

than any refutation however lengthened. And I have noticed the case, as an illustration of the manner by which the theory is built up by a series of *suppositions* and *assertions*, opposed by the *letter* as well as the *terror* of the word of God.

Once more here, it is very generally known that great stress is laid upon the words *time of the end*, already mentioned. Let ch. xii, 6, be examined, and it will at once be seen that it is not *the end* of a period, but of *the wonders*, which is the object of inquiry. It is not the *end* of the *time*, but the *time* of the *end*. And accordingly the *duration* is specified, evidently indicating the *duration* from the rise to the extinction of the power spoken of.* Hence it cannot with any propriety be applied to the *end of all things*.

I have now to observe that there is another period of 1335, reaching on other 45 years, and with regard to this period, when spoken of at the close of Daniel's prophecy, it is very remarkable, and as if to quash all premature and presumptuous speculation, it is only said in general terms, "blessed is he that waiteth and cometh;" whereas in reference to the preceding numbers, there is uniformly some event of importance connected with them. But as it approaches the closing up of the vision, it becomes more and more indistinct—the Father keeping the "times and seasons" still more completely "in his own hand."

Till this period, or the final developement of the whole scheme of prophecy, the *seasons* may not be perfectly seen in all their due relations and proportions. But this we ought to be certain of, that God "will do his work, his strange work;" and after the instances which have been adduced of mis-statement and mis-application, this part of the subject cannot be better concluded than in the words of Keith, in his *Signs of the Times*, where, alluding to Daniel's position after being partially strengthened by the angel, he says, "The sight (set upon his knees and the palms of his hands) may well shew us how human imaginations have here to be prostrated; how the idle strife of words befits not such a subject, and that it becomes not any man to vaunt of any interpretation of any word of his. And whoever may here receive strength to stand, may well remember that Daniel stood trembling, and sympathise with his emotion. It is not at least for the pen of man to *alter or misplace* that which was spoken by the tongue of an angel at the command of Christ."

From the numerous *inconsistencies* with which the theory abounds I shall select one other feature here.

* And that Miller himself understands it in *no other* light, except when to serve a purpose, appears from his statement that it is the term the Pope had "to tread upon the Church by his civil authority" (Lect. vi. p. 95); but this *time of the end* he has made 1798!!!