

THOUGHTS ON PROPHECY

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Thoughts on Prophecy by C. Cowan

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C. COWAN

**THOUGHTS
ON PROPHECY**

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ON
P R O P H E C Y .

BY

C. COWAN, M.D.

" Thus saith the Lord the King of Israel, and His Redeemer
the Lord of hosts; I am the first, and I am the last; and beside
me there is no God.

And who, as I, shall call, and shall declare it, and set it in
order for me, since I appointed the ancient people? and the things
that are coming, and shall come, let them shew unto them.

Fear ye not, neither be afraid: have not I told thee from that
time, and have declared it? ye are even my witnesses. Is there
a God beside me? yea, there is no God; I know not any."

Isaiah xlii. 6-8.

" The testimony of Jesus is the Spirit of Prophecy."

Revelation xix. 10.

READING:

GEORGE LOVEJOY, LONDON STREET.

LONDON: WHITTAKER AND Co.; SEELEY AND Co.;

HAMILTON AND Co.; NISBET AND Co.

EDINBURGH: GRANT AND SON. DUBLIN: HODGES AND SMITH.

MDCCLXI.

TO THE
REV. C. J. GOODHART,

OF PARK CHAPEL, CHELSEA,

THE FOLLOWING "THOUGHTS" ARE DEDICATED

BY ONE,

WHO FOR SEVENTEEN YEARS WAS DEEPLY INDEBTED

TO HIS PASTORAL MINISTRATIONS;

AND FOR TWENTY-FOUR YEARS,

HAS HAD THE PRIVILEGE OF SUBSCRIBING

HIMSELF,

HIS AFFECTIONATE FRIEND,

CHARLES COWAN.

P R E F A C E .

THE Design of the following Essay, is not to write a Treatise on Prophecy, or to attempt any critical exposition of so boundless a Theme; but, clearly and concisely, to trace some of its leading outlines; and to state the writer's conclusions, in a manner calculated to profit ordinary students, like himself, and to assist them in the study of a most important and necessarily intricate subject.

There is no attempt at Originality, or to put forward any new scheme of interpretation; but, on the contrary, he desires to re-call the reader's attention back to the "*Old Paths*;"—and, above all, to make him think less of what man has imagined, and to trust more in what God has revealed.

What we all need, is to have the Supremacy of God's word, impressed more and more upon our hearts and minds, by the indwelling power of the Holy Ghost!

Until Scripture takes its right place, and becomes the foundation and *limit*, instead of the mere *material* of human reasonings—nothing but confusion and false doctrine can result.

At the present moment, we are inundated with attempts to *re-state* God's truth;—to re-fashion it into accordance with the supposed requirements of an advancing intelligence. It is greatly to be feared, that the treatment which Prophecy has met with at the hands of the year-day expositors, is not calculated to arrest the progress of such an evil.

The Author's earliest impressions, like those of most others, were in favour of the year-day system; but after a careful examination of the Volume of God's truth, he felt it could no longer be maintained.

This conviction was deepened, by a wider acquaintance with the opinions of the Primitive writers, and by the perusal of various modern supporters of Futurist Views.

He is glad to express particular obligation to Mr. C. Maitland's admirable volume of "The Apostle's School of Prophetic Interpretation"—to the profound writings of Mr. B. W. Newton—to the able exposition of Daniel by Mr. Tregelles—to the laborious researches of Mr. Tyso—to the gifted and suggestive "Protoplast,"—to the writings of Denny—Darby—Trotter—Madden—Bonar—Molyneux—Labagh—with many other excellent treatises in defence of the same Canon of interpretation: and last, though not least, to the able scriptural teachings of the Rev. C. J. Goodhart.

The "Horæ Apocalypticæ" of Mr. Elliott—the more recent work of "Armageddon"—the writings of Newton—Mede—Fleming—Bickersteth—Birks—Dallas—Faber—Frere—Croly

—Cumming—are the leading works upon the Chronological System, with which the writer is acquainted.

It was, however, from the perusal of *GOD'S OWN WORD*, that all confidence and comfort were derived; and to it, and to it *ALONE*, he appeals, for the truth or fallacy of what he has now written.

On the question of Dates, and Gentile History, he is much indebted to Mr. Smith's excellent and learned "Sacred Annals."

Names and references have, as far as possible, been omitted—not wishing to make any one author responsible for opinions so many others equally entertain; and also to avoid needlessly interrupting the reader's attention.

May God pardon all error, and bless all that is in accordance with His truth, for Christ's sake! Amen.

READING, 14th. Dec., 1860.