

v. 7, until the revolutions of 1848, when she fled from the palace of the Vatican. Then it was that this republican form of government, the same as 1789 to 1799, again arose, and from it sprung the imperial form of government of Napoleon the Third, but uncrowned. Now, I ask if this beast has risen to its full perfection? I answer, I think not, and that is because these ten horns are uncrowned; for there is not, at the present hour, ten uncrowned governments in Europe. But it is said in the 12th verse, "And the ten horns which thou sawest are ten kings, which have received no kingdom AS YET, but receive power one hour (i. e. fifteen days) with the beast." Mark it, it is with the beast, and not the woman. That is, one hour with the government of France, the one that NOW carries or supports the Papacy. And if I am right in this, does it not point out a dreadful political revolution, or, in prophecy, an earthquake, see Rev. ch. xvi, v. 18, of which Napoleon the Third will be the prime mover? See 11th verse. Then after this, will not these governments become infidel governments, and destroy the Papacy, 16th verse, as this government did in 1798? for in the 14th verse it is ALSO declared that they shall make war on the Lamb, and the Lamb shall overcome them, for He is Lord of lords, and King of kings. There, reader, is the last picture of earth's political drama. Say, are you ready for the eventful period? Mark it, it is the last dynasty that will ever carry or support the Papacy, and with his fall Papacy will be numbered with the past. Its days are numbered, and it may in truth be said of the beast and the woman also, MENE, MENE, TEKEL, "MENE," "God has numbered thy kingdom, and finished it." "TEKEL," "Thou art weighed in the balances, and art found wanting."

For in verse eighth it is said, "the beasts [or governments] that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition; and 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." In the 19th ch. of Rev., we have a description of the battle spoken of in verse 14 of the 17th chapter, with the final overthrow of this beast or government, and the kings of the earth, and the false prophet (see picture No. 3, new series) which wrought miracles before him: "These both were cast alive into a lake of fire, burning with brimstone."—ED.

THE TIME, OR PROPHECY FULFILLED.

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ."

- B.C. 677. The commencement of the seven times, or 2520 years' captivity of the people of God.
- B.C. 457. The going forth of the commandment to build and restore Jerusalem. Ezra, ch. vii. The beginning of the 70 weeks, and the 2300 days of Daniel, ch. viii.
- A.D. 33. The end of the 70 weeks, Messiah cut off; his resurrection, and the bringing up from the dead the trophies of his victory; the first-fruits of the barley harvest.
- A.D. 538. The fulfilling of Daniel's prophecy, ch. vii, v. 8, by the plucking up of the third horn, or Ostrogoth kingdom; and the giving of the saints into the hands of the "little horn with eyes," for time, times, and a half, or 1260 years.
- A.D. 1780. The dark day; the darkening of the sun and moon. Matt. ch. xxiv, v. 29.
- A.D. 1798. The end of the time, times, and a half, or 1260 years; the saints delivered out of the hands of the little horn with eyes, by the taking of Rome, the confiscation of all the church property, and leading of the Pope into captivity, where he died: Rev. ch. xiii, v. 10, and Babylon reigns queen.
- A.D. 1798. The commencement of the "TIME," called the time of the end; the fulfilling of Daniel, ch. vii, v. 9, 10, and 26; also the 4th, 5th, and 10th chapters of Revela-

tions. Between this date and A.D. 1831, the judgment sits, the books are open; the Rainbow Angel, the Lord Jesus Christ, descends and swears (till 1844) that there should be time no longer. Rev. ch. x.

- A.D. 1831. The beginning of the fulfilling of Joel, ch. ii, v. 1, "Blowing of the trumpet in Zion, and sounding an alarm in his holy mountain, together with the lifting up of the standard upon the mountains," Isaiah, ch. xviii, v. 3, by William Miller, the promulgator of the Coming of Jesus, about or in 1843.
- A.D. 1833. The meteoric or falling stars. Matt. xxiv, v. 28; Rev. ch. vi, v. 13.
- A.D. 1843 and 1844. The termination of the 2300 days, when the sanctuary was to be cleansed, and the expiration of the seven times, or 2520 years.
- A.D. 1844. The seventh trumpet begins to sound; its voice, "Behold the bridegroom cometh;" He comes as Bridegroom; He sits as a refiner's fire and fuller's soap to cleanse the sanctuary, the tribe of Juda. Malachi, ch. iii, v. 1 to 5. The seventh seal opened in heaven, October 22d. Rev. ch. viii, v. 1. "And there was silence in heaven about half an hour." The advent angel ceases flying for about seven days, or "half hour."
- A.D. 1844. The opening of the third book in the judgment, namely, "the Book of Life." The types with their antitypes.
- A.D. 1845 and 1846. The fulfilling of Daniel's night visions, ch. vii, v. 13. "Then was heard great voices in heaven, saying, The kingdoms of this world are becoming the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." Rev. ch. xv, v. 5.

- A.D. 1848. The nations are angry. Forty governments overturned in sixty days. Rev. ch. xi, v. 18.
- A.D. 1854. The end of the appointed time, and the vision speaks, Hab. ch. ii; and in consequence, "the temple of God in heaven is opened, and there is seen the ark of his testament."
- A.D. 1855. The unclosing and opening of the seal of the last vision of Daniel, ch. xii, v. 5, and the time of the resurrection of the saints revealed.
- A.D. 1858. First month Abib or Nisan, the resurrection of the first-fruits of the wheat harvest, and Daniel stands in his lot (i. e. his inheritance), the fulfilling of the fourth or morning watch.

To be fulfilled A.D. 1859. The setting up of God's everlasting kingdom; the image smitten on the feet; a great time of trouble and anarchy; then follows the deliverance of all the people of God, &c.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortable to Jerusalem, and cry unto her, that her warfare (appointed time) is accomplished, that her iniquity is pardoned: for she has received of the LORD's hand double (2520 years) for all her sins." Isaiah, ch. xl.

THE STONE KINGDOM.

DANIEL, ch. ii, v. 45; "Forasmuch as thou sawest that the stone was cut out of the mountain without hands." How beautifully does this verse sustain the position we have assumed, that God has taken part of that mountain, to wit, the first-fruits of the barley and the wheat harvest, with which he will smite the image on the feet and dash it to pieces, then afterward, he will add the other part; his people, and the stone kingdom consisting of the first-fruits, will become a great mountain, i. e., a kingdom, and fill the whole earth. Alleluia! praise the Lord!

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[Concluded from page 24.]

We can hear now with a perfect understanding, the words of Moses, when he said, "Hear, O Israel; Jehovah our God is ONE Jehovah."

O what love! what love is here revealed for poor unworthy man. Truly it is the love the Apostle saith in Eph., ch. iii. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the richness of his glory to be strengthened by his Spirit in the inner man: that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and depth and height: and to know the love of Christ, which passeth knowledge, that ye might be FILLED WITH ALL THE FULNESS OF GOD. What! to be filled with all the fulness of God. What amazing love! He reigns, yea, he reigns, triumphant upon his Father's Throne. He is King over all the earth. He reigns in Zion, the City of the living God, and the broad banner of God's Eternal Love waves in triumph forever and forever, from the lofty battlements of Zion; and the song which all the morning stars sang together, and all the Sons of God shouted FOR JOY, when HE laid the foundations of the earth: that song, AS it were a new song (which had been laid by as it were for ages, because man had transgressed the commandment of his God and become polluted by sin) is now vibrating and sounding like the voice of mighty thunders by the hundred and forty-four thousand that stand on Zion's lovely hill, ALLELUIA, FOR THE LORD GOD OMNIPOTENT REIGNETH.

As we have arrived at an important point of time in our travels, or what we may call a very high eminence, let us for a few moments take a look around the horizon and see the glories that surround us, lest we be charged with tautology, because all our arguments centre on one point,—TO REVEAL JESUS AS HE NOW IS.

AARON'S PRIESTHOOD.

First. Aaron was High Priest after a carnal command or rites and ceremonies.

Secondly. Aaron was anointed with the holy anointing oil by Moses.

Thirdly. Aaron stood daily ministering, and offering oftentimes the same sacrifices, which can never take away sins, "For the law made nothing perfect, but the bringing in of a better hope did."

Fourthly. Aaron went into the Holy of Holies alone once every year, and not without blood, which he offered for himself, and for the errors of the people.

Fifthly. Aaron having finished his work in the Holy place, he must return to fulfil the further requirements of the law.

Sixthly. Aaron having finished his work in the Holy place, returns into the Tabernacle, and changes his linen garments, for his sons to be anointed and consecrated therein.

Seventhly. Aaron, the type, having now divested himself of his linen garments, and for the further requirements of the law (see Lev., ch. xvi, v. 24), reclothes himself with his

THE MELCHISEDEK PRIESTHOOD.

First. Jesus was High Priest after an endless life.

Secondly. Jesus was anointed with the Holy Spirit from on high by his Father.

Thirdly. Jesus, through the Eternal Spirit, offered himself without spot to God. Purge your conscience from dead works, to serve the living God.

Fourthly. Jesus, having obtained Eternal redemption for us, he entered in once for all into the Holy place.

Fifthly. Jesus having finished his work in the Holy of Holies, Heaven itself, he must return to fulfil his promise, and to fulfil the further requirements of the law.

Sixthly. Jesus having finished his work in the Holy place, Heaven itself, returns in the third dispensation or first Tabernacle to change his linen garments for HIS sons to be anointed and consecrated therein.

Seventhly. Jesus, the fulfiller of the law, the antitype of Aaron, having now divested himself of his linen garments, returns too or reclothes himself with his great power (which