

mourning. And in all her conflicts, she had but one weapon to use in her defense, and that is the word of God, which often burned and killed her enemies like fire, yea, it is called fire; it burnt down the enmity in many a heart and consumed it, and made friends that were willing themselves to die for the truth. No other weapon is allowed to be used, and he who uses any other, is not living godly, but all that will live godly in Christ Jesus, shall suffer persecution, will have sorrow of heart for the truth's sake; and some such, we may expect to find until the two witnesses shall have finished their testimony, and put off their sackcloth and ascended up to heaven.

Third, the time when we may begin to reckon or count the twelve hundred and sixty days, wherein or during which, the two witnesses are to prophecy, clothed in sackcloth, we may be at some loss to determine, but I apprehend from the analogy of terms, it will be the same as the twelve hundred and sixty days the woman is fed in the wilderness, and I suppose that corresponds to the time the beast with seven heads, had power given him to continue, which was forty-two months. The finishing of their prophecy will be after the elapse of twelve hundred and sixty prophetic days, and to allow a day for a year, as it is reckoned in Ezk. 4 : 6, and it will be twelve hundred and sixty years, that they will prophecy clothed in sackcloth, and it is generally admitted by many chronologers, that the beast with seven heads and ten horns, began his reign about or during the year six hundred and six, and if the forty-two months he had power to continue, be equivalent to twelve hundred and sixty years, during which the woman was to be fed in the wilderness; then add these numbers together and we have eighteen hundred and sixty-six. How far these counts are correct, we are not at present, properly prepared to say, but the signs of the times are ominous of enough to make us watchful; but after they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, is to make war against (not with) them, and shall overcome them and kill them.

Fourth, what is meant by the beast ascending out of the bottomless pit? We understand the term bottomless pit, to represent the most inconceivable depths of sin and corruption,

into which men are engulfed by the powers of darkness; and the beast ascending out of that pit, implies the rise of political power out of that horrible state of corruption. Perhaps the embodiment of error, darkness and religious fanaticism, the place being spiritual—Sodom and Egypt, Sodom prefiguring spiritual error, and Egypt representing spiritual darkness, and it being the place where also our Lord was crucified, seems to enshroud the whole with religious fanaticism, a power doubtless well calculated to make war against the two witnesses.

Fifth, who is this beast that ascended out of the bottomless pit, or what power is set forth in scripture, to represent him? We answer, the man of sin, anti-christ, he who maketh fire come down from heaven on the earth, in the sight of men, and *deceiveth them* that dwell on the earth, by the means of those miracles which he had power to do. This includes the second beast, having two horns like a lamb, and to identify him with this act, and also to connect him with the first beast having seven heads and ten horns, so as to include both in the term anti-christ or man of sin, we will have to notice closely the unison of spirit, power and acts of each, as well as the dates or times of each, and also the scripture elucidations of some of these figurative expressions; we understand the spirit of the dragon, and both the first and second beast, was the same spirit, which is opposition to Christ and his church; the dragon gave to the first beast his power and his seat, and great authority, and the second beast having two horns like a lamb, exerciseth all the power of the first before him, so the power and spirit of each, is the same, and their acts so similar, and their interest, one for the other so connected, that it may be justly said to be one, therefore their different names, is no doubt to mark more definitely, the times and circumstances of each, than to denote different motives and acts. The dragon represents perhaps the political rule of Rome, with Herod as head in Jerusalem, with his opposition to Christ and his church. The beast with seven heads and ten horns, represent very strikingly, Papal Rome as making war with the saints and overcoming them, when she persecuted the Waldenses and their fathers and brethren, and miserably killed and destroyed them, hunting them

in mountains and caves, and compelling all nations to assist, speaking very arrogantly and presumptuously, whereby the name of God is blasphemed, and he had power to continue forty-two months. Rev. 13 : 5, 6. From this time (of 42 months,) we begin to calculate, so as to identify the beast with two horns, as the one that ascended out of the bottomless pit, to make war against the two witnesses. The forty-two months the beast had power to continue, we take for granted, is the same time the Holy city is to be trodden under foot. Rev. 11 : 2, and the time the two witnesses were to prophecy, clothed in sackcloth, is twelve hundred and sixty days, and allowing thirty days to the month, and divide the 1260 by 30, and it makes 42, from which, we take it for granted, it is the same time. Then the time the witnesses had power to prophecy, and the time the beast had power to continue, ends contemporaneously or at the same period; so the war against the two witnesses is not made (in the sense as given in 7th verse,) until the elapse of the twelve hundred and sixty days, or allowing a day for a year, twelve hundred and sixty years. The first beast made war *with the saints*, but the second or the beast that ascendeth out of the bottomless pit, is to make war *against* the two witnesses. The time the beast is mentioned as ascending out of the bottomless pit, and the time the beast is mentioned as coming up out of the earth, seems to be one or the same time, and their work is similar, the one makes war against the two witnesses, and the other deceives them that dwell on the earth, by the miracles he had power to do. Thus it seems to me, the power is the same, and the work is the same, though mentioned under two names; and we are further confirmed in this view, when we notice the mystical explanation, given to the Revelator in the 17th chapter; there it is told to John by the angel, saying, "I will tell thee the mystery of the woman and the beast that carrieth her." "The beast that thou sawest was and is not, (truly a mystery) and shall ascend out of the bottomless pit;" here we are told what beast it is that ascendeth out of the bottomless pit, and goes into perdition. (8th vrs.) "And it is said they that dwell on the earth shall wonder, (those whose name was not written in the book of life, from the foundation of the world) *when they behold*

the beast that was, and is not, and yet is." In this expression there is a future period referred to. In the 11th verse, it is said "the beast that was and is not, even he is the eight, and is of the seven, and goeth into perdition, (the same end of the beast that ascends out of the bottomless pit.) In this mysterious and compound figure and explanation, we observe a constant oneness referred to, which enables us more fully to comprehend the oneness of the beasts mentioned, and we can look at it, somehow in this way, the beast that was, and is not, refers to power that was past under a specific name, but now is not, yet the same power is to arise under another name, when it can be said, was and is not, and yet is. Perhaps we may say to-day, the Papal persecuting power was and is not, and in a short time it may be said, behold the persecuting power that was, and is not, yet is under a different name or administration. In these very mysterious figures and explanations, we get one fact, clearly set forth, the same beast that ascendeth out of the bottomless pit, is anti-christ.—The beast with seven heads and ten horns, and ten crowns, has been looked upon by most protestants as anti-christ or the man of sin, and have fixed 1866 as terminating his reign, and ushering in of the Millenium, overlooking it would seem the coming of the second beast with two horns like a lamb, as well as the war to be waged against the two witnesses, both of which events is to take place after the termination of the 1260 days or the 42 months, the time the two witnesses had power given them to prophecy, and the first had power to continue, or else they terminate the reign of the second beast with that of the first, contrary to the plain scripture reading, and leave no account whereby we trace the beast that ascendeth out of the bottomless pit, (to make war against the two witnesses,) to any termination or end. Therefore, I conclude the second beast has his reign yet to fulfill, and the war against the two witnesses has yet to be accomplished, because both these circumstances takes place after the year 1866, if the historical account of 606 be correct, as the time the first beast began his rule, and the calculation of a year for a day be true. But I may be asked, if the man of sin is not to be destroyed by the brightness of the Lord's coming? This is true, but the tim