

It has thus been shown that the *first*, and of necessity the *most important*, position in the scheme is assumed, and that in carrying it out violence is done to the plain words of Scripture.

I proceed next to notice briefly that power already alluded to, respecting which these numbers are given; and I allude to it, not so much because of any peculiar bearing it has in this case, as on account of the obvious misapplication of it, which has been made in Miller's scheme. The power is described, ch. viii. 9, 14, and 23, 25. This power, or little horn, was for long pretty generally understood of Antiochus Epiphanes, in whose career, though brief, it was thought there were so many remarkable coincidences that he must have been intended. This application of it is now, as the case has been more examined, about as universally discarded. Indeed the objections to it seem insuperable, and too numerous to be noticed here. It may be observed, however, that a *horn* is never taken for a single person; it always signifies a *new* kingdom; that of Antiochus was an *old* one. He reigned over one of the *four* horns, whereas the little horn was a *fifth*. Again, this *horn* cast the sanctuary to the ground; Antiochus left it standing. Besides, when *he stood up*, the Jewish transgressors had not come to the full. Miller, following some others, applies it to the *Papal power*. Now, it is remarkable that the locality in which the horn rose did not prevent this misapplication. It arose within the boundaries of the former empire of Alexander; whereas the Papal power, it is well known, arose in the *west*. Faber, in his learned dissertations, has adduced the most abundant evidence of the application to the *Mahometan power*. One of the Second Advent writers seems to have observed the inconsistency regarding locality, and he gets quit of it by the *assertion* that Alexander's dominion did not include the region where the false Prophet began. To this it is enough to oppose the high authority of Gibbon, that "when Mahomet reared his holy standard, *Yemen* was a Province of the Persian empire." And, accordingly, ever since that time, Mahometanism has been the *exceeding great, prospering and prevailing power*, over the countries that formed the various kingdoms that succeeded to the Grecian empire of Alexander, the conqueror of Persia. Were it necessary, the application of the various characteristics might be pointed out at length, but to all acquainted with his history they will be quickly obvious.

Another very conspicuous error, and of great moment in the system of Miller, is the mistaking or substituting of the *Pagan* for the *Jewish* sacrifice. This error is so obvious, from a comparison of the different texts, that every one must see it at a glance. All the notices in Daniel, as well as those in Revelation that are parallel, show that 1260 is the term of the *church's desolation*. If the *Pagan sacrifice* is intended, the *Pagan sanctuary* must also be meant. The application of our Lord of the prophecy to the *holy place at Jerusalem*, is more to the purpose