

destruction. We thus have the connection. God has sent punishments as warnings. But He not only has done this; He has also given direct instruction by the witness of His Word; man has despised both; therefore the end must come. Although the main object of the trumpet-visions is to set forth the woes inflicted on the wicked, yet the seer, as it were, hesitates to indicate the last dread punishment until he has alluded to the opportunities which God has afforded mankind of escaping that end." The *forty and two months* of chap. xi. is held to be identical with the *twelve hundred and sixty days*, and the *time, times and half a time* of chap. xii.; and is understood to mean "a *broken, uncertain period*, a *space of time* which is certainly finite, but the end of which is uncertain. This seems to point necessarily to the period of the world's existence." The two witnesses are understood to be "representative of the elect Church of God (embracing both Jewish and Christian), and of the witness which she bears concerning God, especially in the Old and New Testaments." The reasons for this conclusion are concisely set forth. In chap. xvi. the visions of the trumpets and vials are carefully compared, and the deductions drawn are clearly indicated.

With regard to the separate visions (or rather series of visions) as a whole, the "repetition" view is taken. It is considered that each is intended to cover the period of this world's existence. They may, therefore, be understood to depict concurrent events. Thus on the third seal (chap. vi. 5) we have, "This affliction may happen concurrently with, or antecedent to, or subsequent to, any of those trials denoted by the other visions. But they are not *mere* repetitions; each sets forth one aspect more particularly. The seals, the trumpets, the vials, the conflict with the dragon, the harlot and Babylon, all tell the same story, viz., the necessity of conflict in this world, the ultimate destruction of sin, and the triumph of good. In one the triumphs of the faithful are more fully dwelt upon; in another the punishment of the avowed enemies of Christ is the striking feature; in a third it is the unfaithful within the Church that receive their doom.