

the sea," is said to have "*ten horns*," we know that the power symbolized by the "beast" is not to be one power alone, but is to be composed of *many powers*.

But *all* the signs in the Revelation are not plainly interpreted in the other Scriptures; therefore we must interpret many of them by analogy (comparing spiritual things with temporal); for example, "the sun," being the greatest natural light we know of, would represent the greatest spiritual light, viz., *the gospel*; "the moon," the law; and "the stars," those who profess to reflect the light of the gospel as some of the stars do that of the sun.

There are some signs also which it is not easy to interpret, either by analogy or by a reference to the other Scriptures. The meaning of these we must find out by the connexion, just as one would make out the meaning of a manuscript, half of which was illegible owing to the badness of the handwriting. If any one desired much to read and understand such a manuscript, he would not throw it aside in despair merely because at the first reading he could only make out half the words; but he would read it over and over, and mark well the position of the words which he could read, and gradually he would make out what the other words were by their relative positions in the various sentences, or by the connexion.

So it is with the Revelation; about half of it can be plainly read and understood by a reference to the other Scriptures and by analogy; the other half (owing to the difficulty of expressing spiritual things or future events by signs) is not so clear; so we must be particularly careful to notice whether the same signs will bear the same meaning or interpretation in all cases wherever they occur; and if they occur often, one may thus prove