A thinks it will not pay to study the prophecies! We
would respectfully inquire how much pay he should receive for misapplying them?

An able and popular religious journal offered for months a premium of twenty dollars for the best essay on Isaiah lxii, 1. The query was stated thus: "Did Christ tread the wine-press on Calvary or is he yet to tread it?" We will quote the first four verses of this chapter, marking in brackets the questions and their answers. [Question.] "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? [Answer.] I that speak in righteousness, mighty to save. [Ques.] Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-press? [Ans.] I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come." That this quotation was not fulfilled on Calvary is evident from the following considerations: (1) Christ will then tread the people in his anger; this was not done on Calvary. (2) He will then trample them in his fury; this was not done at the crucifixion. (3) The day of vengeance will then be in his heart; this was very far from being fulfilled by the prayer "Father, forgive them; for they know not what they do." (Luke xxiii, 34.) This "anger" and "fury" and "vengeance" correspond with Paul's prophetic declaration: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. i, 7, 8.) This certainly will be fulfilled at Christ's second coming only; and do not Isa. lxiii, 1-4, and Rev. xix, 25, refer to the same time? We think they do.

Said the eloquent Mr. B, when addressing a large audience: "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." (Rev. viii, 1.) This, my beloved auditors, received its fulfill-
ment more than eighteen centuries anterior to our day. It was fulfilled *in heaven*—in the immediate presence of the holy angels and of the omnipotent and omniscient Jehovah himself! There was silence in heaven! The angels stood wrapped in solemn wonder! The *Eternal Word* arose in majestic simplicity, stepped from off the burning throne, deliberately removed his royal diadem and his kingly robe of spotless purity, and placed them at the feet of the Almighty Father! He then turned his back upon the throne of universal dominion, and with firm and measured pace advanced toward the margin of the heaven of heavens! The white-vested angels followed him with intense anxiety and with breathless stillness! No celestial zephyr moved a leaf on the trees of life that are in perennial verdure and supramundane bloom in that paradisiacal land! The profundity of the silence was absolutely painful! The verge of the third heaven was reached, and the *Eternal Word* launched into the unmeasured depths of ether! Angel eyes gazed and gazed upon the departed inhabitant of heaven till he reached the humble village of Bethlehem, and there became the incarnate and immaculate Son of God! *Then* the silence was broken in heaven by saying, 'Glory to God in the highest, and on earth peace, good-will toward men.'" (Luke ii, 14.)

When hearing this sermon we could not help thinking of another we heard over a quarter of a century ago. The text was in John xix, 26—"Woman, behold thy son!" The speaker considered "thy son" to mean Christ himself, calling upon his mother for help in his great agony! And he treated the subject in a manner so tender as to draw tears from eyes unused to weep! We then thought it would be almost a pity to correct his misunderstanding of that text; for had it been done his very best sermon would have lost its foundation! In the sketch above we have given but a faint idea of the eloquence of the sermon by B; but a correct understanding of the time of the seventh seal would certainly have ruined it during this *aion* or gospel age!

What a great pity it is that gospel ministers *generally* refuse, absolutely refuse to study the prophetic portions of God's word; and some, by ridiculing the whole subject,
discourage their congregations in their efforts to study the prophecies! We would not throw a straw in the way to prevent the study of any part of the Bible, even if it would save the hand that guides the pen in writing these lines!

P. S. G. W.

OF THAT DAY AND HOUR KNOWETH NO MAN.

Mention the prophecies to a multitude ignorant of them, and about nine out of every ten persons will confront you with, "But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father." (Mark xiii, 32.) They seem to have learned this verse only! How strange! And they always quote it in order to prevent others from studying the prophetic parts of God's word. Is this the design the Lord had in view when he uttered the words of this verse? Having just given the most remarkable chronological prophetic discourse in the whole Bible, did the Lord then intend by this verse to discourage its study in order to understand it? Who so rash as to charge such intention upon the Son of God? That the Great Prophet intended this discourse to be understood is evident from the following parts of it: "Whoso receiveth let him understand" (Matt. xxiv, 15); "Behold, I have told you before" (25th verse); "So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (33d verse); "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke xxi, 28); "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (36th verse).

Of this we may be certain, that the spirit that influences persons to neglect the reading and studying of any part of the Bible is not from God! Hear what the Lord says concerning the book of Revelation, of which many professéd Christians speak so lightly, not to say irreverently: "Blessed
is he that readeth, and they that hear the words of this prophecy, and keep these things which are written therein: for the time is at hand.” (Rev. i, 3.) Let us strive for this blessing—let us read and hear. P. S. G. W.

THE FALLING AWAY AND THE MAN OF SIN.

Time and order or relation of prophecy—The falling away—The man of sin—Important questions—Answers earnestly desired.

Prophecy is foretelling. The thing or things foretold must, of course, come to pass at some period subsequent to the prediction. *The length of time* required for the fulfillment of a particular prophecy is sometimes given as a part of the prediction. In every prophecy of this kind the fulfillment must come within the specified time. The occurrence of the very same events outside of the predicted time would be no fulfillment of the prophecy. It is said that “a miss is as good as a mile.” This is true in regard to the fulfillment of prophecy. Again, the *order or relation* of one event to another is sometimes foretold. In every prophecy of this kind the order or relation of fulfillment must be the order or relation of the prediction. The occurrence of every foretold event out of the predicted order or relation would be no fulfillment of the prophecy. A little calm reflection will enable even tolerable minds to see that where time and order or relation are parts of a prophecy, they must have their fulfillment as well as the other parts. We give a few examples to illustrate our meaning. The angel Gabriel said to the father of John the Baptist, “Because thou believest not my words, which shall be fulfilled in their season”—kairon, time. (Luke i, 20.) Jesus said, “The time is fulfilled, and the kingdom of God is at hand.” (Mark i, 15.) Again he said, “My time is not yet come.” (John viii, 6, 8.) Of “that man of sin” Paul said “that he might be revealed in his time.” (2 Thess. ii, 6.) So much regarding time. The eighth chapter of Daniel fur-
nishes an example of the order or relation of one predicted event to another. Here we find the ram with two horns, first; the he-goat with a notable horn between his eyes, second; the conquering of the ram by the goat, third; the four horns upon the goat's head, fourth; the little horn out of one of the four horns, fifth; the performances of the little horn, sixth. To change this order would destroy the prophecy. The occurrence of every foretold event in the eighth chapter of Daniel out of the predicted order would be no fulfillment of the words of prophecy. So much regarding order or relation. A prophecy that is limited by time must be fulfilled within that period. A prophecy in which the predicted events sustain to each other a specified order or relation must be fulfilled in that order or relation. It is very remarkable that so great a man as Dr. Adam Clarke should pay little or no regard to the order or relation of events in the last twenty-five verses of the eleventh chapter of Daniel! Had Jesus been born in A.D. 1800, and fulfilled every prediction concerning him at his first advent except the time only, he would not have been the promised Messiah. Prophecy is God's revelation. His veracity is pledged for its fulfillment to a jot and tittle. The time of Christ's first coming being a part of the prophecy was as essential to the fulfillment as was the birth of Christ itself. In accordance with this idea Paul said, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law." (Gal.iv, 4.) Even Christ himself can fulfill prophecy in its own time only. He will not violate his own sacred word.

After this long introduction, we come directly to "the falling away" of 2 Thess. ii, 3. This phrase is found nowhere else in the New Testament. The Greek is ἡ ἀποστασία, the falling away; the apostasy. This Greek word is found but once more in the New Testament, where it is translated "to forsake." Acts xxi, 21: "And they [the Jews] are informed of thee [Paul], that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." Says Webster: "Forsake, to quit entirely.—SYNONYMS, to abandon; relinquish."
Says Greenfield, in his Greek Lexicon, "Apostasia, a departure, defection, apostasy." These Jews professed to obey the laws and to follow the customs of Moses. The forsaking of Moses was apostatizing from him. The Gentiles could not apostatize from Moses, because they were not his professed followers.

The apostasy or falling away in 2 Thess. ii, 3, is understood by all to be an apostasy from Christ—not from Moses. Let us now notice the events associated with it by Paul. The apostle then was talking of "the coming of our Lord Jesus Christ," and of the gathering of the saints unto him. He said "the day of Christ" could not come before the apostasy. He guarded the Thessalonians against deception in this particular. Immediately connected with "the falling away" is "that man of sin, the son of perdition." Paul speaks without introducing the falling away and the man of sin, as if they were prophetically well known to the Thessalonians. The man of sin is then mentioned as exalting himself above all that is called God, and as being destroyed by the brightness of the Lord's coming. Thus we see that the apostasy and the man of sin are closely connected by the apostle; and that the latter will be destroyed by the personal coming of our Lord. (See Prophetic Key, pp. 31, 123, 125, 168, 255, 273.)

Let us now inquire of Daniel regarding the apostasy and the man of sin. In Dan. xi, 31, we see the abomination of desolation set up: in the 36th verse we see a king exalting himself above every god and speaking marvelous things against the God of gods. Surely this is Paul's man of sin. The apostle speaks of "the falling away" as if it would begin before the man of sin would be revealed. With this in mind, let us read the four verses in the eleventh chapter of Daniel between that in which the abomination is set up and that in which the king is seen exalting himself:

"And such as do wickedly against the covenant shall he [the 'vile person,' v. 21, also 'the king,' v. 36] corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the
sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." (Verses 32–35.)

In this persecution against the people of God we can easily infer that some *professed* followers of his will fall away. This has perhaps been a marked feature in every persecution. When there is no persecution and the Christian religion is popular, many may become *professors* who in time of persecution will surrender their religion rather than their lives! These being actual professors can apostatize or "fall away" from the Christian religion: can "forsake" Christ. This persecution holds the same relative order to the king that exalts himself above every god that "that man of sin" does to "the falling away." "The king" exalts himself above every god in the 36th and 37th verses, and the persecution is in the four preceding verses: "that man of sin" is immediately preceded by "the falling away." The order in Daniel and in Thessalonians is the same. That it may be seen the more clearly that Daniel and Paul speak of the very same person, we quote them in parallel columns:

Daniel xi, 36, 37.

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous 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 woman, nor regard any god: for he shall magnify himself above all."

2 Thessalonians ii, 3, 4.

"Let no man deceive you by any means: for that day shall not come, except there come a [the] 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 worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

It is not difficult to see in the above that Daniel and Paul wrote of the same individual; and seeing this, to locate Paul's falling away in Daniel's persecution. Daniel's king
has unlimited control over his subjects—he does according to his will—he exalts and magnifies himself above every god—he disregards the God of his fathers—he speaks marvelous things against the God of gods! Paul's man of sin opposes and exalts himself above all that is called God, or that is worshiped—he sits in God's temple, showing himself that he is God! This self-exaltation of the man of sin implies the self-will of Daniel's king; for how could a single person or a succession of persons exalt himself or themselves above all that is called God, without possessing unlimited control over all his or their own subjects? It would be impossible. Before leaving Daniel, let us impress upon the reader's mind the order or relation of this prophecy. 1. The abomination of desolation set up in the 31st verse; 2. Then the great persecution in the next four verses (32-35); 3. Then the self-exaltation of the king in the next two verses (36, 37).

We now turn to Matt. xxiv, and there we find: 1. The abomination of desolation in the 15th verse; 2. Then the great tribulation or persecution in the 21st verse; 3. And the false Christs and false prophets in the 24th verse. These "show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." This phrase, "the very elect," leads us to infer that all except the very elect will be deceived—will apostatize—will "fall away." The time of this great tribulation, like that of the persecution, follows immediately the setting up of the abomination of desolation; and, occurring at the same time, the persecution of Dan. xi, 32-35, and the great tribulation of Matt. xxiv, 21, are the same. In this great tribulation it appears that the great signs and wonders of the false Christs and false prophets will deceive all except the very elect (whoever they may be), and would deceive them but for its being impossible! Well might Paul denominate this ἥ επεστασία—the apostasy, "the falling away" in which "that man of sin" will be revealed! Says the blessed Savior, "BEHOLD, I HAVE TOLD YOU BEFORE!" (25th verse.)

The persecution of Dan. xi, 32-35; the trouble of Dan. xii, 1; the great tribulation of Matt. xxiv, 21, and Rev. vii, 14; the affliction of Mark xiii, 19; and the falling away of
2 Thess. ii, 3; all appear to occur at the same time. If they do, the limit is given as to the length of the time: it can not go beyond 1260 literal, twenty-four hour days from the beginning. This leads us to inquire further in regard to “that man of sin.” Is he a single individual, or a succession of individuals for 1260 years? We consider him one individual only. If the man of sin is a single person only, then his manifestation is yet future: and so also in the future are the abomination of desolation, the great tribulation, the false Christs and the false prophets, the falling away, the carcass and the eagles, the darkening of the sun and the moon, the falling of the stars, the opening of the seals, the blowing of the trumpets, the pouring out of the vials, and the coming of the Son of man in the clouds of heaven. If the man of sin is a succession of men for the last 1260 years, then all or nearly all of the things just mentioned are past—are over and gone! By this we see that, in order to interpret many other prophecies correctly, we must first interpret the man of sin correctly.

The Greek is ho anthropos, the man; or, as the translators have expressed with emphasis, “that man.” The sentence reads thus: “For that day shall not come, except there come a [the] falling away first, and that man of sin be revealed, the son of perdition.” The tense of “be revealed” is the elliptical future, “shall” being understood. This, as we have frequently said, forever excludes the idea that “man” is here employed as a symbol. A symbol is present and less, representing that which is absent and greater. When Paul wrote the man of sin was future; therefore no symbol. The word is then either literal or figurative. It can not be both. If it can be interpreted literally, in harmony with the other words in the same sentence and with the context, IT IS LITERAL: not that it may be literal, but that it is. Now let us see whether the literal interpretation will be in harmony with what Paul says of this “man.”

1. He shall be revealed. This can be truly said of one man. If one man can not be revealed, how could a greater number, following one at a time? 2. He is called “the son of perdition.” Can this be said literally of a single person?
It was said of Judas: "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition" [is lost] (John xvii, 12.) Here it is said of one single individual; but nowhere in the New Testament is it said of a succession of individuals (unless this under consideration is the place.)

3. He shall oppose all that is called God, or that is worshipped. This one man can do. But let us try the succession or dynasty system. Suppose A stands at the head of this supposed succession and Z at the foot, and also that it requires the whole twenty-six of the alphabet to constitute "that man of sin;" then it must be said of every one of the entire twenty-six "he opposeth." Thus we see, if there is any difficulty in one man’s fulfilling this item, it is increased by the successive system in proportion to the number of men required to make up the man of sin; for what one must do individually all must likewise do individually! 4. He shall exalt himself above all that is called God, etc. It is much easier for one person thus to exalt himself than for the same thing to be continually done for 1260 years by a succession of men. 5. He shall sit in the temple of God, showing himself that he is God. If a single man can not do this, how could a score or a hundred do it, acting individually—one at a time? So upon examination it appears that one man can perform much more easily what the man of sin will do than any greater number of men can. Indeed it is quite plain that just in proportion to the increase of men is the increase of difficulties. Why then discard the plain, literal, easy, natural, consistent interpretation of this phrase, and adopt a figurative or symbolic one, which is attended with so many difficulties?

Again, Paul, when speaking of him, uses "man" and "son" both in the singular; and the pronouns "he" and "himself," which are strictly singular. Now we inquire with much emphasis for THE AUTHORITY that will justify us in discarding the literal interpretation and adopting a different one without necessity? And also by what figure of speech this interpretation is made? Or does it require the combination of two or more rhetorical figures to produce in this particular case an interpretation different from the literal?
We hope some one will furnish answers to these questions in time for our next number. To understand the correct meaning of the man of sin, is perhaps next in importance to the correct understanding of the abomination of desolation.

The falling away and the man of sin are connected by Paul and by the angel in Daniel. During the falling away the man of sin will be revealed. The falling away follows the abomination; the abomination is yet future; so of necessity are the falling away and the man of sin.

Is the Pope the man of sin? Impossible, utterly impossible. Because, 1. The man of sin will be revealed after the setting up of the abomination, and during the falling away. 2. The man of sin will exalt HIMSELF above all that is called God; while the Pope has been exalted by others, and only to equality with God. 3. The man of sin will sit in the temple of God; but God has no temple at Rome, either literal or metaphoric. God's literal temple was, and again will be, a house in Jerusalem: his metaphoric temple is his church. God has no temple in Rome in either of these senses. 4. The man of sin will have unlimited temporal and spiritual control over his own subjects; as is seen in the power to exalt himself. The present Pope has no temporal power whatever. This trait of "the man of sin" is clearly seen in Dan. xi, 36, where "the king" is said to do according to his will. The Pope is very far from doing thus. If he should be the man of sin, the revealing is future.

These reasons are enough at present. We ardentlv hope that some advocate for the Pope's being the man of sin will favor our readers with one or more articles in support of that view.

P.S. G.W.

Webster's Unabridged Dictionary and other valuable Books given for new subscribers! Turn to our Premium List.

Fine Solid Silver Table and Tea-Spoons, Forks, etc., offered for new subscribers. See List of Premiums.

Read our offer of Magnificent Premiums.
"THE KEY" GAINING GROUND.

We are daily in receipt of cheering news from all parts of our Union touching the interests of *The Key*. The words, "Go on, brethren;" "God bless you in your noble work;" "The good Lord reward you;" "May the God of all grace direct and bless you;" come to us from every quarter.

Each returning mail comes *freighted* with fresh encouragements from all parts of our country; and our hearts are gladdened *daily* by the many blessings pronounced upon our unworthy heads. Many noble brethren and sisters are making commendable efforts to extend the circulation of our serial. May He whose *coming* we herald reward them with an abundant entrance into his everlasting kingdom.

Special thanks are due our sisters in Louisiana, Arkansas, and Canada for their timely and untiring efforts for *The Key*. Many able ministers of all evangelical denominations have been forward with words of approval and encouragement, and have offered timely aid to our work. May the God and Father of our Lord Jesus Christ bless them in every *good* word and *good* work.

By way of rewarding our brethren and sisters for future efforts, we offer a large list of handsome and valuable premiums. The appraised value of any premium offered may be had in *any article* desired by the getter-up of the club. Come, brethren, let us labor to send this and other serials to every door. "Time is short;" soon, yes, very soon, we will hear the words: "Time was, time is, but time shall be no more."

What, though mockers deride, shall we be influenced to evil, or shall we not rather in the fear of God fill of the measure of our duty, looking to him who for the joy that was set before him endured the cross and despised the shame. We know that

"Mockers say your work is vain," and
"Scoffers ask where is your gain;"

but remember

"Scoffers die and are forgot," but
"Work done for Jesus dieth not."
THE END IS NEAR.

Clouds of darkness gathering o'er us,
   Awful tidings with them bear;
Scenes of misery spread before us—
   Death, and pestilence, and war;
All, in one loud, piercing chorus,
   Tell us that the end is near.

Hearts of men within them failing
   For the coming woes they fear;
All their efforts unavailing—
   No propitious signs appear;
Sin increasing, crime prevailing,
   Tell us that the end is near.

Selfishness in all abounding;
   Gold the idol everywhere,
Worshiped by a host, confounding
   Gold for all that's good or fair;
Crowds the mammon-god surrounding,
   Tell us that the end is near.

Formal godliness increasing,
   Power denied, and forms held dear;
Christ and fashion coalescing,
   Forming now the character;
Rites so popular and pleasing,
   Tell us that the end is near.

Lawlessness so vastly spreading,
   Void of reverence, awe, or fear;
Sacred things beneath it treading,
   Stamped with God's own signature;
Never once his vengeance dreading,
   Tell us that the end is near.

War, that heaviest curse of nations,
   Running on its dread career;
While the mass its desolations
   Listless or applauding hear;
War, with its abominations,
   Tell us that the end is near.

Saints of God all evil hating,
   Faithful to the name they bear,
For their coming Savior waiting,
   To be caught up in the air,
Hence their rest and blessing dating,
   Tell us that the end is near.

Sinner, wouldst thou in the glory
   Of that "cloudless morning" share?
Wouldst thou have this hope before thee?
   Wear the crown saints then will wear?
Oh! believe Redemption's story;
   Look to Christ! the end is near.
COMMUNICATIONS.

ELIJAH THE PROPHET—NATURE OF HIS MISSION.

BY WILLIAM SHEPHERD, NEWARK, N. J.

CHAPTER I.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi iv, 5, 6—King James's Translation.)

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers together with the children, and the heart of the children together with the fathers, lest I come and smite the earth with utter destruction." (Dr. Conquest's Translation.)

"Lest I come and strike the earth with anathema." (Dowey's Translation.)

"Behold, I will send you Elijah the Tishbite." (Septuagint.)

This, you will observe, is more of a promise than a prediction; and a promise that does not depend for its accomplishment upon the caprice or will of man. It is no ways contingent upon any mere human action or the counsels of men, but a solemn, unequivocal, and unconditional promise. Jehovah here most emphatically declares by the mouth of his prophet, Malachi, that he will "send Elijah the prophet before the coming of the great and dreadful day of the Lord;" or, as some translate, "the great and illustrious day," etc.

This subject has been one of much controversy for a long time. Many good and wise men have differed as regards the true import of this passage of Scripture; others have been perplexed to know whether the promise was not fulfilled in John the Baptist; and more especially in these last days is this subject awakening the attention of many. The question has been discussed, from time to time, whether this important promise was fulfilled or not in the person, mission, and work of John. Some contend (and not without some apparently weighty grounds for their position) that the promise was actually and substantially accomplished in the mission of John (inasmuch also as his name signifies, in the Hebrew, one sent).
Then their argument is chiefly based upon those words of our Lord in answer to his disciples, when they inquired of him in reference to the matter: "But I say unto you that Elias is come already, and they know him not, but have done unto him what they listed." (Matt. xvii, 10.) Again: "And he answered and told them, Elias [observe, Elias here is the Greek for Elijah] verily cometh first, and restoreth all things: but I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him." (Mark ix, 11.)

Those, on the opposite side, who contend that it yet awaits a fulfilment, base their argument mainly upon the stern and unqualified denial of John being Elijah when pointedly questioned in relation to the same. See John i, 21 where he emphatically declares, when the priests and Levites closely questioned him "Art thou Elijah?" "I am not;" and upon the fact that John never accomplished that important work predicted of Elijah; and also from the important consideration that his coming was to be in close proximity to or a little preceding the great day of the Lord, or great and illustrious day of the Lord, which all must readily admit has not yet been ushered in: and then again from the fact that he was to be sent more especially to the Jewish people, his operations being more exclusively confined to them; and this we know was not the case with John, as his labors extended to all classes from the time of his first emergence out of obscurity, "preaching in the desert of Judea."

It will be our object at this time to enter into an impartial investigation of this most interesting subject; and by the help of God, the aid of his blessed word, and a select few of such other works which we regard as fair deductions from that word, to endeavor to arrive at just and truthful conclusions touching this important subject.

The promise, you will notice, is most emphatic and conclusive. There is nothing mystical or incomprehensible, nothing leaving room for a doubt as to its prime import. The language is clear and explicit: "Behold, I will send you Elijah the prophet before the coming of the great
and dreadful day of the Lord.” As there would be no question arising in the minds of any as regards the very identical person of Elijah, who was translated, the name is not only mentioned which he bore, but the title of his office—“Elijah the prophet;” and, as it reads in the Septuagint, “Elijah the Tishbite,” designating the place of his nativity—Tishbeh; which, in the Hebrew, signifies turning back, or returning back. These circumstances are important to notice, as they identify him as the very personage who shall come again in propria persona, and not by his spirit in another.

We would naturally suppose (being free from every preconceived notion and opinion, and not biased by traditional teaching and popular opinion, which is one of the scourges of Christendom) from the plain, literal reading of this promise—or prediction, if you will—that the very same venerable personage of whom we read in the first and second Book of Kings, who finally was carried up into heaven in a chariot of fire, would in due time come again and appear on earth. Adhering strictly to the literal principle of interpretation (which, as we conceive, is the only true one), we could not reasonably come to any other conclusion; notwithstanding it may be so clearly intimated by our Lord that his coming was fulfilled in and through John the Baptist. If it be admitted that this solemn affirmation of the Most High be regarded as strictly literal (of which we have not the least shadow of doubt), then we see at once insuperable difficulty—allowing, for the sake of argument, that Elijah’s mission was accomplished in the mission of John: and that difficulty lies here. John was ushered into the world in accordance with the ordinary course of nature; he was begotten in the womb of Elizabeth as a child of promise, and brought forth in the commonly allotted period as other children. Hence to make out Elijah to be John literally he would have of necessity to be reduced to his original element, back to the dust whence he came, and then be reconstructed—born again of a woman, if you will; or else admit that absurd pagan doctrine of the transmigration of souls (i. e., the passing of souls—identical personalities, as they hold—from body
to body); hence Elijah's soul taking up its abode in the body of John. Such an absurdity must be admitted to render the promise fulfilled in John. Who will be ready to admit such nonsense? No enlightened Christian surely. Then the conclusion is that John was not Elijah; but, as is affirmed of him, he came in the spirit and power of Elijah. Observe, not in Elijah himself, or he was not the embodiment of Elijah, but he came invested in the spirit and endowed with that power exhibited by that prophet when on earth. He came in that same divine energy which clothed Elijah just preceding his wonderful translation, and for which Elisha prayed that it might be transferred to him ere he was taken up. There is a wide difference between the spirit and power of an individual as manifested through and in him and that individual himself, admitting the effects of his mission to be equally the same. But this is not so in the case of John, though we freely admit that there are a few passages that seem to bear in that direction, and are frequently quoted to prove that his preaching accomplished what is predicated of Elijah; such as, in Luke i, 15–17, the assertion of the angel: “For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled [not with Elijah, you observe, but] with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just [or Just One]; to make ready a people prepared for the Lord.” And the saying of Zacharias, verses 76–79: “And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace.” We freely concede that John's ministry resulted in a great work, and that multitudes, under his plain and energetic preaching, were persuaded to forsake their evil ways and turn with a full purpose of heart unto
God in the way of obedience; as we read in Matt. iii, 5, 6:

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

We should understand all here, however, in a limited sense, as the facts of the case subsequent to his preaching, yea, and at the time, clearly prove. For there were but a few comparatively, especially of the children of Israel, which were really affected and truly embraced the Messiah; as John the Evangelist informs: "He came unto his own (i.e., the children of Israel), and his own received him not." (John i, 11.) And we know that as a body they rejected him. Their language was, "We will not have this man to reign over us." And, "Come, this is the heir, let us kill him:" which resolve was finally effected.

Hence, although John was instrumental in leading many of the children of Israel to the love and service of the God of their fathers, yet it was only comparatively "a remnant according to the election of grace," through his agency. The lump—the great body—was not reached through his mission; and the reason why is evidently given by the apostle Paul, twenty-eight years subsequent to the decapitation of John; viz., "Blindness in part is happened to Israel, until the fulness [or completion] of the Gentiles be come in." (Rom. xi, 25.) Doubtless he accomplished his mission. He may have effected an incipient, primary, or typical fulfillment of this turning the hearts of the fathers together with the children, etc.—a sort of first-fruits, as it were, a pledge of what the harvest will be, or fulness under the more powerful and energetic ministry and mission of Elijah the prophet in propria persona.

Again, John was cast into prison for reproving the wicked Herod—was beheaded there through the instigation of a designing and wicked woman by means of a silly dancing-girl. He finished his work, however, before this. But the disposition of Elijah after his predicted work will be very different, as we shall subsequently prove. And this is but another proof, it would seem, that John is not answerable to this prophet. Again, if John was Elijah, it would appear un-
reasonable that he should be obliged to send two of his disciples while in prison to Christ, and inquire of him, "Art thou he that should come, or do we look for another?" (Matt. xi, 3); as though a doubt should cross his mind in regard to Jesus being what he claimed; i.e., the true Messiah. This could not be the case with Elijah, who, we must concede, would never be left in doubt a moment touching the question, and consequently forced, as John, to send his friends on such an errand as this! Being translated centuries ago into heaven—long preceding the first coming of the Messiah; appearing with him on the Mount of Transfiguration; disappearing from thence, he went with Moses back to the celestial courts, enjoying all that familiar intercourse which he did with him, and possessing so great amount of knowledge in regard to his identity—the divine purposes which may yet be concealed from the church and mankind. We repeat, with these considerations taken in account, it would seem unreasonable to admit that, if John was the prophet promised in our text, that he would be obliged to resort to anything of this kind for a moment. And furthermore, in connection with this point, John, you must admit, was entirely ignorant of whom the Messiah of God was until he came officiating in the ordinance of baptism; and it was in the administration of this ordinance unto our Lord that he was revealed to John as the promised Christ; when a distinct voice emanated from heaven, "This is my beloved Son, in whom I delight."

And now let us look for a moment at the apparent discrepancies between the assertions of our Lord and those of John; namely, where our Lord is represented as saying that Elijah indeed has come, alluding to John, and John denying himself to be that prophet. Here appears to be a great difficulty with many to harmonize these seeming opposites: but this we shall pledge to do, using the very reasonable and logical argument of Judge Lewis, contained in his excellent work on "The Return of the Jews."

In speaking of the coming of Christ and the attendant events he says: "In this prophecy [referring to Malachi iii, 18; iv, 1] of the coming of Christ, it is expressly foretold
that he (Jehovah) will send his messenger to prepare the way before him." The prophecy foretells the second coming of Christ. Therefore it foretells that at the second coming of Christ he will send his messenger to prepare the way before him. (See chapter iii, 1.) The prophecy then concludes by foretelling the coming of Elijah the prophet. The Lord will send Elijah the prophet—as a messenger is sent; consequently Elijah will be the Lord’s messenger; and it is to be before the coming of the great and dreadful day of the Lord, which will certainly be the day of Christ’s second coming; consequently Elijah will be the Lord’s messenger, sent to prepare the way before him at his second coming. So the Jews appear to have understood the prophecies, and we think correctly. They erred only in referring the coming of Elijah, to the first instead of the second coming of Messiah.

"Hope of our hearts, O Lord, appear,
Thou glorious star of day!
Shine forth, and chase the dreary night,
With all our tears, away.
Strangers on earth, we wait for thee;
O leave the Father’s throne;
Come with a shout of victory, Lord,
And claim us as thine own.
O bid the bright archangel now
The trump of God prepare,
To call thy saints—the quick, the dead—
To meet thee in the air.
No resting-place we seek on earth.
No loveliness we see;
Our eye is on the royal crown,
Prepared for us and thee,
But, dearest Lord, however bright
That crown of joy above,
What is it to the brighter hope
Of dwelling in thy love?
What to the joy, the deeper joy,
Unmingled, pure and free,
Of union with our living Head,
Of fellowship with thee?
This joy e’en now on earth is ours;
But only, Lord, above
Our heart without a pang shall know
The fullness of thy love.
There, near thy heart, upon the throne,
Thy ransomed Bride shall see
What grace was in the bleeding Lamb,
Who died to make her free."

(TO BE CONTINUED)
THE BOOK OF THE COVENANT. (Rev. v, 7.)

BY E. T.

It has been said that there is nothing more difficult than the satisfactory interpretation of Bible symbols. This may be easier than is generally supposed. All that is needful is to go the right way about it. One rule should never be departed from: which is to seek in the Bible itself for the key to its own symbols. They are given by God, and his word explains them. In the vision of John (Rev. iv, v) we have an assemblage of symbols. How shall we find what they represent? Not by guessing and giving interpretations unsupported by scripture proof, but by going systematically to work in our search.

What do we see in this vision? The most prominent objects are a throne, upon which sits Him that liveth for ever and ever, or Jehovah; four-and-twenty elders; seven lamps of fire; a sea of glass; four beasts (or, as this should have been translated, living creatures); a book sealed; the lion of the tribe of Judah, the root of David; and a Lamb slain. Now what event seems to form the central feature of the whole scene? The taking and opening of the seven-sealed book by the lion of Judah, the root of David, who alone, as the Lamb slain, was worthy and able to take it. As soon as this is done, great joy is expressed by the singing of a new song, showing it to be an event not only of importance, but unprecedented, the accomplishment of which shall be followed by great blessings, to be enjoyed by all who unite in this song.

"The book" being then the chief object, a book must be sought for in the Bible, standing exactly in the same connection in which this is seen in this vision. Where shall the search commence? To do the work thoroughly, begin at the beginning!

The first mention of a book in the Bible is in Gen. v, 1. But this book has not the surroundings of the one in question, therefore it is not the right one. The same may be
said of the book spoken of in Exod. xvii, 14. The next place in which a book is found is in Exod. xxiv, 7: "And he [Moses] took the book and read." Startling discovery! This must be the book we are seeking! Moses, as mediator between God and Israel, was an eminent type of Christ.

Now for some more points of resemblance between the scene enacted at Mount Sinai and what was seen by John. Sacrifices were offered and blood sprinkled. (Please read the entire chapter.) Now look again at John's vision, and see the Lamb as it had been slain and the blood. The book also was sprinkled. (Heb. ix, 18-20.) In this book Moses had written all the words of Jehovah; these commands the children of Israel promised to obey; and the book that contained them was called "the book of the covenant"—the covenant that God then formed with the Jewish nation. After the sprinkling of the blood (notice this particularly) the elders of Israel stood in the presence of God. (See Rev. v, 8-10; Exod. xix, 3-8.) Then Jehovah called Moses up into the mount to receive from him commandments written on tables of stone by himself. (See Exod. xxxi, 18; xxxii, 15, 16.) The tables were written on both their sides. (Rev. v, 1; Exod. xxxiv, 27-29; Deut. iv, 13; v, 22-33; x, 1-5; Exod. xxv, 16, 21; xl, 20; 1 Kings viii, 9, 21; Deut. xxxi, 24-26; Heb. ix, 4.) "The tables of the covenant," or "the book of the covenant." How wonderful these connecting lines that we have now discovered between the Old and the New Testaments!

But the prophetic scene transacted at Mount Sinai lacks some points of resemblance with that depicted in John's vision. God's plans unfold gradually. As we proceed, we shall find in connection with "the book of the covenant" all the symbols that surround "the book with seven seals."

"This book" is again mentioned in connection with "the elders," in Deut. xxix, 19-29. Now compare Rev. v, 9, 10, with Deut. xxx, 1-10, and xxxi, 9-13, 26. "The ark of the covenant" can be proved to symbolize "the throne" seen in Rev. v, 1. "The year of release and the feast of tabernacles" are not yet realized; nor can be until the restoration of the Jews. Josh. viii, 30-35, contains the description of the renewal of the covenant with Israel after their entrance into
Canaan. Here “the ark of the covenant,” the type of the throne of Jehovah, presents an additional feature of resemblance in this prophetic scene of the Old Testament to the symbolic vision of John. Joshua, it is well known, was an eminent type of Christ. And now I must only refer, to the passages of Scripture that bear on the subject under consideration, leaving it to my readers to compare these for themselves with Rev. iv and v, as this article is already too long.

In 2 Chron. xxiii, we have the inauguration of one of the lions of Judah as king. A careful examination of this scene will tend to throw much light on our subject. The identity of the Levites with the elders can be proved. “The testimony” was given to Joash (one of the sons of David) when he was crowned. (See Deut. xvii, 18–20; Exod. xxv, 16.) This coronation took place in the temple, where were the ark or throne on which stood the cherubim—identical with the four beasts (these I can prove to be symbols of the church)—and the molten sea, or sea of glass, and the seven-branched candlesticks, with their lamps. It was while among the symbols that Joash, of the tribe of Judah, took the book. (See also 2 Chron. xxiv, 14–33; xxxv, 1–5.) “The Levites stand in the holy place, according to the divisions.” (See 1 Chron. xxiv, 1, 7–19.) Here we have “the four-and-twenty elders.” (Num. iii, 41; viii, 5–19.) Lastly, turn to and compare carefully with John’s vision Nehe. viii and ix, 1–15, 38; x, 1–29. Ezra took the book opened and read, “and the people made great mirth because they had understood the words that were read to them, and there was very great gladness.” Here see the foreshadowing of the new song. Does not all this prove that it may be worth while to study the Old Testament in order to understand the New! Is it not evident that in the prophetic history of the Old Testament “the book of the law” is found connected with all the symbols and types that in Rev. iv and v form accompaniments of “the book sealed with seven seals”—that law which Moses was commissioned to teach, and which Christ shall yet write, in the hearts of the Jewish people? (Jer. xxxi, 31–40.) Why else should the Savior be represented in connection with this book as the lion of Judah, the root of David; or why all the joy
expressed by the new song at the taking of this book? Surely this indicates that great blessings shall follow the event! And does not the word of God testify that the restoration of the Jews to their own land, and their subjection to Christ, "the root and the offspring of David," shall be accompanied by the glorification of the church, and the bestowment of blessings not only on the human race then inhabiting the earth, but on all created things? (Psa. xcvi, xcviii.)

Gentleman's Fine Gold Watch offered for new subscribers! Examine Premium List.

THE COMING EMPIRE OF THE WORLD.

BY C. COLGROVE, SARDINIA, NEW YORK.

Among all the wonders of this fruitful and changing epoch will be the final and grand regathering of dispersed and afflicted Israel and their national reconstitution in the land of their fathers. Nor least among the wonders of our time is the ignorance or rejection of such an event, as one of the declared purposes of God, infallibly certain of consummation. We are inclined to the opinion that a misapprehension more grave or egregious has seldom prevailed among Christians, in the face of numerous and positive prophecies, with such circumstantial particularity, as by every rule of rectitude in reason and faith to demand implicit credence. The second advent of our Lord Jesus Christ to this earth is justly felt to be a present and pressing necessity, an event directly imminent; but we feel constrained to protest that the associated circumstances and results are to a great extent misunderstood and misrepresented. This may seem singular in the case of some to whom it is a doctrine of precious and long-cherished interest, but we must accept the unquestionable fact. The total destruction of the whole human race at the coming of Christ (excepting alone the saints made immortal), the conflagration of the globe, and its reduction to a molten sea of fire, and the absolute end of all probation, are tenets of belief which we conceive to be wholly unjustified by the record of revelation.
We would abate nothing from the terror and solemnity of the scenes of judgment, nor the tremendous throes of nature in her time of convulsion, upon the coming manifestation of the sons of God, and the epiphanies of Jesus, their royal and glorious chief. Nothing should be nor need be abated from the magnitude and portent of events in all their sublimity. But we object most emphatically to that perverted construction of the inspired portraiture of wonders which implies an absolute dissolution of nature, and the destruction of all the race of Adam in the flesh, and of all historic and prophetic localities of earth's territory, by their solution in a universal ocean of fire. We object to this version of events as unscriptural, and as serving practically to render void a mass of positive testimonies in prophecy, almost without precedent in the complete unity and absolute explicitness of their assurance concerning unfulfilled and future events. And this is the misfortune and injury of taking such a ground in the start as with disastrous effect to involve the practical annihilation of large portions of Scripture, or to compel a system of interpretation practically amounting to that. If nations in the flesh are to be utterly consumed and abolished, then literal Israel irrevocably perishes, and every blessing promised to them, and through them to the families and nations of earth, must be wrested from its place in the sacred canon of promise, or sacrificed by a scheme of evasive interpretation which approximates closely upon the perilous verge of presumption or absurdity. Hence the imperative demand that every such erring promise shall be rectified. The consequences are too vast and ruinous to permit adherence to prepossessions too hastily (though honestly) formed, and involving by their tenacious retention a negation of God's promises the most copious, the most explicit and unconditional to Israel and the nations of the earth. We may dearly love the coming of Christ without connecting with it a universal dissolution of the terrestrial fabric, and the extinction of every germ of natural life, and the perdition of every breathing identity throughout the habitable earth. For we recall the response of Jehovah to the acceptable offering of Noah, "Neither will I again smite any more everything living, as I have done."
Amid such a multitude of specific predictions relative to the time and place and manner of Israel's regathering, let us beware of erecting a structure which wholly overshadows and supersedes these promises, and which is obliged to rest almost solely and entirely on a few isolated and wrongly interpreted passages; as, for example, in 2 Peter, iii.

Let us glance briefly at a little of the reasoning by which it is attempted to retire into the realm of obsoleteness the reiterated and bountiful promises of Jehovah to literal Israel. We quote some of the scriptures upon which this act or proceeding is sought to be based. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Again: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." (Rom. ii, 28, and iv, 13.) Again: "Know ye, therefore, that they which are of faith, the same are the children of Abraham." "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Gal. iii, 7, 29.) To which we respond with the sympathy and indorsement of an amen, genuine and emphatic. Every word is resonant, every period luminous. Great was the labor of Paul to un-Judaize the Jews, and to break down every barrier of Mosaism, intrenched in pride and cumbered with tradition, in the way of immediate saving faith in Jesus. Great was the apostle's trial and toil to so bridge the gap between Jews and Gentiles as to present an open door to all alike for a common access to the blessings of the gospel, and an equal union by faith with the Lord Jesus Christ. That was an achievement of difficulty; it was only partially and even meagerly successful as to the measure of actual results. The period for the conduct of this enterprise was and is specially this—the gospel dispensation. The door is still open. The Jew may believe if he will, and be saved if he will, through faith in Jesus. But yet exceedingly few are really saved. Why? Because "blindness in part is happened to Israel, until the fullness of the Gentiles be come in."
Now what is a Jew according to the apostolic definition? "He is not a Jew, which is one outwardly; but he is a Jew, which is one inwardly." The true and proper and everlasting idea and meaning of a Jew is one called out and separated from the world, and devoted to God, and under the direction and government of God. Thus a Jew properly and truly is one inwardly; that is, loyal to God. Yet in God's administration of affairs over a ruined and revolted world he is pleased to organize and establish a Jewish nationality. At the first, through a trial of ages, the nationality was constantly marked with vacillations, imperfections, idolatries, and revolts. It can not be denied that the nationality did, however, in fact, serve an exceedingly important purpose. Very many and great benefits have flowed through the constitution of the Jewish nation to the inhabitants of the world, though the nation was finally rejected and disrupted, and so remains until now. Why did national Israel so imperfectly fulfill the function to which it was called? Alas! the people had entered (to some extent presumptuously) into a covenant of works. Human nature was too depraved for perfection by such a covenant. Evil was everywhere in the world. Beelzebub was the prince of the power of the air. Pride was ever lurking in the human heart, and rising to ensnare the unwatchful. Yet God by a series of providences, with mingled mercies and afflictions, still cared for the chosen people, and maintained an interrupted and partial national integrity until the nation's cup of iniquity was filled in the rejection of Christ their Messiah. Here then is the picture of fallen national Israel. Now then is there never to be a national Israel again? Who says so? Who can or dare say so, in the face of numerous and plain prophecies? If an Israelitish nationality failed once, must it necessarily ever and inevitably fail? Suppose God should bring the revived Jewish nation into a covenant of grace. Aye, we repeat, suppose he should do that. Is it impossible? No; we know certainly it is not impossible. We know it is certainly possible; and not only that, but plainly and positively predestinated and prophesied in abundant promises and declarations which can not by anything short of sophistry or blindness be
displaced from the catalogue of Divine purposes. And so, if he is a Jew by inward loyalty to God and Christ, whether Jewish or Gentile in respect to his nationality—if the Christian of every race and age and name be, through the renewing of the Holy Ghost and constancy to God, a Jew in the higher sense, a true son of Abraham and heir of promise—how equally and obviously is it also true that he will also be a Jew in the age of restitution who is both inwardly and outwardly such, who is both a loyal subject and supporter of the government of Jesus Christ, and also constituted by natural derivation and genealogical constitution a member of a new millennial Jewish nationality! How simple is such a proposition, and how entirely, as we conceive, beyond the reach of disputatious equivocation, even if it should be attempted! We repeat, for emphasis, if a Gentile brought into the covenant of grace is, through spiritual sympathy with Christ, a Jew truly, if through gracious heirship to Abraham he is an Israelite indeed, having the adoption of son by faith, so also will the Jew, in a glorious age to come, becoming loyal to Christ, be an Israelite indeed. If the converted Gentile be now reckoned a Jew inwardly, so surely will the converted Jew be a Jew both inwardly and outwardly. We ask that this position shall be scrutinized and prayerfully considered. We are on the eve of mighty events, when the majestic purposes of Jehovah are swiftly ripening to a consummation; and what possible advantage can be served by errors of apprehension or suppositions, however precious, which can not be sustained in the light of scriptures converging with harmonious and intense radiance on the epoch of restitution. How surely, and by what a multitude of prophetic testimonies, the national and territorial reconstitution of the Hebrew nation is certified to be perfected through the coming intervention of Jesus, we shall in due time discover and observe.

It is worthy of particular attention in this examination that the ultimate and definite end of the gospel enterprise in this era is the collection and completion of a redeemed company, which shall occupy a fixed position and serve a special purpose in the world to come, and that is royal and hierarchical with the glorified high-priest and king, Jesus Christ.
The saved saints, saved out of every kindred, people, and tongue, are to bear rule. They belong to a royal family of immortals. The Abrahamic heirship then, in its relation to believers in Christ, is an heirship to celestial glory. The righteousness of faith guarantees hereditary jurisdiction of the world. This Abrahamic heirship is an heirship to kingship and an incorruptible inheritance. The multitude of heirs to a promised celestial estate will be seen domiciled and constituent in the New Jerusalem. It is the definite aim of the Author of this probation of grace to gather out an immortal nation of princes. But we have the most ample prophecies, ample and particular and positive, that the Jews will still live in a mortal state in the millennium, though highly favored. They will have the earthly Jerusalem for their metropolis. They will be a metropolitan people, and Judea will be a metropolitan province on earth. They will have the pre-eminence over the teeming myriads with which earth is peopled after the besom of God's judgments has swept away the proud enemies of Jesus at his second advent. We have then in the millennium the New Jerusalem and the Judean Jerusalem; we have immortal saints and righteous and loyal Israel. Glorious chief over all is Jesus Christ.

Why then is it to be presumed that Israel is to know no further or future nationality in the flesh? If it is positively contrary to a very flood of prophecies to conclude that Israel is never to be renationalized, it is a stupendous oversight and contradiction of plain and prominent and powerful scriptures. They do congregate and abound; aye, the Old Testament is affluent and strong with the grand forecast of Israel repaired and revived and reconstructed by the grace of God. Yes, grace is to gather and save them—grace to be the cohesive and blessed energy and might of the new covenant. The law of God is to be written on the heart of Israel.

Now we say the millennial Jew will be both inwardly and outwardly a Jew. We say that circumcision, if still in that day in vogue, will be a seal of the righteousness of faith, as in the case of Abraham; that the Jews will be, in a sense, heirs of the world, through the righteousness of faith, while at the same time their nationality is preserved. Is that
restored and prospered nationality incompatible with the righteousness of faith? How or why so? Can not God re-enshrine the Jews upon the stock of Abraham through Christ? Can he not revive their nationality and arch it over with the rainbow of peace? Can he not bless Israel with external glory and effulgent national eminence, together with internal love and peace, and staunch heart-loyalty to Christ? He can indeed, and he has most emphatically and copiously promised to do it. Count up the promises! Count all the details of time and circumstances! It is wonderful! And that men can overlook such teeming and positive declarations is almost at wonderful! Yes; there will be a literal, a prosperous, a loyal, a powerful, a metropolitan Israel and a metropolitan Jerusalem. Is it not glorious enough for Jews and Gentiles, saved through faith in Christ, that God shall give them the New Jerusalem and eternal life and immortal glory, so that every wish or hope shall be satisfied? And shall we not glorify God that an internal blessedness and an external national eminence and distinction are reserved for millennial Israel in the flesh? Let us rejoice and glorify God for the scheme and the promise. It will soon be consummated. May the Lord hasten it in its time. We may hereafter examine some chapters of prophecy touching this topic.

Money made by working for The Prophetic Key. See Premium List.

FAMILIAR CONVERSATION.

Now is the time to subscribe for the year's reading. See our reduced club-rates.

All religious denominations and political parties read The Prophetic Key.

The European war is full of interest to the students of prophecy; but we can not venture to give it a definite prophetic location yet. Nothing has transpired so far contrary to any interpretation we have given in The Key. May the good Lord still direct our heads, hearts, and pens that we may be kept from error.

vol. ii—21
OUR EXCHANGES.

"PROPHETIC TIMES."

There is a lengthy article in The Prophetic Times for December, upon "Prophetic Times: an Inquiry into the Dates and Periods of Sacred Prophecy." The writer says: "Taking first the 'seven times,' or the two thousand five hundred and twenty years of dispersion and denationalization, for the disobedience and rebellion of Israel under the law, as predicted by Moses (Lev. xxvi, 18, 21, 24, 28)," etc. We wish to call attention to the "seven times," which the writer treats symbolically. We once did the same thing, but are now compelled to admit that we were mistaken. In making this admission we feel no degradation, but rather exaltation, feeling wiser than formerly. Comparing our present knowledge of prophecy with our past, we thank God and take courage. The verses in Leviticus to which reference is made read as follows: "18. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. . . . 21. And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you according to your sins. . . . 24. Then will I also walk contrary unto you, and will punish you yet seven times for your sins. . . . 28. Then I will walk contrary unto you also in fury: and I, even I, will chastise you seven times for your sins."

We have marked the verbs in this quotation in order to direct special attention to them. They are all in the future tense; therefore the nouns connected with them can not be the names of symbols. The predictions here given by Moses are through language only, not through representative things or symbols. This language is either literal or figurative: will the writer please tell us the name of the figure by which "seven times" (in this place) can be made to represent "two thousand five hundred and twenty years?"

Again, he says: "The several periods, 1260, 1290, and
1335, appear to be, and are generally regarded as included within the periods allotted to the bestial powers, upon which they are parasitic growths denotive of certain peculiarities, and pre-eminent only in wickedness and hostility to God's people. And as in the former instances, their commencement may have been inceptive, and date from several points in the order of their development,” etc. These numbers are all considered symbols; that is, days as representing years. We shall notice the 1290 only. This number is found in Daniel xii, 11: “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”—1290. Here again we find the number (1290) connected with a future tense verb; hence no symbol. (See The Prophetic Key, No. 2, pp. 60-65.) If a symbol can not be connected with a verb of the future tense, then these 1290 days are NOT YEARS! Again we inquire, by what figure known in rhetoric are these 1290 days metamorphosed into years?

Further: “Their commencement,” says the writer, “may have been inceptive, and date from several points.” Can this be possible in the case of the 1290? We say nothing of the 1260 and 1335 now. The 1290 are named but once in all the Bible, and they begin on one day only, that upon which the abomination of desolation shall be set up. Read again Dan. xii, 11. How is it possible to find “several points” of commencement in this verse? We hope the writer will enlighten us on these “several points.”

All can consistently subscribe for The Prophetic Key. It is not Denominational.

SEEDING SPIRITS.

Paul says: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to SEDUCING SPIRITS AND DOCTRINES OF DEVILS [daimonion—demons]; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats,” etc. (1 Tim. iv, 1, 2.) We once thought this scripture was fulfilled by the Roman Catholics;
but we are now satisfied in the belief that it predicts the so-
called "Spiritualism:"
and that the worst of it is ahead of us.
It is a giant evil. Read the following from a deluded spirit-
ualist. We have conversed with gentlemen and ladies of
fine sense, who were carried away with this delusion. They
consider divine revelation progressive, and that the spirit-
ualists of to-day are about as far in advance of Christ as he
was of Moses!

"Teachings of Spiritualism.—The following, from the
Banner of Light, will give some idea of what the spirits teach
concerning Jesus. A spirit says: 'I am willing to accord to
my brother, Jesus the Christ, all that is due him, and no
more. I believe him to have been both human and divine,
organized as other men are organized, divine and human. I
believe great spiritual light was given by him. I believe as
great light has been given by others—indeed, much of the
light that was given by him had been previously given by
Confucius, by Christama, and by scores of others. Then where-
fore should we place him at the apex of the ladder of wisdom
and goodness? It is only the Christian world that does this.
It is only our false education that leads us to do this. The
Mohammedan would not; he would place his prophet there.
It is the result of his education. . . . And if these impres-
sions have been stamped upon the plastic mind of our child-
hood, it is very hard to get rid of them. Indeed, we very
rarely do get rid of them in this life. I believe Christ to have
been a most excellent man. If you could have read the record
of his life that was destroyed by Constantine, and could have
believed that it was a true record, you would hardly place
him on the highest round of the ladder. Give him all that
is his due; he was fallible like ourselves, and our Savior
only so far as he could lead us beyond error.' It will be seen
from the foregoing that the spirits do not admit that Jesus
was any more divine than any common man. If he was
nothing but a mere man, then he was one of the greatest
deceivers ever in the world, and was unworthy the confidence
of any good being. What shall we think of a system that
sets aside the Bible and the Savior of mankind?" (World's
Crisis, August 24, 1870.)
THE MILLENNIUM.

To those who are expecting the millennium to be introduced and carried on by the present instrumentalities, the following glimpse may prove suggestive and profitable:

"The extent of the Curse.—It is estimated that in the United States and territories 130,000 places are licensed to sell spirituous liquors, and 390,000 persons are employed in these grog-shops. If we add to these the number employed in distilleries and wholesale liquor-shops, we shall have about 570,000, while there are but 150,000 ministers and school-teachers. While one class is laboring to advance the country in moral and spiritual life, the other plies the work of death. The clergymen cost the United States $12,000,000 annually; the criminals, $40,000,000; the lawyers, $80,000,000; intoxicating drinks, to satisfy and increase depraved appetites, $700,000,000. The liquor traffic annually sends 100,000 to prison, reduces 200,000 children to worse than orphanage, sends 60,000 to a drunkard’s grave, makes 600,000 drunkards, and brings woe, disease, misery, crime, and premature death all over the land."—Exchange.

The above is but a glimpse of the evils growing out of the use of ardent spirits in the United States and its territories—in this land of civil and religious freedom, of Sabbaths and of Bibles and of ministers and of churches! This is not a glimpse of heathendom nor of pandemonium, but of one of the brightest spots of Christendom, in the nineteenth century of the Christian era!

An alarming feature connected with the liquor traffic is this: some so-called Christians (?) assist in carrying it on by furnishing all their spare grain to distillers because they can get from them a larger price! Truly does Paul say: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, COVETOUS." (2 Tim. iii, 1, 2.) The liquor traffic from A to Z is a sufficient comment on these verses. Who that reads this is fulfilling this prophecy? Who, for a few more cents on the bushel, is doing all he can to send sixty thousand persons annually into the drunkard’s grave and the drunkard’s hell?
In the *Louisville* (Ky.) *Commercial* of November 22 we saw the names of *one hundred* persons arraigned for trial in the criminal court for that county (Jefferson) at the November term! For the information of "foreigners and non-residents" we will state that Louisville is neither in the *mountains* nor in *Chicago*, but in the good state of Kentucky—at the *falls*, however! Indeed, shooting, stabbing, murdering, have become so frequent throughout our broad country that they excite but little attention; and the most common time for the perpetration of crime appears to be from six o'clock on Saturday evening to six o'clock Monday morning! In some localities the Lord's day seems to be taking the place of the old annual three days' election by affording a time for "free fights."

Leaving these smaller matters, let us look at the *so-called* Christian nations of Europe. See France and Prussia in deadly conflict, and the rest of the kingdoms preparing for death and destruction! What a spectacle for heathen nations! What a sad picture for those Christians to behold who are expecting the world to be converted to Christianity through the present means! More than eighteen hundred years of the Christian era have gone, and behold the condition of the world to-day!

We are intensely missionary in faith and practice: we advocate the "benevolent institutions of the day," but not with the expectation that the world will be converted before the second coming of the Lord. "Go ye into all the world (*kosmos*) and preach the gospel to every creature," says Jesus. (Mark xvi, 15.) Duty is ours, and we try to perform it.

Instead of being discouraged by the prevailing wickedness, as if the millennium were far off, we look upon it as indicating the nearness of our Lord's return. He has compared the condition of the world at his coming to that in the days of Noah and of Lot. (See Matt. xxiv, 37-39; Luke xvii, 26-30.) He also asked the following significant question: "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke xviii, 8.) The present wickedness should alarm the impenitent, for "the coming of the Lord draweth nigh." (James v, 8.)

P. S. G. W.
SELECTIONS.

WHY BELIEVERS SHOULD STUDY PROPHECY.

BY REV. JOHN COX.

We might plead strongly for prophecy as part of the gracious revelation of God, and ask why it should be more neglected than any other portion of God's book? We might maintain that all who have a Bible should read it regularly through, as well as more frequently turn to favorite doctrinal and consolatory portions; but the arguments adduced on behalf of the study of prophecy shall refer to its own intrinsic claims. We shall consider then:

1. The grandeur of the subject. Prophecy—what is it? To prophesy is to foretell events yet hidden in the womb of futurity. Prophecy discloses to us God's thoughts about the future—man's future—the world's future. How many will listen to the conjectures of clever men; but when God delivers prophecies how few diligently hearken! This is ungrateful and unwise; for in revealing to us the future God treats us with peculiar grace and confidence, and discloses to us what intimately concerns ourselves as well as his own glory. "We are prospective as well as retrospective creatures; and prophecy is the nourishment provided for part of our nature." The subject of divine prophecy is wonderful, whether we consider its Author, the instruments employed, and various methods of communicating it, or the lofty themes dwelt upon. Prophecy displays God's foreknowledge; and in studying it we are brought into communion with himself. Prophecy spans all time, and reaches forward to the ages of ages. It takes in a large portion of the world's history, and contains the most accurate records extant of the mightiest nations. It is a map of the journeyings of God's church; a description of all her enemies throughout all ages. It clearly reveals the triumph of God's people and the destruction of his foes.
2. The glory of the chief theme of prophecy demands for it our reverent study. The first note of the prophetic harp ("the seed of the woman shall bruise the head of the serpent"), being interpreted by other oracles, means that "the eternal Son of God shall become man, shall suffer, die, and triumph in his own person, shall save those who trust in him, and reign together with them forever." Almost the last note of the tuneful harp is, "the testimony of Jesus is the spirit of prophecy." Prophecy without Jesus is a body without life. He is the inspirer of all prophecy. It is a beautiful, refreshing, instructive shadow cast from him, the glorious substance. He pervades it. It is as full of him as the living body is full of the animating soul. He is its glorious center. The first and second advents of the Savior are the two centers around which prophecy revolves. He also performs it; prophecy fulfilling is Jesus acting. He opens the seven-sealed book, for he alone is worthy to do so; for this he hath all power in heaven and in earth. Prophecy fulfilled is Jesus manifested. This may be largely traced to his first advent, and present glory; and it shall still be more largely displayed when the day of revelation of Jesus Christ shall come. Then, when he appears the Conqueror, the Bridegroom, the King, the Renovator, all the prophets shall do him homage as the great substance and fulfiller of their lofty predictions. (Acts iii, 21.) Then shall the minuteness and magnificence of prophecy be seen; and those holy men "who searched what and what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow," shall, when they stand in the midst of that glory, see the amazing fullness of their own predictions. If these things are so, it follows that to neglect prophecy is to overlook part of the glory of Christ, and to do this is to grieve the Holy Spirit, and to rob our own souls of much that ministers to the joyfulness of hope.

3. There are special promises to encourage believers to study prophecy. That book which, above all others, has been perverted or neglected is specially commended to our attention, and a promise is made to those who humbly study it: "Blessed is he that readeth, and they that hear the word
of prophecy, and keep those things that are written therein, for the time is at hand." (Rev. 1, 3.) Let not the taunts of even good men, who may charge you with presumption, discourage you from prayerfully reading this blessed book, so sublime, spiritual, and solacing, to the observance of which God has attached a special blessing. There may be in it many things you can not as yet understand; but as others besides learned astronomers may be benefited by gazing on the midnight heavens, so you, though the simplest believer, shall not study this book in vain. There you shall see the glory of Jesus; the interest which he takes in the concerns of his Church; the absolute certainty of the triumph of that righteous cause so dear to you; and those themes and thoughts shall awaken reverent feelings and rejoicing hopes. Here is a blessing for the devout student; and some one has well said that "we are none of us so rich as to be able to afford to lose a blessing."

We should also observe that in the passage of Peter, recently quoted, it is said, "that unto us the prophets did minister the things which are now reported unto you." Thus we are taught that we who live under this present dispensation are the special heirs of the prophecies, and particularly of the revelation of the glory of Christ and his Church, which they unfold.

4. The utility of prophecy is an argument for the earnest study of it. The present age is considered to be an eminently practical one; we wish that, in the best sense, it was more worthy of the name. There is certainly a disposition to inquire, concerning systems and theories, "What is their use? What shall we gain by them?" Prophecy will abide this test far better than many other studies and pursuits upon which much time and energy are expended. We have divine authority for this assertion. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." (2 Peter i, 19.) Prophecy is here called "a light." Light is beautiful and beneficial; it discovers, directs, and cheers; it is the favorite Scripture emblem to set forth knowledge, joy, and purity. True, light
is mysterious in its origin and nature; whether it is matter or motion, the learned can not tell us; but we do not despise it because we can not comprehend it, nor refuse to use it because we fail to define it. Let us act thus as regards prophecy. The world is dark; ignorance, sin, error, and misery abound. Reason and philosophy can not guide us through the present or animate us by revealing the future. Prophecy can and doth perform both these kind offices for us. We have to traverse a dark wilderness; O! for a heaven-lit lamp, to be to us that which the cloudy pillar was to Israel! We have to navigate a dangerous ocean, abounding with rocks; O! for a beacon-light, by its friendly glare to reveal our danger and to point to the desired haven. Clouds and darkness are sometimes around our Father’s throne; O! for a ray to pierce them, to tell us that his name is Love, and that he overruleth all things for his own glory and our good. Prophecy is that friendly lamp, that beacon-light, that teaching ray, “whereunto,” it is expressly declared, “we do well to take heed.”

5. The commendation bestowed upon a prophetic student of old, and the honors heaped upon him, should stimulate us to study. Daniel, the man “greatly beloved,” was a devout, prayerful, and practical student of prophecy. He stands out in glorious contrast with Balaam, through whose gifted mind a flood of heavenly light rolled, but which left him still in darkness. Behold Daniel on his knees, studying the prophecies of Jeremiah (Dan. ix); listen to him how he pours out his full heart in penitential confession and wrestling supplication; nor did he plead in vain. The angel Gabriel was caused to fly swiftly, with the following cheering message: “O Daniel, I am now come forth to give thee skill and understanding... Thou art greatly beloved: therefore understand the matter, and consider the vision.” (Dan. ix, 22, 23.) A similar declaration was made to him afterward: “Fear not, Daniel: for from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words” (x, 12); “I will show thee that which is noted in the Scriptures of truth” (verse 21). These testimonies prove the approbation and delight with which
God contemplates those who humbly and devotionally "set themselves to understand the truth." We may not expect an angel to fly swiftly to us, with a commending word, but we may expect the presence and teachings of Him by whom holy men of old spake, and concerning whom Jesus said to his disciples, "He shall show you things to come," and in so doing teach, comfort, and sanctify you, and glorify me.

The last glance we get of Daniel in the sacred word is fervently desiring more light concerning the future. "I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?" (xii, 8.) Though it was not the will of God then fully to answer the question, or to reveal those things which were "closed up and sealed to the time of the end," yet still some information was given, and the divine complacency in Daniel was discovered by the consoling promise with which the book closes: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

6. The peculiar times in which we live furnish an argument for the study of prophecy. What wonders have been wrought, how many prophecies have been fulfilled, and how many new predictions given since the time of Daniel! And now "the time of the end" is drawing near. The last days will be "perilous times." Then will be the season of rapid fulfillment of prophecy; the time when the energy of Satan and the power of God will be both put forth in an unprecedented manner. We have seen extraordinary events occur in our times, and these events have attracted some degree of attention to prophecy, and led men to ask, "What will be next?" There is reason to believe that all we have seen is "but the ripple compared with the breaker." There is great danger when there is a lull in the storm lest men relapse into greater forgetfulness. The skillful mariner does not look merely at the waves just around his vessel; his practiced eye sees the storm in the distance, and he prepares accordingly. But how shall we be prepared for coming events unless we study the book of prophecy in order to "discover the signs of the times?" It is the duty of the Church to warn the heedless world of the approaching storm, as Noah warned
the ungodly of the coming deluge; but how can she do so unless she reads her commission, and is "moved with fear," even as Noah was? Such testimony may not be welcome, but it must be borne. Just before the first destruction of Jerusalem there were many who cried, "Peace, peace; the temple of the Lord are we." But one sorrowful-hearted, weeping prophet was constrained to contradict them all, and to announce the speedy coming of the desolating storm. He was despised, ridiculed, and imprisoned; but still his words were verified; and that very prophet hath said, "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain on the wicked. The fierce anger of the Lord shall not return until he have done it, until he have performed the intents of his heart; in the latter days ye shall consider it." (Jer. xxx, 23, 24.) May we all consider it before it comes, and then, being found in Christ, we shall escape all these things which shall come to pass, and to stand before the Son of man. (Luke xxi, 26.) And let us bear in mind, that to us as well as his disciples Jesus says, "But take ye heed: behold, I have foretold you all things." (Mark xiii, 23.)

Such are some of the reasons why prophecy should be diligently studied.


Lady's Fine Gold Watch offered for new subscribers! See Premium List.

NO RESURRECTION.

(From the Protestant Churchman.)

If that be so, then says Paul for himself and his fellow-believers, "we are of all men most miserable." Well might he say it. The resurrection, the life to come, was all they lived for; without that expectation to sustain them amid all the privations and hardships and persecutions which their profession of Christ entailed upon them, certainly they were of all men most miserable. Other men, if they had to hope
of heaven, took their fill of earth, and had nothing to balance
the loss in heaven. They had made a fool's bargain. So it
was with those first believers. Their faith was the one great
motive and impulse of their whole lives, without which they
would have been as forlorn in this world as they would have
been hopeless for any to come.

How is it with Christians now-a-days? Like their orig-
inal predecessors they believe in the resurrection. It is equally
an article of their faith. They continually assert it in the
repetition of their creed; but can it also be said of them,
that deprived of that faith they would be of all men most
miserable? For what is the misery they incur on account
of it? What are their losses, their sufferings, their sacrifices,
their perils, which make them pitiable creatures, apart from
their confidence of recompense through grace hereafter? Are
they venturing everything upon that confidence? Speaking
of them generally, are they venturing anything upon it?
How does it affect their plans and prospects, their profits and
pleasures? How is it necessary to explain their whole course
of thinking and acting? What modern Christian life is a
practical enigma, an obstinate folly, as the life of the princi-
tive believers was, except the theory of a resurrection?

Why, suppose there was no resurrection, if we may, for
argument’s sake, entertain such a thought; suppose it could
be shown to a hitherto deluded Christendom how utterly it
had been deceived in this foundation article of its creed;
suppose that the infidel notion of death, an everlasting sleep,
no longer a notion, was a matter of demonstration, and pro-
claimed on the highest authority as undeniably true—how
would such a discovery, so to call it, be received? What
would be its consequences? Not upon the true welfare and
permanent happiness of society—we all know what they
would be; we all know what a reign of social demoralization
would sooner or later set in—but what would be the imme-
diate consequences upon the feelings of men, upon the spirit
of the multitude—not upon the reflecting, not upon those
who foresee consequences—but upon the common run of folk
of all classes—upon what we call the Christian world? Would
the news of no resurrection, no immortality, be very depress-
ing? Would it cast a sudden gloom over the city? As people met, would they condole with one another on the sad tidings? The throngs in the haunts of business—would they scatter and walk slowly homeward, having no longer their wanted objects in life? The mercantile man—would he feel as he now does at heavy losses against which he has not been insured? The owner of real estate—would he survey his property with dejected eyes as now when it suddenly sinks in value? The capitalist—would he be “of all men most miserable” because of the heavy investments made by him beyond the grave? The bank of Faith having failed, how many would think themselves ruined, or go crazy, as some did when gold, for the while, all at once went down? Hardly. They would still have the ordinary motives for their ordinary pursuits. Those who live to accumulate or to gain a subsistence would have all the inducements to those ends they once had. Scarcely any of the present incentives of busy life would be wanting. Wealth would continue to be as great an idol, and its devotees as earnest as ever, so that no great change would follow in all that large proportion of men; and as to votaries of pleasure, what great sorrow would it be to them? Would it stop the dance? Would it hush the song? Would it break up the feast? Would it take the shine from the dashing equipages on the avenues of fashion? Would it empty the theaters? Would it turn the carnivals of pleasure into a dreary lent, to learn that there was no fullness of joy, no pleasure at God’s right hand for evermore? The light-hearted and careless ones, the glittering insects of vanity, sporting in the sunbeams of the hour—would they of all creatures be most miserable if in this life only they had hope? To what other elysium do their fancies ever wander? The apparition of a handwriting on the wall once disturbed a banquet. “Thou fool, this night thy soul shall be required of thee,” once burst like a thunder-clap upon the man at ease in his possessions; but what would there be to alarm the children of this generation in the counsel? “Let us eat and drink, for to-morrow we die!”

So with all that are of the earth, earthy. Dives has his strongholds all on this side of heaven, which he thinks secure
enough. The man of military valor has the rewards he pants for in the laurels with which his country adorns his brow. The adventurer enjoys his success, the author his fame, the partisan his office. As these were the limits of their aspirations, no disappointment could ensue on their having nothing beyond. No; with the mass of men, being most part what they are, we can not imagine any deep-fetched sighs, any grief inconsolable, because there was no enjoyment for them in reversion above. And then, the vast number to whom a future state appears only in the light of retribution, who would gladly rid themselves of all fears of a reckoning to come, that conscience might no longer make them cowards in sin—nay, to all who like not to "retain God in their thoughts," who live without him in the world, the assurance that they would never meet him hereafter could only be welcome news.

Yet there are those to whom no resurrection would be the most appalling news; whose hearts would die within them at the thought—not the mere functionaries of religion—not the officials of the church of all grade, from popes to sextons, who would have more reasons than one for grief sincere, seeing, like the Ephesian silversmiths, their craft would be gone—not just these, but other broken-hearted mourners, disconsolate souls, weeping in their closets, having no heart to join in the crowd on such a gala day of unbelief. You poor mother, content to earn a scanty pittance for her offspring, while she can feed them with the bread of life and sing with them of a home in heaven—you suffering one, in long-protracted pain, which only death can end, sweetly patient in anticipation of the "rest that remaineth;" that brave one against the assaults of sin, brave because of the sight, by faith, of the crown of life—those poor in spirit, rich in the promise that theirs is the kingdom of heaven—those meek, who were to inherit the land—those hungry after righteousness, believing they would be filled—those pure in heart, who are waiting to see God—those reviled and persecuted for righteousness' sake, whose reward they knew was sure in heaven—no pretense would be in their sorrow if only in this life they had hope. They had borne up against the pres-
sure, the scorn, the condescending charity of the world, having their eyes fixed on "the inheritance incorruptible and undefiled, reserved in heaven for them." Show them that they have been deceived, convince them that they have been following cunningly-devised fables, from their inmost heart the apostle’s lament would be theirs—"we of all men are most miserable."

There are such everywhere, though we may not often meet them so as to know them. They are scattered through all the sorts and conditions of men. Besides the high-flown professors of religion, the saints that care to let everybody know their saintliness, and in whom the strange tidings might make no real change, the humble, the meek, the long-suffering, the servants waiting for their Lord, the sheep that know the voice of the Shepherd, the ransomed flock of Jesus Christ, the elect of his love and the sheep of his hand—for them to hear there is no resurrection, that instead of living forever in the presence of Him who was the all in all of their heart of hearts, they would wither and hopelessly decay; for them to believe there is no paradise, no holy city, no new Jerusalem, that they would never see God, that they would never be with the beloved of their souls, in whose image they have been growing—could anything plunge them more deeply in the abyss of despair?

Of these two generations, dear readers, which are we? Are we of those to whom the extinction of hope beyond the grave would be nothing very terrible—something we could soon get over—or of those to whom it would be the loss of everything dear to the soul, and whom it would make "of all men most miserable?"

Lucrative employment for Ladies and Gentlemen. See our List of Premiums.

THE PROPHETIC KEY.

FEBRUARY, 1871.

From the Western Recorder.

THE APOSTASY, THE MAN OF SIN, ANTICHrist, &c.

No. I. INTRODUCTORY.*

"'No man also having drunk old wine straightway desireth new; for he saith, the old is better.' And as it is with wine so also is it with divinity, 'the old is better.' This also will hold good in prophetic interpretation as a general rule—'the old is better.' There have been no additions to the science of divinity since 'amen' was affixed to the last chapter in the New Testament. We must go back and not forth to study theology, as we must ascend a stream to its source if we

*I wrote this article for The Prophetic Key, but seeing afterward on the fly-leaf that nothing denominational should appear in its columns, I changed my mind, and now offer it to the Western Recorder, subject to approval or rejection by the editors. I can never write many pages on prophecy according to that programme, and it is strange to me that Brother W. would so frequently urge dissenting brethren to give their reasons, and at the same time cut them off by such a rule. Denominationalism is essentially involved in the investigation of many prophecies, and especially of those about which we differ from Brother P. S. G. W. In the event that this is published, I would be glad that one copy be sent to The Key and one to me. I have no penchant for writing, and a gentle hint from the editor will stop my pen. I was induced to write only by the marked pieces sent me. I have seen this year but two copies of the Recorder—one came by mail, and the other was left for me by Brother J. L. Smith.

H. F. B."

VOL. I—22
would not drink muddy water. "Whatever is first is true; whatever is more recent is spurious." (Tertullian.)

"I know we should investigate that we may learn the true sense of the Bible, and prophecy is an important part of that blessed book; but when we have ascertained the truth, it is an old and not a new one; and so also of any interpretation: if it can be convicted of novelty, it is prima facie evidence that it is a false one, and we should adopt with great caution whatever is contrary to the faith of the true churches of antiquity. I attach no importance whatever to tradition in its ecclesiastical sense, but when by authentic history we know the mind of the early churches of Christ, we should be slow in forming opinions contrary to them. I have been led to this train of thought by the frequent requests of Brother Watson, that the brethren who differ with him should give their reasons, and by the offer of one half the space in his serial for that purpose; especially when I saw two articles in the number for this month (December, 1870) marked with pencil, as if to call particular attention to this reasonable request, I thought that to decline some sort of response would be a sin, as it is my misfortune, or else his, that we differ upon the subjects that head this article. We also differ very materially about the plan for conducting The Prophetic Key: he insisting all the time that he will have nothing of a denom- inational character, while I believe that it would be just as impossible to give a true interpretation of prophecy according to this plan as it would be to write a history of all the presidents and parties from Washington down to Grant, and say not one word about politics!

"I can only regret that I lack time for writing upon such important themes while engaged in the active duties of a missionary, and being under obligation to write articles on other subjects and for other periodicals. A man who writes hastily on prophecy is as a man traveling ten miles an hour in a stage-coach with the doors closed—he can know but little of the country over which he passes; and if I had not endeavored to study this subject formerly I would not venture an opinion. I will premise further that what I write will not be in opposition to The Key nor to Brother Watson;
for the latter is an old personal friend whom I love, and a
faithful minister of the true Church of Christ visible, while
the former should be widely circulated and well studied.
Those who study it, however, or any similar work, should
at least have the sagacity of the turkey in a barn-loft, to
select the wheat and leave the chaff. The chaffy part, in my
opinion, is the new theory of a future antichrist in the person
of a single man, that is to accomplish in 1260 literal days all
that prophecy has said of him, and also the subjects that are
cognate to that one.

"This is an important question: Has the man of sin been
revealed, or look we for another? I shall not give my reasons
in this article, reserving them for future numbers, but will
simply state my positions. I believe the man of sin to be the
succession of popes at the head of 'the apostasy,' which is
the Romish Church; that he was revealed or made known to
Christ's true visible churches many centuries ago, and ac­
knowledged by them in their published confessions of faith
to be such; and that he is to be destroyed by the brightness
of Christ's personal coming, which I hope will be soon. I
believe also that the whore of Babylon is the Romish Church,
the same as the apostasy; and that the 'harlots,' her daugh­
ters, are the Protestant sects; and that the true churches
visible are distinguished from all these by the metaphor of a
virtuous 'woman clothed with the sun,' etc. The apostasy
is past already as to its origin, but will continue until the
brightness of Christ's coming destroys 'the son of perdition,'
and then the Romish Church will also be destroyed, but re­
formed never. I do not propose to discuss all these matters,
but will endeavor to confine myself to the heading of this
article, and in that I will endeavor to be as concise as possi­
ble. I will not write on prophecy in a dogmatic style, for I
know it is a difficult theme, that some far superior in knowl­
dedge and piety to myself have been deceived in reference to
it, and that consequently I may be wrong myself. I am
willing the reader should receive what I say with many grains
of allowance, for I write with a Baptist pen (having no other)
and it is blunt. I will only feel my way, guided by the
little light I have received from studying the Scriptures, and
never venturing to advocate a theory that is opposed to the universal testimony of all the true churches of antiquity.

"The danger of adopting new interpretations, and of making hazardous guesses on so good a subject, has been exemplified by several modern expositors that have tried to show that Louis Napoleon is destined to become the future personal antichrist; that he is to become conqueror of the world; exact divine honors from the people; and, in short, that he will accomplish in 1260 literal days all that is predicated of antichrist. Baxter, who published a volume on this subject in 1861, I believe, after laboring to establish this point, says in a foot note on page 22: 'Since the above was published, in July, 1861, Napoleon landed some forces in Mexico in December, 1861, and is rapidly progressing toward its complete conquest. He will doubtless soon form an alliance with the southern states, and not long afterward invade and overcome the northern states, and eventually also Canada!'

"It is so much like forging the answer to a sum, as school-boys say, to leave the N from Napoleon's name to make it Apoleon, and to make him antichrist, when some future President of the United States is as likely to become that distinguished individual as he is. This shows how cautious we should be in making ourselves prophets, instead of very weekly trying to learn prophecy; and how slow we should be to advance new and unheard of theories which are against all antiquity, as well as against the views of the brightest stars in the intellectual firmament of modern times. It is the way that infidels are made by the hundred, and the weak in the faith are caused to doubt and to stumble. 'It is not for you to know the times or the seasons, which the Father hath put in his own power,' and an effort to do this, I repeat, has made many infidels; hence we should be careful.

H. F. BUCKNER."

(To be continued.)

REPLY TO THE ABOVE.

We can scarcely express our delight upon seeing the above in The Western Recorder of January 21st. Our delight was two-fold: first, that some one had volunteered in behalf
of "that man of sin" being the popes of Roman Catholicism; second, that Elder H. F. Buckner is that one. Brother Buckner has long since given abundant evidence of his devotion to the cause of Christ, by consecrating his time, his talents, his all to missionary labor among the Creek Indians. Of his piety none need have doubts; of his ability, all who know him can bear honorable testimony. With him we are personally acquainted, and love him as one of God's dear children; and we earnestly implore the Divine Being to guide his pen in writing upon the above subjects, that he may present the true interpretation of "The Apostasy, the Man of Sin, Antichrist, etc.," if we have not.

While we could not perhaps have published all the forthcoming articles from Brother Buckner as original matter for The Prophetic Key, yet we can transfer them to our monthly in order to reply to them. This we shall do with much pleasure. We want our readers to know all that can be said against our interpretations, and we can copy such articles as our rule might exclude as original for our own pages. In the former numbers of The Key—seven in all—we have written much upon the subjects now engaging the attention of Brother Buckner, hence in our replies we shall follow where he may lead. Our main argument, however, for the falling away and the man of sin being future is this: they follow the setting up of the abomination of desolation. (Dan. xi, 31-37; xii, 11; Matt. xxiv, 15-27; Mark xiii, 14-23; 2 Thess. ii, 1-12.) If our readers will re-examine the last number of The Key, they will find an article of ours on these subjects, and one by Elder Clinton Colgrove, of Sardinia, New York, and another by Elder William Shepherd, of Newark, New Jersey. As Brother B. gives this as his introductory, we shall make a short reply only.

He says: "This also will hold good in prophetic interpretations: as a general rule, 'the old is better.'" To this we reply that "the old" interpretations are so little "better" that they have driven most Bible-readers entirely away from the study of the prophecies. They are read by people in going regularly through the Bible, but not studied. "The old" interpretations are so unsatisfactory that of every hundred
persons who have studied them ninety-nine perhaps declare that the prophecies can not be understood—at least till fulfilled! New interpretations could scarcely produce worse results. We have the same word of God that our forefathers had, and shall we let them do our thinking, our interpreting? Must we consider them our priests, bishops, or popes? For one we answer with an emphatic never! Let us read, study, and interpret for ourselves; especially should we do so, as our ancestors have done these things so very unsatisfactorily for us. But Brother B. says: “But when we have ascertained the truth, it is an old and not a new one.” This we heartily indorse. Let us hear the Bible instead of the interpretations of our forefathers on these great questions. Brother B. says: “I shall not give my reasons in this article, reserving them for future numbers, but will simply state my positions.” With much pleasure we shall transfer these “reasons” to The Key, and reply to them. Again he says: “This shows how cautious we should be in making ourselves prophets, instead of very meekly trying to learn prophecy.” This also is but stating our position in other words. We are neither a prophet nor the son of a prophet, as Brother B. well knows. We are “meekly trying” to understand the prophecies already in the Book of books, and rejoice that Brother B. is helping us. Wrong interpretations of any part of the Bible lead to infidelity. The wrong interpretations of the prophecies have produced a sort of infidelity even in the minds of many gospel ministers. Let us have correct interpretations—they never make infidels. P. S. G. W.

**INTERPRETATION AND FULFILLMENT.**

Interpretation and fulfillment are often confounded, and sometimes by persons who ought to know better. Let us hear Webster’s testimony regarding the words that head this article: “Interpret, to explain.” “Interpretation, explanation; version.” “Fulfill, to accomplish; to carry into effect.” “Fulfillment, performance.” To these we shall add the word
interpretation and fulfillment.

prophecy, and again hear Webster: "Prophecy, to foretell, as events; to predict." "Prophecy, prediction." Here are three words wholly distinct in signification, yet requiring a certain order in relation to each other. The order is, first, the prophecy—something foretold in either words or symbols; second, the interpretation—an explanation of the words or symbols; third, the fulfillment—the performance of that foretold.

In regard to the first of these there can be no mistake. The fact that God alone is the author of every prophecy is a sufficient guarantee in this particular. In regard to the third there can be no failure: "Heaven and earth shall pass away, but my words shall not pass away," said Jesus in his great prophetic discourse. (Matt. xxiv, 35.) In regard to the second there can be mistake—there can be failure! There has been mistake—there has been failure! The fulfillment of a prophecy does not depend upon its interpretation. It will be fulfilled in its time, whether interpreted or not. For the prophecy and the fulfillment God is responsible; for the interpretation man is responsible. Man may err; God can not.

From the above it is quite evident that our business is to interpret, to explain the prophecies. We should not be in too great haste to find fulfillments. The prophecies will all "be fulfilled in their season." (Luke i, 18–20.) God will attend to the fulfillment; let us attend to the interpretation. That is his; this is ours. If our interpretations are such as to make one prophecy contradict another, we may feel certain of being in error at one or more points. Interpretations, when correct, do not contradict each other.

The interpretation of the language of literal and figurative prophecies is no more difficult than the interpretation of the language of an ordinance; and, we may add, not more frequently misinterpreted. The symbolic prophecies are more difficult to be understood. But what do we mean by misinterpret? "Misinterpret, to explain erroneously." "Misinterpretation, interpreting erroneously." (Webster.) Take the word baptize: are all the conflicting interpretations given of it correct? No one will say they are. Conflicting inter-
interpretation and fulfillment.

Interpretations can not be correct, whether of an ordinance or of a prophecy. If misinterpretation is *erroneous* interpretation, what prominent part of the whole Bible has escaped such? Are all the interpretations of faith correct? of church? of Christian? of bishop? of eternal? of hell? None so rash as to answer affirmatively. These misinterpretations have been of daily occurrence for hundreds of years. Most of the various religious denominations owe their existence to the misinterpretations of the Bible; and mostly, if not entirely, of those parts *not prophetic*. We seldom, if ever, find a denomination that owes its existence to the misinterpretation of prophecy, while the world is full of conflicting denominations sustained by the misinterpretation of one or more of the other parts of the Bible! We do not state with what denominations these misinterpretations are found, but only that misinterpretations sustain various conflicting denominations. Correct interpretations could not produce divisions. These many religious denominations are a standing commentary upon the misinterpretations of the book of God! And yet the members, in general, of these denominations are horrified at the misinterpretation of prophecy! Why, we inquire with intense earnestness, is it *so* much worse to misinterpret the *prophecies* than to misinterpret *any other part* of the Bible? Will some one answer us at any early day?

We are frequently told that the prophecies can never be understood, and that it is useless to try. Why not say the same with regard to the other parts of the Bible? Are they correctly understood by all who read them? Nay, verily! But we shall here call special attention to a prophetic declaration but little heeded, though easily understood: "*But the wise shall understand,*" said Gabriel. (Dan. xii, 10.) Understand what? Why, some of the most important prophecies immediately preceding and connected with the second coming of Christ! Men say these prophecies can not be understood! The angel Gabriel says they can be. Which shall we believe? Of the prophecies it is said, *they* shall be understood; but where is this said of faith? of baptism? of church? of any other part of the Bible? Where?

P. S. G. W.
"MEN'S HEARTS FAILING THEM FOR FEAR."

The caption of this article is frequently quoted by speakers and writers on prophecy as applicable to the present. This we think wrong. Every prophecy has its time, and every one will be fulfilled in its own time. Forced fulfillments have done much harm. We shall quote three verses, including that in which our heading is found: "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 shall they see the Son of man coming in a cloud with power and great glory." (Luke xxii, 25–27.) We shall notice (1) some of the most important words in these three verses, and (2) the time of the fulfillment.

1. Some important words. "Stars," astroïs, plural of "astron, a constellation; a star." These are the stars of the second heaven; not the asteres, meteors, of Matt. xxiv, 29; Mark xiii, 25; and Rev. vi, 13. "Distress," "sunokē, properly narrowness of place; metaphorically distress of mind, disquiet, anxiety." This word is found in the New Testament once more only, and is there translated "anguish." (2 Cor. ii, 4.) "Perplexity," "aporia, doubt, uncertainty, perplexity." This word is found here only in the New Testament. "The sea and the waves roaring." There is no sufficient reason for leaving the literal signification of these words for a figurative one. Shall be is understood as it is expressed in the first of the verse: "The sea and the waves shall be roaring!" No symbol possible here. "Men," real, literal persons. "Hearts failing," apopsukontōn. Here only. Greenfield thus defines: "Apopsukō, properly to faint away, expire, die; metaphorically to faint, fail, sink into dejection." "For fear," apo phobou. This latter word Greenfield defines, "fear, terror, affright," etc. "And for looking after those things which are coming," kai prosdokia tōn eperkomenōn. These are actual things cognizable by one or more of the five senses. "Earth,"
"οἰκουμένη, with γῆ understood, the habitable earth, world," etc. "For the powers of heaven shall be shaken." This sentence is further explained by the prophet Haggai and by the apostle Paul: "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." (Hag. ii, 6.) "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain." (Heb. xii, 26, 27.) "And then shall they see the Son of Man coming in a cloud with power and great glory." This is the second personal coming of Christ.

2. The time of the fulfillment of our caption—"Men's hearts failing them for fear." It is after the signs in the sun, moon, and stars. These signs occur after the great tribulation, which occurs after the abomination is set up, which is yet future; consequently, whatever failing of hearts men may now have, it is not that of Luke xxi, 26; and for a convincing reason the time has not yet come.

P. S. G. W.

THE THREE UNCLEAN SPIRITS.

It is not according to our previously announced purpose to attempt the interpretation of the book of Revelation yet, because it has some symbols in it. We intend, the Lord willing, to examine the literal prophecies first, the figurative second, and the symbolic third. We request our readers, however, to familiarize themselves with the book of Revelation. Read it and reflect upon it. This course pursued will enable you to understand much more readily what we and correspondents may write upon it. To draw attention we introduce two verses, and will make a few remarks in regard to the time of their fulfillment: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the
false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.” (Rev. xvi, 13, 14)

Here the dragon, the beast, and the false prophet are seen acting at the same period, and in concert. If any one of them has ceased to exist, these verses can never be fulfilled; for the spirits proceeding from the mouths of the three act at the same time. We consider the time for the fulfillment of these two verses still future, and offer the following reasons:

1. Because the beast is yet future. This we have proven in former numbers of The Key. If the beast is future, so are those who shall co-operate with him.

2. Because these verses are under the sixth vial. This vial is poured out in the 12th verse. We have proven that the sixth seal will be opened after the great tribulation, which is after the setting up of the abomination, which itself is yet future. And the seventh seal is opened before a trumpet is blown, and the seventh trumpet is blown before a vial is poured out; and the sixth vial is poured out before the three unclean spirits are seen.

3. Because of what these spirits do. Of their work we are informed in the 14th verse: “Which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.” This has never been done; therefore the dragon, the beast, and the false prophet must yet send forth these spirits of demons.

P. s. G. w.

INTERPRETING PROPHECY.

One of the religious papers observes, in view of the present fondness for prophecy:

“It seems to be forgotten that contemporary events are magnified to our sight by their nearness, and assume far greater dimensions than they will when viewed in the distant perspective of history.”

How difficult it is for writers generally to distinguish the interpretation of a prophecy from its fulfillment! What if
"contemporary events are magnified to our sight?" Have they anything to do with the *interpretation* of prophecy? They may be the fulfillment of prophecy, but not its interpretation. Prejudice or something else has so blinded the eyes of most Bible-readers that they can not see any difference in meaning between *interpret* and *fulfill*. Let us hear Webster's evidence: "Interpret, to explain." "Fulfill, to accomplish; to carry into effect." "Interpretation, explanation; version." "Fulfillment, performance."

How inexcusable is the ignorance that can not see any difference between "explanation" and "performance!" But this is a fair specimen of the accuracy with which men generally speak of the prophetic scriptures; and yet they write essays on insanity for the special benefit of those who *study* the prophecies! We return good for evil by informing those writers that Webster's "*Primary School Dictionary*" can be bought for about fifty cents!

---

**THE HOUR—HŌRA.**

*(John v, 25.)*

"Verily, verily, I say unto you, the *hour* is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. The Greek for which "hour" is the translation in this verse is *hōra*, and is used in the New Testament one hundred and eight times. It is rendered "hour" eighty-nine times; "time" twelve times; "season" three times; "day" (even-) "tide," "instant," and "short" (time) one time apiece. By the context, *hōra* may be seen to denote periods of unequal length; some definite and others indefinite. It is used to denote from an *instant* to a *time*, whatever this latter word may signify.

In John xi, 9, the word is found in the plural. The verse reads as follows: "Jesus answered, Are there not twelve hours—*hōrai*—in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world"—*kosmou*. Here an *hour* is the twelfth part of a *day*; but in
the verse at the beginning of this article a longer period than the twelfth of a day is clearly intended. The same apostle in his first epistle (ii, 18) uses this language: "Little children, it is the last time [hora]: and as ye have heard that [the] antichrist shall come, even now are there many antichrists; whereby we know that it is the last time"—hora. The word hora here includes the whole gospel age—the period between the first and the second coming of Christ, already over eighteen hundred years. With reference to this long period Jesus said: "The hour [the time] is coming . . . when the dead shall hear the voice of the Son of God: and they that hear shall live." This will be fulfilled at the second coming of Christ. With reference to the then present Jesus said: "The hour [the time] . . . now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." In justification of this declaration of the Savior we refer to the case of the widow's son at the city of Nain (Luke vii, 11-15); the case of the ruler's daughter (Matt. ix, 18-26); and to the case of Lazarus (John xi, 43, 44). These persons Jesus raised up from the dead during the time he was on the earth. Wherever the word hora occurs in the New Testament, we should endeavor to ascertain its meaning in that particular place. This must be done mostly by consulting the context.

P. S. G. W.

RELIGIONS OF THE WORLD.

By the following from The Christian Standard, of Cincinnati, we see that almost two thirds of the earth's inhabitants are heathens; and we will add that of the so-called Christians an alarming proportion are Roman Catholics, leaving but a very small number comparatively of real followers of Christ. It is no wonder that those who expect the world to be Christianized before the second coming of Christ think it a long, long time off! We expect the world to be as in the days of Noah and Lot at the Lord's return. (Luke xvii, 26-30.)

"The religions of the world may be summed up in four great families, radically distinguished by their concep
of the fundamental idea of God—Buddhism, Brahminism, Mohammedanism, and Christianity. We state on the authority of Bishop Thomson that Buddhism is accepted by 300,000,000 of people, Brahminism by 150,000,000, Mohammedanism by 180,000,000, and Christianity by 369,000,000. Buddhism is atheistic—practically that there is no God, saying "the infinite can not be revealed to the finite." Brahminism is pantheistic—that everything is God. Mohammedanism is deistic—that there is but one God and no Savior. Christianity accepts God as revealed in his Word and Son. Buddhism, ramified into 84,000 different sects, and Brahminism divided into 270 castes, are found chiefly in China and India, with her 330,000,000 of gods. Mohammedanism is found in Turkey, Arabia, Africa, and India. Christianity controls North America, South America, Europe, North Asia, British India, Oceanica, and other territory in Asia and Africa, amounting to as many square miles as that occupied by the United States."

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." (2 Peter, iii, 10–12.)

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." (Acts xxiv, 14, 15.)

All can consistently subscribe for The Prophetic Key. It is not Denominational.
A PROPHETIC SYMBOL.

Intending to enter shortly upon the interpretation of the symbolic prophecies, we submit the following definitions and characteristics for the criticism of all Bible students. Before beginning the exposition of this class of prophecy, we want to understand thoroughly the principles by which we should be governed. Our readers are earnestly requested, for the truth's sake, to aid us in this important work. Please examine the following closely, then indorse or improve them, or substitute others for them.

A PROPHETIC SYMBOL AND ITS CHARACTERISTICS.

1. A prophetic symbol is a present pantomimic* person or thing.
2. The name of a symbol is its real, proper name.
3. A prophetic symbol is inferior, † or at most only equal to that which it represents, but never superior.
4. A prophetic symbol, with regard to time and space, was always really or apparently present to the beholder.
5. What is represented by a symbol can not at the same time be itself a symbol representing something else.
6. A prophetic symbol, connected with a verb, always requires the present or the past tense, but can not be associated with the future.
7. A prophetic narrative, in which a verb of the future tense is found, is future in all its parts, though it may also have verbs of the present and even of the past tense.
8. Symbolic language is that which names and describes a symbol.
9. Language grammatically connected with a symbol, but descriptive of the thing symbolized, is either literal or figurative, but can not be symbolic.
10. The sayings or verbal prophecies found in Ezekiel, Daniel, and Revelation, are literal or figurative, but never symbolic.

*PANTOMIMIC, representing characters and actions by dumb show. (Webster.)
†Inferior, lower in age or place or value. (Webster.)
11. The numbers in the prophecies are literal, but neither figurative nor symbolic.

Having presented the above without remark, we add a few words, and will show by figures where our remarks belong. The numbers here refer to those above.

1. For examples, see Ezek. iv, 1-6, and xxxvii; Dan. ii.
2. See Dan. iv, 10; vii, 3-7; viii, 1-9.
3. See Rev. i, 12, 16, 20; v, 6; xvii, 3-7, 18.
4. See Ezek. iv, 1-6; Dan. vii, 2, 3; viii, 1-3; Rev. xiii, 1.
5. See Rev. i, 12, 16, 20. The angels and churches are not symbols.
6. See Ezek. xxxvii, 1, 2; Dan. ii, 31; Zech. vi, 1-3; Rev. xii, 1-4.
7. See Isa. liii, 1-12; Rev. xi, 1-18. The future tense of the verbs in Rev. xi, 2, 3, 5, 7, 9, 10, controls all the narrative. In prophecy the present and the past tense can be brought up to the future, but the future can not go back to the past. This is plain from Isa. liii, where Christ is forebore his humiliation. The prophet speaks in the present, the past, and the future, yet the whole narrative was prophetic—yet to be fulfilled. In Rev. xi, 1-13, there are the three tenses also; yet the entire narrative requires its fulfillment posterior to A. D. 96, when this revelation was given to John. The two witnesses can not be symbols for several reasons; one of which is, they are connected with verbs of the future. If they are literal, the "thousand two hundred and three-score days" must be literal also; for two men can not live to the age of 1260 years! How important to know when language is symbolic.
8. See Dan. ii, 31-35; iv, 10-12; viii, 3-10; Rev. xvii, 1-4.
9. See Dan. vii, 8; viii, 9.
10. See Ezek. xxxvii, 3-6; Dan. vii, 5; viii, 13, 14; xii, 6-13; Rev. i, 11, 17-20; vii, 3, 4, 10, 12-17; ix, 6.
11. See Dan. viii, 14; xii, 11, 12; Rev. xi, 2, 3; xii, 6; xiii, 5.

To the above we expect to add other characteristics hereafter. Will our exchanges publish this article and criticise it, and thereby assist in the true exposition of the symbolic prophecies?

P. S. G. W.
COMMUNICATIONS.

THE ANTICHRIST OF THE LATTER DAY.

BY WILLIAM SHEPHERD, NEWARK, N. J.

If there has been any one subject in prophecy wherein there has existed any wide difference of opinion among the wise and good in each succeeding century of the Christian era, it has been this concerning the ANTICHRIST. The difficulties of commentators seemed to have been confined to this subject more than any other. Expositors, as a general thing, have pretty well agreed relative to the second advent of the Messiah, the nature of his kingdom, the return of the Jews, the restoration of Jerusalem, the resurrection of the dead, the 1000 years' reign of Christ on earth, and the regeneration of the world; but the prophecies concerning antichrist are somewhat veiled in figurative and symbolic language, by which Divine Wisdom has designedly kept back for ages a clear apprehension of many things connected with his development which would not be necessary for the church to know until such periods and at such particular epochs. The revelation concerning him is progressive, and just in proportion as we hasten on to the consummation. The great difficulty with most expositors (who have so often misapplied these prophecies) is overlooking the fact that the developments and actings of antichrist should not be confined to one particular period of the world, but the different ones; while during the course of such he assumes varied aspects and forms, and is manifested in connection with different persons and principles. And thus, as a learned writer (J. W. Brooks) has justly observed, "it has happened that while some particulars concerning him have been fulfilled—if not in a plenary yet certainly in a primary sense—others which have had reference to different circumstances and times, or which at least wait for a more exact accomplishment, have been wrested by interpreters, and forced in all their particulars into an accommodation with events to which they do not properly, or at least do not entirely, belong."

vol. ii—23
The many names given in Scripture to designate antichrist confirms this suggestion of Mr. Brooks, and to our mind the theory, which I am inclined to propose, of a two-fold character and fulfillment; and this is fully sustained by St. John himself, where he speaks of "the spirit of antichrist," and of the "many antichrists," and "that antichrist shall come," and "he is antichrist who denieth the Father and the Son." (1 John ii, 18, 22; iv, 3.) There we find that there is to be varied manifestations of him in spirit, at different periods of the church's history, through different individuals and systems. We must not fail to make the distinction with the apostle between the "spirit of antichrist," the "many antichrists"—which began even to show itself in his day—and the one, "that antichrist [that] shall come," or "he," the infidel one, who denieth both the Lord God and the Christ. With this view we see no difficulty in admitting the various expositions, given by different writers on these prophecies, relative to antichrist. Many of them may have had a primary fulfillment, as some contend, in the person of Antiochus, Domitian, the Emperor Claudius Nero, Marcus Aurelius, Severus, Gallus, Decius, Julian, Dioclesian Herod, Judas Iscariot, Mahomet, and the various Popes of Rome. He might have existed, as it were, in an embryotic state, and these individuals may have represented him in type at various stages in the world's history; and many of the early writers supposed this, but they still "looked forward at the same time for a manifestation of a person who was yet to be revealed, who was to arrive at a climax of wickedness and impiety such as had yet never been exhibited on earth, and who was also to deceive and coerce, and by various arts draw after him, the great multitude of mankind." So convinced indeed were the bishops of Rome, even after the times of Constantine, that the antichrist was yet to come, and that he was to appear in the Roman Empire, that in order to evade the awkward influence that he would probably prove to be some apostate emperor or bishop of Rome, they gradually fell into the conceit that the millennium commenced with Constantine; and then maintained, to reconcile this figment with the non-appearance of the antichrist, that he was not to be revealed until the
thousand years were expired: an opinion which was not only contrary to scripture and to all previous antiquity, but which has been one great means of darkening the counsel of God, so far as it is revealed on the page of history.*

The early writers, although being agreed as to the personality of antichrist, yet they differed as to the nature of his person. Hippolytus supposes he will be the devil himself, assuming the appearance of flesh; Laetantius, Sulpicius, and Bede suppose that he will be the offspring of the devil; Hilary conceives that he will become incarnate; Jerome inclines to the same opinion, that Satan would dwell in some one of the human race, through which he would carry out his base designs; Chrysostom, Theophylact, and Theodoret thought he would be a real man, but the agent of Satan: and most of them concluded that he would appear as a Jew, or actually be a Jew of the tribe of Dan. This seems to be the most likely.

But this theory of a personal antichrist does not exclude the idea of vast political and ecclesiastical bodies, embracing numerous apostates, typically fulfilling many of these prophecies that relate to him. It is doubtless that through these bodies he will prevail until he appears in propria personæ as the very embodiment of everything that is dark and evil, the very quintessence of wickedness.

That Mahomet can not be the antichrist, as many suppose, is evident from the fact that it is the most prominent tenet in his creed “that there is one God,” etc. Hence he does not deny the Father, though he does the Son. We will admit that the title of “false prophet” is applied to the antichrist (compare Rev. xiii, 12–17, with xix, 20) which is generally applied to Mahomet; and many of his operations, according to

*This we conceive to be a very serious error, which many have fallen into in these last days, who profess also to be looking for the speedy coming of the Lord Jesus; and yet we think it arises chiefly from their denial of other great truths in prophecy relating to the future dispensation or age to come. They discard this as a heresy—and we fear many of them without giving the subject a candid and fair investigation—and declare that there is no dispensation intervening between this and the New Jerusalem, or eternal state; and hence they argue that there is no necessity for the 1000 years, and put it in the past, or regard the passage in Rev. xx as an interpolation.
history, are answerable to those predicted of the antichrist; yet there are many things descriptive of antichrist that can in no wise apply to him, and which he never accomplished. And thus it is with the Pope, of whom the majority of prophetic expositors affirm that he is the antichrist: but we see a difficulty here, as in the other case; he neither denies the Father nor the Son, but freely acknowledges both; and this being one of the marked characteristics of the antichrist, we claim, as a matter of course, that it is neither of those. They may have been some of the "many antichrists," but not the antichrist of the latter day, who, as the Scriptures affirm, will prove to be an open and professed infidel, who will not recognize the Supreme Being; but will flatly deny the Father and the Son, and whose coming in personal manifestation will be "according to the working of Satan in all power and signs, and lying wonders, and in all seduction of iniquity to them that perish." "Who opposeth and is lifted up above all that is called God, or that is worshiped so that he sitteth in the temple of God, showing himself as if he were God." (2 Thess. ii, 4, 9, 10, Dowey translation). This could never have been fulfilled, neither by Mahomet nor the Pope, for two specific reasons. The first is this development, as herein cited, of the antichrist is in close proximity to the personal appearing of Christ: and here there are names given him; such as "the MAN OF SIN," or, as it might be rendered, "the SINFUL MAN;" "the SON OF PERDITION;" "that WICKED one;" which at once, to our mind, exclude the idea of its being either Mahomet or the Pope. The second is in this last development and heading up of all evil. He is to assume a seat in the temple of God, and compel men to worship and adore him as God; paying him that reverence and service which are alone due to the Deity: which imposition is identical with the beast (brought to view in Rev. xiii) panoplied with two horns like a lamb, speaking as a dragon—"exercising all the power of the first beast," doing "great wonders," "deceiving them that dwell on the earth," having power to put to death those who refuse to pay homage to the "image of the beast," etc. And also identical with that of the "king of the fierce countenance" (noted in Dan. viii).
"understanding dark sentences," whose "power shall be mighty," who shall "destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people" (i.e., the Jews); "he shall magnify himself in his heart, and stand up against the Prince of princes; but shall be broken without hand." And also of the fourth beast (Dan. vii, 23-26) which "shall devour the whole earth, and shall tread it down," etc.; who shall "speak great words against the Most High." And likewise with the "little horn" (Dan. viii), who shall wax great "even to the host of heaven," magnifying "himself even to the prince of the host;" causing the daily sacrifice to be suspended, casting the truth down to the ground, etc. His assuming a "seat in the temple of God" proves the prophecy in its accomplishment to be yet future: for the only temple God ever recognized in the Scripture as his literal temple was at Jerusalem; and that was destroyed at last in the year A.D. 70 by Titus and his army: hence neither Mahomet nor the Pope ever sat there. To fulfill this scripture the temple must be rebuilt in the "pleasant land" toward which the "little horn" power, or "man of sin," the infidel king, is seen to direct his steps, and enter there and take his seat, exalting himself above all that is called God!

Says E. Bickersteth, in his practical guide to the prophecies, in the conclusion of his article under this head: "The growth of this spirit of infidelity, driven by degrees in the last days out of all the refuges which Satan has been inventing for the last 1,800 years, will probably issue in the PARTICULAR OR PERSONAL ANTICHIST, an avowed and open opposition to the Lord; the MAN OF SIN in his fullness, and gathering under his banner all that wickedness which has hitherto been working in secret." . . . Everywhere we see an open advance in the expressions of infidelity. The growth of piety will more and more call forth the enmity of Satan; and that enmity will become more marked and more vivid till it assumes its last shape and its highest rage. Then ten horns or kingdoms of the Roman Empire shall hate the whore and make her desolate and naked, and shall eat her flesh and burn her with fire. This seems to imply the progress in that wasting of papal dominance and wealth which we now
witness till it be exhausted. We are told that the ten horns have one mind, and shall give their power and strength to the beast (antichrst in his last form). "These shall make war with the Lamb, and the Lamb shall overcome them, for he is the Lord of lords and King of kings." (Rev. xvii, 13-16.)

He adds that there is "considerable ground for the opinion entertained by some that there may yet take place a healing up as it were of the prophecies in the last days; a concentrated and combined exhibition of the apostasy of short continuance under avowed infidelity, in a more glaring and blasphemous defiance of God, and possibly under some individual person, and accompanied with bitter sufferings of the church."

H. Kelshall, M. D., R. N., in his treatise on antichrist, published in 1846, holds to the literal view, and locates his action in the seventieth week of Daniel, or forty and two months of Revelation, which will be in connection with the prophesying of the witnesses, when "there shall be great tribulation, such as was not from the beginning of the world;" for he will cause an image to be set up in the sanctuary, which, by the agency of Satan, he will be enabled to do with energy and power of speech; which image is typified in Daniel ii. And he will compel men to pay homage to this image, and impose upon them the mark in their foreheads and hands as an acknowledgment of antichrist as God, and he will cause all who refuse to receive the mark to be put to death.

E. W. Taunton, of Philadelphia, published a work in 1857, entitled "The Days in which we Live," in which he endeavors to prove that Louis Napoleon is the eighth head of the beast, and would soon confirm a covenant with the Jews. He remarks on Daniel ix, 27, thus: "We must here remark that 'he' who confirms a (not the) covenant or agreement with many of the Jews for seven years is the individual spoken of 'as the prince that shall come' (yet to come). The nation who destroyed the city was the Roman; therefore the expression 'the people of the prince, the coming one,' (literally) connects this coming prince with the Roman Empire; and proves that the man who will restore the Jewish people, and undertake to protect their worship for seven
years, will be the eighth head of the beast, or the antichrist acknowledged as the prince of Israel; under his guardianship they will repopulate Palestine.” And then he adds, as with an almost inspired pen, as Napoleon has already called a “congress of European kings:” “Perhaps the day may not be far distant when Louis Napoleon will preside over a congress of European kings, and when he will assign pacific and political reasons for the expedience of the reoccupation of the Holy Land by the Jewish nation. This might be brought forward as the most reasonable method of tranquilizing that excited country. And if Napoleon III. wills it, what nation shall prevent it? In this manner the seventieth week will begin.”

E. Maitland, in his “Apostolic School of Prophetical Interpretation,” published in 1840, takes the same view of antichrist, with the exception of applying it to Napoleon. E. Molyneux, Birks, Burgh, and Purdon, the sagacious and far-seeing writer and author of the “Last Vials,” advocate strongly the theory of the personal antichrist, and look to Napoleon III. as the man. Grattin Guiness is also inclined to this view. Y. S. Faber, a writer of great eminence on the prophecies, in a work written in 1818, showed that the seventh head, the French emperorship, which had been wounded to death at Waterloo in 1815, would be revived a few years preceding the great battle of God Almighty, about 1864, by the appearance of a French emperor who would be the infidel antichrist. In 1854 he published a small work, entitled “Napoleon III., the Man of Prophecy,” proving his previous statement in 1818 to be verified by the present Napoleon being invested with the imperial dignity. J. H. Frere, who wrote in 1815, advanced pretty much the same views. Habershon, in 1840, also, in his Dissertation on the Prophetic Scriptures, predicted the renewal of the French emperorship. In his treatise, “The Interpreter,” T. Jones, in 1836, held to the same view. He says: “The seventh head is evidently Napoleon Bonaparte, ‘who continued but a short time, and received the deadly wound by the sword;’ and now (1836) ‘he is not.’ The Roman Empire has no head at present, but his ‘deadly wound shall be healed’ in the eighth head, which is yet to come. This
will be of the seven, probably of the seventh; that is, of the same form of government with that of Bonaparte's." He also considered the eighth head would appear before 1866.

Dr. Seiss, of Philadelphia, the author of an excellent work entitled "The Last Times," which is a consecutive view of the prophecies, also inclines to this view, and has written a series of articles on the subject published in a periodical called the "Last Times." M. Baxter, an Episcopal clergyman from England, has written profusely upon this subject. We refer to his "Napoleon III., the Antichrist and destined Monarch of the World."*  

We might produce many more names of eminent and able writers on this subject, and also quote from their works, prolonging our remarks on this point, but our limits forbid; hence we shall pass on to our next article, "The Two Witnesses." In that we shall speak furthermore concerning the antichrist, as he and the two witnesses, in time and place, are intimately connected in the prophecies.

*As to Napoleon's being the destined antichrist, we are not fully settled in our own mind, being of the disposition never to be hasty in adopting any theory or view, unless it be clearly revealed in the Scriptures. Hence we do not feel warranted in indorsing this view yet, though many of the good and profound in prophetic study have done so. Napoleon may prove to be that "sinful man." All his movements since his ascent to the throne of France seem tending in that direction. Still it may be a question whether it is "he that should come, or do we look for another?"

Money made by working for The Prophetic Key. See Premium List.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts ii, 9-11.)

See our Club Rates: greatly reduced terms.
ELIJAH THE PROPHET—NATURE OF HIS MISSION.

BY WILLIAM SHEPHERD.

CHAPTER II.

We are aware that this part of the prophecy has been considered as fulfilled by the coming of John the Baptist; an opinion which seems to be grounded on two passages in Matthew, chap. xi, 7, and xvii, 9-13. The latter passage is as follows: "And as they came down from the mountain [of transfiguration], Jesus charged them [his disciples], saying: Tell the vision to no man, until the Son of man be risen from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall the Son of man suffer many things. Then the disciples understood that he spake to them of John the Baptist."

There is an abruptness in the passage which obscures the sense of it. There is no apparent connection between the charge our Lord gave his disciples, "Tell the vision to no man," etc., and the question they asked in reply, "Why then say the scribes," etc. To understand this, we must advert to the expectation of the Jews at that time, also to the occasion of the discourse between our Lord and his disciples. We must remember then that about six days before our Savior had promised his disciples, saying, "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." (Matt. xvi, 28.) Now "the vision," the transfiguration of Christ on the mountain, appears to be the fulfillment of that promise. So St. Peter speaks of it: "For," says he, "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ [i. e., his coming in his kingdom as he promised], but were eye-witnesses of his majesty [as a great king]. For he received
from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice we heard when we were with him in the holy mount.” (2 Pet. i, 16–18.) This transfiguration seems to have been not only the fulfillment of Christ’s promise to his disciples, but intended also to give them a visible display of what he will be hereafter when he shall “come in his kingdom” with “power and great glory;” and though it is likely the disciples may not have understood it in the latter sense, yet it seems highly probable that they did understand it as the fulfillment of his promise. In the vision they had “seen the Son of man coming in his kingdom;” and this appears to have been the subject of their discourse as they came down from the mountain.

From the question asked by the disciples then we learn what was the expectation of the Jews, and also that the disciples knew and understood what it was. We learn that the Jews, who seemed to have grounded their expectation on the prophecy of Malachi, did expect not only that the Messiah was to come as “a great king,” but that Elijah was to be sent to prepare the way before him; i. e., that “Elias must first come.” The disciples then had just seen Messiah already come, and in regal glory, in a condition to assume and exercise all the powers of a great king whenever he pleased; and it seems they expected that he would then immediately do so; for after he was risen from the dead, and just before his ascension, “they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?” (Acts i, 6.) But they had not seen Elijah the prophet, nor heard of his being come, and this would naturally suggest the inquiry, How can these things be that the Messiah has come and Elias is not? Why then say the scribes that Elias must first come? To this our Lord answered, “Truly Elias shall first come and restore all things,” and immediately added, “But I say unto you that Elias is come already”—in this last sentence speaking of John the Baptist; and hence it is argued that when our Lord spake of John the Baptist he meant to say that John the Baptist is Elias, that they were one and the same.
Against this conclusion the objections seem to be decisive.

1. It makes our Lord's answer to be inconsistent with itself. With what consistency could it be said that "Elias shall first come," using the future tense, meaning nothing else than that he should come hereafter, and then to add in the same breath, and concerning the same person, "Elias is come already." 2. Our Lord ascribes things to Elias which can not possibly be ascribed to John the Baptist. He says, "Elias shall first come and restore all things," which is a work that John never did, and which it was then and still is impossible for him ever to do, for he was then already dead. 3. Our Lord says of John what can not be said of Elias; i. e., that they knew him not, but have done unto him whatsoever they listed, likewise shall also the Son of man suffer many things." The plain meaning is, they had put him to death. Now Elijah the prophet had many ages before been translated.

4. To understand our Lord as meaning to say that John the Baptist is Elias, is to make his testimony flatly contradict the testimony of John; for "when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? . . . he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not." (John i, 19-21.) Such an interpretation then is utterly inadmissible; and therefore we must of necessity seek for some other that will avoid the contradictions, and reconcile these two passages of scripture.

And this is easily done. The whole difficulty arises from the single fact that our Lord calls John the Baptist by the name of Elias; and hence it is inferred that John must be the same Elias of whom he had just before spoken; and on this inference alone the whole weight of the common interpretation rests. But does our Lord say, or is there any evidence to prove, that there is no other person whose name is Elias? Certainly not; and if not, then there may be another Elias besides John the Baptist; and it may be of him that our Lord speaks when he says, "Truly Elias shall first come." This certainly may be so; nor is there anything in our Lord's testimony that forbids us to so understand it. He does not expressly say that John the Baptist is the same Elias of whom
he had just been speaking, nor does he at all *expressly* decide this point; but leaves it entirely to be decided by *fair inference* from all the circumstances proved by the testimony in the case.

From these circumstances then we infer that our Lord, in calling John the Baptist by the name of Elias, meant nothing more than an additional name, just as he gave an additional name to Simon, calling him Peter; and to James and John, calling them Boanerges (Mark iii, 16, 17); and that he did not thereby mean to say that John was the same Elias of whom he had just spoken, but a different person; and this inference we have seen is sustained by circumstances proved in the case by our Lord's own testimony, and still more strongly by the necessity of admitting this interpretation in order to avoid a flat contradiction. But the opposite inference, except in the single circumstance of the sameness of the name, stands naked and alone, not supported by so much as one single circumstance proved in the case. This inference therefore must fail and the other one stand.

Our Lord seems to have designed not to enter into any explanation with his disciples concerning the coming of Elijah the prophet. It was of no importance that he should do so; but it was of great importance that he should remove the doubt the disciples appear to have entertained, whether he was really come without having sent his messenger before him or not; as his sending the messenger was the fulfilling of prophecy, and consequently an important part of the evidence of his really being the Messiah. But in doing this he could not say that Elijah the prophet was not to come at all without contradicting the prophecy which expressly foretells that he shall come; nor could he say that John the Baptist is Elijah the prophet without contradicting the testimony of John himself; and if John be not Elijah the prophet, then our Lord does not say that "*Elijah the prophet*" is come at all; for when he spake of Elias *as being* "come already," "he spake of John the Baptist." But his messenger was "*come already," and by simply giving him an additional name, apparently in compliance with the expectation of the Jews, and at the same time correcting it by simply calling him
Elias, our Lord as effectually affirmed that fact to his disciples, and to the Jews generally, as if he had directly, in terms, said that his messenger was already come; and in this also he answered the question of his disciples, as it referred to Elijah the prophet; and then, by adding a description which could be applied to none but John the Baptist, he showed them who his messenger was.

The conclusion from all this is obvious. John the Baptist is not Elijah the prophet, whose coming is foretold in the prophecy of Malachi, and consequently that prophecy was not fulfilled in the coming of John the Baptist, but remains to be fulfilled hereafter; and this is confirmed by our Lord's own testimony when he says, "Elias truly shall first come," which is in itself really a prophecy, foretelling the future coming of Elias or Elijah the prophet.

This interpretation is equally applicable to the other passage we before referred to (Matt. xi, 10), in which our Lord says to the caviling and gainsaying Jews, "And if ye will receive it, this is Elias which was to come," speaking of John the Baptist. Now, if we understand this as meaning that John the Baptist is the same person who is called Elias, it will involve the same contradiction between our Lord's testimony and that of John the Baptist, which is before pointed out. Such an interpretation therefore can not be admitted, nor is it necessary; for this, like the other passage we have been considering, may be understood as merely giving John the Baptist an additional name.

The whole scope of the passage, indeed, seems strongly to favor this interpretation. In it our Lord keenly reproves those gainsaying Jews for their obstinate incredulity in rejecting John the Baptist as well as himself, and insisting on seeing Elias come as the Messiah's messenger sent to prepare the way before him: "What went ye out in the wilderness to see? a reed shaken with the wind?" evidently alluding to the despicable opinion those Jews entertained of John the Baptist on account of the humble, unassuming condition in which he appeared. Him they would not receive as the Messiah's messenger. They expected Elias, and John had told them that he was not Elias. They expected to behold
that personage "clothed in soft raiment"—in a style of splendor suited to the majesty and glory in which they expected the Messiah himself to appear; and to this our Lord seems next to allude: "But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses," not in the wilderness where John is; as if he had said, Ye act foolishly. I, the Messiah, am come, meek and lowly, not as a great king at this time, and do you expect my messenger to come in splendor, "clothed in soft raiment?" It seems also that those Jews did expect the Messiah's messenger to be Elias the prophet; and to this our Lord next alludes: "But what went ye out for to see? a prophet? Yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold I send my messenger before thy face," etc. Here our Lord distinctly affirms that, notwithstanding his humble and unassuming appearance, John is a prophet, and as such answers to the expectations of the Jews, and that he is his messenger sent before him; but though a prophet, he does not say that he is Elijah the prophet. He then adds, "And if ye will receive it," evidently alluding to the controversy with the Jews about their receiving John the Baptist as his messenger "which was for to come." This seems to be the main substance of the affirmation; and this is sustained by the French version, which is, "il est cet Elie qui devoit venir"—he is that Elias who should come; plainly implying that another Elias was in contemplation. We may just further observe that here our Lord speaks of John the Baptist and calls him "Elias that was to come," and who was in fact come already; in the other passage he speaks of Elias that "shall first come;" whence it is clear that in the two passages he speaks of different persons by the same name of Elias.

(TO BE CONTINUED.)

Lady's Fine Gold Watch offered for new subscribers! See Premium List.

We are brought to consider, in the examination of subjects comprehended under the above caption, questions and issues among the most momentous that can engage our attention. We wish to offer some suggestions, and earnestly beg that they may be carefully noted: therefore, especially now—

1. What specific and distinguishing symbol in the Word of God represents the papacy? This is an important question. We want a clear, fundamental idea, a definite and precise answer. We reply: that symbol is always a woman. In Rev. xvii she is seen as a harlot riding on a scarlet-colored beast. The object defined by this symbol of a harlot is undoubtedly, in perfect strictness of interpretation, papal Rome; for the angel said to John plainly, “And the woman which thou sawest is that great city which reigneth over the kings of the earth.” No enlightened interpreter can doubt that the ancient seven-hilled city is meant, where the so-called successors of St. Peter have been domiciled for more than a thousand years. The city seems to embrace the different elements of territory, population, and dominion, and it is the kind of dominion which gives the city its diagnostic stamp in prophetic view. The dominion is papal. Associated with the pope himself is the whole host of subject and associated ecclesiastics—cardinals, archbishops, bishops, and clergy. The harlot signifies then not merely Rome, but Rome papal, and Rome ecclesiastic, and Rome catholic. This is the definite meaning of the symbol, although it may, by a little extension or variation, in some cases signify possibly the Catholic Church, but this would seem rather to be by inclusion. In the next chapter we have the proclamation of fallen Babylon, and the scene of the tremendous conflagration that ensues discloses to view the city in flames, the city of the papal hierarchy, the metropolis of the Catholic world.

That we may the more certainly be assured that papal Rome, including the varied terms and ideas of the Romish
hierarchy, the royal see and seat of St. Peter—nay, that very prince ecclesiastic, the pope, himself—is typified expressly by the symbol of a woman, we may cite Isaiah lxvii, where God utters a menace to Babylon. And the truth is of force and application whether we understand Babylon literal, as the capital of Chaldea, or Babylon figurative, as the metropolis of the Catholic universe. "Come and sit down in the dust, O virgin daughter of Babylon"—"thou shalt no more be called the lady of kingdoms"—"and thou saidst I shall be a lady forever"—"that sayest in thine heart, I am, and none else besides me, I shall not sit as a widow." The double application is obvious, and the language agreeing so remarkably with that of the apocalypse makes the reference to the figurative or Romish Babylon exceedingly clear. Settle it therefore as an irrefutable and established fact that Rome, the Roman Catholic hierarchy, the ecclesiastical system, the spiritual papal dynasty, the popish metropolitan high-priesthood—nay, the very personality of the pope himself, as part and parcel of the grand gubernative order, and chief and head of the whole church polity—all, all are comprehended in the definite and diagnostic symbol of the harlot. It is a system of gradation from the pope to the meanest official—it is a system of succession from Boniface to Pius. The element of territory is embraced in the symbol simply as the locality where the administrative function of the church is centralized as a religious power in the world, and where the governing mind and hand which the church has recognized for its own regulation is located. The whole concern is marked in prophecy as a woman. It is prophetically not a masculine but a feminine institution. A clear discernment of this fact is of great importance. By ignoring it we are certain to fall into confusion and mistake. Recollecting the gradation of office in the hierarchy, we find the pope certainly belonging to the scale ascending, though at the head or higher terminus of it; and recalling the succession of popes as composing a series, we find no pope excepted from the series, or to be taken eminently apart from the series, in the prophetic integrity of the symbol; nor have we authority to forcibly dissever or eliminate any pope from the great papal line, is pictured
by the symbol, for the purpose of matching some other case, fulfilling some other symbol, or accomplishing some other prophecy. So at least we view it. O, how important that we understand how this is! That which is symbolically a woman can we transform into a man? That which is feminine can we interpret as masculine? That which is a harlot can we confound without danger with her paramour, her husband, or her imperial supporter? Especially important is it to distinguish this harlot in the last epoch of her history (so changing, so wonderful, so tragical!) from that proud and mighty imperial power that, from bearing her in revived and heightened prestige and prowess and joy, suddenly turns with the whole strength of his ten-partite confederation to devastate and vex and denude her!

Now then we humbly maintain that no part or phase of the Romish institution, strictly as such, is to be reckoned or recognized as the Man of Sin. We do not deny or object to the suggestion that this prophetic man of sin is adumbrated by the pope. But note and observe that the man of sin is, first, an absolute personality, a unit, an individual, while the harlot is a term of numerical import, denoting or implying the two collective and successive ideas embraced in the hierarchy of Rome. Mark that well. Second, the man of sin is civil, politically imperial, masculine; exactly as the papacy is ecclesiastic, spiritually imperial, and feminine. It may be interrogatively objected to this position, has not the pope been a political ruler, has he not governed territory, has he not owned and managed temporalities? Aye, he has indeed; but the phase of the papal woman, brought to view in the great prophetic vision of Rev. xvii, we understand to be that shortly antecedent to her final and total downfall and destruction. It is that with which we are especially concerned, and which is related as an astonishing evolution of the last days to the great consummation of the advent and kingdom of Jesus: and then she is not the owner or proprietress of temporalities—they have gone out of her possession. Third, the man of sin, the antichrist, is first a supporter of the harlot; and, if we may be allowed to say so, sustains the same relation for a season as an evil man, a powerful and
evil prince, to the harlot church and Romish hierarchy and papal Rome, as our blessed Lord, with covenant-keeping faithfulness to his bride, the church he has purchased with his own blood. Christ, counting his brethren in the flesh a royal priesthood, is their master and overseer; antichrist is master and overseer of the royal priesthood of Rome. Jesus is the object of the intelligent affection and admiration of his people, the saints; antichrist is the idol of the wicked homage of his votaries, in a large measure, we may believe, composing the so-called mother church, although Rome, and with it Romanism, as an ecclesiastic structure is abandoned by its treacherous prince and patron. After Romanism comes the new religion of the apostasy, the religion of modern society and latter-day progress, the religion of revolution and confederation, and the apotheosis of man; and after Rome will come Jerusalem. Interlinking Romanism with the full and final apostasy, or offering a road of divergence, comes Judaism, an ally and auxiliary of antichrist, itself anti-Christian in the acceptance of a false Messiah, to be added to the rejection of the true. But we are anticipating:

*Fourth*, the "man of sin" is the idol chief of a system wholly infidel, and from which every sentiment and trace of Christianity is bodily struck out. The religion of Rome is Christianity *corrupted*. The man of sin renders no homage to Deity—Rome renders an imperfect homage. The man of sin exalts himself to the place of Deity—the harlot acknowledges both God and Christ. The religion of the one is a perfect mechanism of pride and a completed system of man-worship—the religion of the other retains a degree of doctrinal truth, though incumbered and depraved with divers devices. One is Christianity corrupted—the other is Christianity abandoned; and antichrist seizes every available resource, in the subordination of Rome and Romanism, to serve his ambition. The harlot is borne aloft a brief moment of delight, and then everything susceptible of transformation and use in her fabric is wrought over to serve the master who proves a master of artifice, and in the magician Rome reads a foe. The man of sin is thus the idol of the myriads in the last great net of Satan's destroying handicraft, and far
surpasses in blasphemous wickedness his feminine predecessor, the papal queen. If the popes have been ambitious and self-seeking and arrogant, the man of sin will loom head and shoulders above all in the antecedent series. If one is Mont Blanc, the other will be Chumularee. In short, the evil of the one is deteriorated to the utmost in the other.

We think the case is plain. If some of the popes in pretension and blasphemy prefigure the man of sin, they do not constitute that anemos or lawless one. But there is another argument, and that is, fifth, the number of the name. Now it so happens that the most significant words defining character in which the number 666 is found, and which are relied on to develop the intent of the prophecy, and applied to the papacy, do not fit the mold, for the very reason that the papal system is feminine in the prophetic symbolism, and these words are masculine. Thus lateinos is an adjective in the form of the masculine gender, demanding a masculine noun. Accordingly, when we render the adjective into English, we must have the noun to correspond. Therefore a Latin what? A Latin church (ecclesia)? No, for this is feminine. Hierarchy? No. Kingdom? No. City? No. Polity? No. These are all feminine. Give the masculine adjective, its natural and proper adjunct, and that is man—a Latin man. Again, apostates is a word counting 666—a Greek masculine noun. Therefore the application of the word apostate must be to an object masculine and not feminine, in prophetic imagery. This “apostate,” therefore, is not an apostate woman, not an apostate church, city, or priesthood, but an apostate man. Nay, the very word pope (papa in Latin), not properly a classical word in either Greek or Latin, is a noun of the first declension, and the rule for all nouns ending in a ranks them feminine. It is true appellatives of men are reckoned masculine; but this is a term of official designation, hierarchal at that. So too the words “that wicked,” “man of sin,” “son of perdition,” in the descriptive prophecy of Paul, are masculine in every form of reference. So is “antichrist,” “Assyrian” (willful) “king,” and “prince” (of the covenant). But again, the number 666, which is expressly the number of a man, and the number of his name, is not found in
the name of a single one of the popes, even reckoning back to Peter himself. At least this is the result of our investigations in that direction. And no pope has had the official cognomen of Louis (Ludovicus), which counts 666; and no pope hitherto has entered the succession with the name of Napoleon or Bonaparte, either as an official title or private patronymic.

Again we observe, sixth, the man of sin is pointed out by the apostle as a definite and eloquent signal of the coming of Christ. But the papacy is more than a thousand years old. Has that papal chilid been the sign Paul intended? The Thessalonians were interested in the question of the time of the advent. Paul says the apostasy must come first, and the man of sin be revealed. The "mystery of iniquity" must precede the man of sin, and that looks more like the papacy, or the Romish ecclesiastical system, for we recall the title "mystery, Babylon the great." This too must be taken out of the way; then "that wicked shall be revealed." The mystery of iniquity is not the signal of the advent, but the apostasy is, the man of sin is. If I descend the Mississippi River on the way to New Orleans from St. Louis, certainly neither New Madrid nor Memphis would be the definite local indices along the route of my journey certifying my proximity to my destination; but Baton Rouge would come nearer the mark, and Donaldsonville nearer yet. Is the Romish system, long drawn through thirteen centuries, the great prophetic token of the nigh parousia of Christ? We think not; but the man of sin is. The mystery of iniquity is not the index, but its removal is, for that prepares the way for the wicked one. If the pope is the man of sin, what pope is it; or how, in all the long history of pope or papacy, could an honest, anxious searcher after light on the advent know what incumbent of the papal chair to recognize as the present and plain forerunner of the great consummation? How could he know, in a period of gradual decadence even, unless he had incontestible evidence that he could designate the last incumbent? And a very powerful argument for the approaching expiration of this term of incumbencies would be the appearance of one who, outside of papacy, was gathering to himself the form and aspect of antichrist, and the
earliest stage in *that* development would begin to awaken the watchful man's attention! The papacy is multifold—there have been many popes. The man of sin is *one*—yes, we repeat, *one*! one man, one prince, one ruler, one embodiment of intrigue, ambition, and power—the last! And *that man*, the man of sin, we observe, *seventh, is the man* "whom the Lord will consume with the spirit of his mouth and destroy with the brightness of his coming." Does the pope forecast disaster? Is he troubled with apprehensions of evil? His bereavements are not making up that perdition prophesied through the coming of Christ. Victor Emmanuel proclaims Rome the capital of Italy, and the sorrow and indignation of the pope is not making up that perdition prophesied through the coming of Christ. At least we can not see it so. That catastrophe, that visitation will outdo all the afflictions of the most unfortunate of the pontiffs. It will be as much a unit as the man of sin is a unit, and as Jesus the Son of God is a unit. Every judgment trumpet will usher in a woe, and every emptied vial will inflict disaster; and thus in the last half week, or 1260 days, the adversary will be consumed, and at the epiphany of Christ he will be destroyed.

*Eighth,* we have just a moment to consider an omitted item, and we have done. The "wicked" man will sit in the temple of God. Has the temple of God ever been built in Rome? Nay, but in Jerusalem. Rome may be said to be Satan's seat. It is in no sense whatever the city of God, nor is the Vatican, or Quirinal, or St. Peter's, or any Catholic church-edicfe in Rome the temple of God. The gospel was preached there, and a band of believers lived there, but we are slow to believe that God ever prepared or bequeathed to the Gregories and Benedicts and Innocents the patrimony of St. Peter, or a grand royal estate of dignity and seat of authority. Suppose Constantine espoused Christianity, or gave it an imperial sanction, and prohibited persecutions of Christians, yet let history testify to certain traits of vice in this monarch's character, which make him dubiously worthy of admiration. Shall we spiritualize the "temple of God?" Let us beware of this license in interpretation without an
obvious necessity. No, the temple of God will be in Jerusalem, "the holy city," and on Moriah, the consecrated site, and will be at the outset at least nominally dedicated to the true God. But we must close, with the hope of resuming the subject at a suitable time. Meanwhile let us watch! A tremendous future is preparing! Nay, it must be near. We shall need the panoply of truth, and the gracious spirit and providence of God!

IS BABYLON FALLEN?

BY C. COLGROVE, SARDINIA, N. Y.

This may seem to some a strange and startling question, and a serious inquiry arises, why is it propounded? An assertion is in a measure current that such is the actual condition of the pope, in being bereft of the immediate civil jurisdiction of Rome, and in ceding by compulsion the great Catholic metropolis to the king of Italy for a capital of the Iberian peninsula and the Italy of 1870, that the proclamation is thenceforth warranted, lawful, and true—"Babylon is fallen!" Now we beg emphatically to object to any such asseveration as premature and incapable of being sustained by sound argument. Let us see.

In Rev. xiv, 6, we have a picture presented of an angel flying in the midst of heaven and crying with a loud voice, "Fear God and give glory to him, for the hour of his judgment is come." This angel has also the everlasting gospel to preach to every nation and kindred and tongue and people. The proclamation is therefore wide-spread and rapid and energetic. It extends with swiftness and power in every direction; and the angel's declaration is loud and positive—the hour of God's judgment has come; not that the hour is imminent, but that it has arrived. Moreover it is not an indefinite period, but an hour—short, pregnant, decisive. It is perfectly certain, we think, that this angel-cry, or its equivalent, must precede the cry of "Fallen Babylon." The order can not be inverted. The angel does not proclaim Babylon fallen as the index that the hour of God's judgment is at
hand, since it must have already arrived. The fall of Babylon is included in the judgment, and ensues as an event following the commencement of that hour. Now let us be certain that that hour of judgment is come before we announce the fall of Babylon. Can we say that? That hour of thunder and storm, that hour of trumpets and vials and trials, that fated and fearful hour, is it begun? Has it arrived? We must honestly say no. Neither then is Babylon fallen. But both angel-cries may be very near. But a cry of exultation over an event not accomplished is a little out of date—it is a kind of anachronism.

2. Wherein does the fall of Babylon consist? We may inquire if it is realized in divers kinds of calamities to the See or Church of Rome, or in perils and trials of the Roman pontiff; and if so, what? It would be interesting to review the tribulations of the popes in ages past, notwithstanding their triumphs and successes. Gibbon relates the rough handling of Pius VI. by order of the French Directory in 1798. This pope was forcibly ejected from his dominions, and he died an exile and a prisoner at Valence; churches and convents in Rome were pillaged; the Vatican was stripped to its naked walls, and the eternal city robbed of its treasures; the most precious works of art were scattered abroad; all the sacerdotal apparel of the pope and cardinals was burned; the library, museum, furniture, jewels, and private clothes of the pope were sold. The spoliation exceeded that of the Goths and Vandals. A contribution of six millions was levied on the city, already exhausted by enormous exactions. Eight cardinals were arrested; the territorial possessions of the church and monasteries were confiscated. All the respectable citizens and clergy were in fetters. Fearful scenes of havoc and desolation! Yet no one perhaps will contend that then Babylon fell; or if so, exceedingly few, we think, would credit it, for the world has heard neither the first nor third angel-cries, in any sense equal to the grandeur nor in fulfillment of the burden of those proclamations. No indeed.

We see thus what has happened formerly, and Babylon did not fall. Is the loss of the pope’s temporalities Babylon’s fall? Is the confiscation of territory, the Italianization of
Rome, and the loss of civil dominion to the pope, Babylon’s fall? We venture to say no! Then what is it? Let us have it plainly stated. As we understand, there are two great calamities to befall Rome. The second and final disaster is the literal burning and total destruction of the city. The earlier disaster is the *utter abandonment of Rome as the spiritual metropolis of the Catholic world.* And *this* we understand to be the *fall of Babylon.* With it goes the whole ecclesiastical system of the Romish Church. The church itself is shattered with the loss of its great capital and the deposition of its priesthood, in the process of transition and change into the terrible religion of the apostasy, with Jerusalem for its capital—Jerusalem, seized by craft or force, to be the headquarters of the man-chief of the new and strange ecclesiastical iniquity! We do not undertake to indicate when the seven-hilled city will be wholly abandoned by antichrist, nor is it material to the point. “The seven heads are seven mountains,” and here in Rome accordingly the beast is intrenched in power for a time. But the fall of Babylon we understand to be particularly the extinction of the papal system and dominion, with the utter loss and rejection of Rome as the Catholic capital and the head and heart of the church. This almost immediately precedes the newly-erected abomination of the idol at Jerusalem, the foul idolatry of man-worship. The spoliation of territory, the *robbery of revenues and treasures to the utmost by the ten kings,* the complete appropriation of everything on which avarice and power can lay its hand, *deprecatio n without limit and without remedy,* the perfect spoliation and consumption of the harlot—these are incidental apparently to Babylon’s fall; and not alone Rome, but Catholic Europe may be plundered: yet *Rome* is the grand figure in the drama. The prophecy is not yet accomplished, but doubtless it soon will be, and the hour is rapidly drawing on.

Lastly, we notice that it is impossible that the event described can be now already consummated, from the obvious and important fact that Rome papal is yet unmistakably to *have a brief and great exaltation*—we do not say in the recovery of lost territorial possessions, but in the marked increase of her influence and power as an ecclesiastical and
spiritual center. She is to say in her heart, just before her utter perdition, "I sit a queen, and am no widow, and shall see no sorrow." It is her faith, her feeling, her conviction. There must be something then to justify her assurance, and we think the inference is rational that she has ascended to an eminence strongly contrasted with previous humiliation. She has borne sorrows, but she thinks she will see no more. She disavows widowhood, therefore she has been a widow, or it has been imputed to her. She thinks herself a queen and not a widow, therefore she must have dominion, for the language is her real thought and not a mere empty boast. Hence an elevation, however transient, awaits Rome! Make a note of it! Babylon is not fallen. But what is her situation, and how is she now designated or understood in prophetic vision? We answer, Rome is now a widow, for she has no husband or paramour, no civil power which she can trust or on which she can lean in all the world. France is in an abyss, and Napoleon likewise utterly unable to lift a finger in her support. The eldest son of the church is unable to succor her. This then is the hour of Rome's widowhood or weakness, though a harlot's widowhood; but it is not her final downfall.

What may we very surely and shortly anticipate? A revival of Rome's power in the world, and a greater eminence of the pope spiritually. (A Bonaparte may be the next pope.) There is already an extensive commotion among Catholics, and sympathies and remonstrances are pouring in on the pope. A revolution or revival, favorable to the pope's spiritual dominion at least, seems imminent. The scarlet-colored beast will yet carry the woman, then she will be hated, desolated, and rejected; and then will come the time of the antichrist. And all these changes must come rapidly. Time is bringing forth wonders.

"But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Mark xiv, 61, 62.)
OUR EXCHANGES.

THE BAPTIST.

In a column of standing matter in The Baptist, of Memphis, Tennessee, are these words: "Change followed change, corruption triumphed, and at length the man of sin was firmly seated upon his throne." The references to justify the statement that "the man of sin was firmly seated upon his throne," are 2 Thess. ii, 3, 4, and Rev. xiii, 3-17. The first reads, "Let no man deceive you by any means: for that day shall not come, except there come a [the] 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 worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God." From the connection in which the above extract stands in The Baptist, we understand the editor by "the man of sin" to mean the entire line or succession of Roman Catholic popes, from the very first to the present. If we are correct in this, how shall we understand an editorial in The Baptist of the 27th of last August, headed "God Dethroned"? In that it is claimed that the scripture we have quoted above from 2 Thess. ii, 3, 4, was fulfilled on the 29th of last June, when the Council at Rome declared the pope infallible!—or are we to understand that, though "the man of sin" had been "firmly seated upon his throne" for over a thousand years, yet he never opposed and exalted himself above all that is called God, before the 29th of June, A. D. 1870? But Paul's "man of sin" will exalt HIMSELF, while the pope was exalted by a council!

The editor in August said, "Christians hearing of it [the declaration of infallibility] will turn to the second letter Paul wrote, that to Thessalonica, in which he declared that this very event would happen, and that the end should not come until this blasphemy had been committed." Italics ours. This event happened then; had it ever happened before? If
it had, why make so much ado about it this time? If it had not, then "the man of sin" had been "firmly seated upon his throne" for more than a thousand years without once exhibiting his real character: that of opposing and exalting himself above all that is called God, or that is worshiped! This is presenting us a very mild and inoffensive "man of sin" for centuries! Verily, there must be an expository screw loose somewhere!

Knowing the editor of The Baptist (Eld. J. R. Graves) to be a prophetic student, and an interpreter of acknowledged ability, we hope to hear from him again upon "the man of sin." Without correct views concerning "the man of sin" it is utterly impossible to understand some very important prophecies relative to the second coming of Christ.

P. S. G. W.

**THE WORLD'S CRISIS.**

"The best chronological light shows that we may expect our Savior within five years. If this is so, we shall have stronger light as the end approaches. The true followers of the Redeemer will not be left in darkness if they will only let the light shine which they have already received." (The World's Crisis, November 23.)

Full and timely notice will be given of our Lord's coming: "The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." (Dan. xii, 10.) The abomination of desolation will precede our Lord's descent on the Mount of Olives between three and four years. **LOOK FOR THE ABOMINATION FIRST!** "Whoso readeth, let him understand." (Matt. xxiv, 15.) The order in which the predicted events will occur should never be forgotten. We find an important prophetic chain in Matt. xxiv: The abomination (15th verse); the fleeing into Judea's mountains (16th to 20th verse); the great tribulation (21st verse); the shortening of the days (22d verse); the false Christs and false prophets 23d to 27th verse); the carcass and eagles (28th verse); the darkening of the sun, etc. (29th verse); the sign of the Son of man in heaven, the mourning of the tribes, and then
“they shall see the Son of man coming in the clouds of heaven with power and great glory!” (30th verse.)

There is no necessity for us to mistake; there was none for "Father Miller" in 1842 and 1843. There has never been necessity for any one to mistake. Christ can not come, according to the Bible, before the abomination, and it is yet future.

"At any time.—The coming of Christ and the translation may occur at any time.” (J. E. Clark, in The World's Crisis.

Is this declaration sustained by the order of events just noticed above? How can Christ come "at any time" if his coming is subsequent to the setting up of the abomination? This is in Matt. xxiv, 15, while Christ's coming is in the 31st verse. That the setting up of the abomination of desolation is yet future we think we have abundantly proven; and we have some reason to think that others indorse our view by their silence. "Silence gives consent," is generally quite true. If any object, we hope the objection will be furnished for the next number of The Key. If the abomination has not been set up, Christ may not come "at any time!" Let us hear from you on the abomination, Brother Clark. P. s. g. w.

Spirit-rapping Kings.—The World's Crisis of December 28th, says: "We find the following interesting item of news from a London special correspondent to the New York World, dated December 7: 'Private letters state that a spiritualist is retained constantly in company with King William, over whom he exercises complete influence.' It is also well known that the Emperor of Russia consults the spirits, and that Napoleon III. is well established in spiritualism." Well did Paul write: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils [daimoniōn—demons]; speaking lies in hypocrisy; having their conscience seared with a hot iron.” (1 Tim. iv, 1, 2.) P. s. g. w.

The Advent.—In the same paper and date is an article on "The Advent," by Cyrus Mendenhall. He teaches that "the sun has been darkened, the moon has refused to give her light, and the stars have fallen in glorious showers from
the heavens; the powers of the earth too have been shaken.” Again he says: “We may now expect the sign of the Son of man in heaven at any time, for the indications are that this generation shall not pass till all these things be fulfilled.”

If the abomination of desolation is yet to be set up, the darkening of the sun, etc., is also future; and the sign of the Son of man can not appear before the darkening of the sun. The order of the above events is this: 1. The abomination (Matt. xxiv, 15); 2. The darkening of the sun (29th verse); 3. The appearing of the sign of the Son of man (30th verse). That the abomination is future we think has perhaps been established beyond overthrow in former numbers of The Prophetic Key. We suppose Brother Mendenhall will agree with us that the abomination must be set up before the darkening of the sun or the appearing of the sign of the Son of man. If he does, he will see in a moment that he is in error provided the setting up of the abomination of desolation is yet to take place. Will he attempt to prove that the abomination of desolation of Matt. xxiv, 15, has been set up? If he will, we will negative his arguments; or we will undertake to prove that it will yet be set up, giving him the negative. Should he accept the latter, we shall mail him the back numbers of The Key, which contain much of our proof. We consider the setting up of the abomination of desolation the key to all the prophecies relative to our Lord’s second coming.

P. S. G. W.

BABYLON.—L. Boutell, in The World’s Crisis of the above date, says: “Babylon is fallen, and waiting painfully for utter destruction.” Will he please answer the article on this subject, by Eld. C. Colgrove, in the present number of The Key?

P. S. G. W.

THE ADVENT CHRISTIAN TIMES.

The editor of this paper (Eld. Joshua V. Himes), in his “Journal,” writes from Marysville, Mo., December 10th: “At night I spoke upon those prophecies that are being fulfilled in our own time, especially those that relate to the fall of
antichrist, and the near approach of the kingdom of God.” By “the fall of antichrist” we suppose the editor to mean the present condition of the Roman Catholic pope. That every former pope has been, and that the present pope is, an antichrist, we firmly believe and teach; but that the present pope is, or that any former pope has been, the antichrist, we resolutely deny, and respectfully call for the proof. We have furnished proof after proof in our Key that the antichrist is yet future. We have besought the readers of God’s holy book to test our interpretations by the severest criticisms, but no one has been heard. Now will Brother Himes give us the proof that the pope is “the antichrist,” if such is his belief? We hope to hear from him on this interesting point.

Again he says: “SABBATH, December 11—We had the best sort and the thinking class of citizens out to hear us to-day. All seemed interested in prophecy and the signs of the present times. I explained the image in Dan. ii, 31-35, and answered the question, ‘Where are we?’ The next great event will be the smiting of the image, and this may occur at any hour.” To the last sentence we invite attention. The smiting of the image may occur at any time! This we consider utterly impossible! If the abomination of desolation has never been set up, there are yet many great events to take place before the smiting of the image of Dan. ii. Is the setting up of the abomination of desolation still future? We affirm that it is, and think that we have proven it. Will Elder Himes show wherein we are incorrect, if incorrect we are? If the abomination has been set up, Elder Himes may be right; if not set up, he is wrong beyond dispute. We hope to hear from him upon this key to prophecy. P. S. G. W.

The following article in the same number of The Times is by E. T. Himes. However wonderful “The Dark Day” may have been, it was not the darkening of the sun foretold in Joel ii, 31; Acts ii, 20; Matt. xxiv, 29; Mark xiii, 24; and Rev. vi, 12. This darkening will occur after the abomination, and but a few days—not eighty years—before the second coming of Christ. Be not deceived. “The dark day” of 1780 was not that foretold in Matt. xxiv, 29.
"The Dark Day, May 19, 1780, so called on account of a remarkable darkness that day extending over all New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with difference of degree and duration in various places. For several days the wind had been variable, but chiefly from the south-west and north-east. The true cause of this remarkable phenomenon is not known.

(Webster's Dictionary.)

Another Account.—The 19th of May, 1780, was a remarkable day in the annals of New England on account of the thick darkness that overspread the land like a funeral pall. It was a day long to be remembered and talked of by those who witnessed the strange and at that time fearful phenomenon. There was much writing upon and discussion of the subject at the time and afterward, but I believe no satisfactory conclusion was ever arrived at as to its cause. There were some who thought that it must have proceeded from a total eclipse of the sun, that had for some cause escaped the calculation of mathematicians and astronomers, but that was easily shown to be impossible by the facts and figures.

The Darkness Increases.—The father of the writer was then a boy of thirteen years, and was at work with his father and brother planting or preparing the ground. It was a dull, hazy morning, and as the time passed it gradually thickened, and by ten o'clock the increasing darkness began to be quite apparent. They kept on with their work, and as the gloom increased they observed that he would pause once in a while and look intently all around the horizon and overhead, but made no remark until he directed the oldest boy to go to the barn and turn the horse and all the cattle that were inside out into an open lot, and to close and secure every door and window. It appeared that he was apprehensive that some sudden or furious gust or squall would soon manifest itself, and then the animals would be in less danger
out in the field than inside the building. Still the darkness grew thicker and deeper, till presently he said they might as well quit work for the present.

"Hours of Gloom.—On reaching the house the mother and sister were about their usual duties, pale and silent. Little was said, except an occasional remark or direction in a low tone. No one seemed inclined to conversation or demonstration of any kind. Soon dinner was ready, with candles lighted the same as at night, but not a morsel was eaten. A dead silence seemed to pervade all nature, broken only by the occasional bleating of a lamb or the distant howling of the kine, which wandered about restless and uneasy. The domestic fowls seemed inclined to come to the conclusion that if it was not night they could put no other construction upon it; so, after clucking over the matter for a while, they went to roost. And thus the long and dreary hours passed away. Along in the afternoon the veil was lifted in some degree, and at the time of sunset it was about the same as in an ordinary dull and cloudy day. (Cape Ann Advertiser.)

"The Dark Night.—The night which followed was, it is said, as dark proportionately as was the day. It was the perfect ‘blackness of darkness.’ Not the faintest outline of any object could be discerned against the sky. A light would penetrate it but a little way, and then seem to disclose but a solid wall of blackness around.

"Thus was fulfilled the prediction of our Savior when he said, ‘the sun shall be darkened, and the moon shall not give her light.’ (Matt. xxiv, 29.) Though many seek to do away with this prophecy, or interpret it to mean something else, we find by the foregoing that it has been literally fulfilled, and the fact is now placed on record by Webster and others, who admit that the true cause of the dark day and night is not known. It can not be accounted for. It is one of the signs of the coming of Jesus, and let us be ready to welcome him when he appears. There will be another dark day and night, when the wicked go down to the second death, from which there will be no resurrection to life and light."
We hear much said of the prophetic numbers whenever the subject of prophecy is under discussion. It is said that they can not be understood, and that none but rash prophetic adventurers will presume to meddle with them. Let us consider this matter with calmness, in order to see wherein these prophetic numbers are so greatly in the way of the correct interpretation of the prophetic scriptures. We shall quote nearly all of these dreaded mysterious numbers.

1. Num. xiv, 34: “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.” Here the number continues the same; it is 40 in both places. There are “days” following the first 40, and “years” following the second 40; but there is no mystery in the number; it is four tens in each place. If there is any mystery about this verse, it is connected with the “days” and “years,” but certainly not with the 40. And that there is nothing “mystical” about these days and years, we have shown in our second number, pp. 60-65.

2. Ezek. iv, 5, 6: “For I have laid upon thee the years of their iniquity, according to the number of the days, THREE HUNDRED AND NINETY days: so shalt thou bear the
iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah FORTY days: I have appointed thee each day for a year;” or, as the margin reads, “a day for a year, a day for a year;” that is, 390 days for 390 years, and 40 days for 40 years. Here, as in the first example, the numbers 390 and 40 are the same whether before days or years. If there is any difficulty in these verses, it must be concerning the words “days” and “years,” but not concerning the numbers 390 and 40; they remain without change. That there is no trouble with these days and years, see Prophetic Key, pp. 60-65.

(3) Dan. viii, 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.’” We have placed the above question and answer within single quotation-marks. They are not symbolic, but must be either literal or figurative. These 2300 days are said to be symbols representing 2300 years. Suppose this true, where is there any symbolic representation in the number? If these days represent years, the number “2300” still remains 2300! It remains “two thousand and three hundred,” whether followed by days or years. But even these days are not symbols of years; because (1) Language is never a symbol of years; (2) The future tense of verbs is used in this connection. So then there is nothing “mystical” about the 2300, whether there is about “days” or not.

(4) Dan. xii, 11: “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.” Our commentators and prophetic expositors tell us these 1290 days are 1290 years. They change the days into years, but do not alter the number 1290. Numbers are definite, certain, stern, inflexible; 1290 remains 1290, whether followed by moments, days, years, or
THE PROPHETIC NUMBERS.

centuries. Days represent years once only in the Bible, and there the numbers are unchangeable. See again our second example. These 1290 days are not symbols, because the revelation is in language, and the prophetic verbs are in the future tense.

(5) 12th verse: "Blessed is he that waiteth, and cometh to THE THOUSAND THREE HUNDRED AND FIVE AND THIRTY days." Here again the days are said to be years; but the number is allowed to stand for itself alone, simply 1335. Whatever liberty our interpreters have taken with "days," they dare not alter the numbers. But these days are not years; the prophecy is verbal and future tense.

(6) Rev. xi, 3: "And I will give power unto my two witnesses, and they shall prophesy A THOUSAND TWO HUNDRED AND THREESCORE, clothed in sackcloth." These 1260 days are considered 1260 years; changing the days into years, but leaving the number untouched. But these days are not symbols. This verse is a part of the angel's "saying," and sayings are never symbols. A saying is a direct revelation through language; not through symbol. The language is future tense; hence no symbol. These "two witnesses" are called "two prophets" in the 10th verse; and all that is said of them can be made to harmonize with two individual persons far more easily than with two churches, or with a line of churches and ministers, or with the Old Testament and the New; and that interpretation which is attended with the least difficulty is surely the most correct. If then these two witnesses are two literal men, these 1260 days are literal days; for men do not in this age of the world live 1260 years! But whether these days are symbols or not, the number 1260 is stubbornly literal. Whatever be the name of the things immediately following these figures, they have but one voice—one meaning—1260.

(7) 11th verse: "And after THREE days AND A HALF the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." These again are said to be three and a half years; thus making the days symbols, but leaving the three and a half alone. If these prophets are two men, it is more reason-
able that their dead bodies lie unburied three days and a half than three years and a half.

(8) xiii, 6: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there A THOUSAND TWO HUNDRED AND THREE-SCORE days." Like the previous examples, these days are interpreted years. How many? 1250. No person so rash as to symbolize the numbers, but the days only. Whatever this "woman" may mean, her flight into the wilderness is yet future, as we expect to show hereafter; our present article being only designed to show that the numbers are strictly literal.

(9) Rev. ix, 5, 10: "And to them it was given that they should not kill them, but that they should be tormented FIVE months; and their torment was as the torment of a scorpion, when he striketh a man." "And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men FIVE months." Not satisfied with these months as given by inspiration, expositors lay violent hands upon them. They consider thirty days a month, and multiplying them by five find 150 days; and woe betide these luckless days if they refuse to symbolize years! Even in this case, however, the five is estimated at its literal value, as is seen in the 150; this being the product of 30 literally multiplied by 5. Our interpreters remind us of the doctor whose success in controlling diseases was thus expressed by himself: "I always throw my patients into fits; and then I am death on fits!" Our interpreters throw months into days; and then they are death on days! They MAKE THEM represent years. We expect to show at some future time that the seals, trumpets, and vials of Revelation ALL come within less than four years; hence there is no possibility for the five months in this place to represent 150 years. Beyond doubt they are literal months.

(10) Rev. xi, 2: "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." These 42 months are multiplied by 30, and 1260 days are produced; which are, as
before, made to represent years. The liberty to symbolize is taken with the *days*, not with the *42*. It affords its literal value in the multiplication. But this verse is a part of the angel's *sayings*; and the 42 months are also associated with the future tense, and consequently are not symbols. Again: the thing to be done during these 42 months must be accomplished within less than four years; hence the 42 months are three and a half literal years.

(11) xiii, 5: "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." Expositors reduce these months as in the previous examples, and make 1260 years. But, as before said, all these wondrous things of the book of Revelation occur within less than four years; hence these months are three and a half years. Again: we have given some proof heretofore that the "beast" who continues 42 months is a man; a single man; the man of sin; and a man can not continue 1260 years; therefore these are literal *months*. Of the number 42 there is no controversy; all consider its value four tens and two units.

(12) Dan. ix, 24-27: "SEVENTY WEEKS are determined upon thy people and upon thy holy city." . . . "Know therefore and understand that from the going forth of the commandment to restore and to rebuild Jerusalem unto the Messiah the Prince, shall be SEVEN weeks and THREE-SCORE AND TWO weeks." . . . "And after THREE-SCORE AND TWO weeks shall Messiah be cut off." . . . "And he shall confirm the covenant with many for ONE week." The numbers 70, 7, 62, and 1 are allowed by all interpreters to be literal; but they consider the weeks symbols. Thus did we in former days. For the first 7 of these 70 weeks, the fulfillment required 49 *years*; and for the next 62, 434 *years*. This probably led to the symbolizing of the weeks in order to correspond in *time* with the fulfillment of the prophecy. This symbolizing is effected in the following manner: The 70 weeks are multiplied by 7, the number of days in a week, and the product is 490 *days*; these days are then *made* to represent 490 *years*. By the same principle the
7 weeks are made 49 years; the 62 weeks, 434 years; and the 1 week, 7 years. And these 70 weeks are regarded by multitudes as furnishing undoubted authority for symbolizing days, months, etc. They tell us that these 70 weeks certainly mean 490 years, and that they can mean so many years only by being a symbol; but in no other way. Well, let us see.

We affirm that in Dan. ix, 24, there is no authority in the Septuagint for a week of seven 24-hour days. The Septuagint, a Greek translation of the Old Testament made before the birth of Christ, reads thus: “Hebdomékonta hebdomades:” SEVENTY SEVENS. Liddell and Scott define these words as follows: “Hebdomékonta, seventy.” “Hebdomas [the singular of hebdomades] the number seven. i. A time of seven days, a week: also of seven years, septenary.” The first definition is “the number seven.” In examining Dan. ix, 24, we should ask: Of what are these seventy sevens composed? Are they composed of hours, days, weeks, months, or years? The preceding context must furnish the answer. The second verse reads thus: “In the first year of his reign I Daniel understood by books the number of the YEARS, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish SEVENTY YEARS in the desolations of Jerusalem.” These are the 70 years of the Babylonian captivity of the Jews. Daniel the prophet was one of the captives. From the 4th to the 19th verse, inclusive, the prophet confesses the sins of himself and his people, and prays for Jerusalem, and beseeches that the Lord would cause his face to shine upon his sanctuary that is desolate. In other words, to cause the Jews to return to their own land from the captivity of SEVENTY YEARS. It is important to bear in mind that the burden of the chapter is intimately connected with the SEVENTY YEARS; not seventy weeks. The word “weeks” is not in the entire chapter preceding the 24th verse. There is not in the twenty-three verses the remotest allusion to weeks or months; but the 70 years are conspicuous. From the 20th to the 23d verse, inclusive, Daniel informs us of Gabriel’s visit to him and its design. In the 24th verse the angel says: “Seventy sevens are determined upon thy people and upon thy holy city.” “Seventy sevens” of what?
THE PROPHETIC NUMBERS.

Of weeks? Certainly not; for they are not in the preceding part of the chapter. They can not be understood after the "seventy sevens," for they have not been previously mentioned. These seventy years may be considered Daniel's text found in Jer. xxv, 11. With these 70 years before him, Gabriel says "seventy sevens" are determined upon thy people. These can be seventy sevens of years only; for this is the only division of time under consideration. This being true, there are no weeks to reduce to days with which to symbolize years; for the prophecy itself is one of years; as if the angel had said: "Your captivity in Babylon is for 70 years; but there are now determined upon your people and city seventy sevens;" seven times as long as the captivity. Thus even this prophecy is seen to be purely literal. What is true of the "seventy weeks" in the 24th verse applies to their divisions in the remaining verses.

In confirmation of our exposition of the "seventy weeks," we append an article by Rev. W. B. Newton, of London, England. It was sent us by an excellent lady of Lucan, Canada.

P. S. G. W.

THE LITERAL TRANSLATION OF THE PROPHECY USUALLY KNOWN AS "THE WEEKS OF DANIEL" (Chap. ix, 24-27.)

"Seventy hebrews1 are severed [or divided off] upon thy people2 and upon the holy city, to shut up transgression, and to seal up3 sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to ratify (literally to seal) Vision and Prophet, and to anoint the Most Holy Place. Know therefore and understand, from the going forth of the commandment to restore and to build Jerusalem,4

1The word "Hebdomad" signifies a period of seven. It is applicable either to days, months, or years. In the present case years are indicated—490 years.
2This prophecy concerns Israel as nationally gathered in their own city, Jerusalem.
3"Seal up" here used in the sense of covering over or putting out of sight. Sins will be covered, and everlasting righteousness will be manifested. The righteous One will rule. (Psa. lxxii; Isa. xi, 4, 5.)
4Nehemiah commenced this building, which took seven hebrews or 49 years to complete; from thence to Jesus the Messiah was sixty and two hebrews, or 434 years. A long period follows, called "The times of the Gentiles" (Luke xxi, 24); and the last hebrew or seven years does not commence until Israel are nationally restored and enter into covenant with Antichrist.
unto Messiah the Prince, are seven hebdomads, and sixty and two hebdomads: the street shall be built again, and the wall even in pressure of time [i. e., in times of pressure or straitness]. And after sixty and two hebdomads, Messiah shall be cut off, and there shall be nothing to him,¹ and the City and the Sanctuary shall the people destroy of the Prince that cometh;² and his end shall be in the overflowing³ and until the end, there is war, even that which is determined for desolations. And he (the Prince that cometh) shall confirm a covenant⁴ with the many [i. e., with the multitude] for one hebdomad; and at half the hebdomad, he shall cause sacrifice and oblation to cease, and upon the pinnacle of abominations [i. e., the idolatrous pinnacle] shall be that which causeth desolation; even until the consummation, and that determined shall be poured upon the causer of desolation.⁵

During already more than 1800 years Israel’s house has been left unto them desolate, Jerusalem has been trodden down of the Gentiles; this fact explains the reason of the long silent interval between those last hebdomads, for it must always be remembered that the Scripture only gives detailed prophetic instruction while Israel is nationally existent in their own land and city; when they are thus restored (which will be in hardened and infidel belief) page after page of the Prophets will be found to apply.

Immediately succeeding this dark period of Israel’s history shall everlasting righteousness be brought in; they will

¹Israel was not gathered, and the life of the Messiah was “taken from the earth.” (See Isa. xl ix, 5; lii, 8.)

²The Romans are called the people of the Prince that cometh because Antichrist will be the last great head of the Roman Empire (see Dan. vii, 8), though he arises from one of the four divisions of Alexander’s broken empire, and is therefore personally Greek. (Dan. viii, 8-12; 23-26.)

³This term is applied to the final hour of Israel’s visitation (see Isa. x, 22; xxviii, 18), and then will their oppressor be destroyed.

⁴Antichrist will make a covenant with the Jews for seven years, but at half the hebdomad he will break his covenant, and will take away the sacrifice and oblation from the Temple, and his own image will be there set up and worshiped for three years and a half, or 1260 days. (See Rev. xiii, 12-15; Matt. xxiv, 15.)

⁵Antichrist is destroyed in the day of the coming of the Lord Jesus in glory; his end is spoken of in Isa. xi, 4; xxx, 33; Dan. viii, 25; xi, 45; 2 Thess. ii, 8; Rev. xix, 20.
be brought under the applied power of redemption, and every
glad vision, and every prophecy of joy shall be fully ratified,
completely fulfilled; they will be washed in that precious
blood of Jesus which cleanses from all sin, in that fountain
which will then be manifestly open for sin and uncleanness
(for the veil will be taken off their eyes), and they shall be
made willing bearers of the glad tidings of salvation to all
the ends of the earth. (Isa. lx.)"

B. W. NEWTON.

DAYS WITH NUMBERS PREFIXED.

Having shown in the preceding article that the so-called
prophetic numbers remain unchanged, though the days be
considered symbols, we shall now produce a number of
examples in order to show that days, in the Bible, are used
in their common, literal signification. To this literal signifi-
cation we remember but a single exception in all the Bible,
that in Ezek. iv, 1-6; and there we are plainly told that in
this particular case a day represents a year. The reason for
symbolizing in this place is as plain as the language which
informs us of the fact. Ezekiel was constituted a symbol
and his actions symbolic actions; he and they were repre-
sentative; and in order to represent the time, the Lord
appointed 390 days to represent 390 years, and 40 days to
represent 40 years. The prophet could not have lived 430
years; hence the absolute necessity for symbolization. But
where is another case of this nature?

In the following quotations we put years in parenthesis
after days, that the reader may the more easily see whether
or not days mean years in these examples:

One day—Acts xxi, 7: “And when we had finished our
course from Tyre, we came to Ptolemais, and saluted the
brethren, and abode with them one day” (one year). Rom.
xiv, 5: “One man esteemeth one day (one year) above
another; another esteemeth every day (every year) alike.”
Acts xxviii, 13: “And from thence we fetched a compass,
and came to Rhegium: and after one day (one year) the south wind blew, and we came the next day to Puteoli." 2 Pet. iii, 8: "But, beloved, be not ignorant of this one thing, that one day (year) is with the Lord as a thousand years, and a thousand years as one day." If "one day" in this verse symbolizes "a thousand years," "a thousand years" is a symbol, and represents "one day;" for "one day" and "a thousand years" are reciprocal. But they are not symbols. There is comparison only. With the Lord all is present. He sees through a thousand years as easily as through a day.

Two days—Matt. xxvi, 2: "Ye know that after two days (two years) is the feast of the passover, and the Son of man is betrayed to be crucified." John xi, 6: "When he [Jesus] had heard therefore that he [Lazarus] was sick, he abode two days (two years) still in the same place where he was."

Three days—Gen. xi, 12, 13: "And Joseph said unto him, This is the interpretation of it: The three branches are three days (three years): yet within three days (three years) shall Pharaoh lift up thy head, and restore thee unto thy place." xlii, 17: "And he [Joseph] put them [his brethren] all together into ward three days" (three years). Ex. viii, 27: "We will go three days' (three years') journey into the wilderness, and sacrifice to the Lord our God, as he shall command us." x, 22: "And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days" (three years). 1 Sam. xxx, 12: "And they gave him [an Egyptian] a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days (three years) and three nights." Matt. xii, 40: "For as Jonas was three days (three years) and three nights in the whale's belly: so shall the Son of man be three days (three years) and three nights in the heart of the earth." Mark viii, 31: "And he [Jesus] began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days (three years) rise again."
FOUR DAYS—John xi, 39: "Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days." (four years). Acts x, 30: "And Cornelius said, four days (four years) ago I was fasting until this hour."

FIVE DAYS—Acts xx, 6: "And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days." (five years). xxiv, 1: "And after five days (five years) Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul."

SIX DAYS—Ex. xx, 9: "Six days (six years) shalt thou labor, and do all thy work." John xii, 1: "Then Jesus six days (six years) before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead."

SEVEN DAYS—Acts xx, 6: "Where we [Paul and his companions] abode seven days" (seven years). xxi, 4: "And finding disciples, we tarried there [at Tyre] seven days (seven years). xxviii, 14: "Where [at Puteoli] we found brethren, and were desired to tarry with them seven days (seven years). Heb. xi, 30: "By faith the walls of Jericho fell down, after they were compassed about seven days" (seven years). Gen. vii, 4: "For yet seven days (seven years), and I will cause it to rain upon the earth forty days and forty nights."

EIGHT DAYS—Gen. xvii, 12: "And he that is eight days (eight years) old shall be circumcised among you." Luke ii, 21: "And when eight days (eight years) were accomplished for the circumcision of the child, his name was called Jesus." ix, 28: "And it came to pass, about an eight days (eight years) after these sayings, he took Peter, and John, and James, and went up into a mountain to pray."

TEN DAYS—Dan. i, 12: "Prove thy servants, I beseech thee, ten days (ten years); and let them give us pulse to eat, and water to drink." Acts xxv, 6: "And when he [Festus] had tarried among them more than ten days (ten years), he went down unto Cesarea; and the next day (next year) sitting on the judgment seat commanded Paul to be brought."
Forty Days—Gen. vii, 4: "For yet seven days, and I will cause it to rain upon the earth forty days (forty years) and forty nights." Num. xiii, 25: "And they [the spies] returned from searching of the land after forty days" (forty years). Matt. iv, 2: "And when he [Jesus] had fasted forty days (forty years) and forty nights, he was afterward an hungered." Acts i, 3: "To whom [the apostles] also he [Jesus] shewed himself alive after his passion, by many infallible proofs, being seen of them forty days (forty years), and speaking of the things pertaining to the kingdom of God."

One hundred and fifty days—Gen. vii, 24: "And the waters [of Noah's flood] prevailed upon the earth an hundred and fifty days" (150 years).

Twelve hundred and sixty days—Rev. xi, 3: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth." We have been so long accustomed to hearing these days called 1260 years that we do not as readily perceive the inconsistency as in the previous examples. If it should flash across the mind as strange that two witnesses could live 1260 years, all is set right by recollecting that prophecy is strange anyhow—that it would not be prophecy if we could understand it! Alas! alas! Let us hear the Lord in this case: "Seal not the sayings of the prophecy of this book"—the book of Revelation. (Rev. xxii, 10.) When will men confess that God is wiser than they?

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." (Titus ii, 11-13.)

"And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin, unto salvation." (Heb. ix, 27, 28.)
WHAT IS THE APOSTASY AND WHO IS THE MAN OF SIN?

No. II.

"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." (2 Thess. ii.)

"We would reasonably infer from this chapter that the Thessalonians were looking for the speedy coming of Christ, or for the end of the world, even in their day. Paul knew better, and in this epistle corrects their mistake by informing them that a great apostasy would precede that day. This apostasy is again alluded to in 1 Tim. iv, 1, etc.: 'Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils;' didas kalias diamonioon, doctrines concerning demons, or doctrines suggested by demons.

"The question is, What is the apostasy alluded to in these verses? Is it past, present, or yet to come? A right answer is very important to the understanding of prophecy, and also to the solution of that other question, Who is the man of sin? which I reserve for future investigation. By comparing the facts of history with the scriptural account of the apostasy, it seems plain to me the Romish communion is signified.

"As the very first article in the creed of the apostasy has reference to demonology, or to doctrines concerning demon-gods, an examination of this subject will convince any unbiased mind, I think, that this refers to the invocation of the saints as practiced by the Romish Church; and if this be true, that communion is the apostasy of which 'the Spirit speaketh expressly.'

"There is a place also in Rev. ix, 20, where unmistakable reference is made to this apostasy, and to the same characteristic feature of it that is given by Paul to Timothy: 'And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood.'
"Bloomfield, on this passage, says: 'By the *ta daimonía*, devils, are meant the spirits of departed saints;' and Bishop Newton, and Faber, and Cummings, with many others, agree that the 'doctrine of devils' refers to the adoration of the saints, or to the worship of saints or demon-gods. I know that heathens worship idols of gold, and silver, and wood. But there is no allusion to heathens in these verses; for the apostle is speaking of those who 'shall depart from the faith,' evidently alluding to professed Christians.

"Can we reasonably suppose that there will be a time in the future when many will so depart from the faith as to answer this description more fully than the Romish Church?

"The predicted worshipers of dead men, according to the express declaration of the Spirit, were also to bow before *crucifixes*, or idols and images of gold, silver, brass, stone, and wood. Will any one suppose that some *future* antichrist will arise to impose on apostate professors of Christianity such senseless idolatry as is here described? I can not think that allusion is had in these verses to any apostasy except that gigantic one which has cursed the world for ages past. This interpretation of these passages is not mine, neither is it a novelty, for the most ancient expositors give the same rendering. They understand the Spirit to say expressly that such an apostasy would arise as would lead to the worship of canonized mortals, similar to the apostasy among the Jews, which led to the worship of Balaam, or departed heroes. I could quote many ancient Christian writers on this subject, but I wish to be brief.

"Epiphanius, who wrote in the earlier half of the fourth century, says: 'Some persons are crazy enough to worship the Virgin Mary as a sort of goddess. . . . In them is fulfilled the prophecy of St. Paul: certain persons shall apostatize from the faith, attending to fables, and doctrines concerning demon-gods. For the purport of the apostle's declaration is this: they shall pay divine worship to the dead, even as men formerly paid such worship in Israel,' etc. (Faber, p. 186.) I know the Romish Church in this country, among Protestants and Baptists, will deny that she pays divine honor to Mary, or that she really worships dead
WHAT IS THE APOSTASY AND WHO IS THE MAN OF SIN? 399

men, but this is only in keeping with 'all deceivableness' ascribed to her in the word of God. In proof that the Romish apostasy does and has paid divine honors to dead men and women—thus answering to the description of the apostasy mentioned by Paul—I will give a few quotations from the collects and hymns to the saints in the Horus, printed in Paris in the year 1520:

"'Holy Mary, succor the miserable, assist the pusillanimous, cherish the mourners, pray for the people, interpose on behalf of the clergy, intercede for the devout female sex.

"'Let our voice first celebrate Mary, through whom the rewards of life are given to us. O Queen, thou who art a mother and yet a chaste virgin, pardon our sins through thy Son. May the holy assembly of the angels, and the illustrious troop of the archangels, now blot out our sins by granting to us the high glory of heaven.

"'O George, renowned martyr, praise and glory befit thee, endowed as thou art with military glory. By thee the royal maid, existing in sorrow before the worst of dragons, was preserved. In our soul and inmost heart, we beseech thee, that, with all the faithful, we, being washed from our sins, may be joined to the citizens of heaven; that so, together with thee, we may joyfully be in glory, and that our lips with glory may render praises to Christ.

"'O martyr Christopher, for the honor of the Savior, make us to be in mind worthy of the love of God. According to Christ's promises, for thou obtainest what thou demandest, grant to thy sorrowful people the gifts which thou hast demanded by dying. Confer comfort and remove heaviness of mind; and cause that the examination of the Judge may be mild toward all.'

"'O William, thou good shepherd, father and patron of the clergy, cleanse us in our agony; grant us aid; remove the filthiness of our life, and grant the joys of a celestial crown.'

"'O ye eleven thousand glorious maids, lilies of virginity, roses of martyrdom, defend me in life by affording to me your assistance, and shew yourselves to me by bringing the last consolation.' (Quoted from Faber.)

"If this is not praying to dead men and women, according to Paul's description of the apostasy of the latter times, then I utterly fail in comprehending the meaning of these quotations.
“The second article in the creed of the apostasy, as predicted by Paul, was ‘forbidding to marry;’ and this points unmistakably to the Romish apostasy. By the sixth canon of the second council of Lateran, ecclesiastics, down to the rank of a sub-deacon inclusive, are prohibited from marrying. The marriage of bishops and deacons is said by that ecumenical council to be an **unworthy deed**, and no better than **chambering and uncleanness**. Paul says that ‘marriage is honorable in all;’ but the apostasy, ‘forbidding to marry,’ teaches by the tenth ecumenical council, which they regard as infallible, that it is not only **dishonorable** for a bishop or deacon to marry, but that it is no better than chambering and uncleanness.

‘Paul says ‘a bishop **must** be the husband of one [a] wife,’ but the apostasy, ‘forbidding to marry,’ says that it is ‘no better than chambering and uncleanness.’

‘Paul says he ‘**must**’ the apostasy says he **must not**. Paul says a bishop must have ‘his children in subjection with all gravity’ (1 Tim. iii); but, according to the Romish apostasy, if a bishop has children they must not be his wife’s, for they, ‘forbidding to marry,’ will not let him have any wife! I believe they call all their priests ‘father,’ but Baptists do not believe in **unmarried fathers**! Paul describes what sort of wives deacons should have, but the apostasy will not let them have any; he also teaches that they should rule their children, but the deacons and sub-deacons of the apostasy will not publicly recognize their children on the streets. Thus we see the prophecy concerning the apostasy fulfilled in the history of the Romish communion; it was predicted that the great apostasy should forbid to marry, and this is exemplified and fulfilled in the Roman Catholic Church. This is the main ground on which she discards and utterly condemns the Episcopalians. They say that ‘everything which has been done in the Protestant Episcopal Church since the time of Elizabeth is radically null in principle; null to-day, null to-morrow, null to the very end of time? If you ask them why, they will tell you that the Protestant Episcopal orders are derived from Scory, Barlow, and Coverdale, who were canonically excluded in the reign of
Mary; that the marriage of these priests obliterated their Episcopal character; therefore English and American Episcopal orders, springing from a nullity, are themselves radically null in principle, both yesterday, to-day, and forever. This is what the apostasy will tell you of her allegorical daughter in England and America. There are many apostasies, but this is the only one of any magnitude that forbids to marry, and thus answers to Paul's description of the apostasy. This 'forbidding to marry' had no little to do in bringing about the separation from Rome of her Protestant daughters. When Pope Gregory VII. caused the marriage of the clergy to be prohibited, in A. D. 1074, the effect produced was remarkable. When it was published by the papal legate in Germany, the clergy, so far from submitting peaceably, appealed to Scripture, and charged Gregory and his council with contradicting Paul. Yet, after all, this dogma became so popular, and made so deep an impression on the clergy, that when Zwingle started the Presbyterian Church, in October, 1523, he married the widow Reinhardt, and kept it a secret! (D'Aubigné's His. Tract Soc. Ed., vol. 2, p. 390; also vol. 3, p. 233, and bottom of p. 225.)

"There are many other evidences that the Romish Church is the apostasy mentioned expressly by Paul and the Spirit, but I must reserve them for another article. It is certainly a great error for us to be looking for a future apostasy and a future man of sin, answering to the descriptions of Paul and the prophets; if indeed they have been revealed centuries ago, and are still in existence. Instead of expecting a future apostasy, we should rather be looking for the destruction of the present one by the brightness of the Lord's coming, and by the breath of his mouth. We have become so familiar with Rome, and her destruction has been seemingly delayed so long, that many are ready to say 'all things continue as they were;' but the time will yet certainly come when 'the kings of the earth, and the merchants who were made rich by her, will stand afar off for fear of her torment, and cry, Alas! alas! that great city Babylon, that mighty city! for in one hour is thy judgment come!'"  

H. F. BUCKNER.

(TO BE CONTINUED.)

VOL. I.—26
REPLY TO THE FOREGOING.

We have not a single word to say in defense of Roman Catholicism. Perhaps we are as much opposed to Roman Catholicism as any living man. We are opposed to the present pope with all our powers; but all the popes combined are not the devil (ho diabolo), though every one individually may have been a devil. In this sense Christ used the word when speaking of Judas. Said he, "Have not I chosen you twelve, and one of you is a devil" (diabolos)? All the popes combined are not the man of sin (ho anthropos), though every one individually may have been a man of sin. We wish to charge the devil, the popes, and the man of sin as the Bible authorizes us. We wish to give to every one his portion in due season. To charge the wickedness of the man of sin upon the popes would, we think, be to misapply many passages of Scripture. The present pope is the "head-chief" of Roman Catholicism; so will the man of sin be the "head-chief" of the apostasy. Roman Catholicism and the pope are to each other as the body and head; so are the man of sin and the apostasy; but these resemblances do not prove them to be the same.

As expressed in our last number, we intended in our replies to follow where Elder B. might lead; but having read his second article, we are willing to admit as true what he says of Roman Catholicism. He might write hundreds of pages concerning the wickedness of that "denomination," and yet it might not be the apostasy of Paul with the man of sin at its head. Instead therefore of confining ourselves to the leading of Brother B. into the views of Bloomfield and others, we shall offer some reasons for believing the apostasy and the man of sin yet future. These reasons we shall endeavor to sustain by the Scriptures. If the apostasy and the man of sin have been existing over twelve centuries, our interpretation is incorrect: and if they are future, Brother B.'s interpretation is incorrect. If we prove them future, we feel safe in saying that Elder B. will acknowledge his error. As the apostasy and the man of sin are closely connected in the prophecies, we shall treat them somewhat in
connection. They stand or fall together. If the apostasy has already come, so has the man of sin: if the one is future, so is the other. Our main design in this reply is to prove that they are yet future. If they are future, Roman Catholicism is not the apostasy, nor is the present pope nor all the popes the man of sin. Let us now ask, "What saith the Scripture?"—not what say the uninspired ancients or moderns: "To the law and to the testimony: if they [the ancient and modern interpreters] speak not according to this word, it is because there is no light in them." (Isa. viii, 20.)

At this point we will repeat, in substance, a rule we have frequently mentioned. If every word in a sentence, literally interpreted, will harmonize with every other, and if the meaning of the whole sentence will accord with other parts of the Bible on the same subject, the sentence is literal. To this rule we call special attention. Till an objection be offered against it, we shall feel authorized to use it. In like manner we shall use our "Key to Prophecy;" that is, that the setting up of the abomination of desolation is yet future. For months our pamphlet has been burdened with the abundance of proof that the abomination is future. We have offered one half of our monthly to any one who will controvert our position. No one has accepted; and, as "silence gives consent," we are using our Key as an awful instrument. Should any one object to the results produced by the use of this key, let him show the key to be an unlawful one, or at least unlawfully used. We shall now offer

Some Reasons for Believing the Apostasy and the Man of Sin yet Future.

1. The phrases, "the falling away," "the man of sin," and "the man of perdition," in 2 Thess. ii, 3, are literal. By the rule cited above they are compelled to be literal. Paul says "the day of Christ" "shall not come, except there come a [the in the Greek] falling away first, and that man of sin be revealed, the man of perdition." Let us see what is the meaning of "the falling away?" The Greek is ἡ ἀποστασία—the apostasy. It is thus defined by Greenfield in his Greek Lexicon: "Apos-
Apostasia, a departure, defection, apostasy.” Our word apostasy is the Greek word transferred, and furnished an English termination. Let Webster define it: “Apostasy, a departure from professed principles.” Also: “Apostate, one who forsakes his principles or religion. Falling from faith.” “Apostatize, to abandon one’s faith or party.” The meaning is thus seen to be the same in both the languages. The other phrases are sufficiently plain without defining them. Now can these phrases, in the connection in which they are found, be literally interpreted according to the preceding rule? Let us try. Can persons literally depart “from professed principles?” No one will deny them the power to do this literally. Does this meaning accord with other parts of the Bible on the same subject? Let the New Testament furnish a partial answer in Acts xxii, 21: “And they [the believing Jews in Jerusalem in A. D. 60] are informed of thee [Paul] that thou teachest all the Jews which are among the Gentiles to forsake—Moses saying that they ought not to circumcise their children, neither to walk after the customs.” The Greek translated “to forsake,” in this place, is the same word translated “falling away,” in 2 Thess. ii, 3. The Jews literally professed Moses’ principles, and they could literally apostatize or forsake them. This many did: therefore the literal meaning of apostasy in Thessalonians accords with that in Acts; and the word apostasia occurs nowhere else in the New Testament.

The other phrases, “that man of sin” and “the son of perdition,” evidently denote the same person or persons, or the same thing or things. The first phrase expresses character—“of sin;” the second expresses destiny—“of perdition.” Can the word “man” be literally interpreted in this connection? Let us try again. This man must be revealed. One person can be revealed; if he can not, how could ten, fifty, or a hundred be revealed in succession for twelve hundred years? He must oppose and exalt himself above all that is called God, or that is worshiped. These again one man can do much more easily than a succession of men can; and one man can literally oppose all that is called God, or that is worshiped. One man can literally exalt himself above all that is called God, or that is worshiped. How? We answer: first, this
exaltation is confined to the earth—does not reach heaven; second, by suppressing the worship of God, and then demanding, compelling, and receiving worship offered to himself. He must sit in the temple of God, and show himself that he is God. If one man can not do this, how could a greater number of men do the same thing individually—not collectively? But in what temple of God must this man of sin sit? Our rule requires us to say in a literal temple—the one yet to be—in the city of Jerusalem; a house in which many Jews will yet worship as of old. This interpretation of “temple” accords with the numerous passages that foretell the return of the Jews. The time for the return of the Jews and the time for the man of sin to be revealed are nearly the same; for he must confirm a seven years’ covenant with many Jews in order to the resumption of their temple worship. (See Dan. ix, 27.) But those who interpret the man of sin as the line of popes for twelve centuries are compelled to reject this literal meaning of temple and adopt the figurative, thereby making temple mean “the church,” as does Paul in 2 Cor. vi, 16: “For ye [the members of the church at Corinth] are the temple of the living God.” Here the apostle calls the same persons “the temple of God” that he calls “the church of God” in the first verse of the first chapter. We desire to speak with unusual emphasis in saying that Paul’s “temple of the living God” is “the church of God which is at Corinth.” If “the temple of God” in 2 Thess. ii, 4, means the church of God as Paul uses the phrase in 2 Cor. vi, 16, then we are forced to admit Roman Catholicism to be “the church of God!” and that admitted, even the Catholics themselves ask no more! If that world-wide organization is “the church of God,” then no other or others can be! Is Brother B. in this “church of God,” or is he in another “church of God?” Has God two churches that are perfect Ishmaels to each other? Has he forgotten that a kingdom divided against itself can not stand? God’s church against God’s church! It will not avail to say that the popes claim to sit in God’s temple—in God’s church—for Paul does not say what the man of sin “claims” to do, but what he does. The assertion is Paul’s, not that of the man of sin. Paul says
concerning this man: "He sitteth in the temple of God." We are "slow of heart to believe" that Paul calls Catholicism "the church of God!" And we are also slow to understand how Catholicism can be the apostasy and the church of God at the same time!

All this difficulty is avoided by giving to temple its literal interpretation—a house will be rebuilt or remodeled and consecrated in Jerusalem to the worship of God the Father. This will be done, and the Jewish worship will be seen again in their holy city. The Gentiles can hold it only TILL the times are fulfilled. (See Luke xxii, 24.) The man or the king who covenants with the Jews for seven years (Dan. ix, 27) becomes the antichrist or the man of sin in Dan. x 36, 37. Here then is "the temple of GOD" in which the Jews will again worship; and in this the man of sin can literally sit. But the papal man of sin has almost ended his race without sitting there a single second. That interpretation which is attended with the least difficulties is most likely the correct one; if not, the more difficulties the more likely to be correct! By the literal interpretation of "the temple," the popes, from Dan to Beersheba, have neither part nor lot in the church of God. But we must close under this reason, and present another.

2. The apostasy or falling away is personal. Every person must fall away individually. The apostasy of parents is not the apostasy of their children. The word itself demands this restriction. Says Webster: "Apostasy—a departure from professed principles." A person, therefore, can apostatize from principles which he has never held. A Jew can "fall away" from Moses, a Mormon from Joe Smith and a Christian from Christ. Suppose Levi Solomon, a Jew apostatized or fell away from Moses two hundred years ago and became a Christian; and further, that his numerous descendants have ever since his time been devoted Christians; are they, the descendants, apostates from Moses? Certainly not. They could not forsake principles which they never "professed." Levi Solomon only apostatized. Again: Ben. Johnson was once politically a Whig; but he apostatized or "forsook his professed principles" and became...
a Democrat, and has raised his sons in the Democratic faith; are they political apostates? Nay, verily; because apostasy is an individual, personal matter. The father’s apostasy was not the sons’ apostasy. Now suppose that over twelve hundred years since a number of persons apostatized from Christ and established the Roman Catholic “denomination,” and that the immense majority of the Catholics to-day are *their descendants, who have always been Catholics*; are they, these descendants, apostates? Certainly not. They have not forsaken any “professed principles,” but hold the identical principles they first embraced. Converts from Judaism and heathenism to Catholicism are not apostates from Christianity, for they never held the principles of Christianity. Hence it seems plain that all those who have always been Roman Catholics, and all those gathered from Jews and heathens to them, are not of Paul’s apostasy. Subtract this vast multitude from the whole number of Catholics, and the remainder would be all upon whom even the shadow of a claim for the apostasy could rest.

3. The apostasy is the forsaking of Christ. In support of this reason we are pleased to produce the testimony of Brother B. himself. He says: “For the apostle, in speaking of those who ‘shall depart from the faith,’ evidently alluding to professed Christians.” Before persons can depart from the faith of Christ they must be “professed Christians.” That their ancestry hundreds of years ago were “professed Christians” will not meet the demand. Let us, however, see to what extent the Catholics have not apostatized. 1. They hold the name Christian; 2. They claim that every pope is Christ’s vicegerent. Let us suppose that they have forsaken Christ in everything except the foregoing. Now do the scriptures authorize us to look for an apostasy that will be a further departure from Christ than even Catholicism? We answer, they do. We shall here use our “Key to Prophecy.” Dan. xi, 31, the abomination of desolation is set up. 32-35, there is great persecution against the people of God; they fall by the sword, by flame, by captivity, and by spoil. These are the days of the great tribulation (Matt. xxiv, 21); here is “the falling away,” the apostasy.
36, 37, and here the king shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods: he shall not regard any god; for he shall magnify himself above all. This king is certainly Paul's man of sin; and the time for his manifestation is after the setting up of the abomination. This king will hardly claim the name of Christ; for he will be an outspoken, brazen-faced infidel. Of him John says: "He is the antichrist that denieth the Father and the Son." (1 John ii, 22.) This scripture must be fulfilled; for the popes have not done it—the Catholics as a people have not done it. This language is literal, and requires literal fulfillment. It will not do to say that the popes virtually deny the Father and the Son. This scripture requires a real denial. This Daniel's king, John's antichrist, the beast of Revelation, and Paul's man of sin will do. We are therefore authorized to look for a greater apostasy after the setting up of the abomination than Catholicism.

4. The man of sin will war with the saints forty-two months only—three and a half literal years. This reason alone, if sustained, will forever set aside Catholicism as the apostasy, and the succession of popes as the man of sin. While "the beast" of Revelation is generally admitted to be the man of sin, yet we will quote in parallel columns to show at one view that "the king" in Daniel, "the man of sin," and "the beast" are the same. Whether they begin 1260 days or 1260 years before the second coming of Christ, they remain till he comes, and therefore are co-existent. They occupy the same territory; therefore these titles must belong to the one person only.
nire of women, nor regard showing himself that he is any god: for he shall say—God. . . 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."

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. . . . Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." (1 John ii, 18, 22.)

It is evident that but one individual can possess all these characteristics at the same time, and in the same country. The forty-two months of "the beast" measure the time in which "the man of sin" will exalt himself above all that is called God. These months are literal months—three and a half literal years. This we have shown conclusively in a former article in this number, and repetition is unnecessary. These months being literal, forever excludes the popes and Catholicism from being the apostasy and the man of sin.

P. S. G. W.

**AN OPPORTUNITY TO DO GOOD.**

_The Prophetic Key_ costs $2.50 for the whole year, beginning with Vol. I, No. 1. Forty subscriptions will amount to $100. For this sum we will forward a $60 Grover & Baker sewing-machine. For forty-two subscriptions and $105, a Singer sewing-machine. For forty-seven subscriptions and $117.50, a Florence sewing-machine; thus returning more than half the amount. To circulate _The Key_ is doing good once; and to present the premium sewing-machine to some poor widow or to some poor minister's wife will be doing good again. What an opportunity for doing good twice at once! What good brother or sister will act upon these hints immediately? The poor may be found in every neighborhood, in every town, and in every city. A good done to the Lord's poor he will consider as done to himself. (See Matt. xxv, 34-40.) We would be glad to send out _one hundred_ sewing-machines within the next three months, and thus help to gladden the hearts of many weary wives and widows.

WATSON & BAKER.
ISRAEL'S HOPE.

Micah v, 7, 8.

Make haste, beloved, on the hills
The eternal day is breaking;
And withered hearts in Judah's land
To life and love are waking.
The shadows fly—the morn draws nigh,
The long expected morrow;
We'll hush our fears, we'll dry our tears,
And e'en forget our sorrow.

We're waiting now to hail the hour,
Dear Lord, of thy returning;
And out upon our watching tower
The lamp of hope is burning.
Fain would we see the head that once
For us with thorns was crowned—in
Regal might, with glory bright,
By men and angels owned.

Our Savior, God, Messiah, King!
Israel's consolation;
Star of our night, now rising bright,
Our Captain of Salvation.
Hope of our hearts! thou'rt coming soon
To claim thy long-lost nation.
We'll lift our eyes to yon bright skies,
And shout with exultation.

O, days of darkness, weary days,
Full soon ye shall be past;
And joy and rest and songs of praise
Shall fill our souls at last.
O, blessed promised prospect fair,
Speed on that advent day—
To see thy face, to own thy grace,
To reign with thee for aye.

Come, for our heart is sick of love,
Is faint with expectation;
Beloved, come and now proclaim
Thy people's restoration.
Gather us to thy riven side,
No more from thee to roam;
Descend from heaven and claim thy bride—
Jehovah, Jesus, come!

H. M. W.
PRIVATE INTERPRETATION—A CONVERSATION.

In the following supposed conversation, Peter speaks through his own writing; therefore correctly.

Rev. Dr. Hunter. Good morning, Brother Peter. I am happy to meet you: indeed I am. I have been studying the two epistles in the New Testament, which are said to have been written by you, and I find one place at least hard to be understood.

Peter. Brother Hunter, I am as happy in meeting you of the nineteenth century of the Christian era as you can be in meeting me of the first. And I am much pleased that you are studying my writings; for I designed that after my decease you might have the things of which I wrote always in remembrance. (2 Peter i, 15.) Brother Paul wrote some things hard to be understood (2 Peter iii, 15, 16); but what have I written that you can not understand?

Dr. H. Why, I can not understand what you mean in your second letter, and in the third chapter and 20th verse, by "private interpretation." I have sought the aid of commentators, ancient and modern, but they disagree among themselves; and I am at a point beyond which I can not go. But, as the prophecies are all dark, you may not be able yourself to explain this difficult phrase so that I can understand it.

Peter. You astonish me, Brother Hunter, by saying the prophecies are "dark!" Did you not tell me that you had been studying my letters? Where do I teach that the prophecies are "dark?" Here is what I wrote: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." (2 Peter i, 19.) Instead of calling the prophecies "dark," I compared them to a light shining in a dark place. Notice particularly, Brother Hunter, I wrote "dark place," but not dark prophecies. In regard to your troublesome phrase "private interpretation," there seems to be no real cause why you should not understand it. I wrote "idias epilosis." I employed the word "idias" eight times in my two letters; and this is the
only place in which it is rendered "private" in the King James' version. Why is this done? Is there any good reason for translating the word "private" in this verse? I will call your attention to the examples in which I have used "idias" seven times, emphasizing the words employed to translate it. 1 Peter iii, 1—"Likewise, ye wives, be in subjection to your own husbands." 5th verse—"the holy women . . . being in subjection unto their own husbands." 2 Peter ii, 16—"But [Balaam] was rebuked for his iniquity." 22d verse—"The dog is turned to his own vomit again." 16th verse—"they that are unlearned and unstable wrest, . . . unto their own destruction." 17th verse—"beware lest ye also, . . . fall from your own steadfastness." If, in speaking of a person, your English version is correct in saying "his" and "his own;" and of persons, "your own" and "their own;" why would it not be equally correct in speaking of prophecy to say "its own" instead of "private?" What have you to say, Brother Hunter?

DR. H. Well, Brother Peter, I can not see myself why there should be such uniformity in the translation of the word seven times, and so great a departure in this one instance only. But, of course, I will now conform this rendering to the other examples, and hereafter read "that no prophecy of the Scripture is of its own interpretation." I am now exceedingly anxious to hear what you have to say, if anything, on the word "interpretation?"

PETER. This word, you remember, Brother Hunter, is the translation of epilusis, which I wrote but once; and this is the only place in which it occurs in the New Testament. Be so kind to consult your Greek Lexicon for its meaning.

DR. H. With pleasure, Brother Peter, I will comply with your request; and shall introduce two witnesses in order to see whether they agree or not. I shall hear Liddell and Scott first—being joint authors, I call them one witness: "Epilusis, a freeing, a release from; (2) unloosing, unraveling, solution, interpretation." Second, Greenfield: "Epilusis, solution; metaphorically interpretation." These witnesses seem to me to agree substantially. But the word "interpretation"
is found in several other places in the New Testament: if the original in these places is not epilusis, what is it?

Peter. "Interpretation" is put in the English for the Greek words, hermēneuō, hermēncia, methermēneuomai, and dihermēneuō. But I did not use any of these. I used the word that literally means "a freeing;" and "interpretation" only when employed figuratively—metaphorically.

Dr. H. But, Brother Peter, how am I to understand that no prophecy is of its own freeing?

Peter. Well, Brother Hunter, you will see in the 19th verse that I am speaking of the prophecy which we had when I wrote—about A. D. 66. In the 20th verse, I say that this prophecy did not come of itself—did not free itself from its confinement within the mind of God. In the 21st verse, I say the prophecy just mentioned did not come in old time by the will of man—that the prophecy was freed or released from the Divine mind by the Holy Spirit.

Dr. H. Aye, Brother Peter, I am just beginning to understand you! I see now that you intended to direct our minds to the origin of prophecy, but not to its explanation or interpretation by men, or even by its own fulfillment.

Peter. You are right, Brother Hunter. Do I not introduce the 21st verse by for, and then follow with a reason for what I had written in the 20th verse? In this verse I say, no prophecy of Scripture comes into existence of itself—of its own freeing. I then give a reason for my declaration: namely, that holy men of God—the prophets—spake as they were moved by the Holy Spirit. In short, writing of the prophecies, I said: (1) This prophecy cometh not of its own freeing or releasing. (2) That this prophecy came not in old time by the will of man. But (3) that this prophecy came by the Holy Spirit speaking through the vocal organs of men.

Dr. H. I understand, my Brother, more clearly than I did: but you have substituted "cometh" for is in the 20th verse. Why make this change?

Peter. Why, Brother Hunter, I wrote ginontai. You will find it defined under the form ginomai. Please turn to it.

Dr. H. Here it is: "Ginomai, to come into existence, be created, exist by creation," etc.
Peter. The word "is," Brother Hunter, will sometimes express the idea of the original; but not when the origin or coming into existence of a thing is meant. In this case, I wrote of the origin of prophecy—that it was from God; but neither from men, nor from its own epilusis.

Dr. H. Accept my thanks, my beloved Brother, for calling my attention to points in your letters which I had overlooked. I see now very clearly that I did not need an additional revelation concerning the phrase "private interpretation," but needed only to examine more carefully what is already revealed. I hope others also may be profited by this conversation.

P. S. G. W.

OUR EXCHANGES.

B. H. S.," one of the editors of The Christian, published in Kansas City, Mo., in their issue of the 8th of February, uses this language: "When the law first went forth from Zion, and the word of the Lord from Jerusalem, 'the multitude of them that believed were of one heart and of one soul.'" By the quotation from Acts ix, 32, it can be seen that the editor intends to convey the idea that the prophecy in Isa. ii, 1-3, and Micah ix, 1, 2, was fulfilled (or at least began to be fulfilled) in the days of the apostles. We consider this a mistaken notion. The fulfillment of this prophecy seems to be yet future. We shall quote from Micah: "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go
forth of Zion, and the word of the Lord from Jerusalem.”

(iii, 12, and iv, 1, 2.)

Every prophecy must be fulfilled in its own time and relation to other events. In the verses before us we see an unbroken prophetic narrative. The “Zion” and the “Jerusalem” in the 12th verse of the third chapter are evidently the “Zion” and the “Jerusalem” in the 2d verse of the fourth chapter; and the order of the prophecy is certainly the order of the fulfillment. God is responsible for fulfillment, but only in the time and order of the prediction.

What is the order of the predicted events in these three verses? 1. Zion shall be plowed. 2. Jerusalem shall become heaps. 3. The mountain of the house (the temple) as the high places of the forest. 4. In the last days the mountain of the house of the Lord shall be established in the top of the mountains, and exalted above the hills. 5. People shall flow unto it. 6. Many nations shall go up to the mountain of the Lord and to the house of the God of Jacob. 7. He will teach us of his ways. 8. We will walk in his paths. 9. The law shall go forth of Zion. 10. And the word of the Lord from Jerusalem.

The quotation made by “B. H. S.” from Acts iv, 32, is dated in our Bible margins about A.D. 33. At this time he finds the 9th and 10th items of the foregoing prophecy fulfilled, or being fulfilled. Now it is well known that the first item (the plowing) was not fulfilled until the fall of Jerusalem under Titus in A.D. 70, and this was about thirty-seven years after “the multitude of them that believed were of one heart and one soul!” We are somewhat anxious to know the authority by which “B. H. S.” inverts the order of these prophetic items. If the order of the prophecy in these verses is allowed to stand, our brother editor must find the beginning of the going forth of the law from Zion, at least after the plowing in or after A.D. 70, if not yet in the future. We hope “B. H. S.” will let us hear from him further on this subject.

P. S. G. W.

MILLENNIUM.—In the same number of this paper is an article on “The Millennium” by T. N. Gaines, to which
we desire to recall his attention. He quotes Isa. xi, 6–9:

"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," etc. Having finished the quotation, the writer adds:

"Now we understand this to refer to the gospel of Christ—the Christian dispensation—and not to his second coming. If we are right in this, then the prophecy is fulfilled. It has come to pass already, and long ago." Again, "First of all the Apostle Peter, guided by the spirit of God, proclaimed the gospel on the day of pentecost to the astonished multitude, and three thousand, pierced in their hearts, cry out to Peter and the rest of the apostles, 'Men and brethren, what shall we do?' Now I affirm of these men that Isaiah spoke of them in the scripture above quoted, and all who shall ever after believe in Jesus. Some who, with wild and frantic cries, said, 'Crucify him, crucify him!' now cry just as loud with broken and contrite hearts to the apostles, 'What shall we do?' The apostles can now handle these poisonous vipers with perfect safety," etc.

To all this we reply that the language in Isa. ix, 6–9, is literal, figurative, or symbolic. It is impossible for it to be symbolic, because the prophetic verbs are future tense. A symbol is a present person or thing, representing some person or persons, thing or things absent. We readily admit the figure synecdoche as abounding in these verses, but we can not understand how it can convert "the wolf," "the lamb," "the leopard," "the kid," "the calf," "the lion," etc., into men! In such examples as those found in Isa. xi, 6–9, the synecdoche presents one of a kind, and what is affirmed of this one is affirmed of all of its own kind or class. Examples of this figure are numerous in the Bible, and common in our daily conversations, and it is always confined to its own class—never represents another. We furnish a few examples: "The almond-tree shall flourish, and the grasshopper shall be a burden." (Eccl. xii, 5.) "The ox knoweth his owner, and the ass his master's crib." (Isa. i, 3.) "For the woman which hath an husband." (Rom. vii, 2.) "The body," "the foot," "the hand," "the ear," "the eye." (1 Cor. xii, 14–16.) In conversation we say, the horse is a noble animal, the dog is a faithful creature, the wolf will catch sheep, the lamb will
sport around its dam. In all these examples the things named are the things meant; they do not represent a kind different from themselves. How then can this figure, the *synecdoche*, make animals represent men in Isa. xi, 6-9? Will Brother Gaines "try again?"

**Prophetic Times.**

"R. D. W.," in the *Prophetic Times* for February, has the following excellent remarks under the caption "David their King:"

"It is an admitted principle of interpretation that the language of the Bible should be received in its plain and obvious meaning—in its literal or ordinary sense, unless the context or nature of the subject shows that it is figurative. It is by the study of the Bible, with this rule of interpretation as a guide, that so many without knowledge of one another, and with little or no aid from human writings, have been led to embrace the leading doctrines held by Premillenarians."

The idea once prevailed to some extent that the man who could make any given passage in the Bible mean the greatest number of things was a head and shoulders above all others in sacred knowledge. Influenced by this notion, a young minister drew seven different meanings out of his short text, and closed by informing his audience that he was not fully satisfied that he had yet found the principal meaning of the words of his text! We would do well to regard the "admitted principle of interpretation" given in this extract.

**P. S. G. W.**

**The Southern Missionary Baptist.**

This paper is published weekly at Corsicana, Texas, and edited by Elder Tho. H. Comperé, assisted by Elder W. C. Boone and Elder M. Lyon; agricultural department, by H. S. Crossland. It is a live paper, giving, in addition to its religious department, much interesting information in regard to the *country* of Texas. Those wishing to subscribe for it will please see our "club rates." With Brother Comperé we are well acquainted, and know him to be a fearless advocate of what he is *thoroughly satisfied* is right, and as bold and determined against what he believes to be wrong.

**Vol. I.—27**
He desires all the light that the word of God will afford, and therefore invites those wishing to discuss the prophecies to do so through his paper. This is certainly right. For a religious paper to exclude from its columns all discussions on the prophecies, to us, seems strange indeed! But this paper is not of that kind. We transfer the following editorial of February 1st:

"The Prophetic Key. —The editors of the Key differ from the commonly received views on the "abomination of desolation" spoken of by Daniel, and referred to in Matthew xxiv, 15. They believe the abomination to be in the future. That man of sin and son of perdition which is spoken of in 2 Thess. ii, they teach is no pope, but an infidel, yet to be manifested. If they are correct, the present prophetic theology must undergo a remodeling, for it is commonly believed that the man of sin is the pope or popery. We would call the attention of our readers to this subject. It is one of importance, and should be fairly and carefully investigated. Our columns are open to the investigation, and we earnestly invite our readers to think upon it and give their views. We would say to all, let no old notions nor the fear of being charged with heresy scare you from the truth, if you happen to find it in the old beaten track. We confess, to our mind, there are some things in the way of that man of sin being any pope. There have been several popes, which make them at this time plural. This son of perdition is to be one man. "That man of sin be revealed the son of perdition." Now which one of the popes is that man of sin? Which one of them is the son of perdition? This man of sin is to exalt himself above God and all that is worshiped. What pope has ever done that? Does not the pope acknowledge the authority of God? Other things might be pointed out, but we will desist, for we did not set out to write upon the subject, but call attention to it. We should not discard the subject as one of no importance, and charge Brothers Watson and Baker with ignorance and heresy because they differ from many others on the subject. There are many pet theories which have been cherished for ages which will be denounced and thrown away in the next twenty years. Theological dictionaries will have to be revised. Articles of faith will be thrown away or revised. Much that is now held as dear orthodoxy doctrine will be regarded as old fogyism. You had as well tie the world with a yarn thread to stop its turning motion, as to stop the free-thinking mind from investigation by charges of heresy, etc. God speed investigation."
COMMUNICATIONS.

NO MAN WAS FOUND WORTHY (Rev. v, 4.)

BY E. T.

Having endeavored in previous articles to show that “the book,” spoken of in Revelation v, is symbolic of the covenant that has been made and will be renewed with the Jewish nation, my object now is to prove this still more clearly. The great importance of the subject must be my excuse both for indulging in some repetition and for continuing so long upon it. The proofs of this truth, as I believe it to be, abound in the Old Testament, and I must say that since it became evident to me I have discovered the meaning and the importance of much in the Old Testament that previously I had not discerned.

The connection between the Old and the New Testaments will become more and more apparent as we proceed with the investigation of this vision; and if I succeed in inspiring any of my readers with fresh delight in the word of God, I shall not have written in vain.

John “wept much, because no man was found worthy to open and to read the book, neither to look thereon.” This is ever the grief of the true Jew. Throughout the Old Testament the same mournful note, uttered by the faithful among the same people, can be traced—a desire for relief, but no one to help. “O Lord God, by whom shall Jacob arise? for he is small;” and, “How long, O Lord, how long?”—is also the cry of the church of this dispensation. Both await the opening of the book, but both must be first shown that vain is the help of man. The “strong angel, with a loud voice,” calls attention to this, when he asks: “Who is worthy to open the book, and to loose the seals thereof?” No man was able to open the book, neither to look thereon, because no man was worthy so to do. A minute dissection of the word of God, will often aid materially in
its exposition. This seven-sealed book was to be taken, and opened, and read, and looked upon. Here are several distinct points for consideration.

By tracing the little word read through the following scriptures, the full import of the inability above mentioned, as well as of the taking, and opening, and reading, and looking upon this "book" may be discovered. The traveler knows the value of the way-marks by the roadside; the geologist, of each foot-print and fossil; the botanist, of every petal; so to the student of Bible symbols nothing is trifling; not a word, however small, but what merits his attention, knowing that a careful comparison of different portions of God's Word, with a view to ascertaining the value even of one letter, may sometimes lead to great results.

Beginning with Deut. xvii, 19, we find the command, that the king of Israel must read the book of the law, that he may learn to obey—to the end that he may prolong his days in his kingdom, he and his children in the midst of Israel. Reading must be followed by obedience; defection on the part of the king would be followed by that of the people. For the fruits of disobedience see Deut. xxviii, 29. In the obedience required of the Jewish king, who if he obeyed was to prolong his days, we have typified the perfect righteousness of Christ, the Lion of the tribe of Judah, who is to reign for ever and ever.

In Deut. xxxi, 9-27, notice that the book of the law, given in charge to the priests and elders, was to be brought out of its hiding-place, in the side of the ark, and read to the people every seventh year, in the feast of tabernacles, after their settlement in the land of God's choice. Then the people not only heard but looked upon the book. The seventh year and the feast of tabernacles together symbolizing rest, release, joyful deliverance, and restoration, the law read to the people during those periods typifies the time when all Israel shall again appear in their own land, and there hear and look upon the book of the law or covenant; obedience to which they shall then be taught by the out-pouring of the Spirit.
In Josh. viii, 30-35, we have an account of the ratification of the national covenant. Joshua wrote upon the stones a copy of the law of Moses "very plainly"—Deut. xxvii, 8—in the presence of the children of Israel, so that they might look upon it, "and afterward he read to them all the words of the law, the blessings and cursings," the people standing and saying Amen, to express their assent to the covenant; and they offered burnt-offerings and peace-offerings, typical of the great sacrifice, by virtue of which alone the covenant shall be renewed; for it is "the Lamb as it had been slain" who is to "take the book." (See Rev. v, 6-9; Jer. xxxi, 31-34.)

When the kings of Judah were inaugurated, they entered into covenant not only with God, but also with the people, and they with God. Thus, when these kings "took the book," the people may be said to have looked upon it. (See 1 Chron. xi, 3; 2 Kings xi, 12, 17, 18.) In the latter instance the people proved that they had looked upon the book of the covenant by proceeding immediately to the extirpation of idolatry.

When Josiah, king of Judah, gathered unto him all the elders of Judah and of Jerusalem, and all the people both small and great, and read in their ears all the words of the book of the law, and all the people stood to the covenant, again they looked upon the book, put down idolatry as an evidence, and then kept a passover. So here also, in connection with the taking and reading of the book of the covenant by the king, and the looking upon it by the people, is seen the Lamb slain. (2 Kings xxiii, 1-25.) The covenant must be ratified by blood.

But the Babylonish captivity was a sad proof that in vain had the king read or the people looked upon this book. On the return of the people from Babylon, and after the rebuilding of the temple and of the wall of Jerusalem, and the replacing of the children of Israel in their cities, Ezra the priest (see Neh. viii, ix, x) upon the first day of the seventh month, a joyful day—what a significant combination of types!—brought the book of the law of Moses, which the Lord had commanded to Israel, before the congregation, and he read therein. The covenant had failed in the hands of the
kings; in the hands of the priests will the result be different? The first day of the seventh month was a day of blowing of trumpets—typical of the joy expressed in the "new song." On this day Ezra brought the book, and stood and opened the book in the eyes of the people; they looked upon it; and when he opened it all the people stood up. This is the first especial mention of the opening of the book; a symbolic circumstance, it here stands connected with a return of the people from captivity. While standing the people answered, "Amen and amen," with lifting up their hands; and they "bowed their heads, and worshiped the Lord with their faces to the ground:" by these forms assenting to the covenant. The Levites also read the book to them distinctly, and caused them to understand the reading; thus they looked upon it, with the eyes of the understanding, receiving the words into their hearts—the meaning that the word look often has in Scripture. Again during the feast of tabernacles (type of the restoration of the Jews to their own land) was the book read to the people, and again on the twenty-fourth day, with confession of sin, and fasting, and sackcloth, that the need of the blood of sprinkling might ever be kept in mind; and only after this solemn season was the covenant sealed.

This covenant, though sealed and thus solemnly ratified, was soon broken by both priests and people! No one has yet been "found worthy to open and to read the book, neither to look thereon," no one able to keep the covenant; therefore the closing words of Malachi are: "Remember ye the law of Moses my servant, lest I come and smite the earth with a curse;" for this book contains cursings as well as blessings: it is written on both sides.

John the Baptist and the angel of the covenant—the Messiah—were sent; thus the nation enjoyed a reprieve, another trial, but in vain! The rejection of the Messiah, the final breach of the covenant, brought down the threatened judgments. Under the fulfilled curse, the covenant land and the covenant people must groan (Zech. xi, 10–14) until "the Lion of the tribe of Judah, the Root of David, shall prevail, to open the book and to loose the seven seals thereof."
Another passage must be noticed. Of John the Baptist it was said: "He shall go before him (Christ) in the spirit and power of Elias" (Luke i, 17, which we previously alluded to); and this is relied on to prove that John is the same person who is here also called Elias. But this renders the passage absurd, for it makes it to say that John should go before Christ in the spirit and power of John, which is nonsense. But if we take John and Elias to be different persons, the sense of the passage is preserved and is important. John came in the spirit of obedience, as the Lord's messenger, sent with power and authority to do the Lord's work; i.e., to prepare the way before him. The spirit and power with which John came are "the spirit and power of Elias;" i.e., the same spirit and the same power with which John came belong also to Elias. Therefore the spirit of Elias is the spirit of the Lord's messenger, and his power or authority is like that of John—to prepare the Lord's way before him. This work Elias has not yet done, therefore it remains for him yet to do. This passage then, as we see, really proves the reverse of that for which it is commonly cited. It is a prophetic announcement, given by the angel before John the Baptist was born; and when thus interpreted by the event and in connection with other scriptures, we see that it simply foretells that John the Baptist and not Elias should come and go before Christ as his qualified messenger at his first coming, while it leaves the prophecy concerning the coming of Elijah unaltered—just as it was, and consequently to be fulfilled hereafter by the actual coming of that messenger at our Lord's second advent.

We may still further observe that in saying that "Elias shall first come," we can not understand our Savior's meaning to be that John the Baptist "shall first come" as his messenger—sent before him at his second coming. For John
is dead, and it is only at the second advent that the "dead in Christ"—and John among them—shall be raised. John therefore can not go before Christ; he will be in his grave when Christ shall have actually come. (Thess.) But Elijah the prophet needs no resurrection. He was translated to heaven, and will come from thence, as also will Christ who is risen from the dead and become the first fruits of them that sleep. In this we see a peculiar fitness. At his first advent Christ and his messenger both came in a condition to suffer death; at his second it will be very different, at least with him. And may we not here further remark that as the transfiguration scene on the mountain prefigured the second coming of Christ arrayed in glory, so the appearance of Elias the prophet with him at that scene may have prefigured his coming, as Christ's messenger, "to prepare the way?"

We have dwelt long here on this point because of the widely extended prepossession which we are aware exists in men's minds against this position, and in order to lay the argument fully before you, that you may judge for yourselves on which side the truth lies; and also because, if the point be once established that Elijah the prophet is yet to come as the Lord's messenger at his second coming, it affords a key to open and explain some other prophecies which we would find it difficult otherwise to comprehend.

Assuming then as proved that Elijah the prophet shall first come as Christ's messenger, sent before him at his second coming, and reasoning from analogy, we seem to be warranted in the belief: 1. That as "the law and the prophets [i.e., the Jewish dispensation] were until John" came, so the Christian dispensation will be until Elijah the prophet shall come. 2. That as John began his ministry by "preaching the kingdom of God" (i.e., his spiritual kingdom or kingdom in its first aspect—i.e., the principles of it or "word of the kingdom") as being "at hand," so Elijah will begin his ministry by proclaiming the universal and kingdom proper as being at hand and about to be inaugurated. 3. That as John called on all the Jews to submit to the Messiah, who was then immediately to appear and establish a new order of things—his kingdom, so to speak, of grace, or kingdom in its spiritual
aspect—so Elijah will summon all nations and peoples of the earth to submit to Christ and his kingdom of glory in its proper and literal aspect. This may be the signal, the “lifting up of the ensign upon the mountains” (Isa. —), for the whole body of the Jews to return to Palestine. 4. That as John began his ministry about three years and a half (which will be a part or half of the 1260 days spoken of in Rev. —, and the half of the last week of the seventy of Daniel —, which last week yet remains to be fulfilled to the Jews, i. e., Daniel's people) before Christ began his, so probably Elijah may begin his about the same length of time before Christ comes in his glory to destroy his enemies, raise the dead, and establish his millennial kingdom on earth.

If this be so, it would seem that it will be here at the opening of Elijah's ministry that the present Christian dispensation, as well as the present order of civil governments throughout the world, will begin to be overturned and superseded, just as the Jewish dispensation began to be superseded at the beginning of John's ministry; and at the same time will be the first rising of that terrible storm of divine vengeance which is to fall in apocalyptic vial plagues upon the wicked nations of the earth.

It may be well to observe in this connection that John's ministry was confined exclusively to the ecclesiastical world. Not so with Elijah's; his will extend to the political, civil, and religious also, and with such power and energy will his preaching be attended that the enemies of God's truth will quail before him, opposers will stand aghast, hypocrites will tremble, and the great and mighty men of earth fall under his power like Dagon of old before the ark of the Lord.

"Elias shall first come and restore all things." What things? An important part of his duty, as it seems to us, will be the gathering out of all nations, and bringing them home to the land of their fathers. Christ will come and “restore again the kingdom to Israel,” and consequently the gathering of the people of that kingdom together in their own country will be an important part of the work of preparing the way of the Lord before him. Elias then at his first entrance on his ministry will, it is most likely, summon
all the Jews to return, which will be an authoritative release from their long captivity. This summons the Jews will of course receive with joy, and will with alacrity prepare to obey it, particularly such as abide under some of the despotic and oppressive governments of Europe. We learn that great numbers of the Jews at this time are repairing to Jerusalem in hope of finding their Messiah. But may not this move­ment be rather premature? Should they not wait till summoned by the Lord’s messenger, and the jubilee standard be lifted up upon the mountains of Israel?

Another part of Elijah’s work in preparing the way of the Lord before him will be to summon all nations, all “the kings” of the whole world, to surrender their power, and submit to Christ, the King of kings; just as John the Baptist summoned all men to repent and submit to Christ at his first coming in his spiritual kingdom, or rather his kingdom in its spiritual aspect, constituting them heirs to inherit the kingdom proper when it shall come.

Thus as Moses was the Lord’s messenger sent to bring the people out of their captivity in Egypt, so Elijah is his messenger who is to be sent to gather the people from their captivity out from among all nations.

Thus we see from the above that the apparent discrepan­cies between the statements of our Lord and John are har­monized; and furthermore, we see that John could not have been Elijah the prophet spoken of by Malachi from a variety of considerations, and one important one—viz., the nature of the work assigned for Elijah to accomplish in his mission. On this point the editor of the “Israelite Indeed” makes some very excellent and, as we think, truthful remarks. He says:

“Our opinion is that all difficulties will vanish away when we consider these passages in the New Testament in that light in which we must look upon many others in which quotations from the old Testament are made—viz., in the application of the rule of types and ante-types, or typical fulfillments and final and ante-typical fulfillments. For illustra­tion we shall refer to one or two similar quotations in the New Testament where it is said ‘that it might be fulfilled.’
“1st. Matt. ii, 15: ‘That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.’ But if you will turn to the prophet (Hosea ii, 1) you will be surprised to find that he speaks of the people of Israel; and that, in connection with the context, the passage does not admit any other interpretation. The fact, however, is that the Exodus of Israel, who is called ‘Son,’ was the typical event of Christ’s calling out from Egypt, as the ante-type, the true Son of God.

“2d. Acts ii, 16-18: ‘But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.’ Here also it must be admitted that the prophecy of Joel has been only partly fulfilled in the pouring out of Jehovah’s spirit upon a few persons; and the things spoken of in the 19th and 20th verses have not taken place at all.

“The fact is here again that at the day of Pentecost the typical fulfillment of Joel’s prophecy has taken place, therefore in part only; the ante-typical fulfillment will take place in the latter days, at the coming of our Lord, when all will know the Lord, and his knowledge will cover the earth as the waters cover the sea.

“Let us then apply this rule in the case before us. The Jews, who believed the coming of Messiah to be in immediate connection with those latter days, heard John proclaiming the nearness of the kingdom of God, and had therefore the idea that John must be Elias, whom the prophets had predicted as the forerunner of Messiah. They therefore asked him, ‘Art thou Elias?’ by which they understood literally the personal Elias. Accordingly he answered, ‘No, I AM NOT.’ When the disciples asked their Master about this subject, he answered, ‘If you will receive it’ John was Elias; that is, if you can comprehend how to understand the fulfillsments of prophecies. I can tell you that John was indeed Elias in the typical sense of fulfillment; he came in the spirit and power of Elias, in accordance with the promise of the angel to Zecharias, that his son will act ‘in the spirit and power of Elias.’ The ante-
typical or real fulfillment of the prophecy of Malachi is still in the future; it will be fulfilled in the latter days."

The belief that Elijah was personally to appear again was almost universal among the early fathers (as may be seen in the treatise on this subject by Dr. John Alsted, translated by Burton, and published in London), for many held it who did not hold him to be, as we contend, one of the two witnesses; while many modern and living writers, such as Sir E. Denny (the author of the chart "The Stream of Time"), J. Cummings of England, and many others which we shall notice in its proper place.

We notice that Joseph Wolff, in his missionary operations among the Jews, meets with some at Teheran, Persia, who were "in possession of a considerable number of Hebrew manuscripts of the Pentateuch," where one of the rabbis read to him a treatise of Marmonides regarding the Messiah. We give one brief extract relative to their belief touching Elijah:

"The plain text of the prophets shows that, on the arrival of the Messiah, the battle of Gog and Magog shall be fought; and before the battle of Gog and Magog a prophet shall arise to make straight the way to Israel, and to prepare their hearts; as it is written, 'Behold I send you Elijah.' The business of that messenger shall be to proclaim peace on earth; as it is written, 'And he shall turn the hearts of the fathers unto the children.' There are wise men who say that Elijah shall come in person before the coming of the Messiah."

The 7th article of the Jewish creeds reads thus: "I believe in the coming of the same prophet Elijah in the very same body that he assumed when taken up in the chariot of fire." (2 Kings xi, 12.)

Says Alexander McLain, in his "Israel Avenged": "The most learned of the Roman Church, as well as almost all the fathers, look for the coming of Elijah before the second advent of the Lord. See Cornelius Lapide's comment on Malachi iv."

See our Club Rates: greatly reduced terms.
WORTHY IS THE LAMB. (Rev. v, 12.)

BY E. T.

My last treated of man's inability to keep the covenant. We saw that the kings of Judah, at their inauguration, took the book of the law into their hands, thus pledging themselves, but in vain, to rule according to its precepts; and Ezra the priest, after the captivity in Babylon, opened and read the book, thus renewing the covenant, which, however, was again soon broken. The terms of this covenant can only be fully obeyed by Christ, the righteous branch of the house of David. "He shall execute judgment and justice in the earth: in his days Judah shall be saved and Israel shall dwell safely;" and under his righteous rule the people also shall be all righteous, according to Jer. xxxi, 31–34. But it is not only in accordance with the promise recorded in Luke i, 32, 33, that the Lamb slain takes the book out of the hand of the Father. There is more than this comprehended in the covenant made with Christ. He shall not only reign over the Jewish nation, but "all kings shall fall down before him, all nations shall serve him: the whole earth shall be filled with his glory." So, Dan. vii, 13, 14. Here we have the promise of the covenant in its widest extent, and all this was typified at the coronation of the kings of Judah.

How grand the typical events of the Old Testament appear when their full import is seen! For further light on this covenant, see Psa. ii, 6–8; lxxxix, 3–5, 19–28. But the terms of this covenant as recorded in Psa. xi, 6–8, must be and were fulfilled by the Son of man before the glory and dominion could be given. Therefore it is "a Lamb as it had been slain who came and took the book." And when Daniel sees in vision "dominion given to the Son of man," he sees also at the same time "the greatness of the kingdom under the whole heaven given to the saints of the Most High." How perfectly this coincides with "Thou art worthy to take the book, for thou wast slain and hast made us unto our God kings and priests, and we shall reign on the earth." And Daniel is told that "at the time of the end shall be the vision:" that is, that these things shall come to pass "in the latter days."
430 WORTHY IS THE LAMB.

John wept much because no man had been found worthy to take, open, or read the book. In what does this worthiness consist? In a righteousness that "shall justify many." It was through defect of righteousness that Adam lost the dominion given him for himself and his descendants; because of unrighteousness Israel lost the land of Canaan; because of unrighteousness the crown fell from the head of the royal line of Judah; and through this the priestly robes of Aaron's line have become "filthy garments, for the priests, also departed out of the way, caused many to stumble at the law, and corrupted the covenant of Levi"—"for all the chief of the priests and the people transgressed very much, until the wrath of the Lord arose against his people till there was no healing." The church of this dispensation must likewise put a covering upon her upper lip, while she cries: "Unclean, unclean;" "for all my righteousnesses are as filthy rags." But "the Son of righteousness shall arise with healing in his wings; righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." How forcible the words, "I will raise unto David a righteous branch," become when taken in connection with the unrighteousness by which the kingdom and land of Judah have been forfeited! Who then is worthy to take the book and open the seals thereof? Jesus only, of whom it is said: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." As second Adam, he is able because of his righteousness to reinstate man in his dominion over this earth; as the righteous branch of the house of David, he can restore the kingdom to Israel, and reign over the house of Jacob; as high priest, his unspotted robes and his golden crown proclaim him worthy and able not only to save all who come to him, but as the true Melchisedec, king of righteousness and king of peace, to reign over all things.

How glorious will that righteousness appear, when in the coming age its worthiness shall be seen in the blessed results it shall accomplish—when the blessed vision shall be presented of a righteous nation, of which every individual shall be holy; of a redeemed earth, on which man shall once more
be blessed; of a glorified church, sharing and reflecting the glory of the righteous One; and of rejoicing angels and archangels, rejoicing because of assured security in bliss. Then indeed shall be fulfilled the prophecy—"That in the dispensation of the fullness of times, God shall gather together in one all things in Christ." (Eph. i, 10.) And why in him? Because of his spotless righteousness!

The Lamb that was slain for unrighteousness not his own, is worthy moreover to take the book and to open the seals thereof; because through his righteousness he is able to say: "Behold, I am alive for evermore!" Thanks be to God, the time is short until the Son of righteousness shall with his bright effulgence gladden this sin-darkened, covenant-breaking earth, and the new song arise from all created things!

Pilate little thought when he put upon the cross, "Jesus of Nazareth, the King of the Jews," that he who hung on that cross was expiating in his own person the defective righteousness of the kings and priests who had proven themselves unworthy to take or to open the book, and the sins of the people who had in vain heard or looked upon the covenant, and that his blood was sprinkling the land (defiled by the iniquity of those to whom it had been given) in order that it might again be the covenant land. How little did Pilate know that the truth he uttered, "I find no fault in this man," attested his worthiness, as King, Priest, and Redeemer, to take and open the book of God's covenant with Israel: and evidenced his ability to secure the looking upon it by the people—that it was by this worthiness that the purchased land, forfeited by the disobedience of kings, priests, prophets, and people, should also be redeemed; for he has said: "The land is mine; it shall not be sold forever."

God the Father saw no fault in him who hung on the accursed tree; therefore "he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality and power and might and dominion." God the righteous Judge saw no spot in his Son, but said: "Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee King upon my holy hill of Zion; ask of me and I shall give thee the heathen for
thine inheritance, and the uttermost parts of the earth for thy possession."

The first notes of the new song proclaim the worthiness of the Lamb that was slain to take and open the book; and we have now seen in what this worthiness consists; what it is that gives efficacy to the blood shed by that passover Lamb; why it is that blood is so precious. Simply because he by whom it was shed was Jesus Christ the righteous," "a Lamb without blemish and without spot." "He did no sin, neither was guile found in his mouth; he was made sin for us who knew no sin, that we might be made the righteousness of God in him. He died the just for the unjust that he might bring us to God." Because of his spotless righteousness then it is said of the Lamb, "Thou art worthy," and this worthiness the thousands of thousands of angels, the four living creatures, and the four-and-twenty elders, praise with one voice. Creation also is represented as joining in the new song, because through this same worthiness the perfect righteousness of the "heir of all things," "the creature itself also, shall be delivered from the bondage of corruption," and partake of the general joy.

From the Observer and Reporter (Lexington, Ky.), Jan. 25, 1871.

THE GERMAN EMPIRE.

The restoration of the German Empire, one of the grandest events of modern times, scarcely attracts the attention of the American people, surfeited as they have been with the surprises and wonders that have been crowded into the last decade. And yet it is the re-establishment of one of the mightiest powers of the past, and one which for more than a thousand years loomed up as the imperial colossus of Europe. In 1806, at the command of Napoleon Bonaparte, the German Empire ceased to exist. In 1871, after a lapse of sixty-five years and at the command of the German people, the empire of Otho is restored; and the crown of Charlemagne is placed upon the head of Hohenzollern, and King William assumes the ancient and illustrious title "Emperor of Germany." The wonders of history are the marvels of Providence.
THE PROPHETIC KEY.

APRIL, 1871.

THE TWO WITNESSES.

"And I will give favor unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth." (Rev. xi, 3.) It would be quite tedious to mention at any length the conflicting views entertained by our commentators and ministers in general upon this subject. Some held that by the "two witnesses" are meant the Protestant and Greek churches; others, the Old and New Testament; others, the Old and New Testament churches; others, Enoch and Elijah; others, Christ and John the Baptist; others, Pope Sylvester and Mena; others, John Huss and Luther; others, the Waldenses and Albigenses; others, the true ministers of the gospel, etc.: but we believe them to be two individual men, yet to be revealed.

It is obvious that the language of the text in question is either literal, figurative, or symbolic: and in order to a proper understanding it is highly important that we first determine to which kind of language the words "two witnesses" belong. If literal, to interpret them as figurative, or deflected from their ordinary meaning, would certainly do violence to the sacred text; if figurative, it would do equal violence to treat them as symbolic, because figurative words are deflected from their common or ordinary meaning, while symbolic language must of necessity be interpreted accord-
ing to its natural import. Words are *not* symbols, but must be employed in naming and describing them; and when thus employed they must of necessity receive their primitive or natural signification.

But how are we to determine to which class of words they belong. Are there no competent rules? If not, we are at sea without a compass; and should we venture an interpretation it would only be a venture without any certainty of touching correctness. If the literal meaning of a word is one thing and the figurative another, how is it possible for any one to interpret any text properly until he shall have first determined the kind of language employed. Let us now proceed to examine the words under consideration:

1. Are they symbolic? That they are not symbolic will appear, we think, from the following considerations. *First, the words “two witnesses” form a part of the “saying” or verbal prophecy of the angel*; and, as has been shown in former numbers of The Key, it is utterly impossible for a Bible symbol to reside in sayings or verbal prophecy. Be it admitted, however, that all words are symbols or signs of ideas, both in and out of the Bible, yet it does not follow, neither does it argue, that they are Bible or prophetic symbols.

A prophetic symbol is a person or thing employed by the revealing party to symbolize or represent another person or thing. Hence it is that words are not prophetic symbols, but must be employed in naming or describing them, and when so used must of necessity be received as literal. (See Rev. xvii, 3.) “And I saw a woman sit upon a scarlet-colored beast.” Here we have the names of two symbols—“woman” and “beast;” and these words “woman” and “beast,” both in this article and in the sacred text, are simply the names of a person and an animal; hence not symbols further than the word bread, which is the sign or the name of the staff of life. A Bible symbol therefore does not reside in a word, but in the person or thing of which the word is but the name. We conclude therefore that the words “two witnesses” are not symbols. But, says one, may not the persons here alluded to be symbols. This question will be answered under our second reason.
SECOND, a symbol must be present not to the conceptive, but to the perceptive organs. This will appear from the nature and use of symbols. 1. A Bible symbol is a person or thing, not a word, nor an association of words. 2. They perform an office which could not be performed by words. When words are spoken or written they become signs of ideas, whether they be used in naming or describing; hence addressed to our conceptive powers. But not so with symbols; in them we have not unfrequently a very striking resemblance of the person or thing symbolized; and if their use reside in likeness or resemblance, then they must of necessity have been perceived or been present to him who was being instructed by them. Again, if it be necessary for A to hear the words of B on any given subject in order to profit by them, so is it necessary for symbols to be seen by any one when being instructed through them as a medium. Let us illustrate: Brother Watson, a few minutes ago, demanded our attention while he indulged in a description of Rev. H. F. Buckner, and on concluding pointed to his photograph upon the wall; and we can safely say that we gained more information concerning the looks or personal appearance of Brother Buckner by a single glance at his photograph than we could have gained from Brother Watson had he spent the whole day in word-description. But the name p-h-o-t-o-g-r-a-p-h rendered no assistance whatever, neither would an absent (future) photograph have rendered any assistance however many times he might have referred to it, because it would have been just as difficult for him to have given as just conceptions concerning the appearance of the picture as of Brother Buckner himself. In order therefore to make the "two witnesses" symbols the text should read as follows: "And I saw two witnesses—men—endowed with power, and they prophesied a thousand two hundred and three-score days, clothed in sackcloth." But John did not see the witnesses, but he simply heard an angel say, "I will give power to my two witnesses, and they shall prophesy." * * *

Let the reader bear in mind that a symbol is perceptive, not conceptive. In support of this we will now turn to Ezek. xxxvii, where it will be seen that by two sticks, the two
nations, Israel and Judah, are represented or symbolized, and by the uniting of the sticks is shown the reunion of the two peoples, or the incorporation of Israel into Judah. The event symbolized was very remote, yet the symbol was present to their perceptive organs. See 20th verse: "And the sticks whereon thou writest shall be in thine hand before their eyes." From the above it is evident that God required the prophet to have the symbols (sticks) in his hands and before the eyes of the people. Now if a symbol must be present, we conclude that the two witnesses referred to are not symbols, because they were not seen by John.

Third, all Bible symbols are recorded in the present or past tense, never in the future. Indeed the very design of symbols forever preclude their use in connection with verbs of the future tense. This we think is of itself sufficient proof that the words are neither symbolic nor symbols.

Fourth, if it be admitted that the words "two witnesses" are symbols, too much is thereby proved for its advocates; for we learn from the fourth verse that the "two witnesses" are the two olive-trees, and the two candlesticks (luknia) lamp-stands. Whatever is said to be done by symbols as such, must be done by the persons or things symbolized. This rule of course applies only to prophetic symbols.

Let us apply this rule to the words under consideration. Allowing the "two witnesses" to be symbols, then the "two olive-trees" and the "two lamp-stands" must be the things symbolized (see fourth verse.) And it is worthy of remark just here that a thing symbolized never becomes a symbol to symbolize or to represent a third thing. So if the "olive-trees" and the "lamp-stands" be the things symbolized, we must, in looking for the event or fulfillment, look for two literal olive-trees and two literal lamp-stands. And further, these literal olive-trees and lamp-stands must be endowed, must "prophecy for a thousand two hundred and three-score days, clothed in sackcloth;" fire must proceed out of their mouths; they must have power to shut heaven, that it rain not during the days of their prophecy; they must be killed, must be raised, and must literally ascend into heaven. Now all know that these things could not be true of literal olive-
trees and lamp-stands; but may and can be literally true of two literal individual men.

Now we think that we have shown conclusively that the words "two witnesses" are not symbols. We also think that we have shown just as clearly that the "two witnesses" or individuals referred to are not symbols. It follows therefore that all interpretations of them as symbols are false. If they are not symbols, as before shown, then the Old and New Testaments can not be the things referred to; nor the Old and New-Testament churches; nor the true ministers of the gospel, etc. And more, if we admit that they are symbols, even in that case the above and like interpretations could not be allowed, because the fourth verse settles the question as to what is meant by the "two witnesses" allowing them to be symbols. If they are symbols therefore, the fourth verse is the interpretation, and the things symbolized are the "two olive-trees and the two lamp-stands. More anon. A. F. B.

WHAT IS THE APOSTASY?
No. III.

[Wishing to present our readers two of Brother Buckner's articles in this number, we shall reply very briefly. Upon reaching a reference number in parenthesis, the reader will please find the corresponding number in our answer, and read our remarks in their proper connection. By using reference figures we save space.—P. s. G. w.]

"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."

"In my former articles I tried to show that the great Roman apostasy is the one to which reference is made in the above verse. That Roman Catholicism is an apostasy, and that it is a great one, will be regarded as axioms with Protestants as well as Baptists; and it is my business to show that it is the apostasy. I can not conceive how it is possible for a greater one to come, for I do not think that 'the gates of hell' could devise such. (1)

"That it was to be manifested in the early ages of Chris-
tianity is evident from the expression of the apostles, 'for the mystery of iniquity doth already work,' etc. The seeds of the apostasy were then sown, even when Paul wrote, for there were then some who observed days unduly, for which Paul was afraid of them; others submitted to a voluntary humiliation (like doing penance) and worshiping of angels, which culminated in demonology; others abstained from meats, which led to what I shall call the third article in the creed of the apostasy; viz., 'commanding to abstain from meats.'

"There were some false teachers in Paul's day that sowed the seed which grew finally in the great Upas-tree of monkery and popery, as may be seen 1 Cor. viii, 8: 'Neglecting of the body, and a vain distinction of meats,' enjoined by them, indicated that the 'mystery of iniquity' was working—energeitai—is being carried into action, is being developed. But Paul says, 'meat commendeth us not to God, for neither if we eat are we the better: neither if we eat not are we the worse;' it makes no difference, during Lent, if we eat fish, flesh, or fowl, or if we do not eat. Col. ii, 8: 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.' Col. ii, 20-23: 'Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye yet subject to ordinances [not enjoined], (touch not, taste not, handle not; which all are to perish with the using), after the commandments of men? Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body.' These, and all like these (such as fasting on Fridays and during Lent, and leading secluded and monkish lives), are but vain emptiness, having no true worship in them, nor any benefit in their observance. 'Not in any honor to the satisfying of the flesh' (i. e., 'with no regard to the body, so as to satisfy its cravings.')—BLOOMFIELD. 'Neglecting of the body,' in the apostle's days, led to monkery in the coming apostasy. Monks lived secluded, or else led a strolling life, lean, lank, hungry, and filthy; supposing that this 'neglecting of the body' is godliness.
"Thus Paul unmistakably shows that the apostasy had begun to bud even then, and that the emperor of pagan Rome only had to be removed for its full development, and for the revelation of the man of sin.

"It is incredible to suppose that Catholicism and popery are nowhere the subjects of prophecy; and yet if the passages I have quoted, as well as others of like import, do not refer to them, we shall look in vain for others that do. And then the Roman Catholics answer so strikingly to the picture of them as given in prophecy, that I am satisfied no apostasy can ever arise in the future that will be more like it, and I have wondered often that they themselves did not behold their likeness every time they read the prophets.

"No false teachers have arisen since Paul's day so like those he describes as the priests of the Romish communion; and if the apostasy is yet future, it must be like that which was, and is, and is to be, until Babylon shall be destroyed, or else it will not conform to the prophetic description.

"Bear in mind, Paul says, 'the mystery of iniquity was already working;' for that is the import of his language. Then it follows that the false teachers of his day preached and practiced those doctrines which resulted in the full development of that 'mystery' which was the antithesis of the 'mystery of godliness.' The latter was 'God manifest in the flesh;' the former was man pretending to be as God, or God's vicegerent. When seed is planted the fruit will be of the same kind; and who, I ask with emphasis, answers so well to the seed sown by the false teachers in Paul's time as the Roman Catholics?

"1. Who is guilty, in an eminent degree, of spiritual idolatry? (1 Cor. x, 14.) The Catholics.

"2. Who adulterates and handles the word of God deceitfully? (2 Cor. ii, 17; iv, 2) The Catholics and her daughters.

"3. Who makes a gain of godliness, and teaches things for filthy lucre's sake? (1 Tim. v, 6; Tit. i, 11.) The Catholics.

"4. Who persists in a vain observance of festivals? (Gal. i, 10.) The apostasy, and those who have the smell of it upon their garments.

"5. Who maintains a vain distinction of meats [on Fridays
WHAT IS THE APOSTASY?

and for forty and more other days in a year]? To ask this question is to answer it. (1 Cor. viii, 8.)

"Who enforces a neglecting of the body (Col. ii, 23, forbids to marry, and commands to abstain from meats, which God hath created to be received with thanksgiving? (1 Tim. vi, 3.) The Catholics and those who have been connected with the apostasy. I can not more appropriately conclude this argument than by quoting the very just remarks of R. J. Breckinridge, in his 'Papism in the Nineteenth Century,' p. 188: 'It is extremely remarkable,' he says, 'that the Bible should have designated with the most exact and unerring precision the apostate Church of Rome, by every one of its characteristics, down to the most minute; as in this case [referring to Lent], by the singular characteristic of its pretended fasts. These are the marks of the apostasy of "the latter times," recorded in 1 Tim. i, 1-6. A departure from the faith; giving head to seducing spirits and doctrines of devils; speaking lies in hypocrisy (oh! how illustrated in the present subject); having conscience seared; forbidding to marry; and commanding to abstain from meat! Now we search in vain for anything absolutely forbidden to be eaten during Lent but meat! Fish is permitted; fowl is disputed about; flesh alone is forbidden;—it can be eaten only by dispensation! And upon this minute but fatal mark the Eternal Spirit fixes its ineffaceable malediction! Yea, he makes the putting of our "brethren in remembrance" thereof one evidence that we ourselves are good ministers of Jesus Christ.'

"Having shown, as I think, what the apostasy is, I propose, in my next, to show that the 'man of sin' refers to the papacy."

H. F. BUCKNER.

REPLY TO THE FOREGOING.

(1) A greater apostasy is that which will fulfill the literal signification of apostasy, "a departure from professed principles"—Webster. There is nothing impossible in the way of the literal fulfillment of "the apostasy;" indeed the probabilities for its literal fulfillment are daily increasing. Infidelity and formal Christianity are abounding; and the
THE MAN OF SIN.

promulgation of the decree of papal infallibility is familiarizing our minds with the idea of man-worship. The astounding events so very frequent in our time are schooling us to expect the marvelous! Daily newspapers are cast aside as dull and lifeless unless crowded with horrid murders, dreadful disasters at sea, great loss of property and life by fire, unprecedented slaughter in battle, etc. We are looking perpetually for the marvelous, and feel disappointed if nothing unusual turns up! Even now many are in suitable condition to welcome as their God the man of sin!

We give Brother B. the benefit of this article without further reply.

P. S. G. W.

THE MAN OF SIN:

HAS HE COME OR LOOK WE FOR ANOTHER?—No. IV.

"'And that man of sin be revealed, the son of perdition.' (See all of 2 Thess. ii.)

"Hitherto there has been little controversy among antipapists on the above question. I have searched in vain the history of the martyr churches for a dissenting voice. The Christian writers of antiquity that have expressed an opinion on the subject, together with anti-Roman Catholic expounders of prophecy, all with one voice proclaim the papacy to be the man of sin. I may be wrong, these may all be wrong, but I am not prepared to think so. Of late a new interpretation has been given to the prophecies on this subject, or rather the old papistic interpretation has been revived, which sets us all further back than was the shadow on Ahab's dial; it is that the abomination of desolation, the apostasy, and the man of sin are all in the unknown future! The Prophetic Key, edited by Brother Watson, whom I dearly love, advocates this theory, new to anti-papists. I do not design this article to be a review of his arguments, but I will have them before me as I write, and may frequently refer to them. In many things he and I agree, and I wish I could say in all.

We agree: 1. That Paul was writing concerning the second
coming of Christ, that it was not then at hand; 2. That the apostasy was to precede that event; 3. That the apostasy and the man of sin are connected; 4. That the man of sin was to be revealed during the apostasy; 5. That Daniel and Paul wrote of the same persons; and 6. That the man of sin will be destroyed 'by the breath of his mouth and by the brightness of his coming.' These things in which we agree do not militate against the common theory, and are all specified by Newton, who is one of the most lucid advocates of the ancient interpretation.

"But we are the poles asunder: 1. As to the man of sin; 2. As to the abomination of desolation; 3. As to the apostasy; and especially, 4. As to the time of all these things. This is an important subject, for if they are future, as he and the Romish Church contend, we should by all means know it; and if they are past already, we should also know it, that our eyes may not be turned away from the truth as it is revealed in prophecy.

"Brother Watson believes all that he says; his words are entitled to respectful and prayerful consideration; and he would not mislead one soul from the truth for a kingdom.

"In this article I confine myself to the first point about which we differ; viz., The man of sin: has he come or look we for another? I do this that I may not confound things that are different, and that the subject may not be perplexed with false issues. It is an axiom that the detection of error greatly aids in the discovery of truth; so if I can prove, as I propose to do, that the man of sin is not the coming man, or that his manifestation is not still in the future, it will greatly aid us in the discovery of the true answer to the question, Who is the man of sin? which is the truth for which we seek.

"1. I build my first argument upon the third point of agreement between us; namely, that 'the falling away and the man of sin are connected by Paul,' and additionally upon the teaching of Paul in the context, that the apostasy was then at hand—'The mystery of iniquity doth already work' (energeitai), is being carried into action now, is now beginning to be effected, or is now being developed. This is the
exegesis of these words by Bloomfield in his Greek Testament; but it does not require a knowledge of Greek to see that that is the true import of the English phrase, 'doth already work.' As Paul writes in the present tense, the rise of the apostasy could not have been full eighteen centuries in the future! (1) Place this by the side of our fourth agreement, 'that the man of sin was to be revealed during the apostasy,' and it will follow that his appearance can not be still in the uncertain future. (2) As the apostasy (3) was beginning to work with energy in the apostle's days, and was then preparing the way for the man of sin, it is a very extraordinary thing that since 1800 years have already passed his revelation should yet be by and by!

"2. Paul, in speaking of what then hindered the manifestation of the man of sin, ascribes the hinderance to a man that was living in his day—'He who now letteth, will let until he be taken out of the way.' Brother W. insists that 'the man of sin is one man, and not a dynasty. To be consistent, he must also admit that the hindering person whom Paul mentions was one man, and not a dynasty.

"This suggests the question that I am so anxious to see answered satisfactorily, how any man living in Paul's day could hinder the appearance of one man who is yet to rise up in the unknown future! (4)

"The apostle teaches also that the man of sin would be revealed as soon as the man in his day who hindered should be 'taken away;' for 'until' marks the time of the taking away of the latter and the manifestation of the former. (5) The whole subject is inexplicable upon his hypothesis, unless he can prove that 'he who letteth' is yet living! Further, as the evil of the apostasy began in Paul's day, and was to continue in the world until the 'brightness of his coming,' it will be impossible for the supposed future antichrist to act the part, and to fill the characters which were assigned the man of sin, unless he shall also have this property of the Almighty, that 'one day will be with him as a thousand years, and a thousand years as one day.' No such difficulties are in the way of the common interpretation. The man of sin is not one single man, but 'whosoever calleth himself
universal bishop,’ when Christ only is the chief shepherd; claims infallibility, when God only is infallible; assumes to be ‘God on earth,’ when there is but ‘one God and one Mediator; to be Christ’s vicegerent, when it is his business to betray him; to have plenary power of retaining and remitting sins, when it is his chief business to commit and retain them; and to ‘thrust men down to hell,’ when he is only going there himself; he is the antichrist, the man of sin, and son of perdition. Every pope, as ‘one man,’ has claimed these prerogatives, and more than these, since the time the emperor of pagan Rome was ‘taken away,’ and the papacy assumed temporal and ecclesiastic sovereignty. We have only to compare the facts of history with what is predicated of the man of sin in Daniel and Paul, to see that all their predictions have been and will be accomplished by the papacy. Any one who has learned the a b c of prophecy, it seems to me, can see that ‘the little horn’ mentioned by Daniel—though a single symbol in itself—refers to the whole papacy, as if all the popes were but one man, because they are one dynasty, assume the same prerogatives, and act cetera paribus the same part.

“The man of sin does not of necessity denote one single man, but a succession of wicked men of the same character, just as the whore of Babylon was never intended to allude to one woman, but to a succession of false churches; (6) and the man to whom Paul referred as hindering the revelation of the man of sin was the emperors of pagan Rome, or the sovereignty vested in him for the time being was emperor. (7) The one who lived in Paul’s day hindered, because he was unwilling to give his temporal sovereignty to the bishop that might wish to aspire to it; and so it was with all of them; they were all unwilling to be stripped of their sovereignty; but when ‘he,’ the sovereign of pagan Rome, was ‘taken away,’ then the man of sin was revealed in the person of the pope, who assumed the prerogatives of both Christ and Caesar! It would be easy to show how the pope has ‘exalted himself above all that is called God or that is worshiped,’ in that he makes a footstool of what all Catholics believe to be God’s holy altar, and in what they believe to be ‘the temple of
God.' On that very place where the priest consecrates the bread and calls it Christ's body, there the pope sits at his inauguration and receives adoration. He assumes the thunder of Jehovah, and 'exalts himself above all that is called God or that is worshiped.' He is called by his constituents Dominus Deus, noster papa, our Lord God, the pope; Alter Deus in terra, another God on earth; Rex Reynum, King of kings; Dominus Dominorum, Lord of lords. He has trodden on the necks of kings; kicked off their imperial crowns with the toe of his boot; made them prostrate themselves before him as an evidence of their inferiority; caused them to hold his stirrup while he would mount his horse; made them buss his big toe; wait barefooted at his gate; and in all possible ways he has proven himself to be hoanemos, that lawless one, the man of sin, the son of perdition, the antichrist, the little horn, the willful king, 'whom the Lord will consume with the breath of his mouth, and destroy with the brightness of his coming.'

"Brother W. insists that 'son of perdition is not applied to any one save the man of sin and Judas.' This is true, and reminds one of the likeness of one to the other, as drawn by Luther. He teaches that Judas and the pope are alike in these things; viz., they are both false apostles; each was called the son of perdition; the pope is more like Judas than Peter because he betrays his Lord for money, and, like Judas, he is devoted to destruction. I quote from memory.

"In conclusion, I would unite with Brother W. in urging all Christians to study prophecy, and to watch the signs of the times. We are certainly very near to a new era; important changes are rapidly taking place; God can, if he will, accomplish very soon all that has to precede the second coming of the blessed Savior; let us therefore be found watching. I have not one word to say against the Prophetic Key, nor against Brother W. I like to read the Key, and would not be without it; it sets men to thinking, which is a very desirable end. I wish therefore to see it widely circulated. I differ with Brother W. in relation to the things I have specified, but we agree on things of more vital import; for we agree on the personal appearing of the Great God,
even our Lord Jesus Christ; and each of us, I humbly trust, is looking with joy and not with grief to that glorious appearing, and we can unite heartily in the prayer, ‘Even so, come, Lord Jesus.’” (9)

H. F. Buciner.

REPLY TO THE FOREGOING.

(1) True, the mystery of iniquity was working in the time of Paul, but it is not called the apostasy. The former was the secret working of iniquity, lawlessness: the latter will be open renunciation of professed Christian principles; the former was held back, the latter will be let loose. Says Brother B., Paul wrote “in the present tense.” This he could do concerning the mystery of iniquity, and yet not include the apostasy.

(2) If Roman Catholicism is the apostasy, may not the man of sin even yet be revealed in it?

(3) The mystery of iniquity, not the apostasy.

(4) Whatever or whoever hindered the appearing of the man of sin in Paul’s day, the Thessalonians knew, for the apostle had told them; but we do not know, for the apostle has not told us. We are opposed to guessing interpretations where there is no revelation, but try to interpret only that which is revealed.

In 2 Thess. ii, 6, we read: “And now ye know what withholdeth”—to katekon: and in the 7th verse, “HE WHO now letteth”—ho katekon. These hints were, without doubt, understood by the Thessalonians, for they already knew. In the 6th verse, the withholding seems to be by a thing—to, translated “what.” In the 7th verse, the withholding seems to be by a person—ho, translated “he who.” But then ho does not always mean a person; is not always translated he or who. Before building an argument therefore upon ho, “he who,” we should feel quite sure of having the correct translation. But we shall make further remarks on this subject under other reference figures.

(5) Says Brother B., “the man of sin would be revealed as soon as the man in his day who hindered should be ‘taken away,’ for ‘until’ marks the time of the taking away of the
latter, and the manifestation of the former.” This we indorse. The man of sin will be revealed “AS SOON AS” the hindering thing or person shall be taken out of the way.

(6) “The whore of Babylon” is a prophetic symbol, the man of sin is not. The harlot was before John in vision as the representative of “that great city which reigneth over the kings of the earth.” (Rev. xvii, 3, 6, 18.) The woman was present with John representing something absent, while the man of sin was himself absent when the apostle wrote of him. For the man of sin to be a prophetic symbol, he must have appeared to Paul in dream or vision, or personally, as in Ezek. iv, 1, 6, and acted in some such way as to represent the career of the future dynasty. But nothing of this kind appears. The man of sin therefore is either a literal or a figurative one — can not be a symbolic man. Literal language is the foundation language—the language of REALITIES; therefore, we feel warranted in construing every word in every sentence literally, excepting those only that can be proved to be figurative or symbolic. Before surrendering the literal signification of a word we demand convincing proof. Should all the friends of the Bible surrender without compulsion, the word of God would soon be virtually destroyed; it would be rendered useless by construing the whole of it either figuratively or symbolically. The tendency of the age is to the unreal in biblical interpretation. Let the friends of truth yield the literal meaning of a single word, and it might open the way for ten, and ten for a hundred! Let us remember the first sin and its consequences, and then pray, “Lead us not into temptation!” Will Brother B. please name the figure of speech by which the man of sin can be made to represent a dynasty. The synecdoche can not do it.

(7) Here Brother B., in agreement with the commentators, assumes the pagan emperorship to be the hindering cause; and that whoever was in that office at any particular time was the “he who letteth.” If this assumption is correct, the man of sin was revealed “as soon as” the pagan emperorship was taken away; but if not correct, then the man of sin might not have been revealed “as soon as” the pagan emperorship ceased. That is, the pagan emperorship was not
the hinderance, unless it was followed immediately by the revelation of the man of sin; "for until," says Bro. T., "marks the taking away of the latter [the pagan emperorship], and the manifestation of the former" [the man of sin]. To this test we agree. Now let us try Brother B.'s system by it.

First. Paul wrote his second epistle to the Thessalonians about A. D. 52. Second. The pagan Roman emperorship was "taken away" in A. D. 313. Says the author of "The Encyclopedia of Religious Knowledge," quoting from Hend Buck: "In 313 he [Constantine, Roman emperor] published the memorable edict of toleration in favor of the Christians. By this every one was allowed to embrace the religion most agreeable to his own mode of thinking, and all the property that had been taken from the Christians during the persecutions was restored to them. They were also made eligible to public offices. This edict has accordingly been regarded as marking the triumph of the cross, and the downfall of paganism," p. 410. Thus was "taken away" Brother B.'s hinderance 261 years after Paul's letter was written. Now, says Brother B., "as soon as" this is done, the man of sin will be revealed. Paul agrees with Brother B., and we agree with both. Well, let us go forward. Third. The earliest date claimed for the revelation of the papal man of sin is A. D. 533: just 220 years after the hinderance was entirely removed! Again: the most commonly received date claimed for the revelation of the papal man of sin is A. D. 606: just 293 years after Paul's hinderance was removed! And again: the latest date claimed for the revelation of the papal man of sin is A. D. 755: just 442 years after the public death and burial (figuratively) of the hindering man of Paul's days!!! Does Brother B.'s "as soon as" bridge over 220, 293, or 442 years? If not, then the pagan emperorship could not have been Paul's hindering "what" of the sixth verse, nor his hindering "he who" of the seventh. Or does Brother B.'s "until," which "marks the time of the taking away of the" pagan emperorship, "AND the manifestation of the" man of sin, extend over 220, 293, or 442 years, having in them neither the hindering man nor the man of sin? We think that Brother B. upon reading the preceding will acknowled-
edge that the period of time intervening between the taking away of the pagan emperorship and the revelation of the so-called papal man of sin is too long to allow the pagan emperorship to have been Paul's hindering cause. Hundreds of years seem to us sufficient to bar forever "until" and "as soon as." Now, if the pagan emperorship was not the hindering "what" or the hindering "he who," then it or he, or both may yet be hindering the revelation of the man of sin; and that the pagan emperorship was not the hinderance, we think our readers generally will acknowledge.

But once more. The pagan Roman emperorship supported the worship of idols as the religion of the empire. How then could it hinder the professed Christians from apostatizing from Christ? To us it appears plain that the pagan emperorship was of a nature to cause apostasy from Christ rather than to hinder it.

(8) Suppose the popes have existed just 1200 years, and that there have been just four to the hundred years (we have no list); then we have 48 popes reaching to the present. Let no one, however, regard this as the real number of popes; this number will answer our present purpose. These 48 then are "the man of sin" whom the Lord will destroy with the brightness of his parousia—presence. But forty-seven forty-eighths of this strangely formed man are gone—dead and buried! And this man will, at the second coming of Christ, be cast alive into a lake of fire burning with brimstone! (Rev. xix, 20.) Will the forty-eighth man, or whatever his number may be, then living have to go in for all the dynasty? Or is it "the official man" that is to be destroyed at Christ's coming? This is the view taken by some persons, and it is consoling to the men who occupy the papal chair from time to time. The office only of popery will be cast alive into a lake of fire!!

(9) To this we respond AMEN, with our whole heart. And may the Lord guide the pen of Brother Buckner, and that of the writer while engaged in this investigation.

P. S. G. W.
BLOOD FOUND IN BABYLON.

(Rev. xviii, 24.)

"And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." In Rev. xvii, 5, a woman is seen, having on her forehead the phrase, "BABYLON THE GREAT;" and the 18th verse declares that this woman, as a symbol, "is that great city, which reigneth over the kings of the earth;" and the verse at the beginning of this article informs us that in this woman, this city, the city of Rome, is "found the blood of prophets, and of saints, and of all that were slain upon the earth."

How can these things be true? We agree with the million in the application of this prophecy to the city of Rome, the head of Roman Catholicism, including of course the membership—the body belonging to and controlled by the head. But the popes did not persecute unto death till a few hundred years after the death of the last apostle; how then could the blood of those slain before the popes had killed a single person, be avenged upon them? or (following the symbol) upon her—upon Babylon? Must Babylon account for all the slain for nearly six thousand years? Surely not. The judge of all the earth will do right. Babylon must suffer for her own doings, but she must even suffer double. (Rev. xviii, 6.) She must receive compound interest for her own wrongs, but not for the wrongs of others. How therefore can we interpret this verse consistently? We submit the following subject to the criticism of our readers.

1. "Blood." Literal blood is called the life of flesh in Gen. ix, 4. To take away the blood is to take away the life. By metonomy, the effect—blood is put for the cause; the cause of all this shed blood is found in Babylon, but not all the blood itself. 2. "Of prophets." Not the prophets of either the Old Testament or the New, for they were all dead long before the appearing of Catholicism, except Enoch and Elijah, who were translated. These prophets must be found after the rise of Catholicism, in order that their blood be found in Babylon. 3. "Of saints." The saints only whose deaths have been caused by Babylon. The Roman Catholics are the
first people wearing the Christian name that killed others for worshiping Christ according to their own consciences. The Catholics claim the right to control the consciences of all within their power, and this interfering with conscience is the cause of all the shed blood charged to Babylon’s terrific account! If other religious organizations have killed for conscience’ sake, they borrowed the cause from Babylon, for there it originated, and there it remains at this hour. Lending has not exhausted the stock. 4. “Of all that were slain upon the earth.” As we have seen, this “all” must be limited to those over whom Babylon has had control, and therefore can not be found before the rise of Babylon nor after her fall, but only during her reign over the kings of the earth. (Rev. xvii, 18.) Again, this “all” must be limited to those only who are slain for their faithfulness to Christ, for the woman was “drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” (Rev. xvii, 6.)

We now give the verse at the head of this article with our interpretations condensed and in brackets: “And in her [Babylon, Rome, including Catholicism] was found the blood [the cause of the blood] of prophets [those who live during Babylon’s reign. That prophets in some sense may live during this time, see 1 Cor. xii, 28], and of saints [that live during this reign], and of all that were slain [all of the saints and martyrs of Jesus—Rev. xvii, 6] upon the earth [within the dominion of Babylon].

—

“WARS AND RUMORS OF WARS.”
(Matt. xxiv, 6.)

The Lord in the above scripture and its context has taught us that throughout this aion or gospel or Gentile age there shall be wars and rumors of wars; nation against nation, and kingdom against kingdom. The history of the world, ever since these words were uttered upon Mt. Olivet, is a standing proof of the truthfulness of the prediction. This prophecy covers the whole gospel age from the time it
was given. Where then is there any room for what is called "the spiritual reign" of Christ for a thousand years on earth before his second coming? Wars have figured extensively in the world for the last 1800 years, and to-day we look in vain for the signs of universal peace! The nominally Christian nations are in continual dread of universal war. In times of temporary peace they are preparing for war. The general who causes the greatest number of widows and orphans is esteemed "the greatest of the great!" So-called Christians (?) join in celebrating the praise of this military demi-god! Scientific and religious men are generally forgotten, and "shoulder-straps" rule the nations! But this condition of national affairs will remain till the Lord himself shall come and take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. i, 8.) Let no one be deceived by any means. Do not expect a thousand years of peace on the earth before the coming of the Lord. If you do "that day" may come upon you as a thief. While you are not expecting the Lord to come for more than a thousand years, behold he may be very near, even at the door!

FAMILIAR CONVERSATION.

Prophetic Chart, by O. T. Hobbs, Randolph, Pa.—Some months past we received a chart on "The Symbols of Prophecy," by O. T. Hobbs, of Randolph, Pennsylvania, for which we publicly tender our thanks. When we enter upon the interpretation of symbols, we expect to refer to it again. Its design and execution show at once that Brother Hobbs has devoted much attention to the prophetic portion of God's word. May the Lord enable him to accomplish much in this department.

P. S. G. W.

Please pay up.—We are in need of money to pay the printers, and earnestly request those in arrears for The Key to forward payment immediately.

Post-office Orders must be made payable at Lexington, Ky.; there is no order office in Versailles.

Second Volume of the "Prophetic Key."—Shall it be published? Our terms will be made known in the next number.
OUR EXCHANGES.

THE ADVENT HERALD

A Lie Nailed.—In the Herald of January 25th, we find, under the caption of “Millennial Figures don’t Lie,” an article from the Northwestern Christian Advocate, which, for grand calculations, certainly throws into the shade all the ridiculed attempts of “Millerism” to calculate the times. Infidels, croakers, growlers, and doubters are bid to stand aside, for it is triumphantly demonstrated, (and “figures don’t lie”) that Methodism alone, would bring the whole world to Christ, and usher in the grand millennium by the year 2000, or only one hundred and thirty years hence! Behold the facts and figures:

“In the latter part of the year 1739, say ’40, the first class of Methodists was organized by Mr. Wesley, consisting of eight or ten persons. In 1870, one hundred and thirty years later, there appear to be over three and a half millions of Methodists in the world. Now if ten become three and a half millions in one hundred and thirty years, what will the three and a half millions become in the same length of time? The answer is, one trillion two hundred and twenty-five billions, or one hundred times more than the present inhabitants of the world.”

Such the calculation; the Methodists alone, at the same ratio of increase, will accomplish the great work. All the other denominations together may do as much as the Methodists, so that this calculator and boaster thinks the conversion of the whole world assured by the year 2000, making all allowance for increase of population in the mean time. For, he says, wars will cease, and people will live longer, as the world becomes more and more Christianized. Do these figures lie? Not only do they lie, but tremendously lie. Is post-millennialism driven to such a strait as this? How pitiable it appears!

Glance over the past. There were at Christ’s resurrection about five hundred brethren; at the beginning of his ministry but few. What the number of Christians fifty years from that time was, we know not; but not less than two hundred thousand certainly. If five hundred become two hundred thousand in fifty years, then, according to the above method of calculating, the two hundred thousand ought to have become more than one billion by the year 800, or the whole
world should have been converted over one thousand years ago. Similar calculations might be made concerning the success that attended the efforts of Luther and other reformers. Yet to-day we find a large part of the world in darkness, and where Christianity is most strongly intrenched and performing its greatest work, but a tithe of the people are converted to God.

But let us take this champion’s own sword; for, as David of Goliath’s, “there’s none like that.” He dates the first Methodist class at 1740. In fifty years from that time John Wesley died (1791). At that time there were five hundred and fifty preachers and one hundred and forty thousand members. (See the Dictionary of Religion. Denominations attached to Hitchcock’s Analysis of the Bible.) John Wesley at the time of his death might have thus calculated with his brethren: If ten becomes one hundred and forty thousand in fifty years, how long will it take for these one hundred and forty thousand to bring all the world to Christ? By a simple “rule-of-three” calculation they would have found that in about thirty years, or about the year 1820, Methodism alone would have over one billion adherents, embracing the whole world. If such a calculation is true now, why not just as true then? If “millennial figures don’t lie,” why was not the world converted fifty years ago?

Such speculations are continually indulged in by the advocates of the world’s conversion theory, and announced with great flourish from the pulpit, rostrum, and by the press, thus keeping up the popular delusion. Those who can not see this great progression of this world toward holiness, either in the word of God, history, or the present condition of the world, are termed “croakers, grumblers, and doubters.” History would teach us that the much-preached temporal millennium will, as the ignis fatuus, ever elude the seeker’s grasp. Scripture teaches us that war, murder, unbelief, etc., will mark the gospel dispensation to the end, and the taking away suddenly of the people by the deluge is the symbol of what shall be at the Lord’s coming. The present condition of the world and the church teaches us that “this world is no friend to grace.” Its friendship may be bought for a season by the church, by fairs, festivals, parties, lotteries, and various kinds of sanctified gambling; yet the church has undoubtedly brought itself into ill-repute in many places by the unscrupulous character of its various devices for grasping the world’s money, and obtaining the world’s influence.

In conclusion, all calculations based upon the theory of a temporal millennium will be found to surely “lie.” D. E.
To the foregoing we add an extract from an article in *The Baptist* of the 25th of February. It is by Elder G. W. Griffin, a corresponding editor. *Mr. Methodist-mathemalogical-millennium-maker* must measure much more moderately; for by the following it will be seen that, on the same principles, the Catholics can confidently claim considerable coming conquest concerning Christian conversion! Such wild calculations remind us of the Irishman who, upon being told that a stove would save half the wood, immediately proposed to buy two and thus save all!

P. S. G. W.

Consider, my brethren, that in 1800 the Roman Catholics had in this country but one bishop, about one hundred priests, and sixty thousand adherents. And what have they become in the seventy years? Now they have seven archbishops, fifty-three bishops, three thousand five hundred priests, three thousand four hundred and eighty-three churches, forty-nine ecclesiastical institutes, one hundred and twenty-eight monasteries, two hundred and eighty-six nunnerys, sixty-six asylums, twenty-six hospitals, and over four million adherents. What a power the Roman Catholic communion has become in seventy years in the United States! Is it not alarming to the lovers of a pure Christianity and republican institutions?

**Jewish Civil Honors at Rome.—** The Roman Caesar, the Jewish choice as their king in preference to Jesus, has lost his dominion, and the Jew is as free in Rome as in the rest of the world.

From the February number of the *New Era*, a Jewish monthly published in New York, we learn that two Jews are elected to the Roman town council, and one of them also to the provincial council, and is besides the most popular candidate for the mayoralty of Rome. Ten Jews are elected to the Italian Parliament, and two Jews have a place in the Italian Cabinet. Says the *New Era*:

"Until within a few weeks no city in the civilized world could compare with Rome for the vile treatment of the Jews, and for the abject state of degradation in which she kept thousands of beings. To-day she makes her first peace-offering to offended humanity; and in doing honor to her Jewish citizens she honors herself. . . . The Ghetto is now a thing of the past."

The Ghetto was the Jewish quarter in Rome, a miserably
filthy place to which every Jew in Rome was compelled to retire at sunset and be locked up until morning. What a mighty change from what has been! Are "the times of the Gentiles" fulfilled?

J. Litch.

We would reply in the negative. Christ says, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke xxii, 24.) Jerusalem is still "trodden down of the Gentiles;" therefore "the times of the Gentiles" are not "fulfilled."—Ed.

Every year the Jews are becoming more popular. Their dispersion will soon end. Seven years before the end of this "world" or aion—the Gentile times—a covenant will be made with many Jews to return to Palestine. All will return at a subsequent time. The Lord has declared frequently and with great plainness, that they shall rehabit the land of their fathers. We give a specimen of such declarations: "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." . . . "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children forever; and my servant David shall be their prince forever." (Ezek. xxxvii, 21, 22, 25.

This scripture has never been fulfilled. The Jews divided into two kingdoms, Judah and Israel, about 975 B.C., and have never been one kingdom since. This prophecy was given 587 years B.C.; 388 years after the division. But this union can be effected quickly when the appointed time shall arrive. We are in an age of scientific, commercial, and political wonders! Beware!! P. S. G. W.
THE BAPTIST.

In an article headed "Chronological," in The Baptist of the 18th of February, it is said that Christ is the prince that confirms a covenant in Dan. ix, 27. How can this be possible? Christ is cut off in the 26th verse: how then could he confirm a covenant in the 27th, which it is evident must be fulfilled subsequent to the 26th verse? Again: the death of Christ did not take away "the daily sacrifice" of the Jews; for it continued thirty-six or thirty-seven years after the crucifixion, and was then taken away by the Romans. Again: "the prince of the covenant" is seen in the 22d and 23d verses of the 11th chapter, where he works deceitfully; and this can not be Christ. Again: this same prince becomes the "man of sin," "the antichrist," in the 36th and 37th verses; and therefore can not be Christ. We hope the writer will notice the above serious objections to his theory.

P. S. G. W.

In the same paper of the 25th of February, "M.," a corresponding editor, uses the following language: "We believe, at least some of us do, that the water put on the forehead in what they call baptism is the mark of the beast spoken of in Revelation, and we don't propose to be thus marked." We call Brother "M.'s" attention to the following objections: 1. The beast continues his blasphemous course but forty-two months—three and a half literal years; while the popes have continued three hundred and sixty times this number of months! 2. All the wicked shall worship the beast. This has never been fulfilled with regard to any one or all the popes. 3. This beast can not kill the witnesses while testifying, but only "when they shall have finished their testimony." The popes have killed the so-called witnesses before the end of the 1260 years (IF a day stands for a year); and hence they are not the beast. 4. This mark may be received in the right hand as well as in the forehead. 5. This mark gives a right to trade, to buy and sell. 6. And last: "IF ANY MAN worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of
458 THE BAPTIST.

the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name!'

Does "M." believe that the foregoing will be fulfilled in "whosoever" has had "water put on the forehead, in what they call baptism?" Notice closely that there is no renouncing this mark!—it seals the doom of its recipient "for ever and ever!" We hope to hear from Brother "M." in time for our next number. (For the above quotations, see Rev. xi, 3-7; xiii, 4-17; xiv, 9-11.) p. s. g. w.

F. M. Long, of Greenville, Ill., same date, asks: "Is the Roman Catholic Church the church of Christ?" He then answers: "To the above question Baptists and Protestants answer, No. The question is then, What is it? If it is not the true [church], it is the false [church]; hence the anti-Christian body," etc. We offer the definitions of the original Greek for which "church" is our translation: "Ekklésia, any public assembly, a congregation; a Christian assembly, a church"—Greenfield. If these definitions are correct, how can Roman Catholicism be a Church either true or false? The main idea of ekklésia—church—is assembly or congregation. Catholicism, being one universal thing, has never yet formed an assembly; it lacks even the main foundation idea of ekklésia: and hence is no church, true or false. p. s. g. w.

In The Baptist of March 4th, there is an editorial, nearly a column in length, headed "Prophetic Key." The editor, Elder J. R. Graves, is a close student of the prophetic scriptures, and has written to some extent upon them. He has kept his paper open for twenty years, for the investigation of the prophetic scriptures, as well as others. He is not afraid to investigate any portion of God's word. Persons desiring to subscribe for The Baptist will please see our "Club-rates" on the fourth page of cover of the last few numbers of The
Key. We copy the closing paragraphs of this article, hoping through them to induce some persons to study the prophetic scriptures who are now wholly indifferent in regard to them. To write the following extract required a heart devoted to the truth of the Bible.

P. S. G. W.

It is a little confounding and disheartening to have the theories which one has built up steadily, and as he thought firmly, through years of study, suddenly struck from under him, and lying like the badly built and fallen wall in wild welter around him. But the true and brave heart will bow to such evidences of human fallibility, and the mind, under the influence of truth, rise in strength of purpose, and from the ruins of his fallen edifice re-arrange and rebuild according to the true line and plummet.

We are not prepared to see our own edifice, our cherished scheme of prophetic symbolism, from our stand-point, fall thus; and yet the reading of these straight-forward expositions have touched, if not undermined, our views of prophecy. We wish God-speed to The Key and its writers. The scoffs of infidelity or the cold smile of indifference should not move nor discourage them. A dark yet grand future is rising before us—a darkness and a grandeur to be kindled into unworded and unimagined glory by the appearance of the blessed Jesus. Every voice that directs to that future, every hand that lifts the trembling curtain, and fixes the gaze of immortals on the closing drama of earth's scenes and the opening act of earth's glory, has our hearty approval. The Key is published at Versailles, Ky., at $2.50 a year.

THE WORKING CHRISTIAN.

This paper keeps at the head of a column of church news the words "Zion here and elsewhere." Will Brother Gaines be so kind as to inform us whether he claims New Testament authority for using the word Zion for church; and if he does, will he furnish it? For the benefit of our readers generally we name the only places in which the word Zion is found in the New Testament: Matt. xxi, 5; John xii, 15; Rom. ix, 23; xi, 26; Heb. xii, 22; 1 Pet. ii, 6; Rev. xiv, 1. Which, we inquire, of all these passages signifies "the church?" If any one does, is it done literally, figuratively, or symbolically?

P. S. G. W.
THE ADVENT CHRISTIAN TIMES.

"The papacy is antichrist; not in that it openly denounces Christ—for then it would have no followers—but in that it has usurped his place, and apostatized from and perverted his faith. It has fulfilled all the conditions of the prophecy. Why then should we look for another, especially for the absurdly impossible ‘personal, universal- domition antichrist?’"

This extract is from an editorial in The Times of February 28th. The editor appears to differ from the Apostle John in regard to the antichrist. Brother Himes says "the papacy is antichrist, not in that it openly denounces Christ." John says: "He is antichrist that denieth the Father and the Son." The Son is Christ, and him the antichrist will deny. (See 1 John ii, 22.) He "opposeth and exalteth himself above all that is called God, or that is worshiped." (2 Thess. ii, 4.) Let us now see what papacy and antichrist mean. Brother H. speaks of them as the same, "the papacy is antichrist." Says Webster: "Antichrist, a great adversary of Christ." (Adversary, an opponent; enemy; antagonist.) "Papacy, office and dignity of the pope; popedom." (Popedom, the dignity or jurisdiction of the pope. Jurisdiction, legal authority, or the space over which it extends.) By these definitions the antichrist appears to be a person, and the papacy a thing; how then can they be the same?

Brother H. says, "for then it [the papacy] would have no followers;" that is, if it should denounce Christ. And this very fact, that the pope does not deny nor denounce Christ, is a powerful argument against his being the antichrist; for the antichrist, the beast of Revelation, will blaspheme the name of God, and yet "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain, from the foundation of the world." (Rev. xiii, 6, 8.) Again, says Brother H., the papacy "apostatized." What, we inquire, does this word mean? Says Webster: "Apostatize, to abandon one's faith or party." Has the present pope abandoned his faith or party? Has he ceased to be a Roman Catholic? To apostatize he must absolutely leave his life-long faith and party. Have the Cath-
olics, as a denomination, abandoned their faith and party? If so, when and where? If they have not, how then have they apostatized? Again, says the editor, the papacy, the antichrist, "has fulfilled all the conditions of the prophecy." We reply that we have heretofore shown that the "vile person" of Dan. xi, 21, is the king of the 36th and 37th verses of the same chapter; and that this king is the man of sin of Paul, the antichrist of John, and the beast of Revelation; has the papacy fulfilled all the conditions of these prophecies? We pause for a reply. Lastly, says Brother H., "why then should we look for another [antichrist]?" We answer, in the language of inspiration, we "have heard that [the] antichrist shall come;" and, as not one of the many antichrists has fulfilled all the conditions of the prophecies, we are yet expecting.

P. S. G. W.

In the same issue of The Times, H. Campbell says: "We have seen all the signs of our Lord's coming save one, the shaking of the heavens." Our brother who hails from Green Point, R. I., has seen more than we. According to our reading; there are many signs yet to be seen; though the whole of them will, most probably, be seen in a very few years! Will H. C. undertake to prove, through The Key, that the abomination of desolation has been set up? For almost a year we have urged this subject upon our readers; but so far no one has volunteered to defend the doctrine that the abomination has been set up! Again we inquire, who will? Will Brother Campbell? Will any one?

P. S. G. W.

In the same number, E. S. Loomis, of Perry's Mills, N. Y., has an article on the "Fall of Babylon." From it we extract a few thoughts. He says: "I think no one can successfully dispute that these different numbers mean 1260 literal years." We think we have established beyond overthrow, in the second and the ninth numbers of The Key, that all the prophetic days and months of the Scriptures are literal, except the days in Ezek. iv, 1, 6. Will Brother L. review our arguments? He says the abomination was set up in
A. D. 558; that it was the "little horn-power" of Dan. vii, 25. But if the 1290 days are literal, this interpretation can not be true; besides, the abomination must be set up in "the holy place;" and this place can not be connected with the popes in the city of Rome! Of the second beast in the 13th chapter of Revelation, he writes: "All who do not thus worship him should be killed, at least politically." This kind of death has become so common even now that its terror is quite endurable! Again says L., "an angel was seen flying through the midst of heaven having the everlasting gospel to preach, saying with a loud voice, 'Fear God and give glory to him, for the hour of his judgment has come!" Was not this proclamation made when William Miller was called out to proclaim the coming of the Lord at hand?" To this we beg permission to write, by no means. A symbol always represents its equal or its superior; but never its inferior. "Father Miller" was hardly equal to the flying angel!

P. S. G. W.

CHRISTIAN OBSERVER AND COMMONWEALTH.

There are thousands of non-Catholics in the United States who deny that there is a living American so degraded as to kiss the toe or the slipper of the present pope; but the following extract from The Christian Observer and Commonwealth of March 1st should forever put to silence every apologist for the priest-ridden Catholics. A Roman Catholic is a Roman Catholic, find him wherever you may. We utter not a syllable against one of them as citizens; but religiously we both speak and write against all of them. The reason, however, for the introduction of this extract into The Key is this: to show that the spirit of man-worship, idolatry, is still in existence, even among some wearing the name of Christ. What was done by "some American Catholics" as mentioned below would doubtless, be done under similar circumstances, by the almost entire denomination throughout the world; and this spirit is preparing the minds of millions to worship the man of sin when he shall be revealed! Roman Catholicism is the mystery of iniquity, and is preparing the world for "THE APOSTASY."

P. S. G. W.
Presentation to the Pope.—The Rev. M. A. Hoge, in a recent letter from Rome to the editors of the Herald and Presbyter, under date of January 18th, gives the following account of one of the pope’s receptions:

"Along with three or four others, American and English, I made application through the American consul for a ticket to one of the pope's receptions. In a few days tickets were sent us for a certain day. I had been told again and again that I would have to kneel to the pope and kiss his hand. This, of course, I would never do. But I had satisfied myself that it would not be demanded. So, out of some twenty or more strangers, besides some nuns admitted that day, our little party were the only ones who stood to receive the venerable dignity when he came our way. A cardinal approached us indeed and inquired who we were, and went away apparently satisfied. The pope came and saluted us kindly, and being informed that we were Protestants, and that I was an American clergyman, addressed two or three inquiries to me in a courteous manner, which being answered he proceeded on his way. My motive was not to pay religious veneration to a man, but to see one who occupies so conspicuous a place in the history of our times. Some American Catholics who were present not only kneeled but fell prostrate and kissed the pope's toe, or rather his slipper."

To the above we add some statistics given in an exchange. Of the total number of theological schools in the United States, the Catholics own more than one seventh! And in these schools nearly twelve hundred students are preparing for official positions in their denomination. In connection with this glance at Catholicism, let us also look at the formal Christianity outside the pope's dominion, and we shall see the state of professed Christianity foreshown by Paul when he wrote: "Having a form of godliness, but denying the power thereof." (2 Tim. iii, 5.) But as bad as Roman Catholicism is, it will be followed by worse. It is a grand manifestation of "the mystery of iniquity;" and will be followed by the apostasy or "falling away." (2 Thess. ii, 1-7.) Now read the extract.

Roman Catholic Statistics.—The total number of theological seminaries of all denominations in the United States is said to be ninety-two. Of these fourteen are Roman Catholic, with each from three to fifteen professors, and they
report nearly twelve hundred students, who are preparing for the priesthood and other offices in the church.

THE CHRISTIAN STANDARD.

In the above paper, the editor, Elder Isaac Errett, publishes the following query with his answer, in his issue of March 18th:

"Will you be so kind as to give through your paper an exposition of Luke xxii, 24, particularly the last part of the verse?"  
I. M. FRY."

It means just what it says, that Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled. The kingdom was taken away from the Jews and given to the Gentiles. The times of the Gentiles will be fulfilled, and the Jews will return to Christ. (See Rom. xi, 11–25.) How long "the times of the Gentiles" will last we do not know, but evidently a time is coming when the Jews will desire to return to Christ, and will be received.

Will Brother Errett please inform us what "kingdom" he means? We gather from his language the following:
1. The Jews once had a kingdom. 2. It was taken away from them. 3. It was given to the Gentiles. Was this kingdom civil or ecclesiastic, or both? Do the Gentiles yet possess this kingdom? If they do not, who do? Or has it ceased to exist?

Again Brother E. says: "The Jews will desire to return to Christ." Is it possible for Jews to re-turn to Christ? Let us see what re-turn means. "Return, to come or go back; to send or give back; to repay. A going or giving back; relapse; profit of business; restitution."—Webster. The Jews have never been connected with Christ, therefore they have never left him; and, as they have never left him, they can never re-turn to him—"go back" to him. The Jews may turn to Christ, but re-turn, never.

* * Shall the Second Volume of the "Prophetic Key" be published See third and fourth pages of Cover.
This subject, like the preceding, has been one upon which there has existed a very wide difference of opinion among commentators and students of prophecy during the entire Christian era. The prophecy is involved in some little obscurity, from the fact of the two witnesses not being designated by any particular names, which has given rise no doubt, in a great measure, to such diversity of opinion, and opened a door for so many varied interpretations and applications. Some have claimed them not to be two individuals; but all who have the true testimony of Jesus Christ; and their adherence to and promulgation of this testimony is that which is prophesying as predicated of them, hence they claim that they are a succession of martyrs; others contend that they are the Old and New Testaments, hence the point of time when they were slain was at the French revolution, when, as they say, the earthquake occurred spoken of in connection with their prophesying, which was located in prophecy at the close of the second woe which they claim is past. But this appears to our mind a far-fetched interpretation, for although the prophecy does not mention the names of the witnesses, yet it states most definitely the period or length of time during which they shall prophesy, and the place where they should be slain; viz., "The great city which spiritually (or rather figuratively) is called Sodom and Egypt: where also our Lord was crucified." Jerusalem in prophecy is sometimes addressed under the figure of Sodom and Egypt; e. g., "Hear the word of the Lord, ye rulers of Sodom," etc. (Isa. i, 10.) It has been in time past a sink of moral iniquity, and when the intellectual greatness and refinements of Egypt (which is none other than that which the European nations pride themselves so much upon), when this is united to its moral
abominations (a condition which will soon be perfected), what else than Sodom and Egypt can be found in result.*

But that there should be no doubt as regard the place of their martyrdom, the locality is definitely marked by the pen of inspiration, "where also our Lord was crucified." Again, the Lord Jesus has settled this point in the statement: "It cannot be that a prophet perish out of Jerusalem." (Luke xiii.) Hence we see the absurdity of such an application. Some have referred them to the Abigenses and Waldenses when they arose and witnessed for the truth, many of them suffering martyrdom. Sir Isaac Newton claimed them to be the churches of Smyrna and Philadelphia, etc. The difficulty to our mind lies here: with those who have adopted the mystical theory and interpretation of this portion of the Scriptures, they have not been led to see the truthfulness and harmony of twofold fulfillment (i.e., typical and antitypeical) of many of the prophecies, hence their perplexity and wild conjectures relative to the true import of the prophetic word in their studies. This, as in the case of antichrist, which has clearly been shown, may have had a spiritual or primary fulfillment during the whole period of the present dispensation, through different religious societies and compacts, who in various stages of the world have arisen in the power of faith and divine energy in bearing testimony to the truth as it is in Jesus, thus witnessing for God and his Christ before a wicked world, but which awaits its perfect fulfillment in the future in the crowning of two real persons.† And this

* All intellectual greatness, all mere human polish and refinements, all so-called civilization, apart from a knowledge of God which leads men to a recognition of him in obedience to his commands, may be fitly styled as Egyptian, and the condition of such, with all their boasted light and improvements, apart from the true light of the gospel, is but a little advance, if any, of the Sodomites of old. Though multitudes of them may even profess to be Christians, yet in the sight of God they are worse than the heathen. (See John ix, 41, 15, 22.)

† It should not be overlooked that everything that can possibly be predicated of proper personalities and intelligence is predicated of these two witnesses. The revelator could not possibly have been more clear, definite, and explicit on this point. The fact also of our Lord's ordaining his apostles or witnesses to go forth in testimony, two and two, as when he commissioned the seventy, may also be considered a foundation for the definite number two being specified.
THE TWO WITNESSES.

we shall endeavor to prove from the very facts of the case, both from inspired testimony and from the voice of antiquity.

Many who hold to the literal views—i. e., that they were two individuals *—differ in their opinion as to who they may be; some have fixed upon Enoch and Noah, Enoch and Elijah, Moses and Aaron, Joshua and Zorobabel, Elijah and St. John. We fail to see any grounds for fixing upon the most of those. There may be some reason for selecting John instead of Enoch, from the circumstance (as some suppose) that he did not die, but was removed from earth miraculously. This notion is founded upon the words of our Lord to his disciples when one inquired of him concerning the disposition of John: “Yet Jesus said unto him, he shall not die: but if I will that he tarry till I come, what is that to thee” (John xxi, 21, 22); and from what is declared to John by the true revealing angel: “Thou must prophesy again before many people, and nations, and tongues, and kings” (Rev. x, 12); which verse, as we see, immediately

*Among those of the most eminent Protestants who agree that the slaying of the witnesses is yet future, and that they are two individuals, are Bishops Newton and Horsley, Archdeacon Woodhouse, Drs. Gill, Scott, and Keith. E. Bickersteth in his “Practical Guide,” etc., declares, with great emphasis, “It is a serious question, on this subject, WHETHER THE WITNESSES HAVE BEEN SLAIN.” In Brown’s Bible, on Rev. xi, he says: “Whatever murder of Christ’s witnesses may have been effected during the whole reign of antichrist, or whatever particular persecutions of about three and a half years’ continuance have taken place, I suppose the general slaughter here intended is future.”

If it can be proved that the action of the beast, in connection with the two witnesses, is in his third and last aspect when he “ascends out of the bottomless pit” (Rev. xvii), which last aspect must be admitted is at the time of the judgment of the great whore, which is the subject-matter of the vision as seen in first verse, then we have another argument in proof that the slaying of the witnesses is yet future, as the beast in his last and terrible aspect “ascendeth out of the abyss” is not yet fully developed to the slaying of the witnesses, as the vision unfolds. It is evident that there are three specific periods given to the beast in the vision; viz., “The beast that thou sawest was, and is not (marking the point of his suspension of action subsequent to receiving the deadly wound), and shall ascend out of the bottomless pit,” indicating the time of his revival, his slaying the witnesses, and when he terminates his career. It is evident that the point of time when the witnesses are killed is in the final development of the beast when he ascendeth out of the pit, and just a little anterior to his consignment to perdition.
precedes the account of the two witnesses. This may be so that John is one, but we are more strongly inclined to believe, however plausible it may appear, that Enoch is appointed in the counsels of heaven to be one and Elijah the other. That these two would return again to earth, and actually be put to death, is founded on the circumstance that neither of them have seen death, and that they were consequently conveyed away for some wise purpose, and hence it may be reasonably inferred that this was the more specific object which the Divine Being had in view; may more, that Elijah, at least Jehovah, has promised to send again. You will observe the text speaks of them, by way of distinction, as "my two witnesses." Now we have infallible testimony that Enoch and Elijah are witnesses; and who, we ask, of "the great cloud of witnesses" are better qualified? You will observe the time of their action is when the temple and altar at Jerusalem is to be measured, and those that worship therein. Who are better able to know the will of God in respect to the exact dimensions of a future temple, and the requisite character and title, etc., and those who are to be privileged to officiate at the altar? (See Ezek. xlv, 10-15; xliii, 10-20.) Moses was in the mount thrice forty days, examining the pattern; and Enoch and Elijah have been with the Lord thousands of years—have seen the things themselves of which the temple and its furniture are but types—the only two of earth who have had the privilege of overstepping death and ascending to heaven. And have they not seen more of Jehovah's empire than any other two human beings, and could they not testify in deed and in truth, and restore the lost tribes, and properly select and distinguish them, apportioning the promised land to the several tribes under the new division? (Ezek. xlviii.)

It is worthy of notice that while Enoch is the last prophet mentioned in the New Testament (Jude 14), Elijah is the last one mentioned in the Old Testament.

Dr. Walmesby, who wrote in the middle of the last century, in his work on "The History of the Church," treats to some extent on this subject. His views being so very truthful, as we humbly conceive, hence we shall be no ways sparing in
our quotations from his work. In speaking of the restoration of Israel, etc., he says: "It being the gracious design of the Almighty to receive again the Jews into his favor by their conversion to Christianity at the period we are speaking of (i.e., when the times of the Gentile are ended), when they are gathered together at Jerusalem, it is now to be examined by what means that great work is to be effected, and who is to be the happy instrument of it. All antiquity and tradition tell us that Elijah is the person, and these vouchers are grounded on the express word of the Scriptures. Thus spoke Jehovah to the Jews by the mouth of his prophet, Malachi: 'Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord,' etc. Here the Almighty promises that before the great and dreadful day of judgment he will send the prophet, who shall turn the heart of the fathers to the children, and the heart of the children to the fathers; that is, he will convert the Jews by convincing them that their Messiah is that very Jesus whom they have rejected, and by such conviction he will reconcile them to their fathers—the patriarchs, Abraham Isaac, and Jacob—who believed in Christ to come, expected him, and desired to see his day (John viii, 56); while the Jews, by the preaching of Elijah, will believe in him already come; and this will insure a mutual reconciliation. The fathers and the children, who had been divided since the time of Christ's coming, will be reunited on the same faith and obedience to God. This work will be done 'lest I come,' saith the Lord, 'and strike the earth with anathema,' or with utter destruction; that is, lest the whole body of the Jewish people at the last day, for want of faith in the Messiah; and also lest there be found at that time so few among men deserving of mercy, on account of their infidelity and irreligion, as to oblige the Almighty to strike the earth with utter destruction; or, in other words, to condemn almost the whole bulk of mankind.

"The conversion therefore of the Jews to Christianity is to be the principal function of Elijah. For this design he has been reserved by the wisdom and bounty of God, and not been suffered to die. While Elijah was walking with
him, he was taken away by the Divine hand from the earth, and conveyed to some place unknown to mankind. 'As they (Elijah and Elisha) went on walking and talking together, behold a fiery chariot and fiery horses parted them both asunder; and Elijah went up by a whirlwind into heaven.' (2 Kings ii, 21.) Elijah therefore still exists in life, and will remain so, till he returns again upon earth in full vigor, vested with that extraordinary commission from the Most High to remove the veil of darkness that hangs before the eyes of the Jews, to show them their past errors, and introduce them into the fold of Christ, their Messiah and Redeemer.

"That such will be the office committed to Elijah we also learn very clearly from the book of Ecclesiasticus, chapter xlviii, 4, 9, 10,* where it is said: 'Who can glory like to thee, Elijah? who was taken up in a whirlwind of fire, in a chariot of fiery horses: who art registered in the judgment of times, to appease the wrath of the Lord, to reconcile the heart of the fathers to the son, and to restore the tribes of Jacob.'" Elijah is here said by the inspired writer [here the author takes it for granted that this book is of divine authority] to be registered in the judgments of time; that is, destined to be at an appointed time a kind of mediator to appease the wrath of the Lord, irritated against the Jews for their infidelity; to reconcile the heart of the fathers to the son by bringing them to the faith and the holy sentiments of the patriarchs, their ancestors, as we said before; and, in fine, he is destined to restore the tribes of Jacob to the favor of God by teaching them to acknowledge his divine son Jesus for their Messiah. He will restore the tribes of Jacob by re-engrafting on the true olive-tree, whence, according to the apostle, they had been cut off for their infi-

* Some may not attach much, if any, importance to those quotations from the Apocryphal writings; but I see no fair reason why these writings should not demand our attention, and merit no little weight as matter of evidence on any point at issue in the Scriptures, especially where there are statements that are in harmony with the general terms of those scriptures which are said to be canonical, to distinguish them from the Apocryphal writings. It must be borne in mind that the expulsion of these writings from our present Bible, and their being pronounced as not divinely inspired, was purely the work of man.
delity; 'because of unbelief' says the apostle, 'they were broken off, and if they abide not in unbelief they shall be grafted in, for God is able to graft them in again.' (Rom. xi, 20-23.) The same account of Elijah is confirmed by our Savior—'Elia shall come, and shall restore all things.' But let us here observe that the expression in the book of Ecclesiasticus, Elias will restore the tribes of Jacob, and that of our Savior, Elias will restore all things, seem to indicate more than the conversion of the Jewish nation to the faith, as their conversion is sufficiently insinuated in the expression of Elias, appeasing the wrath of God, and reconciling the heart of the father to the son. It appears therefore probable that Elijah will by divine instruction discover to the Jews the original distinction of their tribes, which they seem to have confounded and lost; then that he will restore the tribes to their primitive possessions by re-establishing them in their ancient land of Judea, each tribe in his new respective partition, as marked out by Ezekiel xlviii. The execution of this work will not at all be impossible to the prophet, as he will be endowed with so ample a degree of authority from God, and so extraordinary power of working miracles. This observation will be confirmed in the sequel from the ancient prophets who represent the Jews in full possession of the Holy Land after the time of antichrist.' And here the author goes on to show that Elijah and Enoch are the two witnesses that are yet to come and prophesy 1260 days, or three years and a half, being a part of the last of the seventeenth week of Daniel's seventy.

But if the Almighty, through his special mercy to the Jews, appoints a teacher in Elijah, to bring them back into the true path from which they have so long strayed, it is not to be imagined he leaves the rest of the world without the same kind of assistance.* A teacher of extraordinary power and virtue will be more wanted, as iniquity will abound at the times, and even the good will be exposed to dangers and

*Especially those styled the left of the nations, who have not heard of his fame nor seen his glory. They will still have the scepter of mercy extended to them after Messiah comes and begins his millennial reign in Mount Zion and in Jerusalem. (Zach. xiv, 16; Isa. lxvi, 19-20.)
severe trials. To answer this exigency the all-bountiful God will send another agent—namely, Enoch. We learn from Moses that this patriarch, by a particular privilege, was preserved from death. "Enoch walked with God, and was seen no more, because God took him." (Gen. v, 24.) We learn the same from St. Paul: "By faith Enoch was taken away that he should not see death, and he was not found because God had taken him away." (Heb. xi, 5.) In the whole days of mankind Enoch and Elijah are the only two persons to be found that have not paid the debt of nature (so called), which is deferred till they have completed the functions to which they are destined, and which are not to take place till the latter days. They will then have each their separate commission. That of Elijah will be, as we have seen, the conversion of the Jews, or to restore the tribes of Jacob; while Enoch will be sent to preach to the Gentiles (or the left of the nations); as we learn from the book of Ecclesiasticus, "Enoch pleased God and was translated into paradise, that he may give repentance to the nations" (xliv, 16). The object therefore of Enoch's ministry is that he may give repentance to the nations; to withdraw idolators from idolatry; to move men to reform and bring them back into the ways of virtue; and, in fine, to stem the prevailing tide of iniquity. In the same manner then, as the Apostle Peter was appointed the apostle of the Jews, and St. Paul the apostle of the nations (Gal. ii, 7, 8), so Elijah will be sent chiefly to the former and Enoch to the latter; but as the preaching of each of the two apostles was not entirely confined to either body of people, but sometimes extended to both, so likewise Elijah and Enoch will mix their labors and favor of both Jews and Gentiles. It is here further to be observed that Enoch represents the ancient patriarchs and people who lived under the laws of nature; and Elijah, the Jewish prophets with that people, who were bound to the Mosaic institution; so that by their preaching the Christian religion we understand that both the patriarchs and the prophets, both the law of nature and the Mosaic, will appear again, if the expression be allowed, upon the stage of the world, to concur in giving testimony to Christ.

(TO BE CONTINUED.)
PROPHECY AND THE WAR.

BY CLINTON COLGROVE, SARDINIA, N. Y.

We adopt as our own the heading of an article copied into the *Restitution* from the *Advent Review*. Whether that article was editorial or communicated we do not feel quite certain, but proceed on the presumption that it was editorial. It is obviously marked by one peculiarity, to-wit, an intense if not contemptuous opposition to certain prophetic interpretations, especially in connection with the events of 1870, and in particular the Franco-Prussian war. We are by no means fond of controversial writing, and it is very certain that we shall scrupulously abstain from indulging in those disdainful characterizations which are so constantly apparent in the article mentioned. Any interpretation having reference to Napoleon III. is severely rated, and is apparently regarded as rash even to presumption, and as so thoroughly exploded by his altered position, through the war, as to be utterly untenable. A considerable space would be required for a bare reproduction by quotation of the sharply deprecating phrases applied not only to the interpretations, but the *interpreters*. They "are startled out of all exegetical propriety;" they immediately tear up all the past." They make no scruple to commit havoc with fulfilled prophecy; "if they can make capital out of the material for a present sensation." They "manufacture prophecy when it is lacking, suppress it when there is too much, and stretch and pervert it in any other manner necessary to suit the phantoms of their own brains."

Just let me ask modestly, if the interests of truth are to be served by such imputations of criminality as these. For the language implies a degree of recklessness involving *moral turpitude* in the interpreter who is capable of dealing thus with the word of God.

We stand openly in the ranks of the accused. We do not for one moment seek to shun the responsibility or ignominy attached to our position, and we are ready to endure the bitterness and invective which it is evident we can not hope to escape. Nay, we need not shun to incur the imputation
of being actuated by a motive so low and so unholy as "to make capital out of the material for a present sensation." But one thing is tolerably certain we think: we shall retort not a word.

Let us commence our reply to the article from the Review by asking a question. It is perfectly certain that in the revolutionary commotion and upheaval of these times some prophetic interpretations, "hitherto considered as settled and final," should remain immovable and indubitable. Interpretations are certainly human, and we think probably uninspired, and suppose that in the shaking and perturbation of political changes, and through the unanswerable logic of events, some interpretative calculation should be shaken and contravened. All that is supposed to be settled in interpretation may not survive the crucial test of development. Let us wait on God, and not dare to consider infallibility inherent in that which is venerable or largely credited, even in interpretation.

The first complaint issued in the article, aside from a paragraph of prefatory and caustic animadversion, is that so many wonderful things are falsely imputed to Napoleon III., and that the category is sufficient to produce vertigo, or something like that. Among other things it is mentioned that he is affirmed to be the "prince of the covenant." Can the Review prove that he is not? Ridicule will prove nothing. A judgment formed from the circumstance of present or recent catastrophe may be erroneous, unless the catastrophe is actually prophetic, and therefore definite in pointing out the very identity which is denied. In spite of all the alleged or imputed impossibility of such a thing, we will venture to suggest, nay, even to insist, that Napoleon III. is the "prince of the covenant," and that he is almost mathematically demonstrated to be by the very defeat and downfall which are assumed to invalidate and disprove any and every future application of prophecy to him forever. We weigh and measure the gravity and meaning of this statement, and repeat our conviction, with the protest of a readiness to incur new odium and invective if necessary, by the declaration. And we will venture that the last twenty-five verses of Dan. xi
do describe in succession the events in which Napoleon is to be the chief and conspicuous actor throughout the tremendous transactions of the seventieth or covenant week. Let there be no misunderstanding. We write with deliberation, and our position is that the "vile person" of verse 21 is succeeded or supplanted by no one "standing in his estate" in all the chapter; that he is himself the principal subject of prophetic description to the close of the chapter; that the "vile person" is the "prince of the covenant;" and that this identical person, and not another, comes to his end unhelped in the last verse; and still more, this is Napoleon III., who was "overflown and broken" by the Prussian flood at Sedan. The Review may be critical or incredulous, utterly incredulous, but we protest our conviction openly. We might inquire whether a simple credence of the continuity of the prophecy, as clearly descriptive of one man to the end, would menace vertigo any more perilously than an interpretation which forsakes or ignores that continuity, and interposes other characters and persons. This subject has been ably handled in the Prophetic Key, and we think we are as soundly entitled to our version, while we keep strictly to the letter and necessity of logic in the interpretation, as other people to theirs. We make it a point of fact that must govern the interpretation of these twenty-five verses, that the personal and pronominal subject (allowing for accessories) is a unit from first to last.

Another element in the production of the cerebral sensation is the alleged claim relative to the inheritance of the number 666 in Napoleon. On this subject we are at liberty to speak, as we conceive, having given it a tolerably thorough examination, and feel prepared to stand face to face with the Review upon the question of the numerical evolution and application. First, we affirm that the number 666, when applied to the papacy or to any pope, is so used absolutely without justification. Second, we submit that the revelation testifies positively that the number of the beast is the number of a man, and we know that this number does exist in as many as twenty different forms in the name of Louis Napoleon. Call this "manufacture," "perversion," a "brain phantom,"
"an absurdity," or one component in a "medley;" nevertheless we stand to the maintenance of the affirmation, with proofs from Hebrew, Latin, and Greek, whenever the occasion properly requires.

It is inquired incredulously, "Is Napoleon a head of the beast?" Subsequently the interrogator intimates that "the seven heads of the beast have always been supposed to denote the seven forms of government that successively appeared in the Roman empire." And the sixth, he might have added, is commonly taken for the imperial form of government. (So Albert Barnes, The duration of the sixth, according to this system, was exceedingly prolonged. Suppose the Spirit signified in the seventh form an imperial headship still, but exceedingly short, aggressive, victorious for a time beyond parallel, intensely personal, with the added kingship of Rome; and suppose the seventh headed, or septimo-octave headship were imperial by elective franchise, with other remarkable peculiarities yet awaiting development. Again, the seventh head did not fall like the rest, but was wounded to death (at Waterloo). At all events we undertake to answer the question propounded above in the affirmative, for the septimo-octave head is so especially marked in prophecy as to be taken interchangeably with the beast, in the expression "the number of the beast is the number of a man." If the number 666 is the number of the beast and at the same time the number of a man, and that man is Napoleon, we should think it not a violation of propriety to maintain that the last head of the thereon, is personal and Napoleonic; or, in other words, a Napoleon.

But the manner in which the Review characterizes the notion of a twofold fulfillment of "the wounding by a sword" is certainly very derisive. Is it necessary to produce a list of twofold fulfillments of prophecy in order to demonstrate their existence? And does not every student of the Bible know that the double fulfillment is not once hinted in the prophecy itself? Why this undignified and sarcastic characterization of a position which may be vindicated by the repeated instances of double prophetic fulfillment? Is it necessary to mention the prophecy of Hosea, quoted by
Matthew, "Out of Egypt have I called my son?" or the prophecy of Jeremiah, likewise adduced by Matthew, relative to the lamentation of Rachel in Ramah weeping for her children? Shall we give a chapter of double fulfillments in order to pacify the accusing vehemence of the Review? We will proceed to this duty when the necessity is fairly obvious.

We find the allegation that "the seventh head is the papal, which was wounded to death in 1798," and in effect "that it has always been supposed to be," or so we judge from the form of expression in the construction of the sentence. Yet Albert Barnes says that in regard to "the particular application" of this part of prophecy "there have been almost as many opinions as there have been interpreters of the Apocalypse." And Mr. Barnes considers the wound to have been inflicted upon the imperial Roman government, and to have been healed in the papacy, which must have occurred in the neighborhood of a thousand years ago. The version of the Review may be offered without seeming to have suffered a deprivation of reason as suggested; but in the light of Barnes's testimony it does not seem quite clear that the localization of the wound in the papacy in 1798 is or has been thoroughly established and unquestionable. Certainly not.

It certainly has not been our aim, so far as we are individually concerned, to perpetrate any such enormity as the trituration of prophetic symbols, or their reduction to "chowder;" and the figure of such a result, accomplished through the reckless and tremendous agency of a "lightning express-train," is certainly rather novel and bold. But we may be permitted a moment's scrutiny of the alleged wounding of the papal head in 1798. Is it a fact that the papacy is prophetically denoted by the symbol of a harlot; and if so, does she ride on a beast, which is a symbol of civil power? And if both these questions are affirmatively answered, and the case is perfectly clear, and the symbols are distinctive and incapable of being interchanged and confounded, as we think can not intelligently be denied; then we have just this question to ask, to-wit, with what propriety can the woman riding on the wild beast be transformed or transferred so as to become one of the heads of the beast that carries her, or
of any beast denoting civil power? We eschew retort, and have no comparisons to make, or illustrations to offer of a character kindred to that in which symbols are averred to be so dreadfully mutilated; but the query is simply submitted as above.

At all events let us sedulously seek after truth. We think there are difficulties in any system of interpretation yet suggested. Those who believe earnestly in a future personal antichrist will not deny the existence of difficulties; but they never can be enlightened by ridicule or sarcasm. And for myself I am bound to maintain, in spite of all denial or derision or adverse seeming, the re-appearance of Napoleon on the European stage; and not only so, but that he will be developed yet into antichrist. The simple proof, a proof amounting to demonstration, that this antichrist will be Napoleon, is furnished in the number 666. The word of God says expressly, "Here is wisdom," and "Let him that hath wisdom, count," etc. Here we take our stand. The number of the beast is the number of a man. Aye, it is the number of His name. As many as so desire can continue to apply this number to the papacy, but we contend that it is an entirely mistaken application. To this we stand without wavering, ready to present the proof which we hold to be virtually of the character of a demonstration. And we most decidedly insist on a great increase of papal or infido-papal influence and power in the world. It will be momentary only, indeed, but it is in our view utterly wrong and erroneous to conclude that the present depressed state of the pope is final and irremediable.

In conclusion, we repeat that we conceive denunciation and derision to be ill selected weapons, and especially ill-adapted for the use of those who attempt prophetic interpretation. We shall endeavor to abstain from the use of means which we are obliged to consider as undignified as they are inefficient.

P. S.—Again, if the head that received the deadly wound be a papal head, how comes it that so many unhesitatingly interpret or construe the pope to be the little horn in Dan. vii,
without once allowing any error of incongruity in making
the same person or character to be both a head and a horn.
We make this inquiry in reply to the interrogation of the
Review, "Is France at the same time both a head and a
horn?" We understand that a head is indeed a form of gov-
ernment; that it implies a governing intelligence, and may be
even a dynasty; and the horn grows out of the head, and is
but the literal or physical power that executes the will, the
mind, the mandate of the head. Hence a Napoleonic Franco-
Roman government in Europe may be a head of the beast, and
Napoleonic France a horn that executes the governing will.
Nay, why is it inconsistent or incongruous that in a compre-
hensive sense Napoleon himself, as the representative and
chosen chief of the infidel kingdoms and people of Europe,
should be a prophetic head in the sense of an intelligent
guide and leader of affairs, and also a horn in the sense of
wielding irresistible material force to execute his will?
Especially would this be reasonable in the aspect and func-
tions and symbolic language and meaning of different beasts—
a person and dynasty fulfilling a certain symbol as a head
in one beast, and another symbol as a horn in another beast,
both symbols denoting different features or functions of the
same power. This would be the more manifest in the case
of the eighth and last head, who is ekton hepta; that is, out of
the seven—heading up the rest, ending and uniting in himself
qualities pertaining to all. We should think, at all events,
that a Napoleonic dynasty, and a Napoleonic people or army
or material power, might as truly and respectively answer to
a symbolic head and horn as the dynasty and power of the pope!
Why not? This illustration of the "chowder and express-
train" we should conceive to be not in the highest degree
pertinent.

Will the Review please to notice whether Napoleon is
restored or not; and notice again whether a league is made
with him; and again whether he becomes strong with a small
(or diminished) people; and notice and consider whether
the version of a unit man or character in Daniel xi, 21-45,
is flagrant or false by the tremendous verdict or unerring
adjudication of events.
CATHOLICISM DANGEROUS.

For thirty years we have warned the people of the danger to our civil and religious liberties to be apprehended at the hands of Roman Catholics. Not that we would abate aught of their liberties; far from it: but that we want our own liberties, in common with theirs, sacredly preserved. Even now Catholicism is becoming bold and outspoken. "The tendencies of the American people" affords them great encouragement. Read the item below.

"Mr. Hecker, a well-known Romish priest of New York, delivered a lecture in Detroit a few days ago on the 'Religious Tendencies of the American People,' in which lecture he said: 'Catholicism rules the City of New York with 50,000 majority, and the question is not now, Will the Catholics ever rule America? but How soon?' The impudence of such a remark would be more apparent, if the indifference of Protestants to the progress of Romanism did not encourage the boldness of the assertion."—Christian Standard.

INCREASE OF KNOWLEDGE.
(Dan. xii, 4.)

A microscope has recently been constructed in New York which magnifies objects 9,000,000,000 times. At the rate of enlargement an ordinary fly could cover a space equal to New York City below Wall Street; a man would appear more than a hundred miles high, and the hair of the ordinary length from a lady's head would reach half way from New York to New Haven. Yet under the enormous magnifying power the creations of the Lord only display new beauties. The microscopic shell called an "angulatum," of which about one hundred and forty placed end to end will reach an inch, and which, when examined under ordinary powerful microscopes, is simply marked with lines of exquisite delicacy, exhibits under the instrument half globes of white silex, whose diameters appear to be an inch and three quarters, and of which only fifteen can be seen at once. In reality the point of a cambric needle is larger than the circle upon which these fifteen globes exist, and yet that circle appears like a dessert-plate covered with lady apples.—Appleton's Journal.
WHO IS THE MAN OF SIN?

"We ardently hope that some advocate for the pope's being the man of sin will favor our readers with one or more articles in support of that view." (P. S. G. W., in the Prophetic Key for January.)

There are three weighty reasons, my dear Brother W., why I have been loth to accept your invitation: 1. My pressing duties among the Indians demand all my time; 2. I cannot write as forcibly as many authors whose works ought to be in your library, and who have written particularly on this subject; and 3. I do not know how to write on prophecy according to your programme, namely, to say nothing of denominations, while yet many prophetic symbols point directly to them. I cannot work myself up to the skipping point. But faithfulness to myself, to you, my brother, and to the souls of men, overcomes these objections, so that I will endeavor to turn your Key once, hoping that after that I will be excused, and that some abler hand will unlock the truth.

If the man of sin has been revealed to the churches long ago, while you are still looking for another, it follows that your "Key" (like that which annoys me in attempting to enter my own "wigwam") will lock but not open.

On the other hand, if the apostasy and the man of sin are yet future, as you affirm, it follows that "the Bride, the Lamb's wife," that never symbolized with the Church of Rome, has through all antiquity labored under a terrible mistake. At the same time it must be allowed that the temptation was greater for the churches of antiquity to come to a different conclusion than for us, for we enjoy the undisputed right of free inquiry, while they were persecuted unto
death for their opinions about antichrist and the apostasy. “The pope gave strict commandment to all preachers that no man should presume once to speak of the coming of antichrist;” and “the king of France also, with the advice of his council, interdicted that any one should call the pope antichrist.” (Newton on Proph., p. 414.) But now he who so long supported Pio Nono with the bayonet is a prisoner [written in March]; the pope himself has his temporal foot amputated, his ecclesiastic is sorely diseased, and his infallible head is in danger of being cut off at any moment; so we can discuss this subject with no other restraint than that which the Bible imposes. First, then, I agree to this which you say: “During the falling away the man of sin will be [was] revealed. (Page 203 of January number.) Now, I ask, is it not plainly intimated in 2 Thess. ii, that the falling away was to commence very soon? 2 “The mystery of iniquity doth already work;” 3 and again, “Only he who now letteth will let, until he be taken out of the way.” 4 (Ver. 7.) Then if the man of sin was to be revealed “during the falling away,” as you say, it could not have been many centuries after Paul until the churches of Christ knew who he was. It can not be that the falling away was all at once, or that the man of sin was suddenly revealed, 5 for this is contrary to the usual progress of heresies, which is gradual. False teachers “creep in unawares,” and heresies gradually gain influence. Thus it was with the apostasy and the revelation of the man of sin; the seeds were sown in Paul’s day, were cultivated after his departure, as he said, “Grieved wolves shall enter in, not sparing the flock” (Acts xx, 29), and they gradually grew to maturity when “he” was “taken out of the way, and the “wicked,” or that lawless one was revealed “whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.” All this opposes Brother W.’s future personal antichrist, as well as his literal-day fulfillment. 6 Paul did not commit to writing any personal description of him to whom that “he” referred that was to be taken out of the way before the revelation of the man of sin; but he says to the Thessalonians, “And now ye know what withholdeth.” The Thessalonians knew the very person that stood in the way of the manifestation of the lawless one, for Paul had told them verbally. “Remember ye not that when I was with you I told you these things?” (Ver. 5.) Paul lived in the days of him who hindered—the emperor of pagan Rome—for he speaks in the present tense when he says, 7 “He who now letteth will let,” etc. How, I ask with much emphasis, could Paul say “he who now letteth,” upon
the hypothesis that the man of sin was still to be "the coming man" after the capture of Louis Napoleon by the Prussian army? I ask Brother W., in all Christian kindness—and I hope he will answer for the satisfaction of his readers who are like me—how any one living in Paul's day could hinder the revelation of a man of sin that is still future even in our day? He insists that the man of sin is one man, and if so the man who lived in Paul's day, and of whom he says, "he who now letteth will let until he be taken out of the way," was one man; and hence it is pertinent to inquire how that one man could be in the way of a man of sin that should arise after the Franco-Prussian war of 1870-71? If Paul had used the proper name instead of the pronoun "he," all would have been plain, and doubtless he told the Thessalonians; but had he committed all to writing instead of telling it verbally, it would have brought on a bloody persecution at once, besides interfering with man's free agency. The Savior sometimes spoke in parables, and then explained them privately to his disciples, and in the case to which we are alluding Paul wrote in such a way that the emperor of pagan Rome could not understand that he was in the way of the revelation of the man of sin, and yet after the prediction was fulfilled "the wise should understand." It is doubtless on this principle also that symbolic prophecy, instead of plain verbal prophecy, is sometimes used. God intends that his will shall be accomplished, and yet man act of choice.

Had John said, I saw the Romish Church ruling the state while supported by it, instead of what is written in Rev. xvii, 3, "I saw a woman sit upon a scarlet-colored beast," it would have interfered with the free agency of that communion; or had he called the various heretical sects that have sprung from that corrupt apostasy by their proper names instead of calling them "harlots," as in Rev. xvii, 5, a similar result would have followed.

But no such result will follow a free expression of our views in reference to the man of sin, as well as in reference to him who had to "be taken out of the way" previous to his full manifestation. I do not doubt that he who hindered was the emperor of pagan Rome, or rather the sovereignty that belonged to him who was emperor at any time until it was taken from him and vested in the sovereign pontiff. When sovereignty was taken from the emperor of pagan Rome, then he who hindered "was taken out of the way; and when the pope obtained supreme temporal and ecclesiastic sovereignty he became the man of sin.³

Paul says: "And then shall that wicked be revealed;" and
accordingly we find the early churches proclaiming him to be the antichrist. 9 I wish to be brief, but I cannot restrain a desire to quote a short passage from Tertullian's Apology, etc.

Commenting on the very verses we have been noticing he says: "It is obvious that the wicked power which is here the subject of the apostle's discourse, and denominated the man of sin, had not then been fully displayed, and that there existed some obstacle to a complete revelation of the mystery of iniquity. . . . It can scarcely be questioned that the hindrance or obstacle referred to in these words was the heathen or pagan Roman government, which acted as a restraint upon the pride and domination of the clergy, through whom the man of sin ultimately arrived at his power and authority."

In another place Tertullian says: "Christians are under a particular necessity of praying for the emperors, and for the continuance of the empire, because we know that dreadful power which hangs over the world, which threatens the most powerful evils, is restrained by the continuance of the time appointed for the Roman empire." (Ter. Apol., chap. xxxii.) With Tertullian agree all the earliest writers of Christianity from Justin to Chrysostom, and even to Gregory, who was himself a pope of Rome. (See Bp. Newton on Proph., p. 413.) Weigh this testimony well, and take it for its real value. I have stated that the churches of Christ who never symbolized with the Roman apostasy favor my views.

I place no confidence in tradition, in an ecclesiastic sense, when it is quoted in favor of what can not be found in Scripture; but where all "the saints of the most high" whom the man of sin was to "wear out" are univocal in their testimony on this subject it has great force with me, and I am slow, very slow, to exchange their opinion for one that is theoretical, doubtful, unrevealed, undefined, and that has reference to the uncertain future rather than to the certain past and present. 10 There is a voice which gives no uncertain sound that comes to us through all the dark ages of the world's long midnight, reaching back to within half a century of John, proclaiming that the emperor of pagan Rome was the "He-that-letteh" mentioned by Paul, and that the man of sin is the papacy. Not only individuals from Justin down, but all the martyr-churches of antiquity that never belonged to the apostasy, as well as many communities that did, have agreed in this—that the papacy is the man of sin. "The Waldenses claimed—and it has been allowed—that they were the true churches of Christ, and that the Church of Rome is the whore mentioned in Revelation." (Jones's Ch. His., p. 315.) Among the writings of the true
churches long before the rise of Peter Waldo may be found the following testimony: "Although antichrist was conceived in the times of the apostles, he was then in his infancy, imperfect and unformed, rude, unshapen, and wanting utterance. . . . Christ never had an enemy like this, so able to pervert the way of truth into falsehood, insomuch that the true church, with her children, is trodden under foot." (Jones's Ch. His., p. 328.) What Baptist is ashamed to claim a descent from the Waldenses? In the times of universal darkness, long "before the rise of Luther and Calvin," and when as yet sects of modern origin were unshapen in the womb of heresy, these Christians testified that the pope was the antichrist. Beza calls them "the very seed of the primitive and purer Christian church," and then adds: "The Waldenses, time out of mind, have opposed the abuses of the Church of Rome." (Pref. to his sermons.) Bullinger says (A. D. 1530): "What shall we say that for four hundred years and more in France, Italy, Germany, Poland, Bohemia, and other countries throughout the world the Waldenses have sustained their profession of the Gospel of Christ, and in several of their writings they have accused the pope as the real antichrist?" (Perrin quotes this chapter vi.) The pure Christians of Bohemia in ancient times "called the pope of Rome and all his party antichrist, and the whore that is described in Rev. xvii." (Jones's Ch. His., p. 100.) Orchard records the same as the opinion of the Waldenses, and if I remember correctly they embodied it in their public confessions of faith. (See Orchard's His. in loco.) A whole volume of quotations such as these might be made; but it is enough to ask Brother W., of "The Key," and wait his answer, to show from authentic history where any church of antiquity, that was in no way related to ecclesiastic Rome, ever expressed an opinion contrary to this.11 Should it be said that all this is uninspired testimony, I freely allow it; but reply, so is our opinion; but which outweighs, the united testimony of those who lived nearest to the times of the apostles, and who therefore must have best known the minds of the apostles, or the divided testimony of modern writers? But that which with me outweighs all other uninspired testimony is the one voice of the martyr-churches that felt most severely the power of the man of sin. I am in good company, and rejoice on that account; and I am slow to believe that the "martyrs of Jesus," who through all the dark ages bore witness to the truth, did not know that he who wore them out was antichrist.
Brother W. objects (1) upon the ground that "the man of sin will be revealed after the setting up of the abomination, and during the falling away." To this I agree after changing "will be" into was.\(^\text{12}\) The matter in dispute is, Are these things past, or are they yet to come? His second objection is, "The man of sin will exalt himself above all that is called God," etc. He emphasizes "himself" to show that the prophecy does not refer to the papacy; but may I not ask if his future man of sin can exalt himself without the aid and consent of his constituency? If the pope has never "exalted himself," he is a meeker bishop than Protestants and Baptists have supposed, and it will be difficult I think for any future man of sin to claim powers "above" those claimed by popedom.\(^\text{13}\)

He objects (3) that "the man of sin will sit in the temple of God," etc., contending that no pope has done this.\(^\text{14}\) To this I reply, the man of sin never has and never will show himself truly and literally that he is God; but he makes his vassals believe that he has divine authority and power. No future man of sin can do more than this. In the same way that he shows himself to be God he sits in the temple of God; i.e., he pretends to sit there, and makes his vassals believe it. When a pope is inaugurated he is placed upon the high altar, where he is three times saluted by the cardinals kissing his hand and foot and mouth. Then the Te Deum is sung—"We praise thee, O God! we acknowledge thee to be the Lord." On that same high altar where the pope sits and receives adoration, the consecrated host lies, and they teach and believe that this altar is "in the temple of God." I could quote many pages from authentic Catholic books showing that the pope receives divine titles, and claims to be above God in this, that what new things he teaches "are true, divine, and of higher value than the precepts of the living God!" (See Cumming's Lec., p. 295.)

His fourth objection is, "The man of sin will have unlimited temporal and spiritual control over his own subjects; the present pope has no temporal power," etc. To this there is an easy answer, that no coming man can have more power of either kind than has been claimed and exercised by the papacy; and as to the lack of temporal power now, it only argues that antichrist is waning, according to the sure word of prophecy concerning him. The Lord will consume him with the spirit of his mouth, and destroy him with the brightness of his coming. The scarlet beast will throw its rider; the drunk woman has lost the bridle-rein, and the beast has taken to the
woods! Pagan Rome says to ecclesiastic Rome, "Mind your own business, and we will mind our own temporal affairs." The nations will yet "hate the whore." "The cities of the nations" will fall—established religions of the nations prove a failure, and then great Babylon—so like ancient Babylon in persecuting God's people—will come in remembrance before God. Brother W.'s one-man antichrist is contrary to the analogy of prophecy. As Bishop Newton well observes (on Proph., p. 390), "A king is often used for a succession of kings (Dan. vii–viii, Rev. xvii), and the high priest (Heb. xi, 7–25) for the series and order of high priests," etc., etc.,

The angel that John saw flying in mid-heaven did not refer to one missionary, but to many that were to follow each other in carrying the Gospel to every tribe and nation until "the end come." And just as one evangelist could not do all that is predicated of this angel, so no one pope and no future personal man of sin can do all that is predicated of antichrist.

REFLECTIONS.

1. Catholicism is an apostasy which, compared with all others whose name is legion, is entitled to the definite article.
2. There were many antichrists in John's day, but he who claims infallibility merits the definite article.
3. Paul connects the apostasy and the man of sin just as we find Catholicism and the papacy.
4. The present state of the world is so much like the Scriptural account of it at the time of Christ's second coming that we should be looking rather for the destruction of Babylon, the false prophet, and the man of sin, than for the coming of a future apostasy and a future man of sin." "Even so; come, Lord Jesus." H. F. Buckner.

MICCO, CREEK NATION.

REPLY TO THE FOREGOING.

(1) Brother B. speaks of "the Bride, the Lamb's wife," as including "the churches of antiquity." How much more, if any, he intends by "the Bride" we can not say. While we do not wish to divert attention from the principal subject, yet we must call attention to this use of "the Bride, the Lamb's wife." One misinterpretation generally leads to others. For the benefit of those interested we remark, that the Greek for "bride" is πuminum; and is found just eight times in the New Testament. In the first three it is trans-
lated, in the Common Version, "daughter-in-law"—Matt. x, 35, and Luke xii, 53—twice in the last verse: in the last five, "bride"—John iii, 29; Rev. xviii, 23; xx, 2, 9; and xxii, 17. In which place or places does "the Bride" unequivocally include "the churches of antiquity?" In Bible matters we should be controlled by the advice given by a law preceptor to his late student. Traveling by themselves to court, said the elder, "The most important thing to insure you success I have not yet told you, but will now do so if you will pay my hotel bill for to-night." "Agreed," said the junior. The elder then said, "deny everything and demand the proof." The next morning the elder, turning to the junior, said, "You agreed to pay my bill." "I deny it," responded the junior, "and demand the proof!"

(2) It is: and in Rev. xxii, 12, it is "not plainly intimated" only, but positively declared by Christ himself, "Behold, I come quickly:" and yet 1800 years have passed and he has not come. This coming can be nothing less than his Second Advent; for he continues, "and my reward is with me, to give every man according as his work shall be."

(3) "The mystery of iniquity." The Greek for "iniquity" is anomias, lawlessness: or, as defined by Greenfield, "violation of a law, iniquity, improbity, sin." This was in Paul's time and has continued to ours. The man of sin in 2 Thess. ii, 3, is called in the 8th verse "that wicked." The Greek is ho anomos, the lawless one, or a person without law. Out of lawlessness will come the lawless man.

(4) Much stress is laid upon the "he" of this sentence by Brother B. We have re-examined the original of 2 Thess. ii, 7. The Greek is, "monon ho katekôn arti heós ek mesou genêtai:" translated, "only he who now letteth... until he be taken out of the way." There is nothing in the Greek for "will let;" therefore the translators put the phrase in italics. "Letteth" does not now convey the idea of the original clearly. Of the Greek, Greenfield says: "Katekô, to hold fast, detain, retain," etc. The same word is translated "withholdeth" in the preceding verse. Brother B. thinks that, if the man of sin is a single person, consistency requires the "he" who letteth to be also a single person.
Then comes the impassable gulf: how could a single person in Paul's time detain a single person yet to be revealed? Let us see. In the Greek before quoted, ho katekon is translated "he who letteth." Both he and who stand in this connection, for the Greek ho. Let this be fixed indelibly in the mind. Now, if in constructions of this kind ho in other passages ALWAYS means a single individual, we will be compelled to allow it that meaning in this case also; but if ho means whoever in any other passage of the same construction, we claim for it that meaning in this place. We furnish examples of the same construction below, beginning with this under examination.

2 Thess. ii, 7—ho katekon, he who letteth.
Rom. vi, 7—ho apothenon, he that is dead.
Rom. viii, 34—ho katakrinon, he that condemneth.
Rom. xii, 7—ho didaskon, he that teacheth.
Rom. xii, 8—ho parakalon, he that exhorteth.
Rom. xiii, 8—ho agapon, he that loveth.
Rom. xiv, 6—ho phronon, he that regardeth.
Rom. xiv, 6—ho phronon, he that regardeth.
Rom. xiv, 6—ho esthion, he that eateth.
Rom. xiv, 6—ho esthion, he that eateth.
Rom. xiv, 18—ho doulleon, he that serveth.
Rom. xiv, 22—ho krinon, he that condemneth.
1 Thess. iv, 8—ho atheton, he that despiseth.
Heb. iv, 10—ho eiselthon, he that is entered.
James iv, 11—ho katalalon, he that speaketh evil.
1 Pet. ii, 6—ho pistevon, he that believeth.
1 John ii, 4—ho legon, he that saith.
Rev. i, 3—ho anaginoskon, he that readeth.
Rev. ii, 7—ho ekon, he that hath.

Every person can see the sameness in the construction of the Greek in the foregoing examples. The ho stands for "he that." It is hardly necessary to remark that the pronouns who and that are interchangeable in all these examples. "He who letteth" would be as correctly rendered by he that letteth. The number of examples could be much increased; but these are deemed sufficient.

Now the thing that we design to prove by the preceding
examples is this: that the "ho" in such examples as "ho katekon" (5 Thess. ii, 7) is often used in the New Testament in the sense of whoever, or any one, or every one of a kind. In order to show that we are correct in this, we shall quote again the preceding examples, giving them in their respective connections. The words in small capitals stand for "ho."

Rom. vi, 7—"For he that is dead [ho . apothénon] is freed from sin." Not one single dead person, but whoever is dead is freed from sin.

Rom. viii, 34—"Who is he that condemneth?" [ho katakrinon?] Is this interrogatory put to one particular individual, or is it intended for every objector?

Rom. xii, 7, 8—"Or he that teacheth, on teaching;" [ho didaskon.] That is, whoever teaches. [Rom. 7 and 8 together—W.] "Or he that exhorteth, on exhortation: [ho parakalon.] That is, any one or every one that exhorts.

Rom. xiii, 8—"For he that loveth another [ho . agapon] hath fulfilled the law." This is true of every person of this kind, and not of one person only.

Rom. xiv, 6—"He that regardeth [ho phronon] the day, regardeth it unto the Lord; and he that regardeth [ho . phronon] not the day, to the Lord he doth not regard it. He that eateth [ho esthion], eateth to the Lord, for he giveth God thanks; and he that eateth [ho . esthion] not, to the Lord he eateth not, and giveth God thanks." Paul can not here mean a single person to the exclusion of all others of the kinds mentioned.

Rom. xiv, 18—"For he that in these things serveth Christ [ho . douleion] is acceptable to God, and approved of men." Evidently whoever.

Rom. xiv, 22—"Happy is he that condemneth [ho . krinon] not himself in that thing which he alloweth." That is, happy is any person.

1 Thess. iv, 8—"He therefore that despiseth [ho atheton], despiseth not man, but God, who hath also given unto us his Holy Spirit." "He that" here means any one or every one.

Heb. ix, 10—"For he that is entered [ho . eiselthon] into
his rest, he also hath ceased from his own works, as God did from his.” This can not be understood of a single person only.

James iv, 11—"Speak not evil one of another, brethren. He that speaketh evil [ho katalalon] of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law.” That is, every one that speaketh evil.

1 Peter ii, 6—Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious; and He that believeth [ho pisteuon] on him shall not be confounded.” That is, any person whatever, and whenever, and wherever.

1 John ii, 4—"He that saith [ho legon] I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” This is not said of one man only, but of every one of a certain kind.

Rev. i, 3—"Blessed is He that readeth [ho anaginoskon], and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.” This blessedness is affirmed of every one who reads the book of Revelation—not of a single individual only.

Rev. ii, 7—"He that hath [ho ekon] an ear, let him hear what the Spirit saith unto the churches.” None suppose this is intended for one person’s ear. But these examples are sufficient to prove what we proposed. We claim that the “ho” in 2 Thess ii, 7, means not a single person, but that it means whoever, or any person, or every person that withholds or detains the revelation of the man of sin. Let us now read 2 Thess. ii, 7, and construe it just as we do the preceding examples: why should we not? “For the mystery of iniquity doth already work: only whoever, or every one that now letteth will let, till taken out of the way.” The last “he” in the Common Version is not expressed in the Greek. From this verse it appears that whoever hindered the revelation of the man of sin in Paul’s day, will hinder till taken out of the way. The “iniquity” that was working in the time of the apostle was lawlessness (anomias); and “that wicked” or man of sin, is “the lawless one” (ho anomos.) With this before us we inquire, how could heathen-
ism (which is lawlessness to God) hinder, through the pagan emperors, the revelation of "the lawless one" or man of sin? But we are not disposed to speculate. The words of inspiration justify us in saying that the "ho" or "he who" of 2 Thess. ii, 7, is not confined to an individual; but denotes all of the kind or class of which the apostle had told the Thessalonians before—5th verse.

We may be asked again, why can not the man of sin also denote all of a certain class? We answer, first, because he is not spoken of in the same construction as the "he who." For the man of sin, there is ho anthropos tēs hamartias; and for "that wicked," ho anomos: but for "he who," ho katekon. Second, because the man of sin and Daniel's "Willful King" of the 11th chapter are the same; and this king we have shown to be one single person. (See Prophetic Key, pages 11-36.) Third, the man of sin and "the beast" (to therion) of Revelation are the same: and we have shown that his reign of forty-two months is literal. (See Rev. xiii, 5, and Prophetic Key, pages 60-65; 191, 192; 385-396.)

(5) According to Dan. xi, 21-37, it can be but very few years at the utmost. For the falling away and the revelation of the man of sin occur within a small part of this one king's lifetime.

(6) Please show the incorrectness of our arguments for the literal day interpretation. (See The Key, pages 60-65 and 385-396.

(7) Brother B. agrees with us, that the man of sin was future when Paul wrote to the Thessalonians; yet hear the apostle in the present tense, as if he had been already revealed: "Who [the man of sin] opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God showing himself that he is God." Prophecy is often found in the present, and even in the past tense; but we affirm that the kind of persons denoted by "ho," "he who," or whoever, were holding back the revelation of the man of sin in Paul's day, and yet are holding back. It will not do, however, to suppose that the man of sin was living in Paul's day. For this no one con-
tends. But the people generally must become lawless before he can be revealed.

(8) This was written before Brother B. saw our tenth number. He will there see that Pagan Roman Emperorship had been "out of the way" 220 years or more before his papal man of sin was revealed; and "until" in 2 Thess. ii, 7, can not span the gulf.

(9) The persons composing "the early churches" were, like Brother B. and ourself, uninspired; and they taught some things that he and we would be slow to adopt without a "Thus saith the Lord." We have the same infallible word that they had. Let us rely wholly upon it.

(10) The future is not "uncertain" so far as God's revelation is concerned. The resurrection, the judgment, heaven and hell, are all in the future to us; but are they therefore uncertain? Brother B. will not say so. But how does he know they are certain, though future? Because he so understands the Bible to teach: and these things he would not be slow in believing if all "the early churches" once held different views. Let this same course be pursued in trying to understand what the Lord says about the man of sin.

(11) In writing for The Key we have purposely avoided quoting to much extent the opinions of uninspired men, ancient and modern. We referred frequently to commentaries for many years, especially in regard to the prophecies; but we became satisfied they were hinderances to us: so we laid them aside. After awhile we expect to exhibit, through The Key, specimens of their erroneous interpretations. Bro. B. will please pardon us for not producing the history as requested. We suppose our readers would much rather have scriptural proofs and arguments from us than any history we could furnish. "What saith the Scripture?"

(12) Will Brother B. prove that the abomination of desolation in Matt. xxiv, 15, has been set up? If he will convince us that it has, we shall admit at once that we can not understand the prophecies; and shall transfer our ownership in The Key to another. As the futurity of the abomination of desolation is our "key to prophecy," we are anxious to have
Who is the Man of Sin?

It severely tested. Will Brother B. undertake it when done with the present subjects?

(13) The man of sin, called the antichrist in 1 John ii, 18, 22, will deny the Father and the Son. This the popes have never done. They acknowledge both, wear the name of the Son, and claim to be his vicegerent upon the earth.

(14) There was God's temple in Jerusalem, and Paul called the members of the Corinthian Church "the temple of God." Does the pope sit in a temple like either of these? Where, in short, is the Bible authority, or even the Bible permission, for calling Roman Catholicism the temple of God, meaning thereby the Church of God? We positively deny the pope a seat in the church of God. He is a man of sin, though not the man of sin.

(15) We have examined the reference in Hebrews, but fail to see the point. We deny that "king" in Daniel or Revelation ever means a succession of kings; and as Brother B. indorses Bishop Newton, we hope he will furnish the "proof." We must not forget the lawyer's instruction.

(16) According to our understanding of a symbol, it can never represent an inferior. Angels are a higher order, and therefore cannot symbolize men. (See The Key, pages 351, 352.)

(17) We claim to have shown that one man can do all that the antichrist will do, more easily than any greater number. Indeed, that as men increase in number so do the difficulties. (See The Key, pp. 123, 124; 168–173; 273, 274; 295–302.

We hope our readers will read carefully what Brother Buckner has written. He has presented the commonly received view of the apostasy and the man of sin with much plainness. We have nothing at present from him for the future. We extend to him the further use of our pages; and should be pleased to publish articles from many other able writers whom we could mention.

P. S. G. W.

"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." (1 Cor. i, 7, 8.)
"THEN COMETH THE END."
(1 Cor. xv, 24.)

We quote from the 22d to the 24th verse inclusive: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits [\textit{aparkē}, first-fruit, \textit{singular}]; afterward \textit{(epeita)} they that are Christ's at his coming—\textit{parousia}. Then \textit{(eita)} cometh the end \textit{(to telos)}, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." Our main design in writing this article is to give our interpretation of the phrase we have placed as a caption—"Then cometh the end." The King's translators have given the word \textit{cometh} in italic, in order to show that there is nothing expressed in the Greek for which it stands. The original is \textit{Eita to telos}. A verb is understood; and the context alone can enable us to supply it.

Before advancing further we shall give Greenfield's definitions of two very important words in this connection: \textit{epeita}, translated "afterward" in the 23d verse; and \textit{eita}, translated "then" at the beginning of the 24th verse. "\textit{Epeita}, there-upon, then, after that, next." "\textit{Eita}, then, afterward, after that; turn, then too, moreover, is it so then?" Each of these words occur in the New Testament just sixteen times. \textit{Eita} is translated "then" in the Common Version eleven times; and \textit{epeita} is translated "then" nine times. The apostle uses \textit{eita} three times and \textit{epeita} four times in this same chapter—1 Cor. xv. We shall quote the passages in which they occur. 5th verse: "And that he [Christ] was seen of Cephas, \textit{then (eita)} of the twelve. 6th verse: \textit{After that (epeita)} he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7th verse: \textit{After that (epeita)} he was seen of James; \textit{then (eita)} of all the apostles. 23d verse: But every man in his own order; Christ the first-fruits; \textit{Afterward (epeita)} they that are Christ's at his coming. 24th verse: \textit{Then (eita)} cometh the end."
In every place where \textit{eita} occurs in these verses it might have been properly translated "afterward" or "after that." Let us see: 5th verse—And that he was seen of Cephas; \textit{eita}, afterward or after that of the twelve. 7th verse—After that he was seen of James; \textit{eita}, afterward or after that of all the apostles. 24th verse—\textit{Eita}, afterward or after that the end. The principal use of these two words appears to be that of expressing one thing as following another in point of time. The \textit{length} of time, however, between the things is not in either word. It may be a moment, or it may be thousands of years. These words denote \textit{successive order in time}—afterward, after that.

By reading that part of this chapter preceding these verses, it will be clearly seen that the death and resurrection of the \textit{body} are the principal subjects under discussion. Here it is declared that Christ died and was buried, and that he arose again. It was the \textit{body} of Christ that died; the \textit{body} was buried; and the \textit{body} arose from the tomb. The only \textit{kind} of death and resurrection mentioned in the first thirty verses of this chapter is that \textit{kind} which Christ himself experienced; and that kind was of the \textit{literal body}; therefore there is mentioned neither spiritual death nor spiritual resurrection, nor figurative death nor figurative resurrection, before Paul says in the 31st verse, "I die daily." We shall now quote from the 22d to the 24th verse inclusive, placing in brackets what is understood by the preceding context:

"For as in Adam all [persons] die [in their bodies], even so in Christ shall all [persons] be made alive [in their bodies after they shall have died]. But every man [shall be made alive in his body] in his own order [or 'Tagmati, appointed succession']; Christ [was the first made alive in the body— he was] the first-fruits [of them that slept]. Afterward they that are Christ's [shall be made alive in their bodies] at his coming [presence]. Then [afterward] cometh the end [of making alive in the body], when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."

The phrase "the end" may be employed to express the
termination of anything. The context must determine the particular thing. Let a few examples illustrate. At the age of 969 years Methuselah reached the end of his life. Near the end of the book the subject becomes more interesting. The end of the world will surely come at some future time. These are sufficient. Christ's body was made alive in the grave: the bodies of the righteous dead will be made alive in their graves at the coming of Christ: but the end of making alive dead bodies will finally come; and the time will be when Christ "shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (24-26th verses.) In this last verse the words "that" and "is" are not in the Greek. These supplements are injurious. The inspired idea appears to be, "The last enemy shall be destroyed [ho thanatos] the death" [of the body]. To say "the last enemy that shall be destroyed," makes the impression that some enemies shall not be destroyed. Here we can see why the making alive in the graves will end; because the death of the body will end. No death, no making alive. "Where there is no fuel the fire goeth out." Between the making alive of Christ's body and that of the righteous dead there have passed already over 1800 years. Paul says this second event is "afterward," epeita. The third event, "the end" of making alive, is after the second, eita. But how long after the apostle does not say. In Rev. xx, 1-6, we learn that a thousand years at least will separate the resurrection of the righteous from that of the wicked. By the words "at least," we do not want to be understood as intimating that the thousand years are symbols; by no means. We use this caution with reference to the "little season" in the 8th verse.

Having given our interpretation of "Then cometh the end," we will remark that many able biblical scholars understand "the end" in this place to mean the end of the world: but how can this be possible? The apostle has not mentioned the world once in the entire chapter! By what authority then can uninspired men supply it after the
phrase "the end?" If it does not mean "the end" of that of which the apostle was then writing, what can it mean? Who can guess? P. S. G. W.

THE WHAT AND THE WHEN.

Mr. Daniel, when do you say the prophecies will be fulfilled? Why, Mr. Inquirer, some are now being fulfilled, and some others will be fulfilled in their own times for more than a thousand years; and yet some others will require eternity for their fulfillment. So I see, Mr. Daniel, you have no definite views of the prophecies: one that you expect fulfilled to-day may require eternity for its accomplishment. Not quite so bad as that, Mr. Inquirer. Every prediction must be fulfilled in its own time, whether that is a moment or eternity. The time for the fulfillment of some prophecies is given definitely; that of others less so: the context and the nature of the prophecy may determine the time. But, Mr. Daniel, I mean the prophecies that tell about the second coming of Christ: when will they be fulfilled? Well, Mr. Inquirer, some of them are being fulfilled while we are now conversing. Mr. Daniel, will you be so good as to name them? They, Mr. Inquirer, are so many that I can not introduce them into this short talk. But I do hope you will read the prophecies for yourself, and learn in the first place what things are foretold: and learn in the second place (as nearly as you can) when they will come to pass. Mr. Daniel, I thank you for your advice. I now see clearly that I have begun at the wrong end of prophecy. I see, I see that the right way is to know for what to look, and then to know when to look. I also think I now see another wrong in myself. I have been trying to find out whether or not I am one of God's elect. I wanted to know to a certainty that I would be saved if I should serve the Lord. I have always been taught that the elect only could be saved; so I have spent a great deal of time in trying to find out whether I am elected or not. But I think I see—yes, I am sure that I
feel—that I have begun at the wrong end of election as well as of the prophecies. I am now decided in mind, first, that I will try to serve God whether I can understand election or not; and second, to try to understand what is foretold in the Bible; and third, to know when all these things shall be, if I can. Mr. Inquirer, may the Lord direct you in all things through this life and save you forever in the next. Here is my hand; good-bye. Mr. Daniel, I thank the Lord for our conversation. I hope it may result in leading me to Christ. Farewell.

P. S. G. W.

HEAVEN’S ARITHMETIC NOT LIKE OURS.

The Advent Herald of March 29th has an extract from an article on “The all-involving, all-dissolving conflagration,” by Rev. David Brown, D. D., of Glasgow in Scotland. In this extract are these words: “But heaven’s arithmetic is not like ours. With the Lord millenniums are as days and days as millenniums.” We call attention to these words because the leading idea conveyed by them is advanced so very frequently throughout the length and breadth of our own country. Speak to men concerning the prophecies, and perhaps from nine out of ten the reply will be, “The prophetic numbers can not be understood: ‘Heaven’s arithmetic is not like ours.’” Now we confess that we are anxious to know how the fact has been learned that Heaven’s arithmetic differs from ours? We would also like to be informed (if it is not asking too much) in what the difference consists and how far it extends? We would thank Dr. Brown, or any other person holding with him, to answer us as early as convenient.

By Earth’s arithmetic we learn that one is a unit, a single thing; that two is twice one; that three is two and one more; that ten ones are ten; that ten tens are one hundred; and that ten hundred are one thousand, or a millennium. We shall now submit a few examples of Heaven’s language in which an arithmetic of either heaven or earth is required: which shall we use? Matt. xvii, 4: “Then answered Peter
and said unto Jesus, Lord it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.” Eph. iv, 4–6: “There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” Matt. vi, 24: “No man can serve two masters.” ii, 16: “Then Herod . . . slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under.” Acts vii, 20: “In which time Moses was born, and was exceeding fair, and nourished up in his father’s house three months.” xi, 10: “And this was done three times: and all were drawn up again into heaven.” Mark xii, 20: “Now there were seven brethren: and the first took a wife, and dying, left no seed.” Acts vi, 3: “Wherefore, brethren, look ye out among you seven men of honest report.” Rev. i, 11: “Saying, I am Alpha and Omega, the first and the last; and what thou seest write in a book and send it unto the seven churches which are in Asia; unto Ephesus (1), and unto Smyrna (2), and unto Pergamos (3), and unto Thyatira (4), and unto Sardis (5), and unto Philadelphia (6), and unto Laodicea” (7). vi, 4: “And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting.” 6th, 7th verses: “And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and around about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.”

These quotations are deemed sufficient for our present purpose. By which arithmetic shall we understand the foregoing numbers? If by the Earth’s arithmetic, we know exactly the number of ones or units intended in every one of the quotations made; but if these numbers are to be understood by Heaven’s arithmetic, who can tell the number of units in a single example? for Dr. Brown knows enough of Heaven’s arithmetic to publish to the world that it is not like ours!
We unhesitatingly state that Dr. David Brown’s book of about five hundred pages, is the ablest post-millennial work we have ever read; but if Earth’s arithmetic does not sustain his post-millennial views, we seriously doubt Heaven’s arithmetic doing it! In the foregoing quotation he says: “With the Lord millenniums are as days and days as millenniums.” To this we will add, that the signification of millennium is simply a thousand years. So far as the Lord is concerned, length of time will not prevent the fulfillment of any promise or any threat he has ever made. His powers are not enfeebled by age. To him one day is AS a thousand years and a thousand years are AS one day. A day in 2 Peter iii, 8, does not symbolize a thousand years; nor does a thousand years symbolize a day. By Earth’s arithmetic the proportion between a day and a thousand years is one to about 365,000. What the proportion is according to Heaven’s arithmetic we can not tell. Dr. Brown has not informed us, though he has positively affirmed that “Heaven’s arithmetic is not like ours!”

Now in concluding we ask the following questions, which seem to us to be naturally suggested by Dr. Brown’s different arithmetics: 1. Are all the numbers in the Bible to be understood according to Heaven’s arithmetic? 2. If they are, does not the arithmetic of Heaven and that of Earth agree upon some of the numbers? (See, for example, the length of time Christ lay in the grave—Matt. xxvii, 62-66; xxviii, 1-15.) 3. If the two arithmetics agree upon some of the numbers, how can we distinguish them from the numbers upon which the arithmetics do not agree? 4. Is not this unfortunate sentence of Dr. Brown’s calculated to beget infidelity? 5. Did the Lord place the numbers in the Bible in order to mislead us? 6. If he did not, how can we understand them except by Earth’s arithmetic? We respectfully request answers to the above reasonable inquiries.

P. S. G. W.

“And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.” (1 John ii, 28.)
\[SHALL\ \textit{NEVER\ DIE.}\]

(John xi, 26.)

"And whosoever liveth and believeth in me shall never die. Believest thou this?"

Nannie, I can not understand how one who believes in Jesus shall never die: can you help me? Why Lucie, I do not see any difficulty. The meaning is, shall never die \textit{spiritually}, or perhaps eternally. But, Nannie, the Savior was not speaking of spiritual death; he was speaking of the literal, bodily death of Lazarus; how then, can we understand him to speak of spiritual death? Lucie, I am glad you have made these remarks. They have put me to thinking. I now recall a part of Mr. Baker's sermon on last Sunday. He said that everybody would not die; that some believers in Christ would be caught up into the air to meet the Lord at his second advent. Could the Savior refer to \textit{them} in the words "shall never die?" Nannie, I am pleased at the idea you advance. Let us consider it for a little while. I shall read the three verses immediately preceding that in which my difficulty is found, supplying such words as your suggestion may demand, \textit{if the context will allow}: "Jesus saith unto her [Martha], Thy brother [Lazarus] shall rise again. Martha saith unto him, I know that he shall rise again \textit{in the resurrection at the last day}. Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth \textit{[at the last day, 24th verse]} and believeth in me, shall never die." Lucie, I am convinced that we have the intended idea. While you have been reading I have noticed the references. Let me read them to you. 1 Cor. xv, 51, 52: "Behold, I show you a mystery; We shall not all sleep, but we shall all be \textit{changed} in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we \textit{shall be changed}.

1 Thess. iv, 16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall
rise first: then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." Nannie, I feel satisfied this gives the intended meaning. Enoch and Elijah went to the Lord without dying: so will some others do when the Lord himself shall descend from heaven with a shout. O, how I want to be of the number that "shall never die!" I am often chilled at the thought of lying in the cold, narrow, dark, putrid grave! But it is cheering to think that some "shall never die!" O, that I may never die! Why, Lucie, you are praying for the personal coming of the Lord: for it is at his coming only that the living shall be caught up to meet him in the air! Then, Nannie, I unite with old Mrs. Greenwood and say, "Come, Lord Jesus, and come quickly;" for I do not want to enter the lonesome tomb! Dear Lucie, I can join you in a hearty Amen. We have been opposing those who explain the prophecies concerning our Lord's return; but for one, I shall do so no more. Indeed, I am now anxious to know more of the prophecies. Even our own examination this evening has enabled us to find out the meaning and the time of fulfillment of "shall never die!" Dear Nannie, I give you my hand and my heart upon what you have just said. Old Mrs. Greenwood is always telling people how much they lose by neglecting the prophecies. Let us neglect them no longer.

150 UNPAID SUBSCRIPTIONS.

Our terms are $2.50 in advance; yet we issue our eleventh number with about 150 unpaid subscriptions on our books. This subscription was received mostly before issuing the first number. As we are in great need of money to pay for the next number, we hope that every one in arrears will remit forthwith. We want to publish in the twelfth number the name of the very last subscriber; and we are satisfied that every subscriber would feel better to see his receipt printed in the last number than not at all. A day's delay may be too late. We ask but the $2.50 now—charge nothing for delay. Please remit forthwith the small amounts due us, and you will do us a very great favor.
CORRECTION—GRAVES—FORD.

In the last number of The Key, page 459, is an extract from an article in The Baptist of March 4, credited to Elder J. R. Graves the editor-in-chief. It was written by Elder S. H. Ford of the "editorial corps." It is the custom of that paper to affix the initial or initials of the associate editors to their articles, while those of the principal appear without initials. That from which we copied being of the latter class, we were compelled to credit to Brother G.; but by letter we are informed that Brother Ford's initials were unintentionally left off. None who in former years had the satisfaction of reading The Christian Repository, edited and published by Elder S. H. Ford, need be told that Dr. Ford is a close prophetic student. The pages of The Repository show deep research in this department of Bible truth. Years ago when west of the "Father of Waters," we read Brother Ford's articles on prophecy with great delight. We hope to hear from him again on this great subject—prophecy.

P. S. G. W.

QUERIES.

1. How can we know symbolic language?
2. Is the "New Jerusalem" a symbol in Rev. iii, 12, and xxi, 2, 9?
3. Does "bride" in the New Testament ever mean "the church?" The Greek for "bride" is nymphē, and occurs eight times. In Matt. x, 35, and Luke xii, 53 (here twice). In these three it is translated "daughter-in-law." In the remaining five, bride: John iii, 29; Rev. xviii, 23; xxi, 2, 9; xxi, 17.
4. Does "Zion" in the New Testament ever mean "the church?" It is found in the following places only: Matt. xxi, 5; John xii, 15; Rom. ix, 33; xi, 26; Heb. xii, 22; 1 Pet. ii, 6; and Rev. xiv, 1.
5. Does Isaiah mean that "flying machines" will become passenger-cars? "Who are these that fly as a cloud, and as the doves to their windows?" (Isa. lx, 8.)
6. Does the prophet Nahum look to "lightning trains" upon railroads for the fulfillment of the following? "The chariots shall rage in the streets, they shall jostle one against
another in the broad ways: they shall seem like torches, they shall run like the lightnings." (Nahum ii, 4.)

7. Does Isaiah mean turnpikes and railroads by the following? "And a highway [public road] shall be there, and a way [different from the highway], and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be [in the millennium] for those: the wayfaring men [travelers], though fools, shall not err therein" [shall not miss the way].

**ADULTERESS AND HARLOT.**

In order to obtain a clear and correct understanding of several passages of Scripture, we must first understand the adulteress and harlot. Let us hear Greenfield: "Moikalis, an adulteress; by metonymy according to some, adultery; as an adjective from the Hebrew, adulterous, faithless, false, impious." This word is found in the following places in the New Testament: Matt. xii, 39—An evil and adulterous generation; xvi, 4—A wicked and adulterous generation; Mark viii, 38—In this adulterous and sinful generation; Rom. vii, 3—She shall be called an adulteress; 4—So that she is no adulteress; James iv, 4—Ye adulterers and adulteresses; 2 Peter ii, 14—Having eyes full of adultery. Let us now hear Webster upon the leading word in Greenfield's definitions: "Adulteress, a woman guilty of adultery." "Adultery, a violation of the marriage-bed." From the foregoing it is evident that, apart from the marriage relation, there can be neither adultery nor adulteress.

The second word of our caption is harlot. The Greek is pornē, and is thus defined: "Pornē, one who prostitutes herself for gain, an unchaste female, a harlot, courtezan; from the Hebrew, an idolatress, adolatrous church." Says Webster: "Prostitute; to offer to a lewd or bad use." "Harlot, a lewd woman." This word is found in the following places only: Matt. xxi, 31—The harlots go into the kingdom of God before you; 32—But the publicans and the harlots believed him; Luke xv, 30—Thy son . . . hath devoured thy living with harlots; 1 Cor. vi, 15—Shall I then take the members of Christ, and make them the members of a harlot? 16—
What! know ye not that he which is joined to a harlot is one body? Heb. xi, 31.—By faith the harlot Rahab perished not with them that believed not; James ii, 25.—Likewise also was not Rahab, the harlot, justified by works; Rev. xvii, 1—I will show unto thee the judgment of the great whore that sitteth upon many waters; 5—The mother of harlots and abominations of the earth; 15—The waters . . . where the whore sitteth; 16—These [ten-horn kings] shall hate the whore; xix, 2—For he hath judged the great whore. From the definitions and references given in this article we see that a married woman only can be an adulteress, but that an unmarried woman can be a harlot; and, further, that in all the given examples of harlot—pornē—there is no intimation of marriage. With this information in mind, let us turn to the book of Revelation. Here we can not find the word adulteress—moikalis; but the word harlot and whore, as the translation of pornē. Thus it appears that the woman dressed in purple and scarlet is unmarried. She has no husband; and she says in her heart, I am no widow (Rev. xviii, 7); and divine inspiration calls her "THE GREAT HARLOT." And the interpreting angel says also: "And the woman which thou sawest IS THAT GREAT CITY, which reigneth over the kings of the earth." (Rev. xvii, 18.) What city is this, and what does it include? Let us have all the light on this subject which is possible.

P. S. G. W.

WRESTING THE SCRIPTURE.

2 Peter iii, 16.

A minister of fair preaching ability took for his text the following words: "And without controversy, great is the mystery of godliness." He said: "Great is the mystery of prophecy: no person knows anything about it; no one can know anything about it; for God does not intend that his prophecy shall be understood till fulfilled." How many of his hearers indorsed his ideas we can not say; but that the speaker wrested his text is quite evident. This minister does not study the prophecies. He, however, does not skip them when reading the Bible regularly through; yet he thinks
they are of no practical value whatever; indeed that it is wasting precious time to think much upon them. But he is not entirely ignorant of this part of the holy writings. He has studied enough to know that Paul says to Timothy, "And without controversy great is the mystery of prophecy!"

Now Paul says "godliness," and his interpreter makes him mean "prophecy!" Does godliness mean prophecy? If it does, should not everybody study prophecy?—study godliness? If godliness does not mean prophecy, how then can this text prove that prophecy is a mystery? To what extremes opposition to the prophecies forces even good men! The above wrestling reminds us of the woman who patched her garments without the aid of scissors. Said she: "If a patch is too little, I stretch it; but if too big, I pucker it!" Ministers who will not study the prophetic part of God's word will frequently be found stretching and puckering! If they consider this portion of the divine message beneath their attention, they must of course bear the consequences.

P. S. G. W.

BOOK NOTICES.

LECTURES ON THE APOCALYPSE. By Ro. Ryland, President of Richmond College. "Glorious things are spoken of thee, O city of God." (Psalms lxxxvii, 3.) Richmond: Wortham & Cottrell, 203 Main Street. 1857.

This is a work of two hundred and thirty-five pages, and has many excellent things in it; but, regarding days as symbolizing years, the Doctor has given many interpretations that we can not indorse. Those who desire a comprehensive work of its character would do well to address its venerable author, who is now President of the Kentucky Baptist Female College, Shelbyville, Ky. The price of the book is seventy-five cents. A few copies only on hand.

"ON THE EXISTENCE OF HOLY ANGELS: their origin, nature, rank, and titles; their ministry, and various offices in the work of human redemption, and in the administration and government of God." By Wm. Shepherd, Newark, N. J.

This is an interesting pamphlet on an interesting subject. But little is known of the angels by people generally. The author has collected and arranged the various scriptures on this subject. Price twenty cents, sent by mail.
OUR EXCHANGES.

THE BAPTIST.

In *The Baptist* of April 8th is a query, by A. Rescan, headed "Query—The Seven-horned Beast," addressed to the senior editor, Eld. J. R. Graves. In his answer Brother Graves says: "This ten-horned beast took his seat and commenced his operation in the year 610; the last [horn-kingdom] was permanently established in England this year. Power was given unto him to continue 1260 days. In the prophetic writings a day represents a year. After 1260 years this beast is to disappear; but, we think, only for a season."

We call the attention of the editor-in-chief to the following: "In the prophetic writings a day represents a year." Will Brother Graves please furnish the PROOF for this assertion? So far as our memory serves us, we know but one place, from Genesis to Revelation, where a day "in the prophetic writings" represents a year, and that place is Ezek. iv, 6; and in that place the reason for symbolizing a year by a day is obvious. The Lord told Ezekiel to lie 390 days upon his left side, and then 40 days upon his right side; that the three hundred and ninety days should represent the iniquity of the house of Israel for 390 years, and the 40 days the house of Judah for 40 years. The 390 and the 40 are 430 years. The prophet could live so long; therefore the Lord required him to employ days as symbols, to represent the greater by the less—years by days. The prophecy that gives the length of time in which "the beast" shall "continue" (Rev. xiii, 5) is evidently verbal; that is in language, but not in symbol. The verse reads thus: "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." The next two verses are not considered by commentators as symbolic, and yet the style of language in them is the very same as in the 5th verse. Are we at liberty
to interpret language of the same style literally or figuratively in one verse, and symbolically in the next?

Again, we read of this same "beast" in Rev. xi, 7, as follows: "And WHEN THEY [the two witnesses] SHALL HAVE FINISHED THEIR TESTIMONY, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." If "the beast" continues 1260 years, these two witnesses must also continue 1260 years; for the inspired record is, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth." (Rev. xi, 3.) Notice particularly that these witnesses can not be killed while prophesying; and this continues 1260 days, or 1260 years if a day represents a year. They will suffer death at the hand of "the beast," but not till "they shall have finished their testimony." In the face of this scripture, can we say "the beast" has been in existence and slaying the witnesses for 1260 years, or during all the time they have been prophesying? This is but the beginning of difficulties if these 1260 days stand for years.

We refer Brother Graves to the following pages of The Prophetic Key for our reasons for interpreting the "prophetic days" literally: 60-65; 191, 192; 270; 322, 323; 351, 352; 385-396; 408, 409.

P. S. G. W.

THE PROPHETIC TIMES.

In The Prophetic Times for April, on the fifty-fifth page, are these words: "They [the hidden manna and the white stone, Rev. ii, 17] are evidently symbols." The article is by "S. S. W.," and headed "Promises to those who overcome." The whole verse in Revelation reads thus: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. This is a promise; a prophecy; but, according to our understanding, it is entirely verbal, not
symbolic. A **prophetic** symbol appears to be a person, or thing **present** representing persons or things absent. In this case both the manna and stone are evidently absent—**future**. How then can they be symbols? Figures they may be; but symbols, we think, they can not be. We can not too carefully guard against confounding figures with symbols. It is quite common in our day, when a person is **hemmed in** by scriptural argument, to hear him say: “O that is figurative; highly figurative!” “It is intensely symbolic!” “It is draped in Oriental imagery!” “It is pregnant with Eastern hyperbole!” But we think the time has fully come for us to deal with the Scriptures as the word of God. We should endeavor to distinguish the literal, the figurative, and the symbolic portions of the Bible from each other; for unless we do many of our interpretations must rest upon an uncertain foundation.

**THE ADVENT CHRISTIAN TIMES.**

In this paper of the 2d of May, in an **editorial** headed “Dr. Dollinger,” are these words: “The day of the great prophetic apostasy is past, forever past.” Gladly, most gladly would we believe this, if we could! but at the present writing we can not; it is impossible for us to do so. Once we believed Roman Catholicism to be “the great prophetic apostasy.” Indeed for many long years we never heard the doctrine doubted; but now we are thoroughly convinced that the great prophetic apostasy is yet future—that it has not even begun! Should Brother Himes be correct, so much the better for us, as well as for others; but should he be incorrect, then such language as that we have quoted would produce much harm! It is calculated to impress “peace and safety” (1 Thess. v, 3) upon the minds of the people, while there is coming “affliction such as was not from the beginning of the creation which God created unto this time, neither shall be.” (Mark xiii, 19.) What does the apostle mean by “a falling away,” or the apostasy, in 2 Thess. ii, 3? The Greek is **hē apostasia**, the apostasy. Let Greenfield define: “**Apostasia**, a departure, defection, apostasy.” The Greek word has
been transferred, and the final y has taken the place of ia. Now hear Webster: "Apostasy, a departure from professed principles." A tremendous majority of the Roman Catholics of to-day have always been Catholics; they were born Catholics; they have always strenuously professed the principles of Catholicism. All these things are strictly true of the pope, his cardinals and bishops and archbishops. From what "professed principles" have they departed? From none whatever. They hold at the present hour all the abominable principles that their denominational ancestors did during "the dark ages!" They therefore have not apostatized. But let us inquire of Webster the meaning of apostate and apostatize. These words may aid us in grasping the meaning of apostasy. Says Webster: "Apostate, one who forsakes his principles or religion; falling from faith." "Apostatize, to abandon one's faith or party." According to these definitions (and they seem to be correct), the "infallible pope" (!) himself is not an apostate, for he has never forsaken his principles nor his religion. Apostasy is a personal thing. Every individual must apostatize for him or herself. One generation can not apostatize for another. The word apostasia is used in only one other place in the New Testament (Acts xxii, 21), and there denotes a personal departure. It is translated "to forsake." (See The Key, pp. 403-408.)

FAMILIAR CONVERSATION.

This number is marked for May and June, but is the eleventh only. The twelfth number will be issued about the 15th of July. We want to give all the time possible for our delinquent subscribers to pay up, and also for the friends of the Key to send in their two dollars for the second volume.

The Key has accomplished much this year, but could accomplish much more the next. Shall it do it? The symbols of the Old Testament and the New will be to considerable extent discussed in the second volume, if published. What say its friends? What is done must be done quickly.
CORRESPONDENCE—CRITICISMS.

Under this caption we shall give our readers such criticisms as may be furnished us. Let them be carefully examined.

THIS GENERATION BE FULFILLED.

(Matt. xxiv, 34; Mark xiii, 30; and Luke xxi, 32.)

BY W. C. BOONE, BREMOND, TEXAS.

DEAR BRO. WATSON: In the November number of The Key, which, with other numbers, recently fell into my hands, there is a brief exegesis of "this generation." Yes; genea, "generation," never means anything else than a "generation of men, including upon an average a space of thirty years," where the meaning is clear from the context. But you fix the strength of the text on the word "this," and refer it to a "generation" to come after A. D. 33. This scheme of interpreting the text seems to have been adopted by you "within the last twelve months" preceding that writing. Will you look again? I tried once to fabricate that plan of escape from the commentator's difficulties.

Does not the "great prophecy" clearly end in Matthew, verse 31; Mark, verse 27; and Luke, verse 28? Verses 32, 28, and 29 of the three records respectively introduce a "parable," of which the chief, if not the entire, force is to impress the early approaching commencement of the prophetic events. This "parable" is addressed to the "ye" of verses 33, 29, and 31; and that "ye" certainly meant the very disciples who heard Jesus utter the prophecy, and saw its fulfillment begin a few years afterward. The expression "the kingdom of God is near," or "at the doors," will not trouble you. Besides, Mark and Luke say: "When ye see these things ginomena"—beginning; for ginomai never means fulfilled, finished, unless it does in this passage, and that too against its etymology and its history. Grant then that "all these things" in Matthew, verses 33 and 34, mean the same "things," yet it is not so plain that they begin in verse 15 rather than verse —— well, wherever the prophecy itself as
a whole begins. Grant that "if the 'ye' of the 33d verse means the 'generation of men' who 'shall see all these things,' so does 'this generation' mean the same people;" but does the aorist, ἴδετε, express that "shall see?" Do not the context (Greek) and the parallels rather predicate a sure degree of knowledge as to the final result, to and for those who had seen the beginning?—a knowledge based on or strengthened by that seeing?

Then in that troublesome text I have ceased to stumble at either "this" or "generation," and have scrutinized the most essential part of every proposition—the predicate. In this sentence the principal predicate is modified by the subordinate one Ἰησοῦς ἡ γενεται in Matthew and Luke, and μεχρὶς οὐ γενεται in Mark. The particles Ἰησοῦς and μεχρὶς—"until"—never send their force through the period of time embraced in the predicate, but stop near the beginning of it—"The law and the prophets were until (Ἰησοῦς) John." Aχρὶ would mean till the end of John's ministry. The verb also—genetai from γίνομαι—etymologically and historically, always implies a beginning, never an ending. It is used about 675 times in the New Testament, and at only one other place did our translators make it express the very opposite of its radical and essentially inherent sense, by rendering its present participle thus: "being ended." (John xiii, 2.) That word ἀχρὶ, throwing its force through the time embraced in the predicate, together with a verb (pleroo) that does both imply, express, and assert an ending, but not a beginning, may be found in Luke xxi, 24: "Until the times of the Gentiles be fulfilled." If plerothosι means "be fulfilled"—i. e., finished, ended—at this place, how came genetai to be used in the verses under consideration to mean the same thing? Again, genetai is aorist, past tense. Surely Jesus said: "This now living generation shall not pass away till the fulfillment of all these things in this prophecy has begun."

Now, my brother, I write not to attack your position, though you "hope it will be" attacked, nor even to have you "endeavor to fortify" it, but for "the truth as it is in Jesus." I very much like your work in general. This, though hastily thrown together, is entirely at your disposal.

vol. i.—33
SURELY the carcass in Matt. xxiv, 28, and Luke xvii, 37, are the same; if not, then skeptics might truly say there is discrepancy between the two writers, Matthew and Luke. The four first writers in the New Testament harmonize in their statements concerning the life of Christ; and we should not introduce anything to break this harmony. "For," in Matt. xxiv, 27, is appropriate; and so is "for" in the 28th verse; and a change in one would compel a change in the other.

Again: I regard the day and hour in the 36th verse as literal. It neither means one year nor a hundred years. It is placed among the signs of the Messiah's second coming; and to place it after the millennium would carry all the other signs with it. Remember Christ is giving the signs of his second coming, but not of the millennium. From this standpoint, those that are looking may certainly tell about the time when the Lord will come, but can not tell the day nor the hour. (See Mark xiii, 34–37.) In this last verse the Lord says, "And what I say unto you, I say unto all, Watch!" (See also Luke xxi, 34–36, and 2 Thess. v, 3.)

The questions asked by the disciples in Matt. xxiv, 3, are three-fold; consequently the answer will be in like manner. In the 24th chapter, and also the 25th to the 13th verse inclusive, the Lord gives a two-fold answer relative to the destruction of the temple and the signs of his coming. This last verse reads thus: "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." I wish you would note this verse. I think it will convince you that you have erred in your view of the day and hour in the 36th verse of the 24th chapter. The remainder of the 25th chapter alludes to the end of the world or the present age. It seems to me self-evident that the day and hour are at the first of the thousand years.

January 30, 1871.
IS SLEEP WHEN USED FOR DEATH LITERAL OR FIGURATIVE?

BY DR. N. L. WILLARD, TITUSVILLE, PA.

Editors Prophetic Key: In one of your articles, entitled "The Key to Prophecy," chapter viii, No. 2, page 54, I observe that you use the word "sleep" in a figurative sense, while you contend (and rightly too) that the remainder of the passage is literal—the word "dust" excepted. The quotation in which the word sleep is used is as follows: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Now I contend that not only are all the words therein contained, besides sleep, literal; but that the word "sleep" itself is literal; i.e., should be literally interpreted; and for the following reasons:

1. Because it was just as easy for Daniel to use a literal word to express his idea as it was for him to use a figurative word.

2. The word "sleep," when taken in its absolutely true meaning and in its fullest extent, does not conflict with the sentence or any part of it; therefore it should be taken literally.

3. The word "sleep," as we commonly use it and understand it, is figurative, or perhaps, more properly speaking, it is but a counterfeit of the true sleep. This counterfeit, by reason of being so current, leads us to look upon it as the genuine, whereas it is but a most excellent imitation.

4. It will be observed that in almost every instance in which the word is employed by the sacred speakers and writers it is used in sentences which are manifestly literal.

5. The words "wake" and "awake" usually occur in the same passages or connection with the words "sleep," "sleepeth," "sleepest," and "sleeping." Now if these words are all figurative, so also (as you justly claim) are the opposite words "wake" and "awake." But do the dead "awake" figuratively? If not, do they "sleep" figuratively?
The act of which we obtain an idea by the word "awake" is certainly a literal act. So also is the state or condition of which we obtain an idea by the word "sleep" a literal state or condition. This being true, the words conveying these ideas must be literal words.

But what is "perfect sleep?" I answer, perfect rest: absolute repose. Do we enjoy perfect rest when taking rest in life? We do not. One may "sleep" and yet dream. By this we know that the brain is still partially awake. When this organ is at rest no "dreams may come." But one may "sleep" and not dream. This sleep is then more perfect than the other; yet 'tis not perfect sleep; we find the heart and the lungs still awake and at work; one is only partly asleep when this is the case, yet we call it perfect sleep. But is it really so? It is not.

But one may "sleep" and have these organs too at rest. What is this? This is SLEEP! When a man thus sleeps no sound but the trump of God can awake him, for his sleep is absolutely perfect. What then is perfect sleep? It is when the whole of man's economy is at rest. When is this? When the man is DEAD.

Again, sleep is that condition from which there can be an awakening. Is there any evidence that a man when sound asleep or dead can be awakened? The sacred volume being true, there is an overwhelming flood of evidence that he not only can be awakened, but that he shall be awakened. From the counterfeit sleep one can be awakened by human agency; but from the real sleep nothing short of the mighty voice of the archangel and the trump of God can ever break that awful slumber. Therefore I hold that the prophets and apostles and our blessed Lord used the word correctly when they spoke of the dead as being "asleep." Says Jesus: "Our friend Lazarus sleepeth; I go that I may awake him out of sleep." (John xi, 11.) In the fourteenth verse he says: "Lazarus is dead." Thus we find that death is sleep; though, as we commonly consider sleep, sleep is not always death.
THE CARCASS AND THE EAGLE.

By W. H. Harvey, Baillieboro, Canada.

My dear Christian Friends; I am often arrested by the thought, how comprehensive is the bond which unites the children of God!—embracing, as it does, "all saints," irrespective of clime, or color, or nationality. Although a perfect stranger to you, I feel that I can in all confidence address myself to you, anticipating a response from those though unknown, yet because of this, well known; and I do this the more readily since, in your valuable publication, you invite criticism, and only desire to advance the truth as it is in Jesus. Through the kindness of one of your subscribers to The Prophetic Key, I occasionally am favored with a perusal; and in the number for September and October, 1870, I read an article on Matt. xxiv, 28, and Luke xxii, 17-37. Allow me to offer you my thoughts on the subject, which I think are borne out by Scripture—"as unto wise"—"judge ye." With regard to the "eagles" being figurative or literal, I believe they are both figurative and literal: figurative when spoken of in connection with the body; literal when in connection with the carcass. The body spoken of, I believe, is intended to represent the Jewish people when they shall have been gathered out from the midst of all nations and shall be dwelling peaceably in their own land upon the mountains of Israel. It will be against them that Gog and Magog shall descend and come like a storm, followed by other nations who will ask, "Are they come also to take a spoil and a prey?" For the Jews will have gotten much silver and gold, and being seemingly unprotected, dwelling without walls, will seem an easy prey. But the Lord will interpose, and "appear" as their deliverer at the critical moment, as when Pharaoh and his hosts pursued them to the waters of the Red Sea in days of old. These nations are the "eagles" (figuratively), whose object is to take a prey which they have seen afar off, and have sped on eagle or swift wing to take. (Ezek. xxxviii.) The "carcass" I believe will be represented by the dead corpse or bodies of Gog and his companions slain upon the mountains of Israel and scattered
through the valley of Jehoasaphat (see Joel iii, 11-14), to feast upon which every feathered fowl and every ravenous bird will be called upon by the Lord himself to partake of the sacrifice of his providing: even of flesh and blood, the flesh of the mighty, of princes, etc. (See Ezek. xxxix, 4, 17, 18-20). The ravenous birds and the feathered fowls denote, as I believe, the "eagles" (literally); and thus the two passages (Matt. xxiv and Luke xvii) "will," to quote your words, "be fulfilled in times not remote from each other, yet the things predicted are different" (page 147). Where (and not wheresoever) the body is, may be answered thus: since the body or people of the Jews will be then found gathered in their own lands, even in Jerusalem, Jerusalem is the place where these things shall take place; and I believe the disciples' inquiry went no further than a desire to know where the things predicted by the Lord should happen; but by no means as referring to where one should be taken. As regards "that night," we must remember we are not of the night, but children of the day (1 Thess. v, 4-8); and while indeed the time of the Lord's appearing will be night to the one, it will be light to the other, as was the pillar of cloud to the Israelites and to the Egyptians of old. (Ex. xiv, 20.)

I suggest these thoughts for your consideration, which, should they commend themselves to you as partaking of the truth, you will be candid enough to adopt. Wishing you success, in the name of the Lord, in your endeavors to make the truth known through the medium of your publication, believe me to be, dear Christian friends, one with you in the bond of faith, and a partaker with you of the gospel of God's grace through the knowledge of Jesus Christ, whom to know is life eternal.

APRIL 11, 1871.

NO REPLY AT PRESENT.

We make no reply at present to any of the foregoing; but shall examine them very closely, as we hope our readers will do also. We are searching for all the prophetic light which the Lord has been pleased to give us; and it affords us much pleasure to present our readers in this number criticisms upon our interpretations from Canada and Texas, Pennsylvania and Kentucky. We should be glad to keep a few pages filled every month under the caption, "Correspondence—Criticism." Those who have studied the prophecies might accomplish great good by giving through The Key the result of their labors. Will they do it? P. S. G. W.
COMMUNICATIONS.

THE TWO WITNESSES.

BY WM. SHEPHERD, NEWARK, N. J.

The two messengers of God, Enoch and Elijah, are the two witnesses whose appearance and functions are described by St. John in the Apocalypse, “And I will give power unto my two witnesses, a thousand two hundred and sixty days, clothed in sackcloth.” God will give unto these, his two witnesses, the spirit of preaching and prophecy, by virtue of which they will preach and prophesy for a time that is limited to a thousand two hundred and sixty days; that is, forty two months of thirty days each, or three years and a half. During this period of their ministry they will imitate the conduct observed by John the Baptist in his preaching, by showing in themselves the example of a penitential life, as appears by the expression that they will be clothed in sackcloth; and such example doubtless will give weight to their preaching.

The revelator goes on to describe these two witnesses: “These are two olive-trees, and the two candle-sticks that stand before the Lord of the earth.” Enoch and Elijah are compared to olive-trees, because as olive-trees yield the unctuous substance of oil, so these two powerful preachers will enrich mankind with the streams of the grace of God aptly represented by the richness of oil. They are also said to be two candle-sticks that stand before the God of the whole earth;* because as candle-sticks are set up to diffuse light, so they

* Some late expositors have supposed that the God of the earth here may mean antichrist, as we find that Satan himself is called “the prince of the power of the air,” “the God of this world,” “the prince of the world.” (Eph. ii, 1; 2 Cor. iv, 3; John xiv, 31.) By many passages then in Scripture it is seen that he, the antichrist, will assume this position and impose worship “above that is called God,” and the witnesses confronting him and directing their testimony against him; i.e., “standing before the God of the earth,” or antichrist, and giving their scathing testimony.
will carry the light of faith to the ends of the earth. Here the apostle applies to them a passage in the prophecy of Zechariah: "These are two sons of oil, who stand before the Lord of the whole earth." (Zech. iv, 14.)

St. John proceeds, "And if any man will hurt them, fire shall come out of their mouths and shall devour their enemies; and if any man will hurt them, in this same manner must he be slain." “These have power to shut heaven that it rain not in the days of their prophecy, and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will." Here are expressed the miraculous powers with which the two witnesses, Enoch and Elijah, will be vested. Such powers will be necessary to enable them to prove their mission and to give weight to their preaching. Every messenger who appears with a new commission from God is always furnished with unquestionable proofs of such—his commission; and these proofs are none other than miraculous works. Thus did our Savior, the apostles, and first planters of Christianity prove the divine authority of their mission and the truth of their doctrine. Every new teacher who comes destitute of such a sanction can claim no credit, but will be deemed as an imposter.

Among the numerous miracles Elijah and Enoch will perform, here is particular mention of some. If any one offers to hurt them, to injure them, or attempt to seize them in order to put them to death, fire will come out of their mouths and devour those enemies. The same terrible punishment Elijah while on earth inflicted upon the forty men whom King Ahaziah sent to apprehend him. The captain of the fifty men said to Elijah, "Man of God, the king hath commanded that thou come down. Elijah answered and said to the captain of the fifty; If I be a man of God, let fire come down from heaven and consume thee and thy fifty; and there came down fire from heaven and consumed him and his fifty that were with him." (2 Kings i, 9, 10.) The second miracle mentioned of them is, that they will shut heaven, that it rain not in the days of their prophecy; and at their command rain will not fall during the three years and a half
of their preaching. . . . The third miracle ascribed to them is their turning water to blood. In fine, it is said that they will have power to strike the earth with plagues as often as they will, there being a general power put into their hands to inflict on mankind whatever calamities and disasters they may judge proper, either for their own defense, or to punish the enemies of God, or to bring men back to a sense of religion. Such surprising wonders worked by them will undoubtedly make impressions upon mankind, and being enforced by a vigorous preaching, will bring many to repentance.

The preceding observations show us who are the two witnesses spoken of by St. John, and what will be in part the object of their mission; and for further confirmation of this we have the voice of antiquity.

We shall begin with St. Justin, who says: "Our Savior himself teaches that Elijah will come; and we know that this will happen toward the time when our Lord Jesus Christ is to come from heaven in his glory." Tertullian speaks thus: "Enoch and Elijah have been taken away, nor do we find any account of their dying, because their death has been delayed; but they must, however, one day die, that by their blood antichrist may be extinguished."

St. Ephraem says: "God in his mercy will send Enoch and Elijah, who will exhort mankind not to believe in antichrist." Hippolytus says: "St. John the Baptist was the precursor of the first coming of Jesus Christ; Elijah and Enoch will be the precursors of his second." Lactantius seems to indicate Elijah's coming in the following words: "When the end of time shall be approaching God will send a great prophet to recall mankind to a knowledge of their God, and who will have power of doing great wonders." St. Hilary, explaining the words of our Savior, observes: "Christ told his disciples that Elijah would come and re-establish all things; that is, that Elijah would come to bring back all the Israelites that remain to the knowledge of their God." Jerome tells that, "according to the prophecy of Malachi, Elijah will appear before the second coming of our Savior, and will announce the approach of judgment. . . . When the fullness of
the Gentiles will be come in, all Israel shall be saved, because then the prophet Elijah will come, and will reconcile and turn the heart of the fathers to their children and the heart of the children to their fathers, and the new people will be reunited to the ancient.” And in his letter to St. Marcella he tells her “that, according to the Apocalypse, Enoch and Elijah are to come again, and then to die.” We read in St. Ambrose that “the beast, which is antichrist, will rise up from the abyss to fight against Elijah and Enoch, who will have been sent again upon earth to give testimony to Jesus Christ, as we learn from the Apocalypse of St. John.” St. Augustine tells us of the opinion of his times. “Nothing is more common,” he says in his discourse to the faithful, “than that the Jews will be converted to Christ by the great prophet Elijah, for it is with reason to believe that he is yet living, and is expected to appear before the coming of our Savior to judgment.” And again: “It is believed that Enoch and Elijah, to pay the common debt of nature, that though their death has been deferred, they will nevertheless die.” Chrysostom tells us: “The prophets announce two comings of Christ, and say that Elijah will be the forerunner of the second.” St. Prosper affirms: “As God sent against Pharaoh two witnesses, Moses and Aaron, and against Nero two witnesses, St. Paul and Peter, so likewise he will send against antichrist* two witnesses, Enoch and Elijah.” St. Gregory the great speaks thus on the same subject: “These two eminent preachers, Enoch and Elijah, have been taken away and their death delayed that they may return to preach in the last days. It is of them that St. John says in the Apocalypse: “These are the two olive-trees and the two candlesticks that stand before the Lord of the earth, of whom

*The reader will observe that these writers believe in a personal antichrist, who will appear contemporaneously with the witnesses in the coming crisis, who will claim to be the Messiah coming in his own name, and who will be hailed with joy by the infidel world (which is now fast preparing for his reception) and by many of the Jews. As Jesus declared, alluding to him when addressing them, “him ye will receive” (John v, 43); and it will devolve upon Elijah, among other things, to point him out, caution the Jews against him, and expose him and his emissaries before the world.
Christ has promised one in the gospel, saying, Elias will come and will restore all things; they are two stars that are covered and do not appear at present, but will appear hereafter for the advantage of the world, and great numbers of the Jewish people will be converted to the faith."

In a Jewish work entitled Sepor Aveoth Rochel, there are ten signs laid down which are to precede the appearing of Messiah in glory. The seventh is the rise of one whom they call Armillus—but Christians, they say, call him antichrist—who will lead multitudes to worship him as God; and the Jews (as a body) refusing to do so will lead to a great battle, etc., in which Armillus will meet with a great loss, which will enkindle his wrath, and he will attempt to gather the forces of all the nations (observe "he will honor the God of forces," Dan. —-) of the world into the valley of decision (Joel iii, 14.) Eighth sign: Michael shall arise and blow a trumpet, etc. (See Isa. xxvii, 13, and Zech. ix, 14.) At the first blast shall be revealed Messiah Ben David,* and Elijah the prophet, at whose sign the just and the pure Israelites who had fled into the desert of Judea, at the end of the forty-five days shall recover their spirits, etc., and on hearing the sound of the trumpet all the rest of the Israelites throughout the world will know that God has visited his people and granted perfect deliverance. They will therefore gather together, as it is said. (See Isa. xxvii, 13.) But that blast shall cause fear and trembling in the Gentiles, and they shall be seized with the most grievous diseases. In the mean time the Israelites shall prepare themselves to go forth, and Messiah Ben David and Elijah the prophet shall come with the just who shall return from the desert of Judea, and with all the assembled Israelites; and will enter into Jerusalem; and the son of David, going up into the deserted palace, will there fix his residence. But when Armillus shall have heard that there has risen a king in Israel, he will say how long will that most vile and abject nation cause trouble? And, collecting the forces

* It is a common belief among the Jews that there will be two Messiahs, one who will suffer death, and the other, who will be manifested in great splendor and power, will subdue every enemy.
of all the nations of the world, he will come to fight against God's Messiah, whom God will not send into the war, but will say to him, "Sit thou at my right hand" (see Psalms ii, cx); while Israel is instructed to stand still and see the salvation of God. (Exod. xiv, 13.) For then shall the Lord go forth and fight, etc. (Zech. xiv, 3.) Armillus falls; the house of Jacob and Joseph becomes as a flame, and their enemies become a dry stubble, etc. Ninth sign: Michael shall blow a great blast, by which the sepulchers of the dead at Jerusalem shall be opened, and the blessed God will restore them to life: Messiah Ben David, also Elijah the prophet, will raise from the dead Messiah Ben Joseph, who was preserved under the gates of Jerusalem.* Then they shall send Messiah Ben David to gather together the remainder of the Jews dispersed in all countries, and forthwith all the kings of the Gentiles throughout the world will take Israelites upon their shoulders and bring them to God.

Thus we see these two messengers of God, these two candle-sticks that stand before the Lord of the earth, will therefore prove two great lights that shall shine in the church of Christ in the latter days now impending, and vested with the divine command they will enter upon their ministry with extraordinary power and zeal. Enoch will proceed forth to preach repentance to the nations which have not had the true light of the gospel; and Elijah will chiefly employ his labors at Jerusalem and in Judea for the conversion of the Jews, which he will successfully effect by the energy of his preaching; by the power of his miracles, and the abundance of divine graces which will then flow in upon that people. They, recovering themselves as from a profound sleep, and opening their eyes to the bright light which Elijah will expose to them, will see their past blindness, and will be confounded at their past errors, and will be deeply touched

* However improbable this Jewish tradition may seem at first sight to many, to our mind it is highly probable that Elijah will be invested with power and authority, both to raise the dead and to take life by the simple fiat of his word. We find that he possessed this power centuries ago (1 Kings xvii, 17-24); and now when he comes forth doubly replenished with divine power, it will be no small thing for him to raise the dead.
at their long ingratitude to their God. They will then recollect in bitterness of heart what the Almighty had formerly urged upon them, pre-admonishing them of the late unhappy state, as in Isa. lix, 1-8. They will acknowledge the justice of this reproach, making the humble reply, as in verses 9-10. From the full and explicit instructions of Elijah, they will see that all the different characters ascribed by the prophets to Messiah are found in Jesus Christ; they will acknowledge his miracles, and in deep anguish will bewail the obstinacy of their forefathers who shut their eyes to such evidence, and put to death the Prince of Life, entailing upon their posterity such long and severe judgments; and, in viewing that horrible crime committed against the holy one of God, they will break out into sorrowful lamentations, and tears of deepest compunctions, as in Zech. x, 12.

And now Elijah having completed that remarkable work, so long foretold, of accomplishing a reconstruction between the fathers and the children, of restoring the lost tribes of Jacob to the divine favor, the happy event will be carried upon the wings of the wind throughout the world, that God has founded Zion, that he has blessed his land, turned away the captivity of Jacob, covered all their sins, forgiven their iniquity. (Psa. xlvi.)

Accomplishing this, he will devote his attention to other nations; he will proceed forth, not unlike the messenger represented as "flying through the midst of heaven," admonishing mankind of the approaching end of the world or aion age, reproving them for their wickedness, warning them and exhorting them of the speedy coming of Christ as judge and king. He will give notice of the near approach of antichrist, of his seductive and satanic efforts to make them apostatize from God, and of the terrible persecutions he will exercise against the whole body of believers, warning the Jews against the falsity of his being the Messiah, to which he will lay claim. He, together with Enoch, will exhort the people, with all the eloquence of their beings and full exertion of miraculous powers, to guard against the fearful disasters that are impending; and in order to give more extent to their labors they will stir up the true ministry, and will send
them forth in the "spirit and power of Elijah," as John of old. The true church will at this time be received and exert itself on every side. The true ministry, catching the sacred fire and wrapped in holy zeal, will, in imitation of the apostles, spread themselves everywhere, even to the remotest countries, and will make the "everlasting gospel," or gospel of the new age, resound in all the habitable parts of the earth, that God's way indeed and in truth may be known on earth, and his saving health among all nations, etc. (Psa. lxix.)

But to return. Elijah and Enoch having finished their burning testimony against the beast and the false prophet who deceived the people by reason of those miracles they wrought before them, and against the prevailing abominations both in church and state, and against the infidel and atheistic systems so prevalent at this time, antichrist and his myriads of proselytes become exasperated, and animated by the spirit and venom of Satan, seize the witnesses and put them to death. On this event the infidel world are jubilant and in perfect ecstacy, because the holy lives and burning testimony of these two prophets troubled them. But they are not permitted to bury them; God would prevent it; they lie exposed in the streets of Jerusalem, to be gazed and wondered at by all passers-by for the space of three days and a half. And now, just at that very point of time when their enemies and an ungodly world would be in the acme of their joy and height of their exultation, in view of their death and probability of their never rising to annoy them again, "the spirit of life from God enters into them, and they stand upon their feet," to the utter consternation and despair of their enemies, as it is said, "and great fear fell upon them that saw them." A loud voice is heard, Come up hither; they ascend "to heaven in a cloud and their enemies behold them."* At this point there is a great commotion and wonderful revolution (rather more extensive than that of the French revolu-

*Their ascending to heaven simply denotes their final triumph and exaltation, as we verily believe that they will still remain upon earth in the discharge of responsible and important duties during the millennial age.
tion to which this is generally referred), marked by a great earthquake, etc., which ends in the second woe, at which point it is said the third woe cometh quickly (the interval here is brief between these woes); the third introduces the great battle and seven last plagues, wherein is filled up the wrath of God. This point in prophecy synchronizes with that noted in Rev. xvi, 14, 15, when it is said, "Behold I come as a thief;" which synchronizes with Zech. xiv, 3, "Then shall the Lord go forth and fight as in the days of battle," etc.; when Jerusalem will be the scene of mighty conflict, and be made "a cup of trembling unto one people," and "a burdensome stone," when "all that burden themselves with it shall be cut to pieces." (Zech. xii; comp. Isa. xxxi, 4, 5, and xlii, 13.) It is at this point the long-looked for Messiah appears, when his feet shall stand in that day upon the Mount of Olives, surrounded by all of his heavenly retinue. The confederate hosts with their concentrated forces dare to meet the host of God in battle array, but at the sight of God's mighty host, and the wonderful phenomena that now occurs when Messiah appears, they are seized with dread and consternation; yet still impelled onward by Satan, "they make war with the Lamb," and with the called and chosen and faithful overcome. They are scattered; they are driven asunder; thousands fall upon the mountains of Israel. The beast is finally taken, together with the false prophet, and both are consigned alive into the lake of fire burning with sulphur. (Rev. xvii, 14: comp. Isa. xiii, 4, 5; Ezek. xxviii, 19–23; Dan. xi, 41–45, xii, 1; Joel iii, 9–16; Zech. xiv; Rev. xix, 11–21.) The enemies of God are thus overthrown, God vindicates his truth, his people, his sanctuary, his Jerusalem. Messiah triumphs—the "holy places," out of which now God is terrible, giving strength to his people (Psa. lxviii, 35), are wrested from the Gentile or Ottoman power, which falls into the hands of its rightful owners. The unclean spirit is expelled from the land of promise (Zech. xiii, 2); Messiah is crowned "King of kings and Lord of lords," amid the jubilant songs and joyous acclamations of redeemed myriads, "and innumerable company of angels;" the kingdom is restored again to Israel (Acts i, 6) after the lapse of so long a time.—2459
528 THE TWO WITNESSES.

years.* "The house of the God of Jacob" is established upon the mountains; elevated above the hills, Israel and redeemed Gentiles; the left of the nations flow unto it, and kings bring their glory into it. The law proceeds from Zion (the civil code of the divine administration), and the word of the Lord (that which pertains to the ecclesiastical arrangement) proceeds from Jerusalem (Isa. ii, 1–4; Mic. iv, 1–4), which now becomes "THE THRONE OF THE LORD," "the city of the great king." (Jer. iii, 19; Matt. v, 35.) Messiah reigns from sea to sea, from the rivers unto the ends of the earth, rebuking nations afar off (through his plenipotentiaries and ambassadors now dispersed abroad), who beat their swords into plowshares and their spears into pruning-hooks, learning war no more. His empire is peace, and peace is finally attained through the whole realm of this lower creation once again after the lapse of so many ages. The enchanting tones of the seventh trumpet of jubilant blessedness reverberate in sweetest undulations through earth's remotest bounds, carrying joy and gladness to every waiting heart; while the highest descriptions of honor, glory, and power ascend from the glad lips of the ransomed millions to him that sitteth upon the throne, their great deliverer and king, who saved them and redeemed them to God by his blood, and, made them kings and priests to reign upon the earth. To him be all the praise and glory for evermore. Amen.

*Carrying the termination of the great prophetic periods, especially that which refers to the cleansing of the SANCTUARY OR HOLY LAND (Dan. viii, 14), to 1806, making the starting-point when the diadem was removed from the last reigning prince over Israel, when David's kingdom and throne began to be overthrown. (Ezek. xxi, 25–27.)

"I tell you that he will avenge them speedily. Nevertheless, when the son of man cometh, shall he find faith on the earth." (Luke xviii, 8.)

"For they themselves show of us what manner of entering in we had unto you, and how you turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." (1 Thess. i, 9, 10.)
THE PROPHETIC KEY.

JULY, 1871.

THE ABOMINATION.

Eld. J. R. Graves, of Memphis, Tenn., published in The Baptist an article against our interpretation of The Abomination. By letter we requested him to re-publish his article with our reply. He being absent our reply lay in his office for some weeks. It was then returned to us. We now put both brother G.'s and ours in The Key. By private letter brother G. has promised to reply to us after the appearance of our reply in The Key. Should we publish the second volume, we shall transfer his criticisms and reply to them.

P. S. G. W.

From "The Baptist."

"THE ABOMINATION OF DESOLATION."

We have before us No. 1, vol. 1, of The Prophetic Key, published by brethren P. S. G. Watson and Baker, Versailles, Ky., and we have read the first article by brother W., which he entitles "The Key to Prophecy," for the first time, and this has been not because we undervalue the views of brother W., but for lack of time. We must be allowed to say here that we have known brother W. as a writer nearly a quarter of a century, and the man lives not for whose Christian character we have a higher regard. If the angel did indeed mean by that declaration, "the wise shall understand" Daniel's prophecy—that every true child of God shall understand vol. 1.—34
it now, then we believe that P. S. G. Watson does understand the book of Daniel. We believe a time will come, near the end and before the fulfillment of Daniel's prophecies, that every Christian student of God's word, who is qualified by education, will be able to understand and unfold their teachings so that all the justified will understand them. That justified ones, whoever they may be, who will be able to understand the book of Daniel—after the seals are broken, no one can before—must be thoroughly conversant with ancient history, geography, and chronology, and also with the writings of all the prophets. We have no satisfactory evidence that the seals are broken from the prophecy given to Daniel, and therefore we reasonably doubt if brother W. has unlocked them; if so, we certainly are not of the number of the "wise."

We propose in this hasty review to examine brother W.'s Key, and see if it fits any lock yet made.¹

What is his Key?—We quote from No. 1, page 4: "This abomination (Matt. xxiv. 15,) we consider the key to every prophecy that relates to our Lord's return, and to the unparalleled wonders connected with that greatest of all events."

The turn which elder W. gives this key, by which all the treasures of prophetic lore are opened to us, is as follows: "THE STANDING OF THE ABOMINATION OF DESOLATION, SPOKEN OF BY DANIEL THE PROPHET, IS FUTURE FROM TO-DAY." (p. 7.)

If we can show beyond a reasonable doubt that this sign, whatever it was, has stood "where it ought not," was seen by the apostles, giving them the warning intended, then it follows beyond all reasonable doubt that elder Watson's key is a false one, and his whole peculiar scheme of prophetic interpretation falls to the ground.²

He also declares that the "abomination of desolation" is the "vile person"—a man,³ referred to by Daniel xi, 21. He says: "The Lord has given us this individual as a sign—an infallible precursor of his own speedy return; for when this man is seen on earth be sure that he will remain till the Archangel's trumpet shall proclaim the Lord descending from heaven with a shout." (p. 16.)
Now, if it can be conclusively shown that this "abomination" was not a man, but something else, then again elder W.'s wonderful discovery in the fields of prophecy turns out but a *mirage*—his new light not a sun, nor a star, nor a fire, but a mere *weather light* portending *foul*, not fair weather.

That both his assumptions, for they are only assumptions, are unsustained by proof, can, we think, be demonstrated to every unprejudiced and even *prejudiced* mind. Let us examine the three infallible witnesses who mention the sign that Daniel referred to. To save space, will the reader turn to his Testament and read the relation in full, Matt. xxiv, 1–36; Mark, xiii, 1–32, and Luke, xxii, 5–34—(you need not read this article further without reading these scriptures). Matthew says the disciples asked two questions, viz: Touching the destruction of Jerusalem, what sign should indicate it? And what sign would indicate his return to earth and the end of the age, not world, for it will never end—it abideth forever.

Christ answers these two questions with great definiteness. He addresses the apostles and tells them various things *they*—some of them at least—would *hear and see* and suffer among these things, and *they* would see the "abomination that maketh desolate," which Daniel prophesied would destroy the city. We say nothing is clearer than that Christ declared that these apostles—a plurality of them—would see this sign with their own eyes, and would know that the city would soon be destroyed, and they were to warn their brethren in all Judea to flee to the mountains for safety.

If they were to see it, if it was to be to them an infallible sign of the speedy and certain destruction of Jerusalem, and a warning to them and their brethren to escape, which it was, then *it was seen and passed away nearly two thousand years ago.*

No friend of Jesus should contradict this express teaching. We say express, and explicit, and unmistakable declaration: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not
them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days, for there shall be great distress in the land, and wrath upon this people. 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 times of the Gentiles be fulfilled.”

Did not these disciples see Jerusalem encompassed with Roman armies that were held abominable in the eyes of conquered nations? Did not these abominable armies desolate the proud city? Did not days of terrible vengeance follow? Did not eleven hundred thousand of these Jews “fall by the sword?” Were not ninety-seven hundred thousand “led away captive into all nations?” And is not Jerusalem trodden down of the Gentiles, and is it not to be until the Gentile age or dispensation shall close? Bro. Watson is compelled to answer these questions in the affirmative, and therefore he is compelled, and every reader is compelled to say that the sign, whatever it was, was seen by the apostles, and that preceding, as it did, the destruction of the city, IF IT WAS NOT the abominable army itself that desolated it, it has passed away. This can not be gainsayed.8

But touching the second question: “WHAT WAS THE SIGN THAT MARK CALLS THE ABO MINATION OF DESOLATION?”


It is spoken of by Daniel twice.9 Let us examine these. Dan. ix, 26–27: “And after threescore and two weeks shall Messiah the Prince be cut off, but not for himself: and the people of the prince (the Romans) that shall come shall destroy the city and the sanctuary (the temple); and to the end of the war desolations are determined—or, (marginal reading, it shall be cut off by desolations). And he (the Roman prince) shall confirm the covenant with many for one week;10 and in the midst of the week he shall cause the sacrifice and oblation to cease (put an end to the temple worship), and for the overspreading of abominations he shall make it desolate (this the reader sees is not clear, and the
marginal reading is the sense of the Hebrew—he shall cause the sacrifice and oblation to cease and upon the battlements shall be the idols of the desolator) even until the consummation, and that (or those things) determined, shall be poured upon the desolate."

Daniel expressly tells us what he regarded the "abomination of desolation," or rather of the desolator—destroyer to be, i.e., the idols of the Roman army—the eagles upon their standards—and the place where they were to be seen, i.e., upon the battlements of the city.11

In the 12th chapter 11th verse he says: "And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolation is set up, there shall be a thousand two hundred and ninety days."

This verse evidently refers to the same time and to the same events spoken of in 9th chapter and 27th verse, which we have just considered,12 viz., the sacrifice and oblation that were to be taken away, and the idols or eagles of the Romans placed upon the battlements of Jerusalem, which Daniel calls the abomination that made desolate, and the appearance of which around Jerusalem—the holy place and the holy city—Christ gave as a certain sign to his disciples of the immediate destruction of that city and temple, as Daniel had predicted.

Now let Mark relate the statement of Jesus: "But when ye shall see the abomination of desolation (or the abomination that maketh desolate), spoken of by Daniel the prophet, standing where it ought not (Daniel says upon the walls of the city), then let them that be in Judea flee to the mountains," etc.

There is not a cloud upon the sense of this. Now Luke will testify and tell us plainly what the abomination is, and where it was to be seen standing: "And when ye shall see Jerusalem compassed with armies—i.e., the Roman army—then know that the desolation (destruction) thereof is nigh."

According to Luke, the Roman army was the abomination that made desolate,13 and Jerusalem the holy place where it was to be seen (placed)—the place.

It was not the vile king,14 if he is yet to arise, for instead
of living until the advent, planting his tents in the glorious holy mountain, and setting up his image in a temple yet to be re-built at Jerusalem—to be worshipped above all gods—he is to be overthrown by the king of the North, aided by the king of the South, and it is the king of the North, and not the vile king of whom these last predictions are made, if we are governed by the grammatical construction of the language. Here is the verse: “And at that time the king of the South shall push at him! and the king of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass over.”

Now by no admitted rule of grammar known to us, can brother W. make “he” refer to the preceding subject—verb subject “him.” It unquestionably stands for the last predicate noun, nominative “king of the North.” This can be demonstrated by leaving out all the adjuncts of the sentence, viz: And the king of the North shall come against him—enter into the countries, etc. If the angel intended to have said that the vile king entered, etc., he should have, and we believe would have used his name and not his pro-name here. Let us look at it again, changing only a verb, which will not affect the relations of the two pronouns him and he.

And the king of the North shall overwhelm or destroy him as with a whirlwind, and he shall enter into the countries and conquer them and pass over, etc. Who is the subject nominative of the verbs? Evidently the king of the North. We submit it to brother Watson as a grammarian; or if he will, to the presidents of the Georgetown and Bethel Colleges, of Kentucky.

If, therefore, the pronoun he, in the fortieth verse of the eleventh chapter of Daniel, refers to the king of the North, then brother Watson’s “vile king” will not be alive at the coming of Christ, nor will he be worshipped in the temple at Jerusalem, re-built by the Jews; and by the way, that temple would not be the temple of God, but of infidels! And so brother W.’s key is—broken in the lock!

This, therefore, is our conclusion: The desolation of the city by the Roman army, predicted by Daniel, has had its
fulfillment. The fires that had for ages burned upon Jewish altars were to have been extinguished; sacrifice and oblation taken away; temple and city razed to the dust, and the foundations thereof turned with a Roman plow, and therefore without the possibility of doubt the sign appointed by Christ to mark the event must have appeared, served its destined purpose and passed away.

With all our respect for brother W.'s discovery of this new key of prophecy, we are compelled to say that it is a false one, and that his whole scheme of prophetical interpretation, founded upon the assumption that the sign which Jesus gave his disciples of the destruction of Jerusalem is future from to-day, is as baseless as the fabric of a vision.

We propose in another paper to answer the plausible objection to our interpretation.

REPLY TO ELDER J. R. GRAVES.

1 Our Key, if true, will not fit man-made locks.

2 But if brother Graves should fail to "show beyond a reasonable doubt," that this sign "has stood where it ought not," then our Key may not be a false one.

3 No, not a man, never; but a man's image: see The Key, page 27. There is a considerable difference between a man and his image!

4 As we have never said that the abomination is a man, all that brother G. has written against that interpretation, has, of course, no force against our interpretation. We join him against that "man of straw!"

5 Only one assumption now, brother G. The other attributed to us we have never assumed.

6 And in this we agree. In The Key, page 76, we have written, "the end of the aiōn, a period of duration, or an age."

7 If we are not mistaken, brother Graves's argument here is based upon the assumption, for it is only an assumption, that the pronoun "ye" always means only the persons directly addressed; or, in other words, those who heard the words if spoken; or first received them, if written. Addressing the
disciples the Savior said, "When YE therefore shall see the abomination." Matt. xxiv, 15. Brother G. seems to think the "ye" in this verse means the apostles, or "some of them at least"—that they really saw the abomination; therefore it must be past. If we can show that "ye" does not always denote the persons directly addressed only, but also others like them, we weaken brother Graves's argument; and if we can show that "ye" is sometimes employed so as to exclude entirely and forever those directly addressed, we utterly ruin the entire argument founded upon the foregoing assumption.

**FIRST: examples in which the word "ye" denotes the persons directly addressed, and all others like them.** Matt. v, 13—"Ye are the salt of the earth;" 14th verse—"Ye are the light of the world;" vii, 12—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets;" xi, 28, 29—"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." xxviii, 19—"Go ye therefore, and teach all nations, baptizing them," etc. 1 Cor. x, 31—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Gal. vi, 2—"Bear ye one another's burdens, and so fulfill the law of Christ." Limit all the examples of this kind to the apostles' days, and our interest in the New Testament would be greatly diminished. **SECOND: examples in which the word "ye" is so employed as to exclude entirely and forever the persons directly addressed.** Acts iii, 22—"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; unto him ye shall hearken." (See also Stephen in Acts vii, 37.) This Peter spoke concerning Christ in 33, A. D. Now hear Moses about 1484 years before that, addressing the "ye" of his day. Dent. xviii, 15—"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." According to Peter and Stephen this prophet was Christ Jesus: how then could the "ye," the people directly addressed by Moses, be even included amongst the
number that heard Christ speak? We leave the answer to brother G. Again: Zech. xiv, 4, 5, "And his (the Lord's at his second coming) feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave (split) in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee"—with him. Here is Zechariah addressing his people as "ye" about 587 years before the birth of Christ. Speaking of Christ's second coming, he says "ye shall flee!" The people intended by this "ye" are yet future; and they are already separated from those directly addressed by Zechariah by about 2458 years! But more: Zechariah says "as ye fled . . . in the days of Uzziah king of Judah." This king died about 758 years B.C. (see 2 Chron. xxvi, 23), and Zechariah prophesied about 587 B.C.: Therefore the "ye" that actually fled, did so over 170 years before they were addressed by the prophet! And yet brother G. thinks the abomination must have been seen by some or all of the apostles, because "ye" always denotes the persons directly addressed! In the Bible the pronoun "ye" means 1 the people directly addressed; or 2 them and also others like them; or 3 persons like those addressed, but not including them. In every case the context must determine the extent of this pronoun. In our exposition of the Lord's great prophecy in former numbers, we have shown that the context compels us to interpret the "ye" in Matt. xxiv, 15, and Mark xiii, 14, to mean the generation of persons who shall be living when "all these things" shall come to pass—that is, those things named in Matt. xxiv, 15–31. It must be evident now to the reader that brother G. must "try again!" He must prove by the context that the "ye" in Matt. xxiv, 15, has the meaning which he assigns it. Till he does this his argument is without foundation.
8 In answer to the first of these questions we reply, that the disciples (or some of them,) may or may not have seen Jerusalem encompassed by armies: this however they might have seen, and yet not have seen the abomination of desolation. From our stand-point, surrounding Jerusalem by armies in 70, A. D., is one thing, and the abomination another and very different thing: hence persons who saw the one might not have seen the other: indeed could not, for they are separated already by 1800 years. The fifth question in the foregoing, change so as to read ninety-seven thousand, and then we can answer it affirmatively. So also can we answer the remaining questions. (See The Key, pages 86-94.) Matthew and Mark mention the abomination and the great tribulation—thlipsis; but they do not mention the sign of Jerusalem's fall in 70, A. D. Luke mentions the sign for Jerusalem's fall in 70, A. D. and the great distress—anagkē; but he neither mentions the abomination nor the thlipsis. Luke, xxi, 12-24 inclusive should be inclosed in parenthesis. All that is said in our Lord's great prophetical discourse about the fall of Jerusalem, the distress in the land of Judea, the wrath upon the Jews, their being killed, scattered, etc., is in Luke xxi, 20-24. The 11th verse is connected with the 25th, but not with the 12th; nor is the 24th connected with the 25th. By confounding the abomination with the surrounding of Jerusalem by armies under Titus, the idea is almost universally entertained that the abomination is past: hence the absolute necessity for interpreting the most of our Lord's great prophecy figuratively, symbolically, or spiritually; confusedly, unsatisfactorily, and contradictorily. We hazard nothing in asserting, that no man can give a consistent exposition of our Lord's great prophecy, if the abomination was set up at the fall of Jerusalem under Titus. Will brother Graves undertake the task? If he will (should we continue our publication), we shall transfer his entire exposition to The Key, and reply to him. WE INSIST THAT HE UNDERTAKE THE WORK IMMEDIATELY.

9 The abomination is mentioned by Daniel three times—ix, 27; xi, 31 and xii, 11. In the New Testament it is mentioned twice only—in Matt. xxiv, 15, and Mark xiii, 14.
We suppose that brother G. agrees with us in considering the "one week" in Dan. ix, 27, to be seven years. (See The Key, pages 389-393.) This seven-years' covenant must be confirmed with many Jews before the abomination can be set up: (see Dan. ix, 27; xi, 22, 23, 28, 30, 31; xii, 11). The daily sacrifice must be taken away and the abomination set up within these seven years: (see Dan ix, 27).

Accepting the marginal reading of this verse will not alter the seven years. The order of the predicted events remains the same. This covenant must be confirmed by "the prince that shall come," (26th verse,) before the abomination can be seen even upon the battlements. These seven years are a part of the prophecy, and a vastly important part; they assist us in determining the correctness or the incorrectness of every exposition given of the abomination. Every interpretation that places the abomination outside of these seven years, must be wrong. There is not a more important part of prophecy than that of time. Every prophecy has its time; and it must be fulfilled according to the time. Paul says: "But when the fulness of the time was come, God sent forth his Son"—Gal. iv, 4. Will brother G. prove, first, that this seven-years' covenant has been made; second, that it has been confirmed by "the prince that shall come;" and third, that the abomination was set up within these seven years? Till the first two of the foregoing items shall have been proved the third can not be. To skip the first two and then assume the third fulfilled, is treating prophecy in a very summary manner, to say the least. One broken link in any particular prophecy will ruin the entire chain. Let us suppose that the prophecies concerning our Lord's first coming consisted of just one hundred items or links, and that he fulfilled only ninety-nine, would any person receive him as the Christ? Certainly not. Well, the same exact fulfillment of every prophetic item we should expect to see. God is the author of every item of every prophecy; and every one must be fulfilled to a jot and tittle. Now, if brother G. can not prove that this seven-years' covenant was made and confirmed, and that the abomination was set up "in the midst of the week;" (Dan. ix, 27,) there will be broken links.
in his chain, and therefore it will be useless. If, in the exposition of this portion of prophecy, brother G. is at liberty to disregard the time within which the abomination must be set up, is he not also at the same liberty to disregard every other item? Certainly he is. But no man has any such liberty. God has given us the prophecies as it pleased him; and we must receive and interpret them as they are—every item, great and small. To every prophetic item we must give its own time, and its predicted order or relation to other events. We hope that brother G. will be very plain in showing us that the covenant was made and confirmed in the first century of the christian era; and that the abomination was set up within the predicted time. Prophetic interpreters have generally allowed us to assist them in getting over these difficulties by “taking for granted!” Let the proof come this time.

11 The latter part of Dan. ix, 27, has been translated in various ways; but we need not be troubled on that account regarding the place in which the abomination of desolation will be set up. The Lord himself at a later day has given us the place. He says: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place”—Matt. xxiv, 15. In Acts, xxi, 28, the Jewish temple (or a room in it,) in Jerusalem, is called “this holy place.” There appears to be no dispute in regard to the translation of these two passages. By the context of Acts xxi, 28, we learn that Paul was in the Jewish temple in Jerusalem when the Jews cried out, “Men of Israel, help. This is the man that teacheth all men every-where against the people, and the law, and this place; and further, brought Greeks also into the temple; and hath polluted this holy place.” This holy place must be connected with the temple; but not with the battlements. The abomination shall stand in the holy place—en topo hagio.

12 Says brother G.: “This verse (Dan. xii, 11,) evidently refers to the same time and to the same events spoken of in 9th chapter and 27th verse, which we have just considered.” To this we heartily agree. Now, in Dan. xii, 11, we have an easy and certain test by which to try the correctness of
our interpretations of this prophecy; and this test is the number 1290. How unaccountably marvelous it is that brother G. has passed this number without a word of notice! Let the verse be quoted again: "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." What will occur during these 1290 days? All the "wonders" included in the inquiry in the 6th verse. What are these wonders? Of the many wonders is the resurrection: (See 2d verse.) And before the resurrection the Lord must return: (See 1 Thess. iv, 13-18.) Thus we see the Lord will come and raise the dead within these 1290 days! (See arguments and proofs in The Key, pages 49-58 and 209-214.) But, say some, these 1290 days are 1290 years. This we resolutely deny, but for the present will admit. Now let us test brother Graves's interpretation by this number. To 70 A. D. put 1290 years and we have 1360: the time for the resurrection, therefore, expired five hundred and eleven years ago! And our Lord came the second time over five hundred years ago! So then these "wonders" have actually occurred, provided the abomination was set up in 70 A. D! Does brother G. deny that the resurrection will occur within these 1290 days (or years); then will he be so kind as to tell us for what purpose they are given? Well might brother G. pass them in silence! Their testimony must be forever against his interpretation. When must the count of these days begin? From the time the revelation was made to Daniel? By no means; but "from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up." Here is the starting point; begin at it and the predicted events will occur within the predicted time—1290 days, literal 24-hour days; but begin the count at the fall of Jerusalem in 70, A. D., and we bring the resurrection of the dead over five hundred years ago! To this brother G. will not agree. Will he then tell us how to avoid this conclusion?

13 If so, Luke has written strangely; for he has never mentioned the abomination once, either in his Gospel or the Acts of the Apostles.
14 No, not "the vile king," but his image.

15 We understand brother G. to convey the idea, that in grammatical constructions like this in Dan. xi, 40, the pronoun he always represents "the last predicate noun;" never the same noun as the pronoun him: therefore the he in this case must represent "the king of the north." In opposition to this we affirm that the pronoun he in such examples, must be referred as the context shall determine; and further, that the determining context may be found in one or more words of the same compound sentence with he, or in any part of the discourse. Let us take a familiar example: William was sick; James nursed him, and he recovered. Who recovered? The sick one of course. But these friends afterwards fought; William was unarmed; James killed him, and he fled. Who fled? The living man of course. If there is any grammatical stiffness in either of these examples, it is evidently in the last—that in which the two pronouns him and he are made the representatives of different persons. But let us now come directly to the contested example. Says the angel to Daniel: "And at the time of the end shall the king of the south push at him—(the vile king): and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over"—xi, 40. As we have seen, in such grammatical constructions, the pronoun he may represent "the king of the north" or the vile king who is represented by the preceding him. What can we learn from the context? Let us see. First: the king of the north shall come against him—the vile king. Does the phrase "come against" mean destroy? kill? Certainly not. In battle the assailant, he who comes against an enemy, is often repulsed. Perhaps the assailant is, on account of exposure, more frequently killed than the assailed. There is nothing in the phrase "shall come against" to kill the vile king; therefore he may live in the pronoun "he" after his conflict with the kings of the south and the north. Let us read the 29th verse of the same chapter: "And at the time appointed he (the vile king of the 21st v.) shall return and come toward the south; but it
shall not be as tho former, or as the latter." Doubtless brother G. agrees with us that the south here means Egypt. Well, in the 25th and 26th verses the vile king conquers the south: in the 28th verse he returns to his own land with great riches: in the 29th verse notice is given that the vile king will move against the south, but it shall not be like the former in the 25th and 26th verses; nor like the latter: in the 30th verse he goes toward the south, but the ships of Chittim drive him back. This then is not like the former—the first; nor shall the latter, the third, be like the second. Notice particularly, that the vile king conquers the south in the 25th and 26th verses; this in the 29th verse is called "the former;" in the 30th verse he makes another attempt, but fails. This failure is not like the former nor like the latter. Can this mean anything less than that the vile king will have a successful conflict with the south, Egypt, after the failure in the 30th verse? We place great stress on the advertisement in the 29th verse. If we are right in the exposition of the 29th verse, the vile king can not die before his third effort against Egypt: and this effort will not be like the second, which was a failure. Will brother G. show us how the 29th verse can be fulfilled, if the vile king is killed at the 40th verse? The "he" of this verse conquers Egypt in the 42d verse. If this is the vile king, the 29th verse is fulfilled: if not, will brother G. interpret the 29th verse? We can not. Again, the 36th verse demands that the vile king shall not die while the indignation lasts: "And (the vile king) shall prosper till the indignation be accomplished." Thus we see he shall not only live, but he shall prosper while "the indignation" endures. Will brother G. say that the indignation ends with the 40th verse? If he will not, then he can not get rid of the vile king in the 40th verse. Now we claim to have set aside brother G.'s criticism concerning this pronoun. 1. We have shown that grammatically the "he" may refer to either the king of the north or to the vile king. 2. That the context compels the reference to be made to the vile king. We now "submit it to brother" Graves "as a grammarian; or, if he will, to the presidents of the George-town and Bethel colleges of Kentucky."
16 If a literal temple of God would become infidel by the man of sin taking his seat in it, would not the same occur to a figurative temple upon his taking his seat in it? How then could it be said that the man of sin sitteth in the temple of God? This sword has two edges.

17 "Broken in the lock;" and yet has sufficient power to lock up erroneous interpretations in their Graves!

18 We do not say the sign "of the destruction of Jerusalem" is future, but past. It is the abomination which we say is future.

19 Give us hard arguments, brother Graves.

Having removed brother Graves's principal objections in the preceding article, we shall now state a few of the great many objections against the abomination's being set up at the fall of Jerusalem about 70, A. D.

1. That the abomination was set up in or about 70, A. D., is positively contradicted by the 1290 days in Dan. xii, 11. Had Christ remained in the tomb four days, his word would have been broken: so, if "these wonders" (Dan. xii, 6, 2, 8, 11), should not come to pass within these 1290 days, the word of the Lord would be broken.

2. If the abomination was set up in 70, A. D., many literal prophecies must be "explained away." Matt. xxiv, 30, furnishes an example: "they shall see the Son of man coming in the clouds of heaven with power and great glory." This was not fulfilled literally; hence must not be interpreted literally, but figuratively, symbolically, judicially, providentially, spiritually, hyperbolically, etc.

3. If the abomination was set up in or about 70, A. D., we have no evidence that Christ will ever return literally and raise the literal dead! If Matt. xxiv, 30, can be interpreted otherwise than literally, so can every other passage that foretells our Lord's literal coming.

4. If the abomination has been set up, we can never interpret the Lord's great prophecy consistently. (See Matt. xxiv, xxv; Mark xiii, and Luke xxi.) The interpretations of this discourse, as found in our commentaries, are given under the belief that the abomination is past; and they are so very unsatisfactory that the declaration is general, "the
Lord's great prophecy can not be understood!" But further objections can not be given in a newspaper article. Persons desiring to see more on this subject, can send for The Prophetic Key, Versailles, Ky. The first volume bound, will be furnished for $2. Sent at the risk and expense of the purchaser.

VERSAILLES, KY., APRIL, 1871.

P. S. G. WATSON.

THE SALT ILLUSTRATION.

From 1843 to 1866 we resided in one of the Southern States. From 1862 onward to the end of the war, the city of H. was held by the Federals as a military post, and the citizens of the city and the country could purchase articles of merchandise within the lines, only as permitted by the proper officers. A bill of the desired articles had to be approved by these officers before it could be presented to a merchant. From the boy of seventeen to the man of fifty the males were absent; hence the bills were frequently made out by persons but little accustomed to the use of the pen, and, as might have been expected, much of the orthography Webster could not have indorsed. This misspelling gave rise to many a hearty laugh. Being at the house of a merchant, he said to his wife and ourself, "that we could not at fifty guesses spell the little word salt as it was spelled on a bill which he had just filled—as common and easy a word as salt?" The merchant's wife was an accomplished scholar, and had spent many years in teaching. Having heard so much about the "bad spelling," we felt somewhat prepared for the undertaking, and began in about the following interesting style: "sault—sawlt—sawllt—saughlt—saughltl—solt— sort—sortl—sorllt—call—cault—caultl—ceautl—ceaulat—soylt—soyalt," etc., etc. But all our efforts were ineffectual, and we were forced to an "unconditional surrender!" "Then," said the merchant, "I will tell you. It was spelled s-a-l-t; is not this the correct way?"

Now everybody can see that we did not try to spell salt

vol. 1.—35
correctly. Before we began, the gigantic idea in our minds was, that the spelling of this word was intolerably bad, the very worst that the merchant had ever seen; and we governed ourselves accordingly. Indeed we carefully avoided the correct spelling, for we believed the correct spelling in this particular case would be wrong, therefore it is not marvelous that we missed it. But this incident taught us a valuable lesson; and that is, not to make difficulties where none exist. This little occurrence has been of great benefit to us in the investigation of the prophecies. We had always been told that the prophecies (figuratively speaking) were spelled very badly! That they said one thing, but always meant another! That no one could understand them! That when Christ said, "they shall see the Son of man coming in the clouds of heaven with power and great glory," the language appeared to mean his literal second coming; but that being prophetic, it meant a something else—very hard to tell exactly what! That perhaps Christ meant his providential or judicial coming to destroy the wicked Jews in 70, A. D.; or his gracious coming in the conversion of sinners; or his sudden coming at the death of persons! In short we had been taught by the pulpit and the press, that if we could not tell certainly what Christ did mean in this quotation from Matt. xxiv, 30, we could tell certainly what he did not mean—he did not mean his second, literal, personal, visible coming! What had been taught to us concerning the prophecies had also been taught to the public generally. For this was, and yet is, the testimony of the commentators; and they, to a considerable extent, mold the minds of the people, especially in regard to the prophecies. By our commentators, and also by some prophetic expositors, many of the plainest and most easily understood prophecies are so alarmingly wrested that they are made to express little or nothing of their intended meaning. For example, here are the "seventy weeks" of Dan. ix, 24, plain and easy; but hear the late S. D. Baldwin, author of "Armageddon," concerning them. He says in his introduction, page 14, "Our labors have been of the severest and most painful and patient character, in making the discovery of the principles of interpreting the
seventy weeks; to ascertain them, we have made not less than fifty thousand numerical experiments." While we honor the author for his untiring industry, we are fully satisfied that he might have spelled "salt" at the first numerical experiment far more correctly than he has done by his "fifty thousand!" If, as students of the prophetic scriptures, we would understand them, we should not strive to miss the plain, literal spelling of "salt" every time.

P. S. G. W.

"THE PRESENT TRUTH:
OR MEAT IN DUE SEASON."

Such is the title of a 48-page paper-covered little book, written by Elder J. Wendell, Edenboro, Pa., and published in 1870. It is on the prophecies of Scripture. The copy we have was sent us by Dr. N. L. Willard, of Titusville, Pa., with request that we "notice the strong points of his arguments." With pleasure we shall notice a few of the points which the author seems to think strong.

The book is divided into three chapters. In the first the author teaches that the little horn of Dan. viii and the first beast of Rev. xiii denote the same. To this we agree. It is also taught that they denote the papal government; that the beast began his persecuting career in 538 A. D., and ended it in 1798, just 1260 years from the beginning; and that the 1260 and the 1335 days are symbols representing years. To none of these do we agree. But having published so much on these subjects in The Key, we shall simply refer the reader to our former pages. For proof that these days are literal 24-hour days, see The Key, pages 60-65 and 385-396.

The second chapter is on the "Time of the Second Advent." On the 20th page we read: "1. The question—'How long the vision, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?' Rejecting what was supplied by man, we adhere alone to the word of God. It is presumed no one will dispute that this is the true and correct reading of the original."
On the 31st page is the following: "2. The answer—'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Daniel's vision is given in symbolic language; hence those days which measure the length of the vision are symbols representing years. It is morally impossible that they can be literal days, for they were to span the whole duration of Daniel's vision. The date of the 2300 days is the most important point to settle in the whole controversy."

To the following points in this quotation, we invite the strictest attention. First: "Daniel's vision is given in symbolic language." Our author does not define symbolic language; we are therefore left to infer or conjecture his definition. We define symbolic language to be that which names and describes a symbol. With this definition before us, let us examine the vision in Dan. viii. But what is the meaning of vision? Says Webster: "Vision, faculty or sense of sight; apparition; phantom." A vision then is something seen, but not heard. Let this be borne in mind. In agreement with the idea that a vision is something seen, says Daniel: "And I SAW in a vision" (2, 3, 4, 7.) What did the prophet see? He saw a ram, and a goat, and their horns, and their actions. And the language which names and describes them is symbolic language. The last symbol is the little horn; and the description of it ends with the 12th verse. There is nothing seen after the 12th verse as a symbol representing something else. Words are heard in the 13th and 14th verses, but no vision appears, no persons are seen representing some other person or persons. In the 15th verse Daniel says: "And it came to pass when I, even I Daniel, had SEEN the vision, and sought for the meaning [of the vision of course, what he had seen], then behold there stood before me as the appearance of a man." This was no symbol; represented no one but himself. In the subsequent verses, the angel Gabriel appears to the prophet as an interpreter of the vision, but not as a symbol representing some other person or persons. From this view of the vision, it is evident that there can be no symbolic language after the 12th verse—it is impossible.
SECOND: "Rejecting what was supplied by man, we adhere alone to the word of God." The words supplied by King James's translators, in order to give the sense of the original more fully, are "shall be," "concerning," and "sacrifice." The English reader can know the supplements by their being in *Italic* letters. The supplement "concerning," seems to assist the English reader in limiting the 2300 days to the daily sacrifice and the transgression; but Elder W. *must* make these days extend from 427 years B.C. to the second advent; therefore this supplement is removed. If one is removed, consistency demands all: therefore all are taken out. Let us examine Brother W.'s reading without the supplements: "How long the vision?" Does not the mind supply a verb? Can it be avoided? It can not. Then we may as well express it in such letters as will show it to be supplied; thus: "How long shall be the vision?" Again: "How long shall be the vision, the daily and the transgression of desolation?" Between the words "daily" and "transgression," there is the conjunction "and:" and there is something understood between the words "vision" and "daily." Some word must be understood here—there is no way to avoid it. We suppose Brother W. would supply the copulative "and" mentally, if not visibly. Let us read again with this supplement: "How long the vision AND the daily and the transgression?" According to this reading the vision is *one* thing, and the daily and the transgression are *two* other things; but they are parts of the vision as seen in the 11th and 12th verses, connected with the little horn. It must therefore be plain to all, that the vision and the daily and the transgression are *more than the vision alone.* Any reading that excludes the daily and the transgression from *being a part of the vision* must be wrong, for it stands in opposition to the 11th and 12th verses. It will not be a sufficient answer to this objection to say, the *Elder* has not supplied this "and" between vision and daily. This or some other word *must* be supplied mentally, if in no other way; and we can not think of any word that would make the reading more favorable to the Elder. By the present supplements the reading agrees with the context. Now let us read as found in the Common Version:
"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?" Here we see just so much of the vision called up as concerns the daily sacrifice, etc. In regard to the word "sacrifice" supplied after the word "daily," we remark that Brother W. must supply a noun of some sort after the adjective daily, if he would express the meaning clearly. "How long the daily?" The daily what? might all inquire. Some word is understood; then whatever it is let it be expressed. Thus it appears that our author's rejection of these supplements has availed him nothing.

Third: "It is morally impossible that they (the 2300) can be literal days, for they were to span the whole duration of Daniel's vision." These days can mean years only by being prophetic symbols. But they are not prophetic symbols for the following reasons: 1. A prophetic symbol can not be connected with a verb of the future tense: and here we have "shall be," "shall be cleansed;" and futurity implied in the phrase "How long?" 2. A prophetic symbol can not consist of verbal prophecy: and the question and answer in Dan. viii, 13, 14, are purely verbal—entirely of words. 3. A prophetic symbol can be seen: the 2300 days in the answer were heard only. Symbols are seen; words are heard. 4. These days can not be symbols, for the vision ends in the 12th verse, and the 2300 days are in the 14th. 5. The angel never interpreted the days; and he was sent to make Daniel understand the vision. And 6. The 2300 days are neither symbols nor symbolic language, for they neither name nor describe the ram, nor the goat, nor the horns, nor their actions: and these are the only symbols recognized by the angel, as can be seen in the following summary in which every symbol in the vision is seen.

**Symbols in Dan. viii.**

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Gabriel's Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>The ram</td>
<td>the kings of Media and Persia, 20th v.</td>
</tr>
<tr>
<td>The goat</td>
<td>the king of Greece, 21st verse.</td>
</tr>
<tr>
<td>The great horn</td>
<td>the first king, 21st verse.</td>
</tr>
<tr>
<td>The four horns</td>
<td>four kingdoms, 22d verse.</td>
</tr>
<tr>
<td>The little horn</td>
<td>a king of fierce countenance, 23d verse.</td>
</tr>
</tbody>
</table>
These symbols the prophet had seen and understood to be a ram, a goat, and their horns: hence the angel did not say, the first animal that you saw was a ram; the second a goat, etc.; but "the ram which thou sawest having two horns, are the kings of Media and Persia"—20th verse. Gabriel was told to make Daniel understand the vision: and he explained the symbols as above, but never interpreted the 2300 days! Why not? Did Daniel understand them to mean 2300 years? If he did, where is the proof? If he did not, then Gabriel failed to make him understand the whole vision: provided the 2300 days are a part of it. We have no authority to make symbols where there are none. If these 2300 days are symbols, they are found outside of the vision. If they are symbols, the angel strangely overlooked them; though he interpreted every other symbol as directed. If they are not symbols, they can not span the whole duration of Daniel's vision; but can span only a little more than six years. From the foregoing considerations, "it is morally impossible that" these 2300 days "can be" either symbols or symbolic language; "for they were" not "to span the whole duration of Daniel's vision," but that part only "concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" And this part, "the daily," etc., can not begin before the time of the little horn (9-12th verses); and according to Brother W. this little horn did not begin till 538 A. D.—just 965 years from 427 B. C., where he begins the 2300 years! If the author is correct in making these days represent years, and in beginning the little horn in 538 A. D., the 2300 must be added to the 538, which would place the second advent in 2838 A. D., just 967 years ahead of us! This is one of many difficulties brought upon those who make a day represent a year in any passage except Ezek. iv, 4-6.

Fourth: "The date of the 2300 days is the most important point to settle in the whole controversy." The author has not made a more truthful statement than this in his whole book. It is one of the corner-stones of his prophetic building. With him, the second advent of Christ will as certainly be in 1873 as 427 taken from 2300 leaves that number! And
all this positiveness is based mainly upon the assumption that the 2300 days represent 2300 years! We hope the Elder will give us Bible proof that these days are years. Let us have Bible proof. The historic proof (outside of the Bible) generally produced will not do. Such proof requires purely literal prophecies to meet it over half-way, by submitting to figurative, symbolic, or spiritual interpretations! In regard to the coming of the Lord in 1873, the Elder says, on the 36th page: "There is no passage of Scripture strained from its plain, literal meaning, to reach this result." Does the Elder consider the answer in Dan. viii, 14, a "passage of Scripture?" It reads thus: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." This appears to be a "passage of Scripture;" and one of vast importance to the author's system of interpretation. Without this "passage of Scripture," his whole "body of divinity" concerning the time of the second advent, would suffer beyond endurance. In short, it is upon this passage SYMBOLIZED that our author's whole interpretation is based: and strangely enough he tells us that "there is no passage of Scripture strained from its plain, LITERAL meaning to reach this result." And yet the 2300 days are "strained" to 365 times their literal meaning to afford our author a starting point! Having "strained" the 2300 for a beginning, the 1260, 1335, etc., must of necessity be "strained" proportionally in order to produce symmetry: hence the Elder's whole scheme of interpretation is an extravagantly "strained" one! Before the least reliance can be placed upon the year 1873 for the second advent, two things must be done. First: The proof must be clear that the 2300 days are 2300 years. Second: The proof must be clear that they begin precisely 427 years before the birth of Christ.

On the 43d page we read: "As we have shown in a previous chapter, the days of tribulation commenced A. D. 538, and continued for 1260 years, ending in A. D. 1798. Now was the sun darkened 'in those days' as predicted by the Savior? It was; and that within the memory of many now living. I refer to the dark day of May 19, 1780." Here is another example of the loose fulfillments, brought forward
on account of the loose interpretations of the year-day interpreters. It is this false system of interpretation that forces so many great and good men into the wildest inconsistencies and the strongest contradictions of the word of God! This is potent language, but not extravagant, as we shall now demonstrate. In predicting the darkening of the sun the Lord said, as recorded by Matthew and Mark: "Immediately after the tribulation of those days shall the sun be darkened" (Matt. xxiv, 29): "But in those days, after that tribulation the sun shall be darkened" (Mark xiii, 24). When does the Lord say the sun shall be darkened? Why, after the tribulation—immediately after; but neither before nor during the tribulation. The darkening of the sun at any other one time, or at a thousand other times, would not fulfill this prophecy. It is definite in regard to the time—after the tribulation; not remotely but immediately after. Well, we are now ready to hear our author's fulfillment. He says those days of tribulation ended in 1798 A. D. Very well. But how long after that date before the sun was darkened? O, it was not after at all: but just EIGHTEEN YEARS BEFORE the tribulation ended!! "Father Miller" missed his calculation, and a great many other men have missed theirs, and (according to our author) the Lord missed his too, at least eighteen years! He said the sun would be darkened after the tribulation; but it beat his calculation almost a score of years!! But, our author being witness, the Lord did not miss in anything except the time; and that only about eighteen years in eighteen hundred!! He missed only one for every hundred!!

Having noticed some of the points upon which we differ from the author, we close our remarks by extending him a cordial invitation to defend his interpretations through The Prophetic Key.

P. S. G. W.

"Always wait for the fulfillment of prophecy," said Rev. A. B. Letalone, "and then there will be no mistake in the interpretation." "Lor' bless you, massah Letalone, how you gwine to know what to 'spect, ceppen you read 'bout it?"
"The Mark of the Beast.—Some weeks since we casually remarked that we believed 'sprinkling' for 'baptism' was the 'mark of the beast' spoken of in Revelation. For this we are taken to task by Bro. P. S. G. W., in The Prophetic Key, No. 10. We have carefully read what our brother says, and have examined the scriptures quoted. So far from changing our opinion, we reaffirm it with emphasis. We had supposed, until we saw Bro. W.'s article, that all Protestant Christendom agreed that the 'beast' was the 'Papal Hierarchy,' and it simply remained for us to determine what was his 'mark' in the forehead or in the hand. This Scott, Newton, and others think the 'sign of the cross'—we think the whole substituted rite. As this is a matter of mere opinion, from the best lights before us—without, as we conceive, any elements of conclusiveness—from the very nature of the subject we do not propose to be dogmatical about it, but merely give it as our opinion, subject to change as light shall increase. As to the consequences of our position, we are not at all alarmed. With God, as with man, intuition is of the essence of crime. To worship the beast or his image is idolatry, and must of necessity damn. Not all connected with the 'beast' worship him, or receive his mark, by any means; but only those who trust their salvation to ritualism instead of Christ. Will Bro. W. say such shall not drink of the wrath of God? Besides, we have always thought that it was more our business to keep this 'mark' from ourselves and others than to pursue curious inquiries as to the means of saving those who receive it. To their own Master they stand or fall. They must look to it, not us."

The preceding is from The Baptist of June 10th. We understand the view of this subject as held by Brother M. We held it ourself for almost twenty years of our ministerial life. Indeed, like him, we once "supposed . . . that all Protestant Christendom agreed that the 'beast' was the Papal Hierarchy;" but an "increase" of light has changed our view. We now believe the "beast" represents one man yet to be revealed—the man of sin. A few statements in sup-
port of this view we shall here give. The proofs and arguments to some extent, have been given already in our former numbers. First, the tyranny of the "beast" will "continue forty and two months" only. (Rev. xiii, 5.) Second, there is but one prophecy in the Bible in which a day represents a year. (Ezek. iv, 4–6.) Third, these months, being literal, are three and a half literal years. Fourth, the two witnesses prophesy about the same length of time that the "beast" tyrannizes. (Rev. xi, 3, and xiii, 5.) Fifth, a symbol must be present and perceptible to the eye when awake, or apparently so in dream or vision. (Dan. viii, 1–12.) Sixth, the two witnesses were not present before John, therefore not symbols. (Rev. xi, 3–13.) Seventh, a prophetic symbol is always associated with a verb of the present or past tense, never with the future. (Dan. vii, 1–14; Rev. i, 12–20.) Eighth, sayings or verbal prophecy can not be symbols: the prophecy of the two witnesses is a part of the "saying" of the angel. (Rev. xi, 1.) Ninth, the witnesses not being symbols, the 1260 days in which they prophesy can not be; therefore the witnesses prophesy about three years and a half only. Tenth, if the witnesses prophesy only about three and a half literal years, the "beast's" forty-two months can not be many days longer; however, he outlives the witnesses a little, for he kills them. (Rev. xi, 7.) Eleventh, the two witnesses can neither be hurt nor killed till they shall have finished their testimony. (Rev. xi, 5–7.) Twelfth, the "beast" will be cast alive into a lake of fire burning with brimstone. (Rev. xix, 20.)

Further: let us suppose the "beast" to represent the "Papal Hierarchy" for the last 1200 years or more; and that the two witnesses have been prophesying and suffering martyrdom even a part of the time; and we can see at once that there is a serious error somewhere! The witnesses can not be killed in parts; they are killed wholly but once and at once; and neither the "beast" nor any other person can kill them or even hurt them till THEY SHALL HAVE FINISHED THEIR TESTIMONY. (Rev. xi, 5–7.) The very fact therefore that the "Papal Hierarchy" had killed the so-called witnesses before their prophesying ended, is a pow-
erful argument against the "Papal Hierarchy" being the "beast." To those acquainted with us, it is unnecessary to say that we are no Roman Catholic; yet we would not knowingly pervert scripture in order to oppose them or any other errorists. Let every part of the Bible be correctly interpreted, and then our weapons against errors of all kinds would indeed be mighty. As this view of the "beast" is new to Brother M., we earnestly request him to examine it carefully.

P. S. G. W.

In the same issue of The Baptist, speaking of the origin of Christ’s church, Elder T. J. Sparkman quotes Dan. ii, 44, in proof that it originated in the days of Christ, over 1800 years ago. Now we think our brother’s use of this verse is wrong. That it is quite common to summon this scripture as a witness to prove the origin of Christ’s church, we are well aware. In by-gone years we frequently did so ourself. We shall here present two of our objections to this application of the passage for the consideration of our brother. 1. Before the kingdom in Dan. ii, 44, can be set up, the iron or Roman kingdom must be divided—31-45; but this was not done in the days of Christ; the Roman kingdom or empire was then an undivided whole. (Luke ii, 1.) 2. This kingdom “shall break in pieces and consume all these kingdoms:” that is, the Babylonian, the Medo-Persian, the Grecian, and the Roman after its division. Christ’s church exercises no such violence. We shall now give two reasons for placing this prophecy yet future. 1. When Christ comes the second time, he will set up a kingdom—Luke xxi, 31; Matt. xxv, 31-34; 2 Tim. iv, 1, 18; Luke xxii, 29, 30; Matt. xix, 27, 28; James ii, 5; Rev. xi, 15. 2. At his second coming as king in his kingdom, he shall break in pieces and consume all these worldly kingdoms—2 Thess. i, 4-10; ii, 1-12; Jude 14-16; Rev. ii, 26, 27; xi, 15, 18; xix, 11-21. Other reasons could be given for considering the fulfillment of this prophecy yet future; but these are enough at present.

P. S. G. W.
From a lengthy article in The Advent Christian Times of June 13th, credited to The Quarterly Journal of Prophecy, we quote the following: "The corrupt and corrupting system represented by the degrading symbol of a harlot is swept wholly away." We inquire for information—can a harlot, a woman, represent a "SYSTEM?" which is a "connected assemblage of parts or things; regular order or method." In Rev. xvii, 3–6, a woman is seen in vision; and in the 18th verse the angel tells John, "And the woman which thou sawest is that great city which reigneth over the kings of the earth." Here the harlot is declared to be a city; and the thing represented by a symbol can not at the same time be a symbol itself representing something else. A symbol may be considered number 1, and that which is symbolized or represented number 2. Now if number 2 can be a symbol also representing number 3, why can not number 3 be a symbol too representing number 4; and so on without limit? To us it seems to be a settled principle in symbolization, that number 1 always terminates on number 2. Take the following examples in illustration: In the Lord's Supper, the bread (No. 1) terminates on the body of Christ (No. 2); and the wine (No. 1) on the blood (No. 2)—Matt. xxvi, 26–28. The seven stars (No. 1) terminate on the angels (No. 2); and the seven candlesticks (No. 1) on the churches (No. 2)—Rev. i, 20. If this principle be rejected, nothing certain could be learned by symbols: because we could never know where to find that which was represented: it might be at number 2, or 3, or 4, or even 100 or more! If upon the other hand the symbol (No. 1) terminates on number 2, there is some definiteness and certainty in symbols. It is necessary to remember that "that great city" represented by the woman, is an inhabited city; for it "reigneth over the kings of the earth." (Rev. xvii, 18.) It appears therefore that the harlot does not represent a mere "corrupt and corrupting system;" but a REAL CITY, including its inhabitants and regal authority. With this interpretation we can understand how the city could fall in Rev. xviii, 2; receive plagues, 4th–6th verses; and afterward "be utterly
burned with fire,” 8th verse. To make a woman symbolize a “system” seems to us very unnatural and also without scriptural authority. The symbolic woman in Rev. xvii evidently represents a real, literal city, with all that constitutes it a reigning city. What is said in Rev. xviii, 8–24, of Babylon, can be consistently said of a city, but not of a “system.” Let us remember that the woman is the symbol; the city is not the symbol.

THE ADVENT CHRISTIAN TIMES.

“The Prophetic Key, in some remarks upon a paragraph of ours, identifying the papacy as antichrist, quotes Webster thus: “Antichrist, a great adversary of Christ.” Exactly. Now will the Key assert that this is not accurately descriptive of the papacy? Has it not been from its rise an adversary, a great adversary of Christ? Its professed service is but a cloak to its denial of him, a cover for its blasphemy of his name. The Key certainly would not have us understand that the papacy is not guilty of blasphemy; that because it claims to serve God, that therefore it does not blaspheme his name daily? And if it is a blasphemous power, as must be admitted, then we must still believe that it fulfills the prophecies adverted to.”

The above is from The Advent Christian Times of May 23. Bro. Himes says: “Now will the Key assert that this is not accurately descriptive of the papacy?” To our mind the question is not clear; hence we are unable to answer by a simple affirmative or negative. Before attempting to answer we shall call upon Webster to define some words relevant to this subject. If we would not beat the air, we should understand the meaning of the words we employ. Says Webster:

“Antichrist, A great adversary of Christ.”
“Adversary, An opponent; enemy; antagonist.”
“Papacy, Office and dignity of the pope; popedom.”
“Popedom, The dignity or jurisdiction of the pope.”
“Dignity, Elevation of rank; nobleness.”
“Jurisdiction, legal authority, or the space over which it extends.”
“Papacy, Office and dignity of the pope; popedom.”
“Popedom, The dignity or jurisdiction of the pope.”
By these definitions, the word "antichrist" appears to mean a person; while the word "papacy" appears to mean a thing, an "office or dignity." How then can these words be used interchangeably? Webster says that antichrist is an "adversary;" but what does this word mean? Does it mean a person or a thing? We call again for Webster. He says: "Adversary, An opponent; enemy; antagonist." Thus we see that antichrist as a person may hold an "office or dignity;" but that he himself is not an office, dignity, or popedom. If these definitions are accepted, we can not say that "antichrist" is "accurately descriptive of the papacy." We are unable to understand how a person, or the name of a person, is "accurately descriptive of" a thing! Even if we should admit the word "antichrist" to mean the popes, we could not also admit it to mean the popedom or the papacy; for the first admission would preclude the second. We would do great violence to the truth to confound Christ and Christianity; Mohammed and Mohammedanism; pope and papacy; person and office; or antichrist and anti-christianity. We are now prepared to "assert that this" antichrist, a person, "is not accurately descriptive of the papacy," which is "an office or dignity of the pope."

Again says Brother H., "Has it (the papacy) not been from its rise an adversary, a great adversary of Christ?" To this we reply that the Papacy has always been opposed to what we consider Christianity—true Christianity: and so has Mohammedanism; and so has Mormonism; but they are anti-christian, not anti-christ. We should be careful to distinguish a person from a thing. And again says Brother H., "And if it is a blasphemous power, as must be admitted, then we must still believe that it fulfills the prophecies adverted to." To this we reply, that the antichrist is not a "power" or thing, but a man. If therefore the papacy is "a blasphemous power," it can not be a man—the antichrist. Persons and things are seldom considered the same except in the prophecies! Will Brother H. show his authority for interpreting antichrist, a person, to mean a "power," a thing?  

P. S. G. W.
THE SKETCH BOOK.

In *The Sketch Book* of Smithville, Arkansas, we find the following words by Brother J. W. Townsend, the editor, concerning the discussion between Brother Buckner and ourself: "Has the man of sin been revealed, or look we for another? is an important question." Brother Townsend is right. It is an important question. Much, very much depends upon its being correctly answered. Bro. T. says he "will try to give" his readers "a synopsis of the argument" between Brother Buckner and ourself. This is right also. The papers generally would do well to discuss this and kindred questions.

P. S. G. W.

THE BAPTIST SENTINEL.

This ably edited monthly is the same size of *The Prophetic Key*, and is afforded at $2 a year for a single copy; five copies for $8; and ten for $15. Elder A. S. Worrell (*late President of the Lexington Baptist Female College*) is the editor, assisted by Elders D. B. Ray, B. W. Whilden, C. E. W. Dobbs, and W. H. Felix. From the April number of this valuable periodical, we copy the following article by President Worrell.

P. S. G. W.

"**The Prophetic Key.**—We have said very little heretofore in relation to *The Key*, not because we are wholly indifferent to the subject of prophecy, nor for want of interest in the dear brethren who edit it, but mainly because of the pressing duties which, at present, and for months past, have precluded all idea of anything like a thorough study of the doctrine set forth in *The Key*. We have changed sides so frequently in regard to the meaning of certain prophecies—owing to the different systems of interpretation adopted—that we really do not wish to commit ourself again until we can find time for thorough study.

"We have been much interested in many things discussed in *The Key*, and our mind is almost driven to accept some of the prominent positions there advocated. Among these may be mentioned the following: 1. The futurity of the abomina-
tion of desolation; 2. The *personality* of the man of sin; and 3. The *literal* day interpretation of the prophecies (except where inspiration furnishes a different key of interpretation).

“These different points have been discussed with great clearness and ability; and we have been astonished that the *religious press* has, as a rule, neither *condemned* nor *approved* these positions as set forth by *The Key*.

“We are glad to see that *The Key* has mentioned no *‘fixed time’* for "the consummation of all things," and that it confines itself to its proper sphere, viz., *the interpretation of prophecy*. Many good people have become disgusted with the study of prophecy, because of the absurdities of some pretended expounders. But we see nothing in *The Key* that is calculated to have this effect. Its discussions are moderate, generally unimpassioned, and dignified. The subjects discussed are important and of great importance; and we would be pleased to see the positions of *The Key* thoroughly examined, and if untrue overthrown. We, however, feel incompetent to the task. If the editors are in error, let it be shown; and if they have hit upon the *true* key of interpretation, let the fact be recognized, and let them receive the benefit thereof.

**THE WORLD’S CRISIS.**

From this paper of the 7th of June, we clip the following:

“The power of the Catholics in this country is increasing rapidly, while it is dying at Rome. Dr. Evertts, of Chicago, lately remarked: ‘The Roman Catholics of Chicago have more church property than all the other societies combined.’ It is evident that the Catholics intend to make a grand rally in this country, and try, if possible, to secure its control.’ Such are the views of Elder Grant; and many good and wise men agree with him; but the people generally are sleeping; politicians are dreaming; yet the Catholics are wide awake and are *making hay while the sun shines*! As a nation, we abuse our privileges and neglect many opportunities for doing good. These may not long be ours to abuse and neglect.

**Vol. 1.**—36.
1. What is the difference, if any, between "redeemed from the earth" and "redeemed from among men?" (Rev. xiv, 3, 4.)

2. Are sayings and symbols the same? See Rev. xxii, 6, 7, 9, 10, 18, 19. The Greek rendered sayings in the first four of these verses, is rendered words in the last two.

3. Is a prophetic symbol ever found in the Bible in the first or the second person, grammatically speaking? See Luke i, 19—"I am Gabriel, that stands," etc.; Isa. liii, 1—"Awake, awake, put on thy strength, O Zion."

4. When an angel appeared in vision, and made a revelation in language, was he a symbol as well as a revealer? Much, very much depends upon the answer to this question. To assist in the search, we refer to a few appropriate examples: Luke i, 11-22; xxiv, 4-7, 22-23. Acts 1, 9-11; x, 3-7, 30-33; xvi, 9, 10. Dan. vii, 16-18, 23-27; viii, 15-25; ix, 21-27; x, 5-21; xii, 5-13. Rev. v, 2; vii, 2, 3, 11, 12; viii, 13; x, 5-7, 9-11; xi, 1-18; xiv, 6, 7, 8, 9-12, 15, 18; xvii, 1, 2, 7-18; xviii, 1-3, 21-24; xix, 17, 18; xx, 9; xxii, 8-11. These and the queries in the last number will be discussed in the next volume, if published.

P. S. G. W.

SOME PLAIN QUESTIONS AND ANSWERS.

QUESTION. What does the word prophecy mean?

ANSWER. Webster says, "Prophecy, prediction." Greenfield says of the Greek, "Propheteia, prophecy; i.e., a prediction of future events, an oracle," etc.

Q. From whom have we received all true prophecy?

A. From God: "For the 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." (2 Pet. i, 21.) "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." (Rev. i, 1.)

Q. Are the prophecies of any real value?
A. "All scripture is given by inspiration of God, and IS PROFITABLE for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii, 16, 17.)

Q. Did the New Testament ministers of the gospel ever "meddle with the prophecies?"

A. Jesus said: "O fools, and slow of heart to believe all that the prophets have spoken." (Luke xxiv, 25.) Peter said: "But this is that which was spoken by the prophet Joel." (Acts ii, 16.) Stephen said: "This is that Moses which said unto the children of Israel, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." (Acts vii, 37.) Philip "began at the same scripture (the 53d chapter of the Prophecy of Isaiah), and preached unto him Jesus." (Acts viii, 35.) Paul said: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." (Acts xxvi, 22.) James said: "And to this agree the words of the prophets; as it is written." (Acts xv, 15.) Jude said: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints," etc. (Jude, 14th verse.)

Q. What proportion of the Bible is prophetic?
A. About one fourth of the whole.

Q. Do you mean to say that there is some prophecy in the New Testament.
A. Certainly. Our Lord's great prophecy alone fills the 24th and 25th chapters of Matthew; and the most of the 13th of Mark and the 21st of Luke: and the very last book the Lord has given us is a book of prophecy, the Revelation. Besides these, there are many prophecies interspersed throughout the whole of the New Testament.

Q. In what kind of language are the prophecies found?
A. They are found in literal, figurative, and symbolic language.

Q. How can we know that a sentence is literal?
A. By this: that every word literally interpreted will
harmonize with every other in the sentence: and the entire sentence will agree with other scriptures (if any) on the same subject.

Q. How can we know when a sentence is figurative?
A. When one or more words are employed in such manner that they will not, literally interpreted, harmonize with the rest of the sentence or with the context.

Q. How can we know when language is symbolic?
A. When it names or describes a symbol.
Q. What is a symbol?
A. A person or thing representing some other persons or things.

Q. Please give an example?
A. Ezekiel represents the people of Israel and Judah in Ezek. iv, 4-6; the ten horns ten kings in Rev. xvii, 12; and the bread the body, and the wine the blood of Christ, in Matt. xxvi, 26-28.

Q. Please give an example in which a symbol is named and described.
A. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; 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." (Dan. vii, 7.)

Q. Now give an example in which the language is not symbolic, though connected grammatically with the name of the symbol?
A. "And behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." (Dan. vii, 8.) The first four words are literal; the fifth, the word "horn," is symbolic, because the horn itself is a symbol; the remaining thirteen words are descriptive, but not of the horn, the symbol; but of the person, the king, who is symbolized by the horn: therefore they are not symbolic.

Q. How should we receive such words as are grammatically connected with the name of the symbol, but descriptive of that which is symbolized?
A. Generally in their literal sense; occasionally in their figurative; but never in their symbolic.
Q. In what way does the symbolic meaning of dreadful, terrible, strong exceedingly, great iron teeth, etc., in Dan. vii, 7, differ from the literal meaning of the same words?

A. These descriptive words are literal as applied to the beast as seen in the vision. The beast in the vision had real iron teeth—not bone teeth. These teeth were the principal weapons of destruction belonging to the beast; but the beast was a symbol representing a man, a king. (Dan. vii, 17.) A king's principal weapons of destruction are not teeth; therefore the iron teeth of the beast do not represent iron teeth in the mouth of the king, but analogous weapons employed by the king. Thus we see these words are literal with reference to the symbol, the beast; but symbolic or representative with regard to the person symbolized, the king.

Q. Can the prophecies be understood by persons who do not distinguish the three kinds of language?

A. Some can be; others can not. The kind of language, however, should be clearly understood in every case. Keeping the three kinds of language in mind, would also assist greatly in understanding those parts of the Bible which are not prophetic.

P. S. G. W.

CAN TIME BE A PROPHETIC SYMBOL?

Time can be a prophetic symbol. A smaller division can be so employed as to symbolize a larger; but a larger can not be so employed as to symbolize a smaller. A second can symbolize a minute; a minute an hour; an hour a day; and a day a year, or any specified number of years whatever. In short, any smaller division of time can represent any larger one; provided only, that the fact of such representation be distinctly stated. If this fact were not expressly declared, it could never be known. Let us illustrate the principle of representation or symbolization by the draftsman's drawing. He exhibits the draft of a house forty feet long, upon paper forty inches long, stating distinctly that the scale of representation is an inch to the foot. All understand the symbol. But for the information in regard to the scale, we could not know that an inch here represents anything—a foot or any other measure.
We have said that time can be a prophetic symbol: and we now add, but only when employed as in Ezekiel iv, 4–6. Here the prophet was told to act in a certain manner for four hundred and thirty symbolic days—"each day for a year." Here the scale was distinctly stated to the prophet. It is proper to remark in this place, that a symbolic day is a literal 24-hour day; and that its being employed as a representative constitutes it a symbol.

By this example in Ezekiel we see that in order to make time a symbol, a certain division of it must be declared as representing another certain division; and that the things to be accomplished during the longer period, must be performed symbolically during the shorter period. Ezekiel did certain things during four hundred and thirty days, neither more nor less; and they represented analogous things to be done within four hundred and thirty years, neither more nor less. This is the only prophecy from the initial "In" of Genesis to the final "Amen" of Revelation, in which time is used for a symbol: hence time to be a symbol must be employed as in Ezek. iv, 4–6. But there is no other prophecy in the Bible in which time is thus employed: therefore there is no other prophecy in the Bible in which time is employed for a symbol.

---

**BLESSED IS HE THAT READETH.**

*(Revelation i, 3.)*

Who is this that is blessed? It is "he that readeth" the book of Revelation. The whole verse in which these words are found, reads as follows: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." We do not remember that this is said of any other book in all the Bible. The Bible is a collection of books, and the book of Revelation is one. Notwithstanding this is said of "the words of this prophecy," there are ministers who look wise, nod significantly, and with self-complacency remark, "I know just enough of the book of Revelation to let it alone!" The main idea intended to be conveyed by this remark is, that those who do not read the book of Revelation are wiser and more blessed than those who do! Whom shall we believe, the angel or those self-complacent ministers? Our conduct will decide which we believe.  

*P. S. G. W.*
FOR POST-MILLENNARIANS.

The following we clipped from the end of an article of considerable length, and have forgotten the name of the writer. We call the attention of Post-millennarians to it. Will they answer it? We shall see.

P. S. G. W.

"It remains to show the identity of Daniel's fifth kingdom and the millennium of the Apocalypse, and to draw the conclusion that thence necessarily follows.

Obviously, there are but two alternatives; the millennium is either the same with, or anterior to, Daniel's kingdom.

For the two can not be supposed to co-exist as distinct kingdoms; and therefore, as Daniel's kingdom, when once set up, endures forever, the millennial kingdom, if it be not identical, must precede it.

But if the millennium precede Daniel's kingdom, the period allotted to the little horn's making war with the saints, and prevailing over them—interpreted by the angel as "their being given into his hand"—must extend through the millennium; for it is said to continue till "judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Also, "the days of these kings" must, upon this supposition, be held to extend throughout the millennium; for it is in their days that Daniel's kingdom is set up; and the circumstance that they shall be broken in pieces and consumed by it, insures their continuance till its advent. Moreover, the angel's words in the 17th and 18th verses of the seventh chapter indicate a close successiveness in the following of the final kingdom upon the fourth, and give no countenance to the supposition that there can be interposed between them a period of a thousand years.

But as neither the continuance of the subjection of the saints to the little horn, nor the prolongation of "the days of these kings" through the millennium can be regarded as admissible suppositions, it follows that the millennium is Daniel's fifth kingdom—that is to say, the commencement of it—and therefore a literal and visible kingdom, which shall overturn the existing sovereignties, and exercise in their stead a government more perfect than this world has ever beheld."
COMMUNICATIONS.

ELIJAH THE PROPHET (Malachi iv, 5), ELIAS THE RESTORER (Luke ix, 12), AND JESUS THE SON OF GOD, THE SAME.

BY SAMUEL TARVER, JUDSON, ARKANSAS.

This comes in consideration of "Elijah the Prophet—nature of his mission," by William Shepherd, Newark, N. J., as apparent in February and March numbers, Prophetic Key, 1871.

Our author has fairly removed the common opinion that John the Baptist constituted Elias. However, in correcting one error, we believe he has adopted another, to-wit: that Elijah the prophet (Malachi, iv, 5) is a future messenger of Christ.

We proceed to proof: A prophecy which was given by Malachi to his people, B. C. 400, reads as follows: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." That this Elijah and Elias of Matt. xi, 4, are the same, is apparent. The names signify "God the Lord," "the strong Lord." Next, Malachi, iii, 1: "Behold I will send my messenger, and he shall prepare the way before me (John Baptist, 'voice in the wilderness'); and the Lord, whom ye seek (the Messiah), shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of hosts." Furthermore: "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." This prepares us to consider the text: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Has this Elijah come, or is he to come? Has "the great and dreadful day" arrived or is it to come? We think the Elijah and the day came above eighteen hundred years ago. We think this day compe-
hensive and not special, as is that of 1 Peter, iii, 10, and Rev. xvi, 17, bearing the ominous qualification, “it is done.”

Contextual to this we have further intimation that the “great and dreadful day” is the gospel day; “great” because it brings glad tidings to the innocent; “dreadful” because it brings condemnation to the wicked. “Behold the day cometh that shall burn as an oven,” etc., etc. This “oven” (Malachi iv, 1) is the crucible of the refiner (Malachi iii, 1). And the “great and dreadful day” is the time or the occasion in which men are tried by the word of truth, as metals are refined and tried with material fire. Therefore it is further said of this “messenger of the covenant,” (of this Elijah) of this Christ, “he shall sit as a refiner and a purifier of silver.” Is Christ doing that work at this time, or are we to look for a special day of material test, preceded by a prophet—Elijah? Of the Son of God it is written, “I have put my Spirit upon him, (fulfilled Mark i, 10, 11); he shall bring forth judgment to the Gentiles. He shall not fail nor be discouraged till he have set judgment in the earth; and the isles shall wait for his law;” Isaiah. “Behold the judge standeth before the door.” “For judgment I am come into the world.” “The Father judgeth no man, but hath committed all judgment to the Son.”

This judgment is the refiner’s fire, the fuller’s soap. What is war, or pestilence, or famine, or national overthrow, in comparison to individual misfortune, arising from this special judgment of God upon every man as he stands forth in the universe alone—acquitted or condemned accordingly as he is passing this “great and dreadful day”? “What is the chaff to the wheat? saith the Lord. Is not my word like as a fire?” Said Christ, “I am come to send fire on the earth.” What kind of fire? Love, justice, truth. How known? By the written word: “If ye love me, keep my commandments.”

Many scriptures intimate that the “great and dreadful day” is with us; the day not only of national but individual judgment; and people rightfully instructed when admonished that they are undergoing trial and judgment for every deed and thought. When did this “great and dreadful day”
begin? Easily answered: "The law and the prophets were until John." What next? (The morning cometh.) "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." The violent take it by force!—volunteers—from among publicans and sinners, who bring fruits meet for repentance to the great discomfiture of scribes, Pharisees, and hypocrites, with bought sacrifices and perjured juries. But from the days of John the Baptist began an administration in which the work of every man shall be made manifest, for the "day shall declare it because it shall be revealed by fire;" and "the fire shall try every man's work, of what sort it is."

That the "great and dreadful day" is not "the end of the world" (Matt. xxiv, 3), but of the Christian dispensation, the gospel age, is obtained by further contexts: "But unto you that fear my name shall the Son of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall." (Mal. iv, 2.) The coming of Christ is herein announced, and the spiritual growth of those who would accept him, together with attendant moral conquests over wickedness. (Mal. iv, 3.)

Again: "It is done" (Rev. xxi, 6); "the end of the world" (Matt. xxiv, 3); "the dissolution" (1 Pet. iii, 10), is reached under a direct administration of special plagues or vials of wrath; whereas this burning day of Mal. iv, 1, is employed by Elijah in turning the hearts of children to parents, and the hearts of parents to children. (Mal. iv, 6.)

What does this import? Let us transcribe the words and decide: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." The idea of some great reconciliation at once suggests itself. What is it? The incorporation of the Gentile world. Converts from paganism and proselytes from Judaism uniting upon Christianity. This is the work of the age, and the manner by which Christ is to get a representation from every kindred, and nation, and tongue. "Lest I smite the earth with a curse"—threat problematic;
"Go your ways and pour out the vials of wrath upon the earth"—threat positive. That children have been raised up to Abraham from pagan stones is a demonstration.

John the Baptist was not Elias: he said he was not. (John i, 20, 21.) Jesus was the Elias: he said he was. (Matt. xi, 14.) John was simply "a burning and a shining light." (John v, 35.) Christ was God, "a consuming fire" (Heb. xii, 29); and so was Elijah the Tishbite both instrumentally and typically a consuming fire. (2 Kings, i, 10.)

Let us next see what we can glean from the lesson of the transfiguration. (Matt. xvii, 1, 2, 3:) "His face did shine as the sun, and his raiment was white as the light, and behold there appeared unto him Moses and Elias talking with him." In this beautiful exhibition we infer were Moses, the author of the law, and Jesus, the author of the gospel, communing with Christ as he shall appear the second time without sin unto salvation. The disciples would worship three characters. "Let us make three tabernacles, one for thee, one for Moses, and one for Elias." But they were restrained by "a voice out of the cloud saying, this is my beloved Son, hear ye him." As much as to say, make no distinction, it is all Christ now. "Hear ye him!" and what did he say? "If ye will receive it, this is Elias which was to come." What did Moses say above fourteen hundred years before that event? "The Lord thy God shall raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him shall ye hearken." (Deut. xviii, 15.)

"Elias is come already, and they knew him not." It is true, the disciples understood him that he spake of John the Baptist. Christ did not correct them; but that they were nevertheless mistaken is evident from John's own assertion, I am not Elias. That the disciples were sometimes fallible, see Matt. xv, 10-21, and xvi, 5-13; and Luke ix, 54, 55.

Again: "Elias shall first come and restore all things." To understand this of Christ (and the work can be done by none other), we have simply to ascertain what was lost, and by whom. Answer: Immortality was lost by the first Adam, "but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." . . . "Behold I will send you Elijah the prophet," etc., etc. "If ye will receive it, this is Elias which was to come: he that hath an ear to hear let him hear."
FAMILIAR CONVERSATION.

Through the kindness of Mrs. H. M. Jennings, of Lucan, Canada, we have received "Thoughts on the Apocalypse" and "Aids to Prophetic Inquiry," first and second series, by Rev. Benjamin Wills Newton, of London, England. These are handsomely bound books. Also by the same hand, some valuable paper-covered books on prophecy by the same author. Our obliging sister will please accept our thanks. Of all the works that we have read on the prophecies, we think these the best; though in many points we differ from the Doctor. We agree that the abomination is an image of the future personal antichrist; and that days in the prophecies are literal; that is, do not symbolize years. We, however, except Ezek. iv, 4-6. The Doctor excepts none. We consider a pound of Dr. B. W. Newton's prophetic works worth more than a thousand pounds of Bishop Thomas Newton's on the same subject.

Dr. W. J. M., St. Mary's, Texas.—We teach that both literal and figurative language are used in connection with all the tenses of the verb; but that symbolic language is never used in connection with the future. A prophetic symbol is a person or thing representing some other persons or things; and the language that names and describes a symbol is symbolic. Language may thus be symbolic; but it can not be a prophetic symbol itself. Language may name and describe a man, yet can not be a man.

Reader: Please inform your neighbors that the second volume of The Prophetic Key will be commenced as soon as the subscription received will pay the printers. And also inform them that the first volume bound in sheep, can be had for two dollars only. All orders must be sent to The Prophetic Key, Versailles, Ky.

Illustrations and Embellishments.—If the subscription will enable us, we shall illustrate many of the symbolic prophecies, in our second volume, by pictures. They will also embellish the work. We hope every friend of The Key will assist us forthwith, so that we can procure the cuts for the first number.

The sale of the bound copies of the first volume, will aid in bringing out the second. Send on $2 for the first volume bound in sheep.
THE ABOMINATION.—Read carefully the article on The Abomination, in this number, by Elder J. R. Graves; and also our reply. In the first number of the second volume we wish to put Elder Graves's answer to our reply in this issue. Please send forward subscriptions by ones, tens, and scores, that the publication be not delayed.

Because of absence and pressing engagements, A. F. B. has not written his exposition of the two witnesses, Rev. xi, 3–13. Perhaps it will be in the first number of the second volume.

TYPOGRAPHICAL ERRORS.—We have read but few of our proof-sheets during the year; hence the typographical errors. Greek scholars will please substitute, in the proper places, the omega for the omicron. See particularly pages 489–492.

WESTERN RECORDER.—Elder R. M. Dudley and Prof. J. W. Rust, late editors and proprietors of this paper, published in Louisville, Ky., have sold out to Elder A. S. Worrell of The Baptist Sentinel. He has much editorial experience.

During the past year we have said but little about the Franco-Prussian war, etc. Our design has been to interpret the prophecies. We have allowed our readers to "watch" for the fulfillments. (Mark xiii, 37.)

FOREIGN SUBSCRIBERS.—So far we have generally prepaid the foreign postage. After this, the subscribers must send the postage with the $2. Rates: to Canada, 24 cents a year; to the West Indies, 48 cents; and to England and Ireland, 72 cents.

YOUR TWELVE NUMBERS.—Bro. J. D. Trapp, of The Apostolic Times, Lexington, Ky., will bind the first volume of The Key for us. Any person can obtain from him the book for $2; or he will receive the twelve unbound numbers, if in good condition, and 45 cents in exchange for the bound volume.

FRIENDS.—Through The Prophetic Key during the past year, we have been permitted to visit the homes of many of our old friends. These visits have been pleasurable to us. And again we have visited the homes of many new friends. These have also been pleasant. For friends we have strong attachments, and can not willingly lose one. If agreeable, we would be pleased to visit their homes another year and converse with them concerning "the glorious appearing of the great God and our Savior Jesus Christ."

P. S. G. WATSON,
A. F. BAKER.
CONTENTS.

Archangel, ................................................................. 36
Antichrist, False Christ, and False-prophet, ........................................ 125
A Startling Possibility, ................................................................... 138
Antichrist and Second Christ, .......................................................... 215
Around the World in eighty days, .................................................. 259
A Prophetic Symbol, ...................................................................... 351
An opportunity to do Good, ............................................................ 409
Adulteress and Harlot, .................................................................... 505

Bishop Newton on the Prophecies, .................................................... 127
Behold, I come quickly, ................................................................... 256
Bible Chronology and 1870, .............................................................. 286
Blood found in Babylon, ................................................................... 450
Book Notices, .................................................................................. 507
Blessed is he that Readeth, ............................................................... 566

Conversation between Robert and Philip, .......................................... 111
Crazy, ............................................................................................. 129
Criticism earnestly Desired, .............................................................. 259
Catholicism Dangerous, ................................................................. 480
Correction—Graves—Ford, .............................................................. 504
Carcass, Body, Day, and Hour, ......................................................... 514
Can Time be a Prophetic Symbol? ....................................................... 565

Death is the Coming of Christ, ......................................................... 114
Daniel's Time of the End, ................................................................. 175
Days with Numbers Prefixed, ............................................................ 393

Elijah the Prophet—Nature of his Mission, ........................................ 305, 361, 423
Elijah the Prophet, Elias the Restorer, and Jesus the Son of God, the same, 569

Familiar Conversation, ................................................................. 48, 95, 141, 180, 278, 321, 452, 511, 572
For Post-Millennarians, .................................................................. 687

God Dethroned, .............................................................................. 168

Heaven's Arithmetic, ...................................................................... 499

Increase of Earthquakes, .................................................................. 140
Infallibility claimed and not claimed, ............................................... 173
In the Morning of the Resurrection, .................................................. 219
Intelligent Study, ............................................................................ 229
Interpretation and Fulfillment, .......................................................... 342
Interpreting Prophecy, ..................................................................... 347
Is Babylon Fallen? .......................................................................... 374
Israel's Hope (poetry), ..................................................................... 410
Increase of Knowledge, ..................................................................... 480
Is Sleep when used for Death Literal or Figurative? .......................... 515
CONTENTS.

Jesus of Nazareth proven by the Prophecies to be the Christ,.......................... 164

Looking for Christ every Day,................................................. 180

Misapplications of Prophecy,.................................................... 291
Men’s Hearts failing them for fear,.......................................... 346

No Resurrection,........................................................................ 382
No Man was found Worthy,....................................................... 419

Obscurity of the Prophecies,..................................................... 115
Opposition to Prophecy,............................................................. 132
Of that Day and Hour knoweth no Man,..................................... 294
One hundred and fifty Unpaid Subscriptions,............................... 503
Our Exchanges, ..........................................................143, 186, 270, 322, 378, 414, 453, 508, 554

Prophetic Publications,............................................................ 140
Photographs, .............................................................................. 222
Prophecy fulfilled in the destruction of the Papyrus,....................... 223
Perilous Times,............................................................................ 224
Prophecy,..................................................................................... 279
Private Interpretation,............................................................... 411
Prophecy and the War,............................................................... 478

Queries, ....................................................................................... 504, 562

Religions of the World, .................................................................. 349

Salutatory ...................................................................................... 1
Study of the Prophetic Scriptures enjoined,.................................... 37
Signs in the Heavens,.................................................................. 254
Search the Scriptures,.................................................................. 257
Shall Never Die,.......................................................................... 502
Some Plain Questions and Answers,............................................ 562

The Key to Prophecy,.................................................................... 4, 49
Take the Bible as it Reads,.......................................................... 47
The Great Prophecy,................................................................... 66, 97, 145, 193, 241, 289
To our Correspondents,.............................................................. 94
That Man of Sin,....................................................................... 128
The Study of Prophecy,............................................................. 135
The European War,................................................................... 144
The Death of Christ in vain,....................................................... 178
The Prophetic Key—Enigmas,..................................................... 181
The Book with Seven Seals,....................................................... 182
The National Baptist,.................................................................. 209
The Four and Twenty Elders,..................................................... 216
The Resurrection of the Dead, etc.,........................................... 226
The Coming of the Lord,........................................................... 228
The Sure Coming,...................................................................... 233
To the Friends of the Prophetic Key,.......................................... 258
The Common Interpretation......................................................... 255
The Starless Crown (poetry),..................................................... 260
The Lion of Judah,..................................................................... 261
The Prince of the Covenant,....................................................... 264
The World when Christ comes,.................................................. 284
The Falling away and the Man of Sin,....................................... 295
The End is near (poetry),........................................................... 304
The Key gaining Ground,.......................................................... 308
The Book of the Covenant
The Coming Empire of the World
The Apostasy, The Man of Sin, Antichrist, etc., by Elder H. F. B., and Replies by P. S. G. W.
The Three Unclean Spirits
The Hour—Hora
The Antichrist of the Latter Day
The Papacy and the Man of Sin
The Prophetic Numbers
The German Empire
The Two Witnesses (A. F. B.)
The Two Witnesses (W. S.)
Then cometh the End
The What and the When
This Generation be fulfilled
The Carcass and the Eagles
The Abomination, by Elder J. R. Graves; and Reply by P. S. G. W.
The Salt Illustration
"The Present Truth: or Meat in due season"

What Ignorance did
What of Napoleon now
Worse and Worse
Why Believers should study Prophecy
Worthy is the Lamb
Wars and Rumors of Wars
Who is the Man of Sin
Wresting the Scriptures
PURNELL & RODES,

Booksellers, Stationers and Printers,

No. 23 E. Main Street, LEXINGTON, KY.

Special attention given to Wedding Cards, Invitations, Initial Stamping, &c.

The Apostolic Times

Printing, Binding, Publishing,

AND

Book Agency Establishment.

No. 6 East Main Street, - - - LEXINGTON, KY.

The Apostolic Times is a large eight-page weekly Religious Newspaper, published in the interest of the Christian Brotherhood, and is edited with marked ability. Its large circulation makes it a capital advertising medium.

The Job Printing Department

Is complete, having every facility for doing work well, cheaply and speedily. Orders from a distance promptly attended to.

Book Binding Department.

Our Bindery is one of the best in the State, being furnished with tools and machinery which enable us to guarantee satisfaction. ALL KINDS OF BLANK BOOKS MADE TO ORDER.

Book Agency.

We supply, on order, all the books of the Christian Brotherhood, and any other standard works desired. We are the publishers of McGarvey's Commentary on Acts, and the Midway Question Books.

Address,

J. D. TRAPP, Publisher.
The Ladies' Favorite.

Grover & Baker's

Improved Manufacturing Lock
And
Elastic Lock Stitch

Family Sewing Machines.

The Best in Use!

It does the greatest variety of work. The following are points which recommend them to the public for consideration.

1. It makes the Double Elastic Lock Stitch.
2. It sews from two spools direct, therefore it is not necessary to re-wind the thread.
3. Beauty and elasticity of stitch; there is no danger of breaking the stitch in washing or fronting.
4. The seam is three times stronger and more durable than any other.
5. It does the greatest variety of work without change of tension.
6. It sews heavy and light fabrics with equal facility.
7. Its simplicity—any lady can control it.
8. It does not get out of repair easily.
9. It is always ready to sew when a lady sits down to sew on it.
10. Speed and ease of operating—runs very light.
11. It embroiders beautifully, and with ease to the operator.
12. It Hems, Fells, Tucks, Gathers, Quilts, and does all work in the most perfect manner.
13. It is the Ladies' Favorite, and most popular machine now in use. Has been in use from twelve to fifteen years, therefore it is no experiment to purchase it.

Improved

Family Shuttle Machine!

We are now prepared to furnish the public with our Improved Shuttle Machine for family use; its simple construction and lightness in running, are far more preferable than the sewing machines in common use. We invite all the ladies, whether they are supplied with machines or not, to the advantage that this one presents.

Hemming, Tucking, Fringing and Embroidery done to order.

No. 53 East Main Street,

Lexington, Ky.