

weakened by this vial. In the year 1848, as is well known, he was forced by his own subjects to flee his dominions; and since then he has been sustained upon his throne chiefly by the aid of French and Austrian bayonets. But although greatly weakened, Antichrist will not be utterly overthrown, even at the Julian period of 1866; for we find him still in existence during the action of the sixth vial. The sixth vial is to be poured out on the Turkish or Mohammedan empire, in the language of prophecy, to dry up "the Euphrates," and make way for the return of the kings of the East, and the gathering together of the nations, and peoples, and tongues, to the great battle of Armageddon. In that battle Antichrist is to occupy a conspicuous, if not the chief part. The name of the battle, and the description given by the angel of the locality, would seem to indicate that it is to be fought within the territory of the See of Rome. We deem it of no importance here to determine whether it is to be a physical, intellectual, or moral one. In either case, it is to be a battle, *i. e.*, and a battle in which Antichrist is to take part. And it is not till the seventh vial is poured out, that both he and the False Prophet are to be completely destroyed. But when this seventh seal is poured out, the Antichristian power will be overthrown completely and for ever. The mystical Babylon will come up in remembrance before God, "to give unto her the cup of the wine of the fierceness of his wrath." There will be thunders, and lightnings, and hail, and storm, and a terrible earthquake, "such as there was not since men were upon the face of the earth." And as Christ's sufferings were ended upon the Cross with a loud voice, saying, "It is finished," so the sufferings and persecutions of his redeemed Church will close with a loud acclaim from the temple of God, and from the throne, saying, "It is done. Babylon the Great is fallen, is fallen, is fallen, no more to arise." Then the blessed dawn of the Church's millennial glory will begin, when she shall enjoy rest for a thousand years.

(To be concluded in our next.)

GRIEVING THE SPIRIT.

(Concluded from p. 102.)

The Spirit is grieved by our *regarding iniquity in our heart*. Sin in the heart is to the Spirit, what an enemy is to a generous friend—it must ever grieve him. There is need of much vigilance here. If you had a friend visiting you for an object of benevolence, you would take heed not to entertain in your house then, his personal enemy to offend or insult him. If you did, you might not wonder though your benevolent visitor withdrew in grief and anger. Now, there is no course of conduct so offensive to man as sin is to the Holy Spirit of God. Hence it is written, "Know ye not that your body is the temple of the Holy Ghost; and if any man defile the temple of God, him will God destroy." Observe here, however, we speak of *regarding iniquity in the heart*. The most vigilant believer may be assailed by temptation to sin, and thus it may gain a temporary power over him. But the presence of sin in the soul, when that believer is in right exercise, will be regarded as a painful intruder. He would look on it as a faithful servant would look on a thief pillaging his master's dwelling by night. A humble child of God, then, is not to confound the intrusion of sin, with his regarding sin in the heart. If he feel sin within him to be a burden, and cry earnestly to God, "Who shall deliver me from the body of this death?" it is evident that with the mind he serves the law of God. It is the *cherishing* of sin in the heart that grieves, and tends to quench, the Holy Spirit of God.

We see proof of this in the history of ancient Israel. It was only a few days after they heard the voice of the Lord publishing the Law from Sinai, that