

THE FOURTH EMPIRE AND ITS DESTINY.

A Lecture delivered in Montreal by Principal Dawson, being the Second of a course on "The Present and the Future in the Light of Prophecy and History."

In the last lecture I noticed the growth of prophecy and the growth of the interpretation of prophecy as light came into the world and new additions were made to prophecy, and fulfillments took place. In the last lecture I attempted to take points which would be of use to us in giving its rules of interpretation. I propose to take up this evening more especially fulfilled prophecy, but with a constant reference to unfulfilled prophecy. One point we may start from is the fact that since that early period in which Nimrod set up his kingdom in Babylonia the world has been governed by military and to a great extent God-defying despotism. In the old patriarchal times Abraham was an independent chief; the Israelites were independent when they came out of Egypt until they were finally overthrown; the Jews were also under the power of the Gentiles, who were often most God-defying powers. There has never been any

EXTERNAL KINGDOM OF GOD on earth since the Jews were carried away into captivity. These periods, I think, mark "the times of the Gentiles," and if we reckon these times from the beginning of the captivity, we shall find the sacred record comes to seven prophetic years. It has pleased God to allow His people to suffer persecution, and it pleased God to reveal to His servant, Daniel, the history of those persecutions down to the end, a very merciful dispensation. It was well that some intimation of these times could be given. This revelation was made to Daniel in the very time of the captivity of the beginning of the times of the Gentiles. The first intimation is in Nebuchadnezzar's dream, revealed curiously enough not to a prophet of God but to Nebuchadnezzar himself, the head of the first of these great Gentile kingdoms, the first who subjected the people of God. The revelation came to him in the dream of the great and terrible image, and there was something marvelous in the material of which it was constructed and in the terrible end to which it came. Nebuchadnezzar never remembered the dream nor knew the interpretation, but Daniel was instructed to give him the interpretation.

FOUR GREAT MONARCHIES, the first of which was his own, and the final destruction of the last was to be the inauguration of the Kingdom of God, which should never be taken away; subsequently a more precise revelation was given to Daniel himself, which evidently covers the same ground. In Daniel's vision we have four wild beasts: first a lion, then a bear, then a leopard, and the fourth, a nondescript animal which he did not understand the nature of. Just as the image had its ten toes, so had its ten horns. I think the figure of the wild beasts marks God's estimate of these kingdoms. God revealed them as powers not righteous, not moral, not even rational, but powers which depended on force and, curiously enough, to this day nations take the same emblems to themselves. Nations are still represented by these animals. At the end of this prophecy Daniel sees the judgment seat; he sees God coming forth to judge these beasts, and God takes away their power from them and destroys them; and then he sees one like unto the Son of Man coming and taking the kingdom of these wild beasts. What does he mean by the Son of Man? It means this: That, whereas, in God's mysterious providence He had permitted these beasts to rule over the earth, in the end he was to replace these animals by one who was in the likeness of a rational man—a man who came down from heaven, as the king who was to take the place of the wild beasts. When our Lord Jesus Christ calls himself the Son of Man he means that he is the son of man whom Daniel saw. Now this vision, along with the vision that Nebuchadnezzar saw, may be said to be nothing less than

THE KEY TO ALL HISTORICAL PROPHECY. When we come to look at Daniel's later prophecy it becomes clear that the first kingdom was the Babylonian Kingdom, then in the zenith of its power; then the Medo-Persian was the oppressor of God's people; the third was the kingdom set up by Alexander of Macedon, a cruel oppressor of the children of God. The fourth can be nothing else but that great power which took their place, the great heathen Roman Empire, a strange and anomalous animal something which the world had never seen before. This fourth beast, or fourth kingdom, is the one which was to be the last, and which was to be decomposed into ten kingdoms, and the power of which was to be absorbed by a particular power emblemized to Daniel as the little horn. Daniel's sealed book has been opened to us as these empires have passed away. We have seen the fourth pass away, and we have seen the ten kingdoms and the little horn ruling over the ten and therefore we are com-

ing to the end of the times of the Gentiles. But we have more details as to the latter days of the fourth kingdom; they give us to understand what may be coming in our own times.

The lecturer applied the same rules of interpretation to the Apocalypse of St. John as he had done to the Old Testament prophecies, marking the historical fulfillment of the prophecies figured by the seven seals, &c.

LIVING AND DEAD WORLDS. THE THIRD LECTURE OF PROF. RICHARD A. PROCTOR'S COURSE.

HOW THE SOLAR SYSTEM WAS FORMED. Prof. Richard A. Proctor lectured in Chickering Hall, New York, on the vastness of time. His audience, as at the two previous lectures, was very large and attentive, and their interest was proved by the applause with which the lecturer was at times interrupted. Before entering upon the subject of the lecture Prof. Proctor remarked that his avowed aim, in his lecture on Thursday night last, that the moon is beyond the domain of the earth, and is more controlled by the sun than by the earth, had apparently raised doubts in the minds of some persons, and he had received letters requesting further light on the subject. One inquirer asked why, if it is true that the moon is chiefly under the sun's influence instead of the earth's, it (the moon) goes around the earth. The answer is, the lecturer said, that the moon does not go around the earth. The earth and the moon both circle about their common centre of gravity. The moon's path around the sun is very slightly wavy owing to the perturbing influence of the earth's attraction, but the variance is so comparatively slight that if the moon's orbit about the sun be represented by a circle three feet in diameter, the variance from a true circle, caused by the earth, would be hardly perceptible.

The lecturer then briefly explained the famous Nebular theory of Laplace. Observations show that all the planets are moving about the sun in one direction; that the moons of all the planets are moving around their primary in the same direction, and that the planets themselves are turning about their axes in that one direction. There is seemingly an exception to this rule in the case of the moons of Uranus, which seem to go in the opposite direction; but this apparent discrepancy has been explained in a manner which proves that there is really no exception to this universal rule of motion in the solar system. If a man placed on an eminence should observe that a number of objects were moving around him in one direction, and that some of the smaller among these objects were moving around larger ones in the same direction, he would be led irresistibly to the conclusion that these objects were carried by some fluid constantly moving in that direction, and containing, here and there, eddies which would partake of the same kind of motion. This is what Laplace conceived had happened in the beginning of the solar system. The matter now forming the sun and planets was then, according to this theory in a nebulous state, and this nebulous matter, starting in the shape of huge disk, began to whirl about its centre. As the motion increased and the mass contracted, a ring of matter was thrown off at the outer edge, and this ring in process of time broke up into fragments. After a time these fragments were aggregated into one body, and so the outermost planet was formed. By a similar process each of the inner planets was formed, until finally the vast mass at the centre had gathered into the great ball of the sun, controlling the whole system. Similarly the planets in their partially formed state threw off rings which, condensing, became satellites. It may have happened that one of the great rings thrown off by the main mass of whirling matter broke up into fragments, that were so widely separated and perhaps so comparatively small in quantity that they never became aggregated into one body, and so the little planetoids that the telescopes of Peters and Watson and some other observers are continually picking up were formed, being the fragments that would have composed a planet had the process of growth in their case not failed.

There is nothing in this theory of Laplace, the lecturer said, that is contrary to what we see in the solar system. But Laplace knew nothing of the great number of meteoric systems with which we have since his time become acquainted. The earth gathers in about 10,000 tons of meteoric matter every year, and so she may be said to be growing; but this process of growth in comparison with the earth's bulk is very slow. Millions of years ago, however, Prof. Proctor said, it is probable that the number of meteoric systems was very much greater than now, and the earth being in the nebulous state, extended over a great space, perhaps filling the whole orbit of the moon, and so sweeping up vast quantities of these meteors. At that time, the lecturer said, we are compelled to believe the development of the planets from this meteoric source formed no small part of their growth. Combining Laplace's nebular theory with this theory of growth by meteoric aggregation, we have a means of explaining how the earth and other planets reached the present stage of their existence. Accordingly the lecturer said, we may consider that the objects about us, and our bodies themselves are formed of matter that was once whirling through space, and so in this sense at least the heavens were once our home.

The stereopticon was then used to show pictures of some of the nebulae which the telescope reveals, and which seem to show the effect of a whirling motion and the gradual aggregation of solid centres, such as the Laplace theory supposes to have taken place in our system. It seems not improbable that in these nebulae we behold systems in the act of formation which millions of years hence may be suns and worlds like ours. Prof. Proctor then suggested what he said is the first explanation offered of the fact that meteoric swarms which are

known to follow in the track of comets, lags behind, and in some cases become scattered over their orbits. The explanation offered is that when the earth was in a nebulous state these masses of meteoric matter plunged straight through her substance, and the natural result of the resistance they thus encountered at regular recurring periods would be to delay them, and so cause them to lag behind in their orbital sweep.

After showing a number of pictures to illustrate the difference between the two orders of planets in the solar system, Mercury, Venus, the Earth, and Mars representing the older orders in respect to development, as is shown by their older size, and Jupiter, Saturn, Uranus, and Neptune, representing the larger, and, in the same sense, younger order, the vast bulk and depth of the cloud envelopes surrounding Jupiter and Saturn were illustrated, and the remarkable similarity of nebulous matter conceived by Laplace to have been formed in the development of the universe was pointed out. In the lecturer's opinion the rings of Saturn will ultimately be formed into satellites like the eight which he also possesses.

Then Prof. Proctor explained more fully the reasons for believing that the moon is in fact a dead planet, whirling through space without the cheerful influences of life upon its surface. Beautiful photographs of lunar scenery were exhibited, and the lecturer showed how it is probable that the great dark plains on the moon's disk that were formerly supposed to be, and that are yet called seas were once really covered by oceans like ours. These oceans according to the theory now most generally accepted, have as the inner portion of the planet cooled off, been gradually withdrawn into the interior, leaving the surface an arid waste. The vast size of the lunar volcanoes, the lecturer said, might be accounted for by the consideration that a much less resistance of gravity would have to be encountered in their formation on the moon than would be the earth. The intense blackness of the shadows cast by the lunar mountains is one of the proofs of the absence of an atmosphere there.

Careful maps of its surface show that Mars' oceans are much smaller than ours, and that the land and water on his surface are about equal in extent. Venus seems to be of about the same age as the earth, which she more nearly resembles in size than any other planet. We can even see the atmosphere of Venus, or at least the effect that it produces, when she is in transit across the sun's disk. At such times the dark body of Venus is seen to be surrounded with an arc of light which, demonstrably, is caused by the sunlight in her atmosphere.

All the orbs that circle through space are thus shown to undergo a process of birth, growth and death, and yet, the lecturer suggested, there may be orders of existence in the universe of which we know nothing; and what seems to us like death may be only an interchange of waste material from the higher orders to the lower.

The humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the stability of his peace resteth not upon the world, but upon God.

SCRIPTURAL ENIGMA.

32 LETTERS. No. 4.
7, 16, 24, 31, 29, was a high priest.
30, 10, 13, 21, 20, was a minor prophet.
27, 20, 12, 23, 28, 27, 27, 28, was a city twice visited by Paul.
3, 22, 12, 9, 6, 26, was one who supplied three armies with water.
17, 10, 18, 25, was a flower spoken of in the Bible.
29, 12, 18, 7, 29, was one of the Jewish months.
1, 32, 24, 15, was a strong fortress.
22, 10, 28, 19, was a pious Jewess.
3, 27, 2, 16, 20, was a Jewish measure.
11, 6, 25, 21, 14, was a part of the food of the Israelites.
8, 20, 4, 12, 13, 25, was a kind of wood used in burning incense.
2, 10, 17, 29, 15, 5, was a well-known insect.
The whole is a verse in the Bible.

ANSWER TO NO. 3.—Wine is a mocker, strong drink is raging.

The answer to Scriptural Enigma No. 2, was given by Herbert L. Vroom, of Clementsport, N. S., and L. M. M. of Moncton, N. B.

CONSUMPTION.—For the cure of this distressing disease there has been no medicine yet discovered that can show more evidence of real merit than ALLEN'S LUNG BALM. This unequalled expectorant for curing Consumption and all diseases leading to it, such as affections of the Throat, Lungs, and all diseases of the pulmonary organs, is introduced to the suffering public after its merits for the cure of such diseases have been fully tested by the Medical Faculty. The Balm is consequently recommended by physicians who have been acquainted with its great success.

An Eastern paper says:—"Every man who goes into the lumber woods this winter should take with him a supply of Johnson's Anodyne Liniment and Parson's Parquet Pills. This little precaution may save months of labor and much suffering.

The exposure of the utter worthlessness of the large packs of horse and cattle powders has saved our people a vast sum. There is only one kind now known that are strictly pure and these are Sheridan's. Don't throw away your money.

BISHOP OTTERBEIN.

Philip William Otterbein was born in Dillenburg in the Duchy of Nassau, Germany, June 4, 1726. His father, the Rev. John Daniel Otterbein, was at first rector of a Latin school in Herborn, and subsequently pastor of a congregation in Fraulhausen and Wissenach. He was a minister in the German Reformed Church, and was noted for his learning, piety and zeal. His mother, too, was a person of more than ordinary understanding and devotion. Whatever of learning, piety, and force of understanding their son exhibited in after years were in no small degree the result of a mother's influence. She, under God, was one of the instrumentalities that assisted in preparing the subject of this sketch for the work for which God had designed him.

Mr. Otterbein was carefully educated for the ministry in Latin, Greek, Hebrew, philosophy, and divinity. He was ordained to the ministry at Hebron, in 1749. Soon after this he commenced his pastoral work at Dillenburg, being then about twenty-four years of age. It speaks well for his talents and the good reputation he had attained, that so soon after his ordination to the ministry he was chosen pastor in his native town. Although at this time he had not entered into the enjoyment of a personal knowledge of salvation by faith in Jesus Christ, he was, however, deeply conscientious, and earnestly desired to be in heart and life all that the gospel required. With him nothing was so sacred as the Word of God, and whatever he believed to be the truth he declared and enforced with plainness and energy. His sermons were remarkable for their directness and spirituality; and though nothing could be said against his character as a man, nor against the doctrines he preached, yet his friends advised him to use great caution in his exhortations and reproofs, as some of his parishioners were becoming disaffected with his plainness. But, as Daniel, when he knew that the writing was sealed against him, went as of old to his chamber and prayed, so Mr. Otterbein went to his pulpit, and preached and exhorted and reproofed as before, because he dared not swerve from what he conscientiously believed to be the truth, it was not long till both the clergy and the magistrates were turned against him, and the authorities were privately solicited to arrest his preaching. His mother hearing of this, said to him, "Ah, William, I expected this, and I give you joy. This place is too narrow for you my son. They will not receive you here. You will find your work elsewhere." She little thought of the greatness of the prophesy she was then uttering, and of the greatness of its fulfillment in the future, and in a distant land. She felt that her son was eminently fitted for the ministry of the Gospel, and she had faith in God that he would in due time open a door for him. She little thought that her beloved son, now rejected by his own people, would be honored of God in planting a vine in a foreign land that would grow and flourish for many generations, to feed and shelter great multitudes of people. She was among the few of her time that knew the secret and power of prayer and of faith in God.—National Repository for December.

DISEASED CHURCH MEMBERS. Notwithstanding quack doctors and venders of patent medicines are multiplied, diseases of all kinds multiply faster than the doctors. But there are none so dangerous, and none that prove so unmanageable and fatal, as the epidemic among church members. Delays are dangerous; and should the disease become seated, the result is generally death. The very first symptoms should be attacked, and the patient put under a thorough course of treatment, as the disease very soon takes on the chronic form. The following are some of its more general symptoms, and the most satisfactory manner of treatment, though additional remedies might be applied.

RELIGION.

Of heavenly origin, adapted to mankind. Born of free grace, allied to human faith; Darkness disperses, rocky hardness melts. Brings heart repose, and freedom to the slave; The mental vision clears, the unseen shows. Reality appears, not shadowy things; Lowers the skies, raises humanity. Man sits with Christ in heavenly places here. Visits the barren wild, plants edens there. The solitary places now rejoice. And halloeus ring on every side. Benevolence awakes in selfish souls. Wipes from the widowed cheek, the falling tear. Care for the orphan, weeps with those who weep. Rejoices with the glad, true friend of all. Gives safety to the throne of human power. The hand of justice righteously controls. Haloes the palace, brightens crowns. Best ornament on robes of royalty. The gathering war clouds, hasten strife. Spikes cautiously engines of wrath and death. Captures with arms of love fierce enemies. Dignity to oil the Gospel chariot's wheels. And onward push the car through realms of sin. Casting out devils of intemperance. And legions smaller still, cursing the world. Restrains the impetuous, prompts the loitering feet. Turns sloth to diligence, and death to life. Full of activity, multiplies and aids; The busy mart prefers to solitude. With willing step haste to the couch of pain. Relieving agony, and hunger too. With treasures from the ladder unconstrained. Richer in deeds of love than words of tongue. The Bible clasps, relaxing not its hold. Till safe beyond the sullen streams of death. The happy pilgrim wears the crown of life. G. O. H.

Symptoms.

Losing a relish for John v. 39; the pulse weak to Col. iv 2; a craving for 1 John ii. 16; causing dullness and sleepiness during the sermon; a fear of damp, hot, and cold weather; a nausea at Acts xii. 12; an indifference for Heb. x. 25; loss of memory of Ex. xx. 8; Sabbath sickness; a coldness toward John xiii. 34; an occasional breaking out near 2 Peter ii. 10; pulse rising to 2 Thess. iii. 11; feverish with 1 Tim. v. 13; circulation active at Proverbs vi. 16-19; evident signs of 1 Cor. iii. 3; becomes chronic at Gal. v. 19-21; and incurable with Heb. vi. 4-6.

Treatment.

Take a double quantity of John iii. 3; mix it well with 1 Peter v. 6; boil it down in equal quantities of 1 Peter ii. 1-3, and Eph. iv. 21-25; while boiling stir in ample proportions of 1 John iii. 10; Romans xii. 9, 10; 1 Peter i. 22, and 1 Cor. i. 10. If this should get cold, it will lose its strength; therefore it must always be taken hot every day with Col. iii. 12-15 and Eph. iv. 31, 32.

Each morning take a good draught of 2 Cor. xiii. 5, in Matt. vi. 6, carefully adding verses 12-14, 15. Just before breakfast let the whole family join together in Jer. x. 23-25, and before retiring digest well Matt. xviii., and repeat the morning dose. "Before taking" you can see Jer. xvii. 9. "After taking" with Ps. li. and Rom. iii. 24, 25, you will see Ezek. xxxvi. 26; Heb. viii. 10 and Isa. lviii. 15. No fears need be entertained of taking too large doses. If constant inward application be made, the effects are varied in Rom. xiv. 17 and Phil. iv. 7, working outwardly in Gal. v. 22-26 and 1 Tim. 18, 19. Try it; apply it.

WESLEY AND OTTERBEIN.

A rather remarkable coincidence appears in respect to the conversion of Mr. John Wesley and of William Otterbein. In Mr. Wesley's journal are the following entries: "I went to America to convert the Indians, but oh, who shall convert me?" Again he says, "It is now two years and almost four months since I left my native country in order to teach the Georgia Indians the nature of Christianity, but what have I learned myself, in the mean time? Why (what I least of all suspected), that I, who went to America to convert others, was never myself converted to God." So Mr. Otterbein came to America to convert the Germans, but was not himself converted. When Mr. Wesley saw his condition his first thought was to quit the ministry. In this state of mind he called upon Mr. Boehler to ask him if it would not be advisable for him to cease preaching altogether. "By no means," said Mr. Boehler; "preach faith till you have it, and then because you have it, you will preach it." Mr. Wesley took this excellent advice, and soon realized what it was to trust in God to the saving of the soul.

Mr. Otterbein's conversion occurred on this wise. He had preached one of his plain and pointed sermons on the necessity of a new heart and life, and God had owned the truth for its own sake, perhaps also for the sincerity of him who preached it, and at the close of the services one of his parishioners, whose heart had been touched, came to him in tears and asked him what he must do to be saved. This brought the question to Mr. Otterbein's heart as he never realized before. When the jailer came to Paul and asked him what he must do to be saved, he was not long in receiving an answer. Paul had passed over that road himself and knew just what to say. Mr. Otterbein knew the way in theory, but no more. He looked upon the trembling penitent before him, and with deep emotion said, "My friend, advice is scarce with me to-day." He had often preached to others the necessity of a new heart, and now another preached it to him. He immediately repaired to his room, and there continued in meditation and prayer till God gave him a new heart. If his preaching up to this time was plain, pointed, and logical, it was none the less so now, and besides it was accompanied with an unction that sent the truth like an arrow to the hearts of the people. Having entered into a new life he was eminently fitted for the position of a leader. He was calm, dignified, humble, and devoted, and enjoyed the entire confidence of all who knew him.—National Repository for December.