

The Signs of the Times [1865?]

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TEXT. - When it is evening, ye say, It will be fair weather, for the sky is red; and in the morning, It will be foul weather to-day, for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? Matt.16:2,3.

THESE words were addressed to the Pharisees and Sadducees at a time when they came to Christ tempting him for a sign from Heaven. It was a reproof to them for their unbelief in the signs mentioned in the Old-Testament writings, which they professed to believe, and which were actually being fulfilled before their eyes, yet disregarded by them. They could tell the weather for the morrow, but had no skill in those prophecies that pointed to that time.

That which constitutes a sign of the times, in a scriptural sense, must be a matter of prophecy. The prophetic pencil sketches that which shall take place in the political and religious worlds. Time shows the fulfillment. The student of prophecy compares the prophetic sketch with the

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facts of history, and, finding a perfect agreement, he sees his position on the great highway of time. The prophets of God had spoken of the first advent of Christ; and the fulfillment of their words relative to his birth, his gospel, his miracles, his humiliation and death, were signs to the Jews that Jesus of Nazareth was the promised Messiah.

SIGNS OF THE FIRST ADVENT

1. Christ was born of a virgin, Matt.1:18-25, spoken of in Is.7:14.
2. Bethlehem was his birthplace, Matt.2:1, mentioned in Micah 5:2.
3. The act of Herod in slaying all the children in Bethlehem, from two years old and under, Matt.2:16-18, prophesied of in Jer.31:15.

4. His forerunner, John. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord." Is.40:3. All Judea and Jerusalem saw this sign when they went out to be baptized of John. Matt.3:1-6.

5. The gospel preached. When Jesus stood up in the synagogue to read, he opened the book and read where it is written, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings." Is.61:1. The eyes of all them that were in the synagogue were fastened upon him. And he said unto them, "This day is this scripture fulfilled in your ears." Luke 4:16-21.

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6. His humility when on trial, Matt.27:12-14, described by the prophet in these words: "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 shearers is dumb, so he openeth not his mouth." Is.53:7.

7. The manner and circumstances of his death. "They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint. My heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For 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." Ps.22:13-18. "Reproach hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Ps.69:20,21. These prophecies had an exact and literal accomplishment at the crucifixion of Christ, and the Jews saw it. Matt.27:35; John 19:28-30.

8. The fulfillment of the seventy weeks of Dan.9:24-27.

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The Jews understood this, or might have understood it. Caiaphas, being high priest that year, said to them, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied [or taught the prophecies] that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." John 11:49-52. We might add to these signs the miracles of Christ, his resurrection, the pouring out of the Holy Spirit on the day of pentecost, and still others which were distinctly spoken of by the prophets.

But notwithstanding the fact that these prophecies were fulfilled before the faces of the rulers of the Jews, and that all these signs were actually accomplished in a little more than thirty years, they themselves having to acknowledge that notable miracles had been done by our Lord, yet they believed not. Well may it be said by this generation, that the Jews deserved wrath, and God was just in destroying their nation and place. But are they less guilty of the sin of unbelief than were the Jews? Do they believe in that Word which they blame the Jews for rejecting?

The Jews were looking for a temporal kingdom.

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They applied many of the prophecies of Christ's second appearing in power and great glory to his coming as a prince to deliver them from the Roman yoke, and exalt them to worldly glory. They were disappointed and grieved with the humility of Jesus of Nazareth, and in their pride rejected the signs of his first advent. The popular professors of our day as a body are looking for a temporal millennium, and they overlook the signs of his second advent, which are much more numerous and forcible than those of his first advent. Then if the signs of Christ's second coming are held in doubt, and are rejected by the professed people of

God of this generation, the sin of unbelief will rest upon them heavier than it did upon the Jews, in proportion as they reject greater light.

Prophecy is history in advance. From the very nature of the case Daniel could not understand his own prophecy, because it related to the rise and fall of future kingdoms. When the prophet inquires: "O my Lord, what shall be the end of these things," Gabriel answers: "Go thy way, Daniel, for the words are closed up and sealed till the time of the end." Dan.12:8,9. To this agrees the apostle, who speaks of the prophets, "Unto whom it was revealed, that not unto themselves, but unto us they did minister." 1Pet.1:12. We will now consider the subject of the signs of our times in the light of the fulfillment of prophecy.

SIGNS OF THE SECOND ADVENT

1. Daniel, chapter two. The second chapter of Daniel's prophecy has to do with five universal kingdoms which were to succeed each other. The first four are earthly and perishable; the fifth is immortal and will stand forever.

The first four kingdoms are represented by the several parts of the great metallic image, of gold, silver, brass, and iron mixed with clay. The golden head represents the kingdom of Babylon; the silver breast and arms of the image represent Media and Persia; the brazen sides, Grecia; the iron legs, Rome; the feet and toes, part of iron and part of clay, symbolize the divided, weakened condition of Rome.

The several specifications of this line of prophecy are fulfilled, excepting the last, which is expressed in these words: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan.2:34.

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2. Daniel, chapter seven. The seventh chapter of this prophecy covers the same ground as the second. The symbols employed are a lion, a bear, a leopard, and a nameless beast with ten horns. The lion, like the golden head of the image, represents Babylon; the bear, like the silver breast and arms, Media and Persia; the leopard, like the brazen sides, Grecia; the nondescript beast, the same as the iron legs, Rome. His ten horns, the same as the ten toes of the image, the present condition of the Roman empire, divided into ten kingdoms.

This line of prophecy, however, is more definite than that of the second chapter, especially that which relates to the fourth kingdom. The Roman beast is given in a second form with three horns plucked up by a little horn. This little horn is a symbol of the papacy, through whose influence three of the ten kingdoms were subdued in its onward march up to complete supremacy, A. D. 538. The blasphemous character, cruel persecutions, and the period of the civil power of the little horn, are given by the prophet in these words: -

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Dan.7:25. This period is the same as the forty-two months of

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Rev.13:5, and the twelve hundred and sixty prophetic days of Rev.12:6. From 538, 1260 years would extend to 1798, when, on Feb.10, Berthier, a French general, entered the city of Rome and captured it. On the 15th of the same month, the pope was taken prisoner and shut up in the Vatican. The Papal government, which had continued from the time of Justinian, was abolished, and a republican form of government given to Rome. The pope was carried captive to France, where he died in 1799. Thus, he that led into captivity went into captivity; he that killed with the sword was killed (subdued) with the sword. Rev.13:10.

Where are we in this prophetic line which reaches to the end of all earthly governments? We have passed the lion, Babylon; the bear, Media and Persia; the leopard, with his four wings and four heads, Grecia, has been passed. The history of the terrible beast, Rome, has been written; and the papacy, symbolized by the little horn, has fulfilled its twelve hundred and sixty years of blasphemy and terrible persecutions; and its civil power was taken away eighty-two years since.

For what do we wait? The prophet answers in these words: "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan.7:11. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people

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of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verse 27.

3. Daniel, chapter eight. The eighth chapter of Daniel presents a third prophetic line, embracing a ram with two horns, a symbol of the kingdom of Media and Persia; a goat with a notable horn, Grecia, with Alexander for its first king. The four horns taking the place of the one, represents the division of Alexander's kingdom after his death. And the little horn which waxed exceeding great, which stood up against the Prince of princes, representing Jesus Christ at his crucifixion, is Rome. This "power" being "broken without hands," represents its destruction at the second coming of Christ, when the man of sin, a symbol of the same power, will be consumed by the spirit of Christ's mouth, and be destroyed by the brightness of his coming. 2Thess.2:3-8.

4. Daniel, chapter eleven. In the eleventh chapter of this book, the same ground is again covered by historic prophecy, reaching down to the standing up of Michael, or the reign of Christ, the great time of trouble, the deliverance of the saints, and the resurrection of the dead. This chain of prophecy terminates with these words: "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever," Dan.12:1-3,

carrying us out into the boundless ocean of eternity. With this view of the subject, how forcible the words of Gabriel to Daniel, "I am come to make thee understand what shall befall thy people in the latter days." Dan.10:14.

5. The dark day of May 19, 1780. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt.24:29.

The tribulation here mentioned is that which was upon the church of Christ for 1260 years, during the persecuting career of the little horn of Dan.7:25. Compare with Rev.12:6; 13:5. Then, immediately after the tribulation of those days of papal persecution, the sun was to be darkened. Mark this: It does not say *after those days*; but after the *tribulation* of those days. The *days* reached to 1798, eighteen years this side of the dark day; but the *tribulation* of the days ceased before the sun was darkened in 1780. The days of tribulation were shortened for the elect's sake. Matt.24:22. The reformation under Martin Luther modified this tribulation, and continued to restrain the rage and consume the power of the papacy until 1700, since which time, according to all church history, there has been no general persecution against the church. Mark 13:24, makes this point very plain: "But in those days,

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after that tribulation, the sun shall be darkened." That is, before the 1260 years should close, but after the tribulation, or martyrdom, of the church ceased, the sun was darkened. Those who would point to the future, or to the past, prior to the eighteenth century, for the darkening of the sun here mentioned, will do well to read again Mark 13:24: "But in those days, after that tribulation, the sun shall be darkened."

"In the month of May, 1780, there was a very terrific dark day in New England, when all faces seemed to gather blackness, and the people were filled with fear. There was great distress in the village where Edward Lee lived, - 'men's hearts failing them for fear' that the Judgment day was at hand." - *Tract No. 379 of Am. Tract Society. - Life of Edwards.*

"The 19th day of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the day of Judgment was at hand. The legislature of Connecticut was in session, at Hartford, but being unable to transact business, adjourned. - *President Dwight in (Ct.) Historical Collections.*

"On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen

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hours,, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, though inferior in the degree or extent of their

darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses." - *Sear's Guide*.

6. The dark night of May 19, 1780. "And the moon shall not give her light." Matt.24:29.

"The night succeeding that day (May 19, 1780,) was of such pitchy darkness that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy." - *Stone's History of Beverly*.

Mr. Tenny, of Exeter, N. H., speaking of the dark day and dark night of May 19, 1780, says:

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every

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luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

Dr. Adams, speaking of the dark night, says:

"At nine, it was a darkness to be felt by more senses than one, as there was a strong smell of soot. Almost every one who happened to be out in the evening, got lost in going home. The darkness was as uncommon in the night as it was in the day, as the moon had full'd the day before."

7. The falling stars of Nov.13, 1833. "And the stars shall fall from heaven." Matt.24:29.

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also, showed the falling stars, in the very image of one thing, and only one, I ever heard of. 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.' Rev. 6:13." - *Henry Dana Ward, in Journal of Commerce*.

"The extent of the shower of 1833 was such as to cover *no inconsiderable part of the earth's surface*, from the middle of the Atlantic on the east, to the Pacific on the west; and from the

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northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance." - *Prof. Olmstead, of Yale College*.

We now inquire, Why has Christ given the church these signs in the luminaries of heaven, of his second coming? Are they given to deceive, and lead the honest Christian to look for Christ's coming, when nothing can be known of the period of that event? Preposterous! The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church may *know* when the event is near, even at the doors, is sufficient proof that it is the design of Heaven that the church should understand the period of the second advent.

After stating that the sun should be darkened, and that the moon should not give her light, and that the stars should fall from heaven, Christ gives the parable of the fig-tree, and makes the most distinct application of it. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, *know* that it is near, even at the doors." Verses 32, 33. No figure should exceed the fact illustrated in a single particular. This being the case in the parable of the fig-tree, the point becomes an

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exceedingly strong one. No language can be more direct. No proof can be more complete. With all that certainty with which we know that summer is nigh when we see the buds and the leaves shoot forth from the trees in spring, and the earth covered with her carpet of green, may we know that Christ is at the doors.

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to the next to the last generation before the flood, but to the last. The very generation which was destroyed by the waters of the flood saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and that hear and reject the warning message from Heaven, will drink the cup of the unmingled wrath of God. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, "Lo, this is our God; we have *waited* for him, and he will save us." Is.25:9.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it: "Verily I say unto you, this generation shall not

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pass till all these things be fulfilled." And as though this were not enough to lead us to unwavering faith, he adds these forcible words: "Heaven and earth shall pass away, but my words shall not pass away."

8. The seven seals of the sixth chapter of Revelation. John saw a book in the right hand of Him that sat on the throne, sealed with seven seals. In the days of the prophet, before the art of printing and binding was discovered, books were rolls of parchment. "The usual books of the ancients were not like ours, but were volumes, or long pieces of parchment, rolled upon a long stick as we frequently roll silks. Such was this represented which was sealed with seven seals. Not as if the apostle saw all the seals at once; for there were seven volumes wrapped up one within another, each of which was sealed; so that upon opening and unrolling the first, the second appeared to be sealed up till that was opened, and so on to the seventh." - *Wesley*.

Here we have a figure of the nature of prophecy, and a special symbol of the prophetic history of the Christian church. The book of Revelation relates to the fourth universal empire, and particularly to that portion of the Christian age that was future when the book was given. He, alone, who sees the end from the beginning, could survey the future of the church and present her history to

the prophet in seven distinct periods, illustrated by the seven seals. Therefore the Revelation was a sealed book when given to John, to be opened and understood as fulfilled.

"The priest in his consecration was to abide seven days and nights at the door of the tabernacle, keeping the Lord's watch. The number seven is what is called among the Hebrews a number of perfection; and it is often used to denote the *completion, accomplishment, fullness, or perfection*, of a thing, as this period contained the whole course of that time in which God created the world, and appointed the day of rest." - *Dr. Adam Clarke*.

"In the patriarchal history, as well as in the Mosaic legislation, the recurrence of the number seven and its combinations is very frequent. Even in the later old-Testament history this number is met with too often for it to be always accidental. . . . Jews, Pagans, and Christians have vied with each other in attempts to prove the mysterious character of this number. The estimation in which it was held, on account of its singularly sacred character, may explain its adoption as a sort of representative number. Of this last use of the term seven, instances occur in the following texts: Lev.25:4; 1Sam.2:5; Ps.12:6; 79:12; Prov. 26:16; Is.4:1; Matt.18:21,22; Luke 17:4." - *Cassell's Bible Dictionary*. vol.i.

We briefly call attention to the events under each of the seven seals in their order.

(a.) The opening of the first seal reveals a white horse, whose rider had a bow and a crown as he went forth conquering and to conquer. This is a fit emblem of the triumphs of the gospel in the first centuries of this dispensation, the whiteness of the horse denoting the purity of faith in that age.

(b.) At the opening of the second seal, there appeared a red horse. If the whiteness of the first horse denoted the purity of the gospel in the first period, the redness of the second horse may denote that in the second period the original purity of the church began to be corrupted. The mystery of iniquity was at work in Paul's day. Errors began to arise, and the love of the world came in at an early date, which ripened into a state of things in Constantine's time, A. D. 323, described by Dr. Rice thus: "It represents a secular period, or union of church and State. Constantine aided the clergy, and put them under obligations to him. Mosheim says of this period, 'There was continual war and trouble.'"

(c.) The opening of the third seal presented a black horse, and he that sat on him had a pair of balances in his hand. The work of corruption in the church progressed rapidly. The black horse, the very opposite of the first, represents a period of great darkness and moral corruption. By the

events of the second seal, the way was fully opened for that state of things to be brought about which is here presented. The time that intervened between the reign of Constantine and the establishment of the papacy in A. D. 538, may be justly noted as the time when the darkest errors and grossest superstitions sprung up in the church.

"The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and State. This was true among the Roman emperors from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome." - *Miller's Lectures*, p. 181.

(d.) When the fourth seal was opened, there appeared a pale horse, and his name that sat on him was called Death, and Hell followed with him. The color of this horse, which is pale or yellowish, like that seen in blighted or sickly plants, denotes the condition of things in the church when the papacy bore its unrestrained and persecuting rule, commencing about A. D. 538, and extending to the time when the reformers had exposed the corruptions of the papal system. During that period fifty millions of martyrs lost their lives by the very instrumentalities named in the prophetic description of that period.

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(e.) The events to transpire under the fifth seal are, the crying of the martyrs for vengeance, and giving to them white robes. This represents the work of the reformers, and covers the period of the great reformation. In reference to the souls under the altar, Dr. Clarke says: "A symbolical vision was exhibited in which he saw an altar. And under it the souls of those who had been slain for the word of God - martyred for their attachment to Christianity - are represented as being newly slain, as victims to idolatry and superstition. *The altar is upon earth, not in Heaven.*"

"We are not to suppose that this *literally* occurred, and that John actually saw the souls of the martyrs beneath the altar - for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in Heaven actually pray for vengeance on those who wronged them, or that the redeemed in Heaven will continue to pray with reference to things on the earth; but it may be fairly inferred from this that there will be *as real* a remembrance of the wrongs of the persecuted, the injured, and the oppressed, *as if* such prayer were offered there; and that the oppressor has as much to dread from the divine vengeance *as if* those whom he has injured should cry in Heaven to the God who hears prayer, and who takes vengeance. The wrongs done to the children of God, to the orphan, the widow, the down-trodden,

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to the slave and the outcast, will be as certainly remembered in Heaven as if they who are wronged should plead for vengeance there; for every act of injustice and oppression goes to Heaven and pleads for vengeance."

(f.) "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 bond man, and every free man, 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?"

Such are the solemn and sublime scenes that transpire under the sixth seal. And a thought well calculated to awaken in every heart an intense interest in divine things, is the consideration that we are now living amid the momentous events of this seal.

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Between the fifth and sixth seals there seems to be a sudden and entire change in the language, from the highly figurative to the strictly literal. Whatever may be the cause of this change, the change itself cannot well be denied. By no principle of interpretation can the language of the preceding seals be made to be literal; nor can the language of this any more easily be made to be figurative.

The first event under this seal, perhaps the one which marks its opening, is a great earthquake. As the more probable fulfillment of this prediction, we refer to the great earthquake of 1755.

"The great earthquake of Nov. 1, 1755, extended over a tract of at least 4,000,000 of square miles. Its effects were even extended to the waters in many places where the shocks were not perceptible. It pervaded the greater portion of Europe, Africa, and America; but its extreme violence was exercised on the southwestern part of the former. In Africa this earthquake was felt almost as severely as it had been in Europe." - *Sears' Wonders of the World*, pp. 50, 58, 381.

The Encyclopedia Americana states that this earthquake extended also to Greenland; and of its effects upon the city of Lisbon, further says: "The city then contained about 150,000 inhabitants. The shock was instantly followed by the fall of every church and convent, almost all the large

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public buildings, and more than one-fourth of the houses. In about two hours after the shock, fires broke out in different quarters, and raged with such violence, for the space of nearly three days, that the city was completely desolated.

The events which follow the great earthquake under the sixth seal are the special signs, in the sun, moon, and stars, of the second coming of Christ. The dark day and dark night of 1780 are described in these words: "The sun became black as sackcloth of hair, and the moon became as blood." The moon, that was full the day before, appeared through the darkness of the night like a ball of blood. This was the appearance as presented to the prophet.

"It was not the blackness of a storm-cloud, such as sometimes with a frightful agitation breaks over a single city; it was the silent spreading of the pall cloth over the earth by strong, invisible hands." - *Concord (N. H.) People*.

Webster, in the edition of his dictionary for 1869, says of the dark day: "The true cause of this remarkable phenomenon is not known.

The prophetic description of the falling stars had a literal fulfillment in the meteoric shower of November 13, 1833, which was unlike any other on record in

appearance, extent, and magnitude. "Those which appeared in the east, fell toward the east; those which appeared in the north, fell toward

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the north; those which appeared in the west, fell toward the west, and those which appeared in the south, fell toward the south. They fell not as the *ripe* fruit falls - far from it; but they flew, they were *cast*, like the unripe fruit, which at first refuses to leave the branch." - *Henry Dana Ward*.

The falling of the stars is the last special sign upon which believers base their faith in the near second advent. The departing of the atmospheric heaven is after the close of probation. This seems evident from the fact that the affrighted multitudes, in despair of the mercy of the Lord, direct their cries to mountains and rocks to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

While the book of Daniel has to do with four universal monarchies, Babylon, Persia, Grecia, and Rome, and its several chains of prophecy bring us, with wonderful definiteness, to the day of God, the second coming of Christ, and the last judgment, the book of Revelation pertains to the fourth, Rome, and its several lines of prophecy bring us down, with equal minuteness, to the same point, and open before us the naked glare of eternal scenes.

J. W.

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