

Mr. Elliott in advocating the same theory. The millennial scheme is supported by Mede, Sir I., and Bishop Newton, Whiston, Faber, and many eminent writers of the past and present age. Later writers in this class, have thrown a great increase of light on the subject. The Rev. D. Brown, A. M., of St. James's Free Church, Glasgow, in an excellent work, in which he combats the errors of the opposite scheme, has clearly illustrated the subject. The writer of the present work does not scruple to identify himself with this class.

Interpreters of prophecy in general, are often classed as *Literalists* and *Spiritualists*; the former take every figure and symbol in its literal sense; and the latter consider them, except where there is internal evidence to the contrary, in a figurative, or symbolical sense. The Pre-millennialists are *Literalists*; and Millennialists are, for the most part, *Spiritualists*.

What is called the *church scheme of the seals*, is held by some Pre-millennialists. They regard the Seals as being entirely applicable to the state of the church; and the Seals and the Trumpets as chronologically parallel lines in prophecy, each reaching to the consummation; the Trumpets referring to the *World*, and the Seals to the *Church*. They consider the Seals as a series of figurations, detached and complete in themselves, symbolizing the phases and fortunes of the church from its origin to the consummation: whereas the opposite gives a secular and a Roman application to them, betokening judgments and afflictions to the Roman world, having a