

ander the Great, and is still perpetuated in the Turkish Empire that swallowed up Greece and all its grand conquests. Its limit of duration—the time when it shall cease to “give both the sanctuary and the host (Jerusalem and the Jewish State) to be trodden under foot, and the sanctuary shall be cleansed,” is 2,300 prophetic days or years. The rise of this Macedonian Greek power is obscure; but a Macedonian coin has been discovered that bears a date answering to 416 before Christ, which is not far from its true beginning. Assuming this as the date, the 2,300 years will expire in 1884. If, as some do, we apply the 1,260 days of the witnesses prophesying in sackcloth to the oppressions of the Mohammedan Anti-Christ, and date that power from A. D. 622, the Year of the Hegira, the Era of Mohammed the false prophet, it will end in 1882, a thing not unlikely in the present condition of Turkey and of Egypt its strongest portion, and it can hardly endure beyond 1884. If we date it from the destruction of Jerusalem and the erection of the Mosque of Omar upon the Temple site in A. D. 637, thereby profaning the sanctuary and the holy place, it will only extend the time to 1897; but 1884 is more likely.

Surely the Redeemer is saying to us now: “Behold I come quickly.” He comes to make an end of Mohammedanism, Romanism, corrupt Sectaries, all Erastian Church and State systems, all Christless Governments and all the men who have on their foreheads and right hands the marks of allegiance to these unholy powers. He comes to destroy Satan, reform the world, and exalt His saints to supreme government and universal dominion. Before His coming a herald proclaims, “Come out of her my people; partake not of her sins, lest ye partake of her plagues;” and having fully warned all concerned, He will spare only “the men that sigh and cry for all the abominations done in the land,” and who have “dwelt alone and not been reckoned among the nations.” These will be marked with grace by the man with a writer’s inkhorn, and will mark themselves by “not forsaking the assembling of themselves together,” and by “coming out of and being separate from” all the corrupt associations of men. The great masses, seduced by Satan who “is come down, having great wrath knowing that he hath but a short time,” and forsaken by the Spirit whom they have resisted, grieved, and quenched, develop rapidly the wickedness which will upheave society, and by its terrible enormity will justify, even in man’s sight, the awful vials of wrath with which Jesus shall avenge the blood of His saints, and vindicate His covenant.

“The just shall joy where vengeance sweeps,
And wash in impious gore their feet;
And men shall cry, Yes, well he reaps,
Yes, God has still a judgment seat.”

—Selected.

Christian graces are like perfumes—the more they are pressed, the sweeter they smell; like stars, that shine brightest in the dark; like trees, the more they are shaken, the deeper root they take, and the more fruit they bear.