

the interpretation to be either correct or otherwise. But if the same sign should only occur once or twice, then one can only test the interpretation by seeing if it is in accordance with the general tenor of the Revelation, and also with reason.

After we have interpreted the Revelation by these rules, we find it to be precisely what it professes to be, viz., "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." We find that it contains the history of the world from the apostles' days to the present; and we know it to be correct so far. And what it states concerning the spiritual world, and concerning the *future* of this world, seems so perfectly in accordance with what we might reasonably expect would be the designs of our heavenly Father (whose goodness, we know, must be at least equal to his power), that we can scarcely avoid feeling that to be correct also.

When I say *we*, I mean any who can lay aside prejudices, and preconceived or erroneous and unreasonable opinions (which have been instilled into them from their infancy; even as heathen doctrines were instilled into the young heathens, or Catholic doctrines into the young Catholics), and look into the matter with an unclouded and unbiased reason, even as a man of science might look into any of the various sciences.

That the Revelation was intended to be understood is apparent from the last chapter, where the apostle is distinctly told to "*seal not* the sayings of the prophecy of this book;" and when upon one occasion he is told to "*seal up*" certain prophecies, he is told also to "*write them not*;" so we may reasonably infer that whatever he was permitted to write is *not sealed up*, but is intended to be understood whenever we take the proper means to do so. And we are confirmed in this conviction, when we