"THE HISTORY OF ANTICHRIST."

PRINCIPAL DAWSON'S LECTURE—THE PROPHECIES OF ANTICHRIST FULFILLED IN THE ROMAN CATHOLIC CHURCH—ANTICHRIST IN THE CHRISTIAN CHURCH.

A very large audience filled Stanley street Presbyterian Church, Montreal, on the occasion of the fourth of the series of lectures by Principal Dawson upon the "Present and Future in the Light of Prophecy and History."

Principal Dawson said that, having in the two preceding lectures traced Daniel's Fourth Empire, that is the Roman Empire, down to its close as a heathen empire, and its final decline as a Christian empire, and also gone over the history of the ten kingdoms, they would consider the history of Antichrist, and in this he purposed using many of the points set out in the former lectures. He wished it to be understood that by antichrist he meant that system of enmity, that mere sham Christianity which it had pleased Satan to set up in the world as

A RIVAL TO THE TRUTH.

He did not wish to speak of the persons but the essence of the apostacy. The intimation of such a power was given in Daniel, vii. 8.

"I considered the horns, and behold there came up among them another little horn; before whom there were three of the first horns plucked up by the roots, and behold in this horn were eyes like the eyes of man and a mouth speaking great things."

There was very great significance in this. The four great empires were signified as beasts, but one like unto the Son of Man was to take the Kingdom from them. Here, it was said, the little horn had eyes, doubtless signifying episcopal supervision, and a mouth speaking great things. In the 25th verse it was said:

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time."

The times known to the Jews were those appointed by God for the observance of their feasts. We were told that he should change times and laws, and that he was to last for the enormous time of 1,260 years, equal to the time of the four kingdoms, that had preceded him. There were Jews in Daniel's time, and Jews after Daniel, and early Christians who read this prophecy and understood that the first empire was the Babylonian, and that after it another should arise, and after that another, and that after the fourth empire

THAT STRANGE, PORTENTOUS POWER

called by Daniel the little horn, should arise. The terms of the prophecy showed that this little horn was to be manifested under what is called the Christian dispensation, after the time when Messiah the Prince should appear and be cut off. They might have read it just as we read of the great war and falling off after the millennium. It reached far back in the history of the Church of God, when the Jews were in captivity in Babylon, and reached far into the future to the final destruction of that power. In coming to the New Testament and looking over Our Lord's teachings little reference to it was found, but there was enough to show that the prophecy of Daniel was before His mind in such passages as when He said He would go away and come again, and when He should return should He find faith on the earth? Doubtless, like some other things, He did not bring it clearly before the minds of His disciples, because it would be too much for them to bear. It was, however, well known early in the apostolic age. It was very interesting to notice this in Paul's Second Epistle to the Thessalonians, from the third verse of the second chapter. Doubtless when Paul was in Thessalonica preaching the Gospel for the first time he told them about this falling away; he believed in the prophecy, and knew that it was

A THING TO BE DREADED

and warned against even in preaching the Gospel to unconverted Gentiles. These Thessalonians seemed to have got into their minds that the second coming of Christ was a thing to be looked for immediately, and were thereby unfitted for Christian work. He read the verses, and referred to several of the leading points in Paul's description. Paul called it a falling away, an apostacy, and this carried the idea that it was not a thing to originate with the heathen or among infidels, but among professed Christians. Even then it was a thing in germ in the Church, because the germ of this apostacy was in the heart, the remains of the old Adam in the converted man. Paul spoke of "this man of sin" who was to get control of God's law, who was to set himself above God. This was a very strange thing—a man setting himself above God—and yet inasmuch as God had given us laws, we set ourselves above Him when we disregarded those laws.

The anti-Christian was in its time to be the great Christian Church, that is the Church of the great majority of so-called Christian people. The Apostle Paul further informed them that there was a power, of which they knew, which was hindering the development of this anti-christ. The prophet Daniel had told them that the ten kings were to be contemporaneous with the rise of this little horn. They knew the four empires should first pass away, and that they were living in the fourth. The testimony of early Christian writers was that they did not wish the Roman Empire to be overthrown, for they knew that after it the anti-christ would be revealed, and would treat them

FAR WORSE THAN THE ROMAN EMPIRE

had. This was before the establishment of the Christian. Paul consoled them by saying that at the end of its time it should be consumed by the words of the spirit of God, and destroyed by the brightness of His coming. The difference between Daniel and Paul was that while Daniel knew that several empires should pass away before antichrist should come, Paul knew that he was living in the last of these, and he could see that the power was beginning to work. This description of Paul was especially valuable because it was not a set prophecy but called out by the Thessalonians. It occurred to Paul to mention this again in his letter to Timothy. He spoke as to one who knew it well, and referred to but one particular feature of it. In the fourth chapter of the first epistle, he said, in order that he might be fully warned:

"Now the Spirit of God speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

The word here translated "departed from" the faith was exactly the same as that translated "falling away" in Romans. The particular feature of the apostacy to which he here referred was its asceticism. John also in writing his first epistle, found it necessary to warn against this coming evil, and he did a good thing in giving it a name in the 18th verse of the second chapter. He said, "Little children, it is the last time (he was referring to Daniel's prophecy, of all the times that should come before the establishment of the Kingdom of God, and after that antichrist was to be revealed), as ye have heard (they had heard about it,—it was the common doctrine with them) that antichrist shall come; even now there are many antichrists, whereby we know that it is the last time," And again in the third verse of the 4th chapter he says:

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. And this is that spirit of antichrist whereof ye have heard that it should come, and even now already is it in the world."

It was not a nominal denial that was here referred to, but a practical denial, by setting aside God's laws and ordinances. The name that John gave it was "antichrist," and this he thought was not generally understood, We were accustomed to use the preposition "anti" as opposed to, but the Greeks of John's time had a different use of it. When applied to things it did mean "opposed to" or "against," but applied to persons it meant "in the stead of," implying substitution; thus, it was some one who was to stand up and oppose Christ, but who was to put himself in the place of Christ. There was one little historical circumstance that would be of interest here. There was

A TIME WHEN TWO POPES AROSE.

one in Rome and the other in France, and the latter was called antipope, meaning that he was a sham pope. It had also happened that one very eminent person had been pleased to call himself "the vicar of Christ," or "vice Christ." He has called himself antichrist, and he did not know it. It should be borne in mind that the antichrist was not the open infidelity, but the insidious spirit which takes other things and sets them up for worship in the temple of God. The prophecies concerning antichrist presented it specially in two great divisions, one the political and the other the spiritual or religious aspect. It was always well to begin at the earliest intimation of a prophecy and trace it from that. In the 13th chapter of Revelation, after the description of the ten horned beast, John saw another beast arise, and the difference in the symbolism was worthy of note. It came to be two horns and two beasts, and in that way John gave additional information. First, the great wild beast with ten horns came up out of the sea, which doubtless meant the barbarian inroads. The second beasts rises up out of the earth, representing those who were not the people of God, the unenlightened popular mind. The second beast was like a lamb. This was the symbol used for the Lord Jesus Christ, thus showing that this beast was to put on the appearance of Christ to palm itself off on the world as the true church. Although.

LIKE A LAMB OUTWARDLY

inwardly it was only a wild beast like those Christ spoke of. It had two horns in its head, and a great difference of opinion prevailed on the interpretation of this. Many said it imported the political and religious aspects of the apostacy, others that it emblematized the three great divisions of the church, but all united in saying that it meant that while the beast was one, there was a two-fold working of some sort. While it was like a lamb, it had the voice of a dragon. The old dragon was the old serpent; it was the spirit which animated the four great heathen empires. It was to work miracles, false miracles in the sight of men, and it was not to confine itself to miracles of mercy like Christ and his apostles, but also of judgment, such as calling down fire from heaven. It was to aid and abet the ten kings in their tyranny over their subjects, and it was itself in its early days to be supported by them. The ten kings though all represented as horns on the beast were incoherent kingdoms, apt to make war on each other. The interest of the anti-Christian church to keep all its followers united in one common bond, and this doubtless explained the effort of Charlemagne in trying to set up

A FICTITIOUS CONTINUATION OF THE OLD ROMAN EMPIRE.

The two horned beast was to persecute the saints of God. In the Apocalyse there were references to this, which he purposed noticing in the next lecture; how they were to treat the witnesses for God. In the 18th verse of the 13th chapter of Revelations, John gives it a number, 666. The Greeks of John's time used the letters of the alphabet for numbers, and it was no unusual thing, when concealment was desired, to represent a person or place, by the numerical value of the letters in its name; thus Jupiter and other of their gods had numbers, the value of the letters of their names or attributes. John instructed by the Spirit of God, had given such a name to antichrist, because it might not be safe to give the true name. It might make him

STILL MORE HOSTILE TO THE SCRIPTURES,

and he might cut out that leaf also from the Word of God. The best way to investigate the meaning of this name was to go back to the time when the question of antichrist had not arisen. Ireneus, a disciple of Polycarpus, said the reading of it at the time was the word "Latinas," or the Latin race, meaning that in some way or other the Latin race was to be connected with this antichrist. Hypolitus also read it this way. This is very curious, because the Latins at this time were a very obscure people. It was not then known that a time would come when the Western empire would be the Latin race. Notwithstanding this they thought this was the reading.

ANOTHER STRANGE COINCIDENCE

was that the date when the Pope Italian promulgated the encyclical letter, ordering the use of the Latin language in the church, was as nearly as could be determined in the year 666.

Again, this beast had a mark which it was to place on its followers. It had pleased God at the beginning of the church to send an angel down to put the seal of God upon the church that they should be known as his followers. So it behooved the anti-Christian church to have a mark. He did not wish to insist on any particular kind of mark. If they looked into this matter they wold find that

THE MARK OF ANTICHRIST WAS THAT OF THE CROSS.

This might strike them as a strange thing, but until the third century after Christ it was never used. That was not the way in which the early Christians gloried in the cross of Christ. Constantine set up the sign of the cross when he wanted to rally the Christian world against the heathen of his time He however, would not insist on this mark though so declared by some of the best interpreters of the apocalypse. This mark implied external influence. It was said that no man might buy or sell, who had not the mark upon him, showing that the anti-Christian church would interfere with the social and civil relations of men. It was even said that it should put those to death who would not worship it.

Later, another name was given to it. It was called

THE "FALSE PROPHET,"

showing that after the decade of its power it would trust more to new doctrines and less to mere external force. Another aspect of it was shown in the 17th chapter. Adultery had always been held up to the Jews as the symbol of heathenism. It was now brought forward as one of the great characteristics of the anti-Christian church. The harlot sitting on the beast was contrasted with the bride of Christ. About this harlot John tell us in the 9th verse of the chapter that she sits on seven hills, thus connecting her locally with Rome. She is also represented as sitting on many nations. She was to be a church of many nations. In the other figure the two horned beast obeyed the kings, but she ruled them in the capacity of a harlot. Then again she was not alone, she was the mother of harlots. There was one great church with many branches. She was to be the same persecutor of God's people, represented by the terrible emblem of being "drunken with the blood of saints." At last they were to get tired of her, to

STRIP HER NAKED AND BURN HER WITH FIRE.

This was not to be a thing of a day, but was to last for 1,260 years. When the time from Nebuchadnezzar till the time of the Roman Empire was considered, this time would be better appreciated. Was this not strange that the spirit of God would permit this long reign of darkness? Was it not the greatest triumph for Satan since he tempted our first parents? In conclusion, there were a few practical thoughts he wished to offer. He had said little about who this antichrist was, but they all knew well to what he had pointed. He would not have them look altogether to the Romish Church. It was true that it carried out in its long history many of the predictions of prophecy. But even in the early church the Apostles could see the germ working, and he warned the Christians of today against its insidiousness. There was no church in which there was not a leaven of antichrist. We should each beware lest while we looked upon the Romish Church we should have antichrist in our own hearts and churches. The time had not far gone when the kings of the earth had made the harlot naked, and Christians should beware lest they harbored any of her daughters. They should cling still closer to the truth of God, and avoid anything that could derogate from the power of that Saviour whom they loved.

He said he had received several questions, and would be happy to answer them, with any others which might be sent bearing directly on the subjects, at the last lecture.

EGYPT'S GREATEST MARVEL.

DOES THE PYRAMID FORETELL THE END OF THE WORLD.

PROF. PROCTOR ARGUES THAT IT DOES NOT, AND EXPLAINS HIS VIEWS OF ITS PURPOSE AND MEANING—PIAZZI SMYTH'S MEASUREMENTS.

Prof. Richard A Proctor's lecture on "The Great Pyramid: Its Purpose and Meaning," was attended by a very large and intelligent audience. A very lively interest has of late been excited in the great pyramid by the close approach of the year 1882. According to Prof. Piazzi Smyth, the famous Scottish astronomer, and those who interpret its meaning as he does, the pyramid contains certain secret signs which indicate that in 1882 something is to happen seriously involving the destiny of the human race; perhaps the end of the world. This theory supposes that the great pyramid was erected by Divine aid, and that it was intended to preserve these prophecies through ages, until men, rightly instructed, should unravel their meaning. Prof. Proctor has no sympathy, it might almost be said no patience, with this theory. He began by saying that he did not propose any special theory to account for the great pyramid, although he had decided opinions about it, It has been supposed that the pyramids were intended as a protection against floods or sand storms; that they were built as tombs; that they served as vast treasure houses; that they were intended as temples, and that they were astronomical observatories The notion that the great pyramid, or, as it is sometimes called, the Pyramid of Cheops, after the name of the king who built it, was a vast treasure house, led Al Mamoun to break into it at a great cost and labor, but he got nothing for his pains.

As to its being a tomb, the lecturer said, it does not seem reasonable to suppose that kings would spend a large part of their lives and a vast amount of treasure merely in preparing tombs for themselves. As to the pyramid having been either a temple or an observatory, it must be said that the present condition of the work cannot be taken as an indication of what purposes it may have subserved before it was finished in the form in which we see it. The great pyramid was once covered on all its faces with smoothed stone fitted so close that not a crack was to be seen; but modern Egyptians have stripped off these facing stones and used them in constructing their buildings, so that the huge flanks of the pyramid have a rough and unfinished look, and its apex is gone.

The second pyramid, built by the brother of Cheops, is nearly as large as the other, but it is not constructed in the same way, and was not as fine a work.

It is absolutely certain, Prof. Proctor said, that none but astronomers were the builders of the great pyramid, because the plan of it is so nearly perfect astronomically. If a modern astronomer had no telescope, but had unlimited command of money and labor, he would desire to erect just such a structure as the great pyramid is, to supply the place of the telescope. It would give him what he would especially desire, a perfectly firm structure, and definite lines along which to look in a particular direction at the heavenly bodies. Supposing that such was the object of the pyramid of Cheops, the astronomers who had it constructed being, probably, unacquainted with logarithmic tables such as we possess, would wish to deal with the simplest possible angles in their calculations. This would lead them to select a latitude for their observatory that would not involve any difficult angles in observations depending on the elevation of the pole and the equator of the heavens. Theoretically the very best latitude that they could select would be the parallel of thirty degrees north; and that is just what they did select. The position of the great pyramid is so close to that parallel that it seems almost certain that the astronomers, its builders, obtained the latitude by observations of both the pole star and the sun, the former being elevated one-third of the distance from the horizon to the point overhead, and the latter two-thirds of that distance. It is very probable that they knew nothing of the apparent displacement of the heavenly bodies, caused by the refraction of the atmosphere, and if they did not, the discrepancies they would find between the result of their observations upon the sun and those upon the pole star would lead them to strike a fair mean between the results, giving, as a modern astronomer would do, greater weight to the pole star method; and so they would be led to place the pyramid just where they did place it. The belief that the pyramid builders calculated the position of their work before beginning it is supported by the fact that the plateau of rock on which the great pyramid stands ends abruptly at that point, and the parallel of 30 degrees north danced [illegible] the pyramid builders calculated [illegible] to the edge of the rock that they might back up the edge with cobble stones before beginning their building.

They would require to carefully level the surface of considerable extent, and this was furnished in the base of the pyramid. This base was about 763 feet square, but so well did they level it, as the lecturer's opinion, as they had no telescopes, they must have obtained the level by flooding the whole space with water. Next they would have the difficult task of setting their building four-square to the points of the compass, and in this way they succeeded admirably. To obtain the north point they would naturally make observations on the pole star as it passed beneath the true pole in its diurnal circle. At that time its direction would be true north. To do this they would tunnel into the rocky base of their proposed pyramid, making a passage pointing to the pole star at its lower culmination, and continuing the tunnel deep enough to render the star visible by day. Exactly such a tunnel exists in the rocky base of the great pyramid and is continued to the entrance point in the side This tunnel leads deep down into the heart of the vast rock on which the pyramid stands, and ends in a rough, unfinished chamber, which some have viewed as symbolical of the Bottomless Pit. In order to mark the place of this underground passage at the surface above it, they would want to drop a line down to it from that surface, and so they would have to bore a perpendicular hole through the rock until it met the underground passage. Such a hole, called the well exists in the great pyramid, reaching from the end of what is called the Great Gallery, in the heart of the pyramid, down to the rough chamber at the foot of the underground passage. According to those who believe in the prophetic interpretation of the pyramid's mysteries, the end of the Great Gallery marks the year 1882, when the end of the world is to come, and the hole leading from this point downward is a by way to the Bottomless Pit.

Having obtained the true north point, the pyramid builders could easily set their structure four-square to the points of the compass. But the mere observation of the pole star through their tunnel would be of no value. That was only a means to an end. It would be in the southern heavens that they would seek to make observations, the object being, as in all modern observatories, to observe the time of southing of the sun, the planets, and certain stars, in order to obtain the true time. The pyramid builders, then, as soon as they began to erect their pyramid, made another tunnel, connecting at the base with the north tunnel, and sloping at the same angle to the south. In order to obtain this agreement of angles they probably used the principle of the reflection of light, in which the angles of incidence and of reflection are equal, by plugging up the north tunnel at this point of intersection with the south tunnel, pouring water into the triangular space at the junction, and observing the line of reflection of the pole star as seen shining down through the north tunnel upon the water. Then this water was allowed to run down into the tunnel in the rock to the unfinished chamber before described as having been regarded by some as symbolical of the Bottomless Pit, and which Prof. Proctor regards as a mere place for rubbish and for the waters which would be used perhaps once a year, as the pyramid rose higher, to soak away in.

After going a certain distance the south pointing passage enlarges into the great galley. Prof. Piazzi Smyth measured the distance from the entrace of the pyramid down the north tunnel to its intersection with the rising south passage, and announced that the number of inches corresponded to the number of years in Biblical history between the creation and the exodus from Egypt, Then he measured up the south passage to the beginning of the Great Gallery, and counted as many inches as there were years from the exodus to the beginning of the christian era. Next he measured the length of the Great Gallery, and found it to be 1.882 inches, whence the conclusion that in 1882 the Christian era will end, and certain curious small chambers beyond this point enclosed in the solid masonry were regarded as in some way symbolical of some great event in the world's history.

But Prof. Proctor sees in the Great Gallery only a very ingeniously constructed chamber for astronomical observers. Certain peculiarities in its architecture he finds to be just what astronomers would have desired to enable them to make an accurate series of observations on the southing of the planets and of certain stars. As to the ingenious measurements of Prof. Smyth and the connections drawn from them, the lecturer said that it is always possible to make such measurements result in certain coincidences. Some one, to prove the untrustworthiness of the coincidence of measurements discovered in the pyramid, made a series of measurements of a pianoforte in his room, and found just as many strange coincidences. No account is kept, the lecturer said, of the cases in which coincidences don't happen, and the measure doesn't fit. And, in fact, the coincidences are not exact any way.

Prof. Proctor ascribes an earlier date to the building of the great pyramid than