THE

NEW JERSEY

ANNUAL REVIEW

AND

HISTORY OF LITERATURE;

FOR 1806.

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VOL. V.

LONDON:
PRINTED FOR LONGMAN, HURST, REES, AND ORME,
PATERNOSTER-ROW;
1807.
CHAPTER II.

THEOLOGY AND ECCLESIASTICAL HISTORY.

The Theological Works for the present year have been neither so numerous nor so interesting and important as usual.

I. Not one work of our first class of "Editions and Translations of the Bible, or of any part of the sacred books" have we to announce to our readers. A new English Version of the Apocalypse has indeed been published, but as it appears to have been intended chiefly to be a vehicle for the Notes, we have thought it proper to refer to our next class.

II. It is remarkable that all the works which come under the head of Sacred Criticism, for this year, are intended to illustrate the prophetic visions of Daniel and of John. With this view, Mr. Archdeacon Woodhouse has published 'The Apocalypse, or Revelation of St. John. Translated with Notes critical and explanatory.' Mr. Butt, 'The Revelation of John compared with itself and the rest of Scripture,' and Mr. Bicheno has completed his 'Destiny of the German Empire, or an Attempt to ascertain the Apocalyptic Dragon.' Mr. Faber has offered a new system in 'A Dissertation on the Prophecies,' by which Mr. Whitaker has been caused to defend his own Hypothesis, in 'A letter to the Rev. J. Ogilvie, D. D. occasioned by some passages in the Rev. G. S. Faber's Dissertation,' and this as usual in such cases has provoked a reply from Mr. Faber in 'A Supplement to the Dissertation;' and so prevalent is the rage for this enigmatical species of reading that even Mr. Kett's 'History, the Interpreter of Prophecy,' has reached to a fifth edition.

III. Some ingenious and convincing observations have been made by Mr. G. Clark entitled 'Further Evidences of the Existence of the Deity.' Mr. Schoberl has performed a service not unacceptable to the mere English reader by translating that part of the work of Chateaubriand, which contains 'A Demonstration of the Existence of God, from the wonderful works of Nature.'

Mr. Van Mildert has broken the long silence of the Boylean Lecturers, and given to the world a course of lectures entitled not very elegantly or correctly 'An Historical View of the Rise and Progress of Infidelity, with a Refutation of its Principles and Reasonings.' The excellent Bishop of London has clearly shewn 'The Beneficial Effects of Christianity on the temporal concerns of mankind, from History and from Faith,' and an anonymous writer has produced many curious testimonies from Gibbon, Bolingbroke, and other unbelievers in favour of the gospel, in a work which he has called 'An Historical View of Christianity.'
IV. The only controversial works are two single sermons which we shall therefore refer to the next division.

V. Sermons and Works of practical theology form, as usual, the most numerous class. Brackenbury, Cooper, Halliday, Grant, are original writers. Mr. Clapham again appears as an Editor of the works of others, having published 'Forty Sermons selected from the works of Dr. S. Clarke.'

Single sermons preached in general upon some particular occasion have been sent into the world by Maltby, Belsham, Aspland, Sandford, Moore, Hawtrey, Gaskin, and Stone.

'The Temple of Truth; or the best System of Reason, Philosophy, Virtue, and Morals,' though partly doctrinal, may be most properly ranged with works of a practical tendency and the same may be observed of a very weak production entitled 'The Essence, Spirituality, and glorious issue of the religion of Christ Jesus to all God's chosen.' Mr. E. Bates's Christian Politics. Mr. Cox's 'Essay on the Excellence of Christian Knowledge,' and a few of still less note will be found in this class.

VII. A new edition of the Book of Common Prayer, with an introduction and notes by Mr. Warner, is the only doctrinal work which has during this year issued from the press.

VIII. 'Hints for the Security of the Established Church' and 'An Address on the Subject of Methodism,' are the only works relating to Ecclesiastical discipline which we have to notice.

IX. The following works are of so miscellaneous a nature as not to rank under any of the preceding classes. 'A Systematic View of the Revealed Religion of the Word of God,' by the Rev. Raby Williams. 'Select Passages, of the Writings of St. Chrysostom, &c.' translated by Mr. Boyd, and a religious novel, called Thornton Abbey, written by Mr. John Satchell, of Kettering, and edited by Mr. Andrew Fuller.


THE dissertation prefixed to this new version of the Apocalypse has been already given to the world in the form of letters addressed to the learned translator of Michaelis, the Rev. H. Marsh; and in our Review for 1802, we drew up a short analysis of the arguments by means of which the author (then unknown to us) has endeavoured to controvert the opinions of the very eminent professor, and to settle the long and much agitated question concerning the date and genuineness of the Revelation attributed to St. John. Respecting this part of the work now before us, we might, therefore, content ourselves with referring our readers to the first volume of the Annual Review; but upon revising the dissertation we feel ourselves less satisfied than we formerly were by what the Archdeacon has advanced; and we cannot refrain from offering a few remarks which have occurred to us upon the second perusal.

The evidence for the Apocalypse
Mr. W. justly observes, divides itself into external and internal. The external is that which is derived from credible witnesses, from the early writers and fathers of the church. The internal is that which arises from a perusal of the book. These two species of evidence he carefully keeps asunder. As the external evidence of the genuineness and authenticity of every book is to be collected from the testimonies of those ancient writers who lived at a period near to that of its publication, it is necessary first to ascertain, if possible, the time when the Apocalypse was written. This enquiry is of considerable importance, as it materially affects the interpretation of the vision. But, unfortunately, there is no external evidence of sufficient authority by which our decision can be guided. Epiphanius, A Subscription to the Syriac version, and Arethas, have been produced to prove that the Apocalypse was published before the destruction of Jerusalem, but their testimony, we acknowledge, is of little importance: yet, neither, on the other hand, are we satisfied with the evidence of Irenaeus, which according to the most general acceptation of the terms in which it is conveyed, would fix the date in the latter times of Domitian. This evidence is derived from a passage in which Irenaeus speaks of the mystical name ascribed to Antichrist. Of this passage Euseb. H. E. lib. iii. 18. has preserved the original Greek, which, as so much depends upon it, we shall here transcribe.

E.A.th: awa?ay?, ty ry wy wateº xneutrigºz, rºleuz rero º' tºys 2, tºgiºn T8 xzi rºy Azro *a**!ºsweaworo;.Ovººyagrgotoxxovx86 w tw;20, axxz.ext? 47", Trig huiri;2; zutak, rºo; to viao;tº; Aquiliarov ačx";

which by the ancient Latin translator has been thus rendered " scientes quomiam si oportet manifeste presenti tempore praecogni nomen ejus per ipsum, utique editum fuisse, qui et Apocalypsim viderat."

Neque enim ante multum temporis visum est, sed pene sub nostro seculo, ad finem Domitian imperii."

This testimony is very dubious, it is by no means clear to what nominative εὐκόλλη belongs in the original passage, or visum est, in the version. We are very strongly inclined to adopt the opinion of Wetstein, and to consider Irenæus as the subject of ἔνω λεον and we would translate the passage thus, " But if it had been proper that this name should have been openly proclaimed in this present time, it would have been declared (told) even by him, who had seen (το εὐκόλλη πρίτερ) the Revelation. For he was seen (conversant amongst men, not removed from the world) not a long time ago, but almost in our own age, near the end of the reign of Domitian."

We are aware that in thus rendering εὐκόλλη we are assigning a very unusual meaning to that term, but it will not be altogether, perhaps, without warrant, if it be considered that a notion prevailed very early in the Christian Church that John did not die. But let our version and our comment be rejected, let Irenæus be allowed to assert that the Revelation was seen by John near the termination of Domitian's reign, we will enter our protest against the testimony of a father, who in contradiction to the plain account of the Evangelists, had the hardiness to assert that Jesus lived to be forty or fifty years of age; the folly to attempt to justify this assertion, by maintaining that it was necessary for the great leader of our salvation to sanctify every age of man, by passing through it himself, and the temerity to avow that this fact was communicated to their hearers by John and the other apostles.

Where external evidence is altogether wanting or dubious, we must endeavour to form our opinion of the true date of any work by the evidence which arises from the examination of its contents. We
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make no pretensions to an accurate knowledge of the meaning of this obscure production, but we have long been very forcibly led to assign to it a much earlier date than that for which Mr. W. contends, by the close imitation which prevails in it of the language both of our Lord and his Apostles, relating, we are confident, to the desolation of Judæa. The internal evidence is, in our apprehension, decidedly in favour of the period immediately preceding the Jewish war, which terminated in the destruction of Jerusalem. Fully to demonstrate this would carry us far beyond our due limits, we shall therefore produce in our own justification, only one or two passages. In the very introduction it is announced as a revelation of things which must shortly be accomplished, and at the conclusion the writer is commanded to make known the prophecy immediately, because the time (of its accomplishment) is at hand. The coming of Jesus in every other book of the New Testament, we are persuaded, after a long and serious examination, uniformly means his coming to the judgment of Jerusalem, in the Roman armies; and in the Apocalypse it is said, 'He who testifieth these things saith, Surely I come quickly.' Even so replies the favoured writer, Come Lord Jesus! an aspiration in the highest degree absurd, if an advent, even in our own times not generally supposed to be near, were then in his view. In ch. i. 7. it is said, Behold he cometh with clouds, and every eye shall see him, and they also who pierced him, and all the Tribes of the Land (οι Ισραηλεῖς) shall wail because of him. This passage is parallel to Matt. xxiv. 30. xxvi. 64. and Luke xxii. 27. 32. The opening of the sixth seal in chap. vi. is manifestly descriptive of the accomplishment of the predictions of our Lord in Matt. xxiv. 29. Luke xxii. 26. and xxiii. 30. The same event at least in part is described in chap. xi. 8. where Jerusalem is expressly mentioned, the place "where our Lord was crucified," nor can it, we think, be reasonably doubted that the same city is intended under the appellation of Babylon, in which "was found the blood of the prophets and of saints, and of all that were slain upon the earth," a description corresponding most exactly with the concluding verse of the xxiii. chap. of Matthew's gospel. Many similar passages might be selected, which would be found to harmonize with the prophecies of our Lord and his Apostles, relating to the destruction of Jerusalem; the punishment of the unbelievers and the safety of the faithful in that trying visitation; but we must be content with having barely suggested the reasons by which we are induced to dissent from the author of the Dissertation before us; and to recur to that principle of interpretation which Wetstein and others have partly adopted; and to which we wish to see a greater degree of attention paid. In carrying on an investigation of the Apocalypse upon this principle, no little assistance might be derived from Nisbett's Scripture Doctrine, &c. and Cappe's Dissertations, especially that upon "the term and kingdom of Heaven, &c." Having settled as he imagines the age of the Apocalypse, the archdeacon proceeds to examine the external evidence which affects its authority. Twelve writers of the second century are produced as bearing their testimony to the existence of the Apocalypse; and some of them to its being the work of John the Evangelist. Five of these Ignatius, Papias, the writer of the Epistle relating the martyrdom of Polycarp, the writer of an Epistle from the Gallic churches, and Athenagoras, bear no direct evidence; their testimony is wrested from one or two supposed allusions,
and these in every instance so slight, that it awakens our surprise that any advocate should cite such witnesses as these to appear. Athenagoras shall serve as a specimen of the rest. “Athenagoras, who was contemporary,” says our author, “with Polycarp and Justin Martyr, is admitted by Michaelis from the allusion produced by Lardner to have been acquainted with the Apocalypse.” p. 45. We turn to Lardner, and discover, vol. ii. p. 186, this passage. “He speaks of it as the general opinion of Christians that at the time of the resurrection, the earth shall deliver up her dead. "καὶ αὐτὸ́ν ἀνεφέρεν τὴν γῆν τοῖς ὀλίβνοις." And by the side of this is placed the passage from the Revelation to which, with more precipitation we think than could have been expected from so cautious a critic, it is concluded it bears a manifest allusion. Rev. xx. 13. “And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them.” "καὶ ὁ πατήρ, καὶ ὁ ἄγιος ἐδόθη ἤοι ἐκ τῆς ἀνάλυσεν." We should scarcely have imagined that this could have satisfied even the avowed supporter of an hypothesis. And it is with regret that we see it advanced by the judicious Lardner, and acknowledged by the learned and inquisitive professor. But the evidence of Athenagoras been more direct, it would not appear to us of great moment in this question. What authority ought any one to have in deciding the genuineness of any book, who can assert that scripture teaches us, (πάντως ἢν εὐρετικῇ τῇ λογῳ;) “If any one shall kiss a second time because it pleaseth him,” &c.; and “a kiss is to be given so slightly that it may be rather only a salutation,” &c.

The remaining witnesses we acknowledge are of a more important character. Yet there is not one of them to whom an unprejudiced enquirer might not be expected to raise a plausible objection. Shall Irenaeus be admitted as a credible witness that there can be no more than four gospels, because Ezekiel saw no more than four living creatures in his vision? Shall we give implicit credit to Justin Martyr who attributed the inspiration of the Almighty to the Sibyl, and avers that he saw the remains of the 70 cells in which the Jewish translators made the Alexandrian version of the Old Testament? Shall we be guided in our decision by Melito, of whom we know only that he wrote upon the Apocalypse, not what his opinions were. Shall Papias, merely because he was a Millenarian be adduced to persuade us that the Apocalypse is the genuine work of an Evangelist? Must we rely without wavering, upon Apollonius and Theophilus, when we know that they, like most, if not all, the contemporary fathers of the church, did not hesitate to employ spurious and legendary works when they would serve their purpose? Even Clemens of Alexandria will be heard with caution by those who know with what confidence he quotes as divine an Apocalypse of Peter, the gospel according to the Hebrews, a book styled the Preaching of the Apostles, &c. &c. Nor will much stress be laid upon the testimony of Tertullian by any who consider how he speaks of the new Prophecies of Prisca and Maximilla, and who brings as evidence of the truth of the Millenarian doctrine, the extraordinary tale of a city (the new Jerusalem) seen for forty days together, hanging in the air over the country of Judaea?

In the next century we find Hippolitus and Origen, both believers in the genuineness of the Apocalypse. But unfortunately for our author’s cause, the genuineness of the fragment ascribed to the former, is very generally called in question; and the latter of these fathers has ad-
mitted into the canon of scripture, or at least cited as of divine authority, other Apocalypses, and books acknowledged now to be spurious.

Such is the direct evidence which the learned Archdeacon has brought forwards in support of the divine origin of the Apocalypse; and then triumphantly asks "what addition of historical testimony can we require?" We confess ourselves to be of the few to whom this testimony appears insufficient. We acknowledge indeed, that most of these fathers of the church have proved the Apocalypse to have been in existence when they wrote, and that some of them regarded it as inspired scripture, the production of the beloved disciple; but when we find them generally of such weak judgment, and of such strong fancy, so disposed to quote with apparently equal reverence the gospel of Luke and the gospel of the Hebrews; the Epistles of Paul and the Shepherd of Hermas; we feel ourselves constrained to draw from their testimony no other conclusion than that in their times the Apocalypse of John as well as the Apocalypse of Peter, was in being. Upon the more important question of its divine origin we cannot allow them to determine for us; nor after all the attention we have paid to the subject, are we able with any satisfaction to determine for ourselves. The evidence which the Archdeacon has produced is not sufficient clearly to establish the claims of the Apocalypse to a divine origin. Nor are the objections which have been advanced by the Professors both of Geneva* and of Gottingen, such as to warrant an unqualified rejection of this extraordinary work. The question was agitated in the earliest period of the church, and we see no means of bringing it to a decision.

Of the internal evidence the Archdeacon himself, though he has conducted the enquiry with great ability, does not speak with perfect confidence. After advancing whatever can be advanced in its favour, he is compelled to sum up the whole in these words:

"We may, therefore, I trust, fairly conclude, that to the impregnable force of external evidence, which has been seen to protect the divine claims of the Apocalypse, a considerable acquisition of internal evidence may be added; or, at least, that this avenue, by which its overthrow has been so often attempted, is not so unguarded as its adversaries imagine. And the future labours of judicious commentators will probably add a continual accession to this weight of evidence; for, every prediction of this prophetical book, which shall be shewn to be clearly accomplished, will prove it to be divine; and, this being proved, there will then remain little or no doubt but that it proceeded from the pen of the beloved Apostle, to whom the early Fathers of the Church uniformly ascribe it."

Before we close our remarks upon the Dissertation, we must, for a moment attend to the observations of the Archdeacon upon the testimony of Eusebius. No one had a better opportunity than this indefatigable Historian and Collector, of forming a decisive opinion concerning the genuineness of the Apocalypse; and yet with all the evidence before him, and more than the Archdeacon possesses, Eusebius could not pronounce a determined judgment. "He represents the matter as in debate, and promises further information when it shall be settled by the testimony of the ancients; but it does not appear that he ever gave it." p. 73. The authority of Eusebius however is so great upon a question of this kind, that an author is determined to press

* The Historical discourse on the Apocalypse by M. Abauzit is very curious, but not always correct. The total want of references to the works of the Fathers, whose testimony he knew so well how to appreciate, is an important defect. If these were supplied, the treatise might be rendered eminently useful.
him into the service, and compels the unwilling historian to be a party in his cause. In order to this he supposes (as others indeed have done) that Eusebius in the 25th chap. of the third Book of his Ecclesiastical History, has distributed into four classes all the books pretending to a place in the sacred canon of the New Testament.

1. The **Oμολογηται, Αποκελισθαι**, books universally read, and admitted to be genuine.

2. Αντιλογηται, Ὀλείς Γιανναίς Των Παπίρων, books objected to by some, yet acknowledged by the many, by the greater part of the Church.

3. Νέων, spurious or apocryphal books, whose authenticity, or whose divine inspiration, was denied by the Church, but which might be usefully read, as containing pious thoughts, and no bad doctrine.

4. Books published by heretics, which no Father of the Church has deigned to support with his external evidence, and which have no support of internal evidence, being discordant from the apostolical writings, both as to matter and manner.

Mr. W. then infers that the question was so far settled in the mind of Eusebius, that the Apocalypse must belong either to the first or third class, and by no means to the second or fourth: that by excluding it from the second class, he seems to shew that, till his times, it had been almost universally received by the Church; and that in his times, it had its place among the genuine undoubted books of sacred Scripture. All the reasoning of the Archdeacon in this place depends upon the accuracy of the above distribution; and that we call in question; we deny. Eusebius has thrown all the books which in his days laid any claim to be regarded as of divine authority into three classes: 1. The **Oμολογηται**. These were the four Evangelists; the Acts; the Epistles of Paul; the first Epistle of John, and the first of Peter.—Εις τότεος τακτος, εις φαναι την Αποκαλυψιν Ιωαννη.” 2d. The **Αντιλογηται** or Νέων. These were the Epistles of James and Jude; the second and third of John; the Acts of Paul; the Shepherd; the revelation of Peter; the Epistle of Barnabas, and the Institutes (Διακομης) of the Apostles.—εις το αυτό επερ, και εις την Αποκαλυψιν, εις φαναι τον τοις αυτοις επεραι δι ευαγγελια των ομολογηται.” And the gospel according to the Hebrews. ταυτα μεν ενια ενια, adds the Historian. των Αντιλογητων ακινιν. 3dly. The **Ολοι ουσια των Αποκ., εις το των αυτοις προσφερενιας.** These were the books published by heretics, and which no ecclesiastical writer had designed to mention.

If this be the distribution that Eusebius has actually made; his testimony cannot be regarded as in favour of the genuineness of the Apocalypse. He barely mentions the fact that by some it was received by others rejected.

That by using the term νεων, Eusebius did not intend to form another class of books different from the Αντιλογηται, is evident from the whole structure of the passage. He begins των δε αντιλογητων, γνωσμενοι ενοικει &c. And then proceeds to enumerate all the works contained in our second division, and concludes, as we have just observed, with these remarkable words: ταυτα μεν παση των αντιλογητων ακινιν. It is evident also from the manner in which he has introduced the term νεων. After having spoken of the genuineness of the second and third epistles of John as doubtful; he immediately adds, " εις τοις νυνι κατατηκακοι ΚΑΙ τω Παπλα πραξεν η γραφη." Had he designed to throw what then follow into a third class distinct from the Αντιλογηται just mentioned he would have inserted the particle η after η; or he would have omitted the conjunction και before των πραξεων Παπλα.

That Eusebius distributed all the
books then known in the Christian Church into these three classes, is further evident from the conclusion of the 31st chapter of this same book, where he refers to his former arrangement by the different appellations of ἑκάστῳ θρῆνα τοῦ; ἀνέγυμα and ἐνακολούθαι θρῆνα. We might also observe in justification of the remarks we have now offered; that the works which Eusebius has called ἑκάστῳ in the 25th chapter, were undoubtedly quoted by many of the early Christian Fathers in such a manner as to prove, that however others might question their authority, they received them as genuine and authentic.

We have pleasure in bearing our testimony to the general correctness and elegance of the Translation. Occasionally indeed, it is needlessly close, as in the following instances:

Ch. x. 9. “And I went to the Angel saying unto him to give me (ἑκάστῳ) the little book.”

xii. 7. “And there was war in heaven, Michael and his Angels for to fight, (ἐνακολούθαι) with the Dragon, and the Dragon fought and his Angels.”

xiii. 16. “And he causeth all, both the small and the great, and the rich and the poor, and the freemen and the slaves that they should give them (παραπαθή) a mark, &c.”

How much better the common version, to receive?

In some passages the sense is totally obscured by this unnecessarily strict adherence to the idioms of the original. The following is a remarkable instance of this:

Chap. x. 6, 7. “And sware by him who liveth, &c. &c. that time shall be no more, but in the days of the voice of the seventh Angel, when he is about to sound, and the mystery of God was finished, as he hath declared good tidings to his servants the prophets.”

In Mr. Wakefield’s version of this passage the sense of the original is accurately expressed and all obscurity is avoided:

“But sware by him who liveth, &c. &c. that there should be no longer delay: but in the days of the sound of the seventh Angel, when he is about to blow his trumpet, the mystery of God should then be finished, according to his glad tidings to his servants the prophets.”

The translation is, however, in general ably and faithfully performed. The text which the learned author has followed is that of Griesbach; on one side of the new version this text is arranged; and on the other the common English translation.

The critical notes are numerous and often useful. The following is deserving of attention, as it contains the true principles upon which many difficult passages in the New Testament can be satisfactorily interpreted, to which, however, we are persuaded the learned ARCHDEACON himself has not thought of applying them. We refer, amongst many others to those principally in which the resurrection is mentioned:

Ch. iii. 1. “That thou livest and thou art dead.” In the same figurative language, our Lord commanded his disciples to “let the dead bury their dead.” The word ἀνεγυμα, a dead body, is used in its metaphorical sense: “dead,” as Saint Paul expresses it, “in trespasses and sins: alienated from the life of God.” The same metaphor occurs frequently in Scripture. A person living in the defilements of the world, in whom the spiritual life in Christ hath little or no vigour, is said to be “dead while he liveth;” as on the contrary, of him who meeteth death in the discharge of his Christian duty, it is pronounced, that “he liveth, though he die;” “The use of this metaphor has been so common with the

* Matth. viii. 22.
† Eph. ii. 1, 5. iv. 18.
* Jews, that, as Maimonides informs us, *... they proverbially say, Impii etiam venes vocantur mortui. The wicked are dead, even while they are alive; for he, saith Philo †, who lives a life of sin, is dead as to a life of happiness; his soul is dead, and even buried in his lusts and passions. And because the whole Gentile world lay more especially under these unhappy circumstances, whence the Apostle styles them sinners of the Gentiles ‡, it was proverbially said by the Jewish doctors, Populi terrarum, i.e. Ethnici, non vivunt, the heathens do not live." § An attention to this use of the words death, die, dead, &c. in this figurative language of Scripture, will tend to illustrate many passages otherwise obscure. Such are Matt. xxii. 32. iv. 6. Luke i. 79. Rom. vi. 2. viii. 6. 2 Cor. i. 9, 10. iii. 6. 1 Pet. iv. 6. So likewise in the sequel of this prophetical book, where it is reasonable to expect that such words will be used in this their acknowledged metaphorical sense, as in this expression of our Lord to the Church of Sardis, which serves as a clue to the rest. For the whole is his prophecy or revelation, given to him, and delivered by him.|| We find also that the early writers of the church, who succeeded the apostles, applied these words in the same figurative meaning. In this acceptance Ignatius uses the word death. §§ In the persecution of the Christians under M. Aurelius, some had denied the faith; these are styled mortui, dead; but being afterwards enabled to profess their belief in Jesus, even in the face of torture and of death, they are then said to be restored to life. The passage is expressive, and may be seen at length in Euseb. Hist. Eccles. lib. v.c. i. Tertullian has frequently used the words death and die in this figurative sense: Mortus es qui non es Christianus. ** Apostoli de mortuis vivos faciebant, haretici de vivis mortuos faciunt." ¶¶ We could easily select many other remarks highly creditable to the author's learning and talents; but this would carry us beyond our due limits.

We shall therefore now proceed to exhibit in as brief a manner as possible, the application which the learned Archdeacon has made of the prophecies contained in the Apocalypse. The contents of the Apocalypse are arranged under two great divisions; entitled and , the first containing the then present state of the Christian Church in Asia; and the second, the events which were to happen. The first occupies the three first chapters; and the second the four which follow. In these four chapters, by the successive opening of the six first seals, a general sketch or outline of the whole Christian History is traced; and all the remaining part of the book is designed to fill up some important intervals; to retrace the history; and to supply many events which were only touched upon before.

The first seal represents the origin of the Christian doctrine in its purity; the second denotes the enmities, the schisms, and the contentions which began to arise amongst Christians about the end of the second century; the third contains the symbolical representation of the ignorance which succeeded. The fourth denotes the harsh and usurped dominion which we call the papal tyranny. The fifth represents the cry of the martyrs from the death of our Lord till the great day of recompence; and the sixth is a description of that great day, when persecutors shall meet with exemplary punishment, and the faithful servants of God be rewarded and honoured.

||¶ | ** De Presc. Haret. sect. 30. See also Cyprian's Epistles 10 & 27, where the same metaphor is used. |
Upon the opening of the seventh an awful silence takes place.

"This silence in heaven has been supposed to express, or at least to allude to, that custom of the Jews, whereby they joined their silent prayers to the offering of the incense. But this silence takes place before the time of incense; before the angel takes his station at the altar. And there is an intervening action between the silence and the offering of incense, namely, the procession of the seven angels; each of whom is presented with his trumpet. This silence, therefore, though it may bear a certain degree of allusion to the temple service, and may even be supposed to continue during the service which follows, seems to be exhibited for another purpose; to denote, as it appears to me, a change in the mode, or in the subject of the prophecy; to disunite the succeeding scene from that which had gone before; to unfold a new chain of prediction. The connexion, which had hitherto united the seals, is broken; the seventh seal stands apart; and then produces a new method of representation, and a new series of events, to which the silence in heaven, and the offering of incense are preparatory. But if a new series of events is to be exhibited, whence are we to expect it will take its date. Under the sixth seal, preceding this which contains the trumpets, the rapid sketch of the Christian history was brought down to the last great day of recompense. Where then are we to expect that this renewed history will begin? From the earliest times of Christianity, or, to speak more properly, from the period when our Lord left the world in person, and committed the Church to the guidance of his Apostles. From this time, the first seal takes its commencement; from this also the first trumpet. This is the beginning, settled by the agreement of divines, of the second Advent of Christ, the proper subject of the Apocalyptic Prophecies."

The trumpets are preceded by the casting of fire from the altar, and incense upon the earth. This symbolical action is designed to represent the heavenly origin of the Christian religion, which soon mixed with the passions and worldly designs of men, and produced signal commotions. These are introduced by the sound of the trumpets.

The first trumpet denotes the first persecution raised by Jewish zealots against converted Jews. The second, the persecution of idolaters against the Gentile churches. The third signifies the corruptions of doctrine, occasioned by the great adversary of mankind. The fourth represents the age of Gothic darkness and superstition. The fifth the rise and progress of Gnosticism; and the sixth, the Mahomedan posture. The rise of the papal superstition and the reformation are detailed in the little book. The witnesses are the confessors of the pure faith, said to be two to signify the smallness of their numbers.

The seventh trumpet sounds, and we are carried back again to the ages that are past. The scene is removed from Earth to Heaven; and in the symbol of a woman in travail, we see the Church as she existed from Adam to Christ, labouring with the momentous birth of the promised Saviour. We see also the adversary; the ancient serpent who is called the Devil and Satan, waiting to seize and destroy the seed of the woman that is destined to bruise his head. Jesus is born; but from the threatening jaws of the dragon is caught up into heaven; that is after the hour of his enemies is passed. After his death and resurrection he is seated at the right hand of the Majesty on high. The dragon then turns to distress the woman who flies into the wilderness, to a place prepared of God, to be nourished there 1260 days; by which we are to understand, that during 1260 years, the Church was compelled to live in a retired and persecuted state. The first or chief instrument of the enmity of the Dragon, was the beast from the sea, or the Roman pagan power. The next was the beast from the land, distinguished by two horns;
that is, the antichristian impostures springing up in the midst of the Christian world, Mohammedism and Popery; which arose together in the year 606. This beast is marked by the number 666, concerning which Mr. W. observes:

"I have not been able to devise any plausible interpretation of this number. The verse which contains it being wanting in some of the MSS, I had entertained some suspicion that it did not belong to the true text; but it appears upon enquiry to be genuine. The early comment of Irenaeus upon it, appealing to ancient MSS. for the genuine reading, (ad fin. lib. v.) stamps it with great authority. And I do not find that any of the commentators since his time have produced any more probable conjectures than that of this Father. The word Latinos was first produced by him: and modern commentators adhere to it. Others compute the number of the beast from the time of the vision, seen by Saint John in Patmos; and thus bring the 666 years to the year of our Lord 756, or 758, when the Pope obtained his temporal power. I confess myself far from satisfied with any of the methods hitherto produced for solving this difficulty."

The lamb and his followers are next presented to our view upon Mount Sion: a picture of the "true suffering church; which throughout the reign of the dragon, beast, and false prophet, refuses to worship the image, and receive the mark of the beast." And four angels by different proclamations, warn and encourage Christians in time of trial, to preserve allegiance to their Lord the lamb, whose banner is now unfolded: these warnings and encouragements are accompanied by a general view of the judgments of God, under the imagery of harvest and vintage.

"As seven angels by sounding the alarm had foreshewn the several shocks which the church should sustain from her enemies; so now seven angels, by pouring forth seven vials express the vengeance of the Almighty, poured out on the triumphant world by powers checking their career, imbittering their success; and finally overwhelming them in destruction."

"They are not to be accounted, as the word ὀλίγαι expresses; so many blows or strokes; visitations of Divine Providence on unrepentant sinners. Such fall on Pharaoh and the hardened Egyptians, who, persisting in their obstinate opposition, were overwhelmed in the Red Sea. The number seven implies a complete visitation. "When I begin, I will also make an end, saith the Lord." So, with the last of these Vials, "the wrath of God will be completed." And it is in allusion to this completion, that they are called "the last plagues;" for they do not seem to extend to the very last times of final judgment, but to end with the beast and false prophet finally and completely subdued; with whose action therefore they seem cotemporary."

The first vial denotes the defeat of the purposes of the early enemies of the Gospel. The second represents the miserable state of those who were made converts by terror or force. The third is expressive of the unhappiness of those who rejecting the pure Christian doctrine, receive in lieu of it a burdensome yoke of superstition. The fourth signifies the baneful feuds and animosities which raged amongst the persecutors themselves. The fifth denotes the punishment which falls upon the abettors of the great anti-Christian usurpations: they love darkness, but it does not satisfy them.

The sixth vial is not yet poured: it may perhaps signify that at the end of the 1260 years, whenever that shall be; the Mohammedan imposture shall be destroyed, in order that the eastern nations may be converted.

"3. Under the seventh Vial, the same kind of apparatus appears, as under the sixth Seal and under the seventh Trumpet; but with this additional information; that the great city became di-
vided into three parts, and the cities of the nations fell; and the great Babylon was remembered before God, to give her the cup of the wine of the fury of his anger." This particular description is the proper subject of the Vials; in which the wrath of God is represented as poured on his enemies. The great city is the same which we find mentioned in ch. xi. composed of "many people, tribes, nations, and languages;" and seems to be the universal assemblage, or combined power, of the wicked and worldly, who at the instigation of Satan, and under the expectation of earthly reward, or fear of the beast, shall have set themselves in opposition to the God of Heaven, and to the reign of his Anointed. The division of this community into three parts, must be explained by the event, when the prophecy shall be fulfilled. The cities of the nations may perhaps be associations for worship, pagan and idolatrous, beyond the pale of the great city, of the corrupt Christian-antichristian Church. All such are to fall at this time, before the great Lord and Conqueror, "whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." But of all the cities, or communities of Religion, which are opposed to the city of God and of Christ,—to the heavenly Jerusalem, the great Babylon, is especially remembered for her, (the harlot, the adulteress, the apostate Church,) the cup of God's anger, the vial of his wrath, is especially prepared. "For it is not an open enemy that hath done me this dishonour; for then I could have borne it;—but it was even thou, my companion, my guide, and my own familiar friend." The description therefore of this city, of her domination, and of her fall, is related; and becomes the especial subject of the two ensuing chapters; where we shall be enabled to unveil her, and to expose her abominations.

The great Babylon, it is almost needless to say, is the Papal Usurpation. After her fall impiety declines; the great dragon is bound, and the Millennium begins.

"Much has been written upon this promised Millennium, or reign of the Saints; yet little that can afford satisfaction to the judicious. The meaning of a prophecy of this kind can only be made manifest by the event which is to fulfil it. Before that time shall arrive it is unsafe to conjecture after what method it shall be fulfilled; whether, as some prophecies literarily, or as others, typically; whether the departed Saints and Martyrs shall actually be raised again in their own persons, to effect so glorious a change in Religion and morals; or, whether, like Elijah in the person of John Baptist, and David in that of Christ, they shall live again in the persons of other saints, who shall fulfill their characters and offices, no man may presume to determine. It is best therefore, after the example of the wise father Irenaeus, respecting another prophecy, to "wait the completion of the prediction." Yet, if we are not permitted to descend to a special interpretation, we may receive advantage from a general view. We may confidently indulge a well-grounded expectation, that happy times, of long duration, are yet destined for the Christian Church, even here upon earth. For the days will come, and seem at no very great distance, (the present century may perhaps disclose them,) when, the beast and false prophet being removed, and Babylon sunk for ever, the devil, that ancient foe, shall be deprived of his wonted influence; and the prophecies, which in the Old Testament, as well as in the book of Revelation, promise happy times, shall be accomplished."

After this grand period another apostacy is to take place of a new kind; when the enemies of the Christian Church shall be numerous as the sand upon the sea shore: "but on these prophecies little can be conj ectured with safety."

"They are to be handed down to the Church of the latter days, even as those prophecies, which we have seen fulfilled, have been delivered to us; and with this consolation, that this overflowing of iniquity, whenever it arrives, shall be miraculously and completely termi-
FABER'S DISSERTATION ON THE PROPHECIES.

And this is the last successful effort of Satan against the Church. He is then consigned to his eternal prison.

Nothing then remains but the general judgment, followed by the punishment of the wicked; and the settlement of the pious in the Heavenly Jerusalem.

In many respects this interpretation will be found to differ from what other men of ingenuity have adopted. We will not presume either to approve or to censure; because we confess, and without any reluctance, that the whole is an enigma which we cannot fully resolve: but we may be allowed again to express our surprize, that this, or any such meaning should be assigned to a prophecy which is ushered in by these remarkable words; "The Revelation of Jesus Christ; which God gave unto him, to shew unto his servants things which must come to pass in a short time."

ART. II. A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of 1260 Years; the Papal and Mohammedan Apostasies, the tyrannical Reign of Antichrist or the Infidel Power, and the Restoration of the Jews. By GEORGE STANLEY FABER, B.D. Vicar of Stockton upon Tees. In two Volumes. pp. 359. 414.

NO inconsiderable portion of these volumes is occupied in controverting the principles of former expositors, and in attempting to disprove either wholly or in part the systems which have been formed by Sir I. Newton, the learned J. Mede, Bishop Newton, Whitaker, Zouch, Kett, and Galloway. The principles upon which Mr. Faber has proceeded in his investigation of the prophecies contained in the book of Daniel, and the Apocalypse of John, are the three following:

1. TO assign to each prophetic symbol its proper definite meaning, and never to vary from that meaning;

2. To allow no interpretation of a prophecy to be valid, except the prophecy agree, in every particular, with the event to which it is supposed to relate;

3. And to deny, that any link of a chronological prophecy is capable of receiving its accomplishment in more than one event.

* So Ezek. xxxix. 6. Isaiah xlvii. 13, 14; xxxiii. 14.
four empires, (the Babylonian, the Medo-Persian, the Macedonian, and the Roman,) universal so far as the church is concerned." The ten toes of the iron and clayey feet of the image in the dream, and the ten horns of the fourth beast in the vision, presignify the ten kingdoms that arose out of the Roman Empire. 

1. The Ostrogoths in Moesia. 2. The Visigoths in Pannonia. 3. The Sueves and Alans in Gascoigne and Spain. 4. The Vandals in Africa. 5. The Franks in France. 6. The Burgundians in Burgundy. 7. The Heruli and Turingi in Italy. 8. The Saxons and Angles in Britain. 9. The Huns in Hungary. 10. The Lombards at first upon the Danube and afterwards in Italy. But in one respect the vision differs from the dream: among the ten horns rises a little horn, before whom three of the first horns are plucked up by the roots. This little horn typifies the spiritual kingdom of the pope, which began in the year 606, when Phocas the usurper of the Constantinopolitan throne, made Pope Boniface III. universal Bishop, and supreme head of the church; and the three kingdoms successively eradicated before the little papal horn, are the kingdoms of the Heruli, of the Ostrogoths, and the Lombards.

"These matters so important to the Church having been clearly set forth, the Holy Spirit, now purposing to describe the exploits of another great enemy to Christianity; recalls, in the vision of the ram and the he-goat, the attention of Daniel to the second and third empires, whose prophetic history had been already detailed, for the purpose of introducing another little horn, which was to come out of one of the principal horns of the Macedonian beast, as the former little horn sprung up among the ten horns of the Roman beast."

"In Daniel's vision of the ram and the he-goat, the ram symbolizes the same power as the bear mentioned in the preceding vision; and the he-goat, the same power as the leopard. The ram therefore, standing before the river, is the Medo-Persian empire; and his two horns are the two kingdoms of Media and Persia: the higher one, which came up last being Persia, the head of the empire; and the lower one, which came up first being Media, united with, though subjected to, Persia. The ram extended his conquests westward, northward, and southward: westward, as far as the extreme limits of Asia; northward, over Armenia, and Cappadocia; and southward, over Egypt, and as far as the Persian gulph. Eastward, he made comparatively but little progress, being stopped by the vast deserts of Tartary, and the mighty empire of Hindostan.

"In the midst of his progress, however, and at the very time when no other beast could stand before him, he was attacked by an unexpected enemy, the he-goat, or the Macedonian empire. Moving with unexampled rapidity from the west, the founder of this mighty sovereignty soon completely overthrew the ram, and broke his two horns. After this daring exploit, the he-goat " waxed very great," extending his arms even into Hindostan, as well as subjugating Egypt and all the other dominions of the ram. But, notwithstanding this sudden and astonishing acquisition of power, his great horn was destined to be broken even in the very height of his strength. Accordingly, the imperial dynasty of the great horn lasted no more than fifteen years after the death of Alexander; within which short space of time his successors, Phillip Arideus, Alexander Eagus and Hercules, were all murdered. After them the empire was divided into four kingdoms, typified by the four horns of the goat, and the four heads of the leopard, mentioned in the preceding vision. Cassander held Macedon and Greece: Lysimachus had Thrace and Bisinthia; Ptolemy made himself master of Egypt; and Seleucus obtained Syria and the East. Thus exactly was fulfilled the prophecy, that four kingdoms should arise out of Alexander's empire, governed by princes of his own nation, though neither of his own family, nor with power equal to that which he had possessed."

The little horn of the he-goat concerning which many discordant opinions have been held, Mr. Faber con-
tends is designed to signify the religion of Mohammed which may be said to have arisen in the year 606, when Mohammed retired to the cave of Hera, to fabricate his pernicious system. Here Mr. Faber sees, "the desolating abomination of the he-goat's little horn springing up at the very time when we were taught by prophecy to expect that it would spring up; small at first, but soon waxing exceeding great, and in a very short space of time succeeding in completely polluting the spiritual sanctuary of the church. It made its first appearance at Mecca, soon invaded the territories of the Syrian horn of the he-goat, and afterwards, exclusive of its propagation in other regions, spread itself over the whole Macedonian Empire." At the conclusion of the 1260 years, this tyrannical superstition is to be broken without hands, but the idea which is to be affixed to these words Mr. F. does not attempt to determine.

"Daniel, having in his two former visions predicted the tyranny of the twofold Apostacy of Popery and Mohammedism, proceeds in his concluding prophecy*, to give a most accurate account of the subversion of the Medo-Persian empire, the rise of the Macedonian empire, its subsequent division into four kingdoms, the wars of the Greek kings of Syria and Egypt, and the conquest of Jerusalem by the Romans. The whole of this, which is only an enlarged and literal repetition of his former brief and symbolical predictions, serves as a kind of chronological introduction to the history of the king who was to magnify himself above every god; in the same manner as the vision of the four beasts conducted us to the tyrannical reign of the papal horn, and the vision of the ram and the he-goat to the exploits of the Mohammedan horn."

In order to determine what power the prophet meant to describe under the character of this infidel king, Mr. F. is lead to enquire into the import of several other expressions connected with this part of the prophecy, and he finds, or supposes that he finds in the sacking of Jerusalem by the Romans, the abomination of desolation; in the Christian Emperor Constantine, the little help; in the reformers, the men of understanding; and in their sufferings, the second persecution. The infidel king therefore must be some power arising after the reformation.

"And shall we," exclaims Mr. F. "while recent events are yet fresh in our memory, find any difficulty in pointing out the nation, prefigured by the infidel king? Have we not all beheld a mighty people, after the period of the reformation, and during the last days of open blasphemy and profaneness, rising up as one man, and throwing off every restraint both civil and religious; disregarding at once the dignity of their sovereign, and the high majesty of heaven; trampling upon the rights both of individuals and of nations with liberty, humanity, and philanthropy, ever in their mouth; and professedly rending asunder all the endearments of social life, as if human nature could only be perfected by being previously brutalized? When we consider both the character of the infidel king, and the period at which Daniel predicted his manifestation, we can scarcely hesitate to pronounce him to be revolutionary France."

"At present therefore we may pronounce the king to be a motley monster, compounded of Atheism and Popery; inwardly an atheist, outwardly a papist: still doing according to his will, and exalting himself; still insulting and tyrannizing over his weaker neighbours; and still scourging the members of that Apostasy, which he now professes to venerate and uphold. In this state, or in some state similar to it, he will continue to the end of the 1260 years, and till the commencement of the restoration of the Jews; when, like his brethren in fraud, violence, and iniquity, "he shall come to his end and none shall help him." Meanwhile, whatever may be his ostensible creed, he is still the same tyrant, as when he began his demoniacal career. The laws of nations, and the hitherto universally acknowledged rights of an-
bassadors, he violates with the same contempt of every principle of justice and honour, as he heretofore overlapped the laws of his country, and trampled upon the rights of individuals. The privileges of neutral states are disregarded by him, when he conceives that his interests may be promoted by the murder of a Bourbon. In fine, despising the petty villanies of a private robber, he takes a bolder flight of rapacity; and, while with high vaulting ambition he extends on every side the limits of his dominions, he distributes among those, who are base enough to concur with him in his schemes of plunder, whole provinces of a once independent empire under the specious name of indemnities. But, gigantic as may be his projects of universal domination the time is rapidly approaching, when 'the Son of man will come in the cloudsof heaven,' and establish the last universal sovereignty, that of the symbolical mountain. Then shall 'the fourth beast be slain, and his body destroyed;' then shall each of the little horns be broken; then shall the infidel tyrant come to his end; and then shall the victorious Word of God receive from his Almighty Father 'dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.'

Towards the close of his career, this atheistical king is to meet with a most powerful opponent in a mighty king of the north, and with a less vigorous resistance from a king of the south. The king of the north, Mr. Faber thinks we can scarcely doubt is the colossal monarchy of Russia, but what state is meant by the king of the south he allows is not quite so easy to determine.

* I think it probable, that these tidings may relate to the restoration of the Jews. "The tidings from the East and North," says Mr. Mede, "may be that of the return of Judah and Israel from those quarters—Or, if these tidings from the North may be some other thing, yet from the East I may have some warrant to apply to the Jews' return, from that of the sixth vial in the Apocalypse, where the waters of the great river Euphrates are dried up to prepare the way of the kings of the East." Works Vol. II. P. 1001.

† The Dead sea and the Mediterranean sea, between which Jerusalem is situated, † Dan. xii. 1.
is to witness the dying struggles, not only of Atheism, but likewise of Popery, and Mohammedism. It is an era, however, which will be terrible only to the enemies of the Church of Christ. Those, who have come out of the mystic Babylon, will not be partakers of her last plagues."

Such are the events which our learned expositor discovers in the prophetic visions of Daniel. He next proceeds to examine the kindred prophecies of John, but as his subject confines him to those parts of the Apocalypse which he supposes to relate to the 1260 years of the great apostacy: he passes over the seven first chapters, and commences his observations with the opening of the seventh seal which comprehends all the seven trumpets.

The opening of the seventh seal is attended with silence in heaven; and as this seal is thought to introduce the first incursions of the Goths; the silence, according to Mr. Faber's doctrine of symbols, denotes the state of mute and anxious expectation in which the church anticipated the grand irruption of the Gothic Monarch Alaric. This irruption is denoted by the first trumpet.

The second trumpet is the destruction of Rome by Genseric, A.D. 455. The star of the third trumpet is the prince of Rome, or the line of the Western Caesars which was hurled from the political heaven in the year 476. The eclipse which followed the sounding of the fourth trumpet denotes the diminished power of the Roman Empire, by the fall of the western dominion. He that letted, being now removed; that is, according to Mr. Faber, the civil power in Rome no longer existing to oppose the rise of the spiritual dominion of the Pope: the prophet commences the history of the great apostacy, which he details under the three last trumpets, usually denominated the three woe-trumpets.

At the sounding of the fifth, or first woe trumpet, a star which had fallen from heaven to earth opened the bottomless pit, and let out a vast swarm of locusts with their leader Apollyon at their head. The star is the apostate Nestorian monk Sergius or Bahirya, who assisted Mohammed in the forging of his imposture: Apollyon is Mohammed who issued from the bottomless pit; that is, assumed the prophetic office in the year 612. Five prophetic months from this year; i.e. in the year 762, the Saracens ceased from their locust devastations and became a settled people; and the Caliph Almansor built Bagdad, and called it the city of peace. At the sounding of the sixth Angel, the four angels bound in the Euphrates are loosed, prepared to slay the third part of men for an hour and a day, or month and a year. These four angels are the four Sultanics of the Turks, the capitals of which were Bagdad, Damascus, Aleppo, and Iconium. These were long restrained by the Crusaders; but in the year 1281, gained their first victory over the Greek Empire; and in the year 1672 wrested Kameniec: their last conquest from the Poles.

"Having thus shewn the effects of two first woe-trumpets in the East, next passes to the collateral and contemporary history of the West: for the same woe-trumpet, which called into action the Mohammedan Apostasy, produced likewise the development of the papal Apostasy; both these two little horns commencing their joint reign of 1260 prophetic days in the self-same year.

"In order to avoid needless confusion, the Apostle throws the whole history of Popery, during the whole 1260 days, and under all the three woe-trumpets, into a sort of episode to his general series of prophecies; which he terms a little book, or codicil, to his greater book of the Apocalypse. This little book comprehends the eleventh, twelfth, thirteenth, and fourteenth chapters of the Revelation: and, in point of chronology, all these chapters run parallel to each other, relating severally, though with some variety of circumstances, to the same period and the same events; so as to form jointly a complete history of the western Apostasy, and of all the principle actors in it."
In explaining this part of the prophecy, Mr. F. considers the contents of the little book in five sections. 1. The prophesying of the witnesses. 2. The war of the dragon with the woman. 3. The ten-horned beast of the sea. 4. The two-horned beast of the earth. 5. The collateral history of the true church, and the harvest and vintage of God's wrath.

1. The two witnesses, are two churches; the church before the advent of our Lord, and the church after his advent; the church founded upon the prophets, and the church founded upon the apostles. The prophesying of the two witnesses, is the zealous avowal of the principles of the Gospel by the spiritual members of this catholic church. The beast of the bottomless pit that makes war against them, is Daniel's fourth beast, or the Roman Empire; and his last head by which he slays the witnesses, is the line of the Gothic Emperors in the west; the first of whom was Charlemagne, and whose representative at the time of the formation was Charles V. At the reformation the two witnesses received in Germany, by the formal association of the protestant princes in the league of Sinaclade, political life; and they were politically put to death by the victory of Charles V, at Mühlburg:

"By this decisive victory the cause of the reformation seemed irretrievably ruined in Germany, the street of the great city where their dead bodies lay unburied: the mass was restored; protestantism was in a manner suppressed; and they that dwell upon the Roman earth, the papists of the various tongues and nations into which the great city had been divided by the incursions of the Goths, rejoiced over the two prophets that tormented them by their troublesome admonitions; and made merry; and sent gifts one to another. But this joy was of no long continuance. The sure word of prophecy had declared, that it should last only three years and a half. Accordingly the reformers again stood upon their feet at Mühlburg in the latter end of the year 1550; and in the December of the same year defeated the Duke of Mecklenburg, and took him prisoner. Great fear now fell upon all that saw them; but the time was not yet arrived, when they were finally to ascend into the symbolical heaven, in the very sight of their enemies. This was at length accomplished by the peace ratified at Passau in 1552, and confirmed at Augsburg in 1555; by which the protestants were allowed to enjoy the free exercise of their religion. Then it was, that the two prophets ascended into heaven, or in other words, became an acknowledged church. Hitherto, although possessing political life, they only stood upon their feet on the earth, surrounded and assailed by their imperial and papal enemies: but now they triumphantly ascended into heaven, and firmly established themselves in direct opposition to their enemies who beheld them, the first beast and his instigator the second beast."

This is represented as being succeeded by an earthquake; which Mr. F. considering as a symbol of a violent revolution either religious or political, has no scruple to assert denotes the French revolution. France is the tenth part of the city, or the Roman Empire; it fell in the year 1789; and in the earthquake were slain seven thousand men of name; the remnant were affrighted, acknowledged their fears, and were stigmatized as alarmists.

On the 12th of August, 1792, the third woe trumpet began its tremendous blast: Antichrist, the infidel king, on that day stood revealed in all his horrors; "and the long continued efforts of Popery and Mohammedism were constrained to hide their diminished heads in the presence of a gigantic monster; who alike trampled upon the laws of man and defied the majesty of heaven."

2. The war of the dragon with the woman. The dragon is the devil; the grand deceiver of the whole world, the main spring of the apostacy. Heaven is the church general; the woman is the spiritual church consisting of true believers; the part of
heaven occupied by the dragon is the nominal church of the apostacy. The man child is the mystic word of God. Of this man child the church continued travelling six centuries; when the dragon, the instigator both of the Mohammedan and the Papal superstitions, attempted by their means to devour the child; but the child was caught up to heaven; that is, the word was still received and honoured by the true church, the Waldenses, the Hussites, &c. &c. Michael and his angels warring against the dragon and his angels, are the powers of light; true believers, opposing the powers of darkness, the enemies of the truth. At the era of the reformation the great victory by the former was achieved; and the dragon driven from heaven, from the church, retired to the earth and the sea, or the papal Roman Empire in general; and thence renewed his attack upon the spiritual church, by means of the artifices, and the writings of infidels. These are the flood which he pours from his mouth against the woman: but the earth helped the woman: "congregated Europe; met the infidels in arms; and by the general pacification in 1801; atheism was displaced from his throne; and Christianity was nominally at least restored. But the triumph of the woman is not yet complete; nor will it be finished till the end of the 1260 years.

3. 'The seven headed and ten horned beast of the sea, is the same as the fourth beast of Daniel; the temporal Roman Empire: the seven heads denote 1. Kings. 2. Consuls. 3. Dictators. 4. Decemvirs. 5. Military Tribunes. 6. Augustan Emperors. 7. Carlovingian Patrician Emperors. This last head Mr. F. calls his double or septimo-octave head. The beast was wounded to death in his sixth. He revived in his seventh, when Charlemagne became master of Italy under the title of Patriarch of Rome in 774. This head continued but a short space. In the year 800, Charlemagne assumed the imperial dignity, "which has ever since been borne by a prince within the limits of the old Roman Empire, and which has ever since given him precedence over the ten horns, by constituting him in a manner their head." p. 190. His ten horns are the kingdoms into which the western empire was divided.

4. The two horned beast occupies the place of the little horn of Daniel. It denotes the catholic church of Rome; the two horns are the Romish Clergy, regular and secular. This ecclesiastic power; this false prophet by prevailing upon the whole Roman Earth to adopt the worship of images; and the persecution of the saints, caused the earth and all that dwell therein to worship the first beast; that is, to respect and cherish the principles by which Pagan Rome had been distinguished: by pretending to work miracles, he establishes image worship; and by various artifices gives to the images which are adored the appearance of life. He also imprints upon all a mark, viz. that of the cross. The number of the beast is 666. In unravelling this noted enigma, Mr. F. lays down four principles. "1. It must be the name of the empire symbolized by the 10 horned beast. 2. It must be the name of some individual man. 3. It must be a name, borne along with some superstitious badge or mark, by every member of the beast, as a test of spiritual communion with his colleague the second beast; and under pain of a severe ecclesiastical interdict. And 4. It must be a name, which comprehends in its numerical letters the precise sum of 666." All these requisites Mr. F. finds in Antichrist.

5. The history of the true church during the period of the great apostacy, and the prediction of the harvest and vintage of God's wrath are included in the xiv. chapter of the
Apocalypse. The 144,000 are the same as the two witnesses, or the line of faithful believers, rejoicing even while they are oppressed, in "that joy which no man taketh from them." The first angel flying in the midst of heaven; that is of the church, is Luther: the second angel is Calvin and the members of the different reformed continental churches. Mr. F. uses the term reformed in contradistinction to Lutheran. The third angel is the insular church of England.

Such are the predictions contained in the little book. We now come to the third woe trumpet: the period of which this is prophetic begins with the year 1792; and is divided into seven distinct portions, by the successive pouring out of seven vials: but besides this division Mr. Faber regards it as comprehending likewise two grand periods termed by John the harvest and the vintage. The harvest comprehends the three first vials: the vintage the seventh vial; consequently there is also an intervening period during which the 4th, 5th and 6th vials are to be poured out.

The 3d woe trumpet began to sound Aug. 12th, 1792; and on the 26th of that month the first vial was poured forth: on that day the denial of a god was formally established by law, and atheism, "a noisome and grievous sore fell upon the inhabitants of the Roman Earth."

The second vial was poured forth in September of the same year; when the dreadful massacres of revolutionary France commenced.

The third vial which changed into blood the rivers and fountains of water by which are denoted the different powers of the papal Latin Empire; is the long and bloody war by which the powers of Europe have been shaken.

"From what has been said (observes Mr. F.) it appears, that the three first vials relate to the French Revolution, describing a once the principles upon which it was founded, and the miseries both internal and external which it has produced. This tremendous revolution, which more or less has affected the whole Roman Empire, I conceive to be the first period of the third woe-trumpet, which St. John figuratively describes under the image of a harvest; a harvest not of mercy, but of God's wrath against the nations. After this figurative harvest has been gathered in, there is to be a sort of pause between it and the commencement of the vintage. The affairs of the world are in some measure to return to their old channel: yet they are not to roll on so smoothly, but that the interval between the harvest and the vintage will be marked by certain important events. These events are predicted under the three following vials."

The fourth vial, which is the first of the three intermediate vials, is the symbol of the present systematic military tyranny of France; and Mr. F. thinks that the influence of this vial will extend to the very commencement of the vintage. The fifth vial, now future, is to be poured upon the seal of the beast. This beast is the first, or secular beast; and the pouring of this vial Mr. F. conjectures represents some grievous calamity which shall materially affect that secular power of persecution, and fill the whole papal world with consternation and confusion.

The sixth vial is to be poured upon the waters of the Euphrates, which denotes that the Turkish empire is to be subverted. Who the kings of the East are, who are mentioned under this vial as having a way prepared for them by the annihilation of the Turkish empire, Mr. F. acknowledges that it is impossible to say. He conjectures, however, that they are the Jews.

The seventh vial is the vial of vintage, to be poured out at the conclusion of the 1260 years—at the time of the end. Another period of 75 years is then to begin; during which, the Latin Empire is
to be divided into three sovereignties; Popery and Mahommedism are to be subverted; a great maritime power (most probably the British) is to conduct the Jews to Palestine; the infidel king and his confederates, after some partial successes, are to be utterly destroyed in the valley of Megiddo, and an end is to be put for ever to the power of the adversaries of the church. — Then will commence the glorious era of the millennium.

If these conjectures, for we esteem them nothing better, prove true, the restoration of the Jews will begin to take place in about 50 years; near the same period the present domineering power of the French will be annihilated; and in the year 1941, the reign of the saints on earth will begin, and, according to Mr. Faber's principle, last no less than 360,000 years!

Such is Mr. Faber's system; against which it would be no difficult task to raise objections that would not be easily removed. It is set forth with great parade of accurate interpretation of scripture language, yet the plainest passages of sacred writ are sometimes misunderstood by the author, and wrested from the most obvious significance to suit his hypotheses; predictions long since verified are considered as yet unaccomplished; and the events of the present day are brought forward to elucidate prophecies which were fulfilled before the birth of Christ. Notwithstanding what Mr. F. has very cursorily alleged in his defence, we cannot but consider it as fatal to his system, that the chronology of the history is regulated by solar years; but the chronology of the prophecy by lunar years; and that whilst whole years are reckoned upon the former computation, the fractions of a year correspond with the latter. The duration of the millennium is also a difficulty by which the author confesses himself perplexed; a difficulty from which he cannot free himself without a violation of his principle. But controversy here is not our business. The book is read and admired; and will no doubt be popular in an age so strongly marked by credulity as the present. A few sober-minded persons intimately acquainted with the language of the ancient prophets, with the discourses of our Lord, with the epistles of the first preachers of the gospel, and with the history of the first century of the Christian church will detect its fallacies; the multitude, or at least that part of the multitude who lay any claim to seriousness, will be captivated by the ingenuity, and misled by the confidence which the author has displayed: they will be gratified by this new solution of enigmas, which have, it may be, long exercised their acuteness; and pleased to find that others are yet left unsolved to be a further trial of their skill.

**ART. III. A LETTER TO THE REV. JAMES O'GILVIE, D. D. OCCASIONED BY SOME PASSAGES IN THE REV. G. S. FABER'S DISSERTATION ON THE PROPHECIES.**

By the Rev. E. W. Whitaker, Rector of St. Mildred's, Canterbury. 8vo. pp. 90.

**ART. IV. A SUPPLEMENT TO THE DISSERTATION ON THE 1260 YEARS: CONTAINING A FULL REPLY TO THE OBJECTIONS AND MISREPRESENTATIONS OF THE REV. E. W. WHITAKER; SOME REMARKS ON CERTAIN PARTS OF THE AUTHOR'S OWN DISSERTATION; AND A VIEW OF THE PRESENT POSTURE OF AFFAIRS AS CONNECTED WITH PROPHECY.**

By the Rev. G. S. Faber, B. D. 8vo. pp. 181.

THE combatants engaged in this contest are of no mean name. The former has upon this field long fought for laurels, and in the opinion of many has deserved to wear them; the latter is a foe that cannot be safely despised, though he has not been so long practised in
the armour which he now wears. The combat is therefore well sustained; and if each has been occasionally compelled to yield to the other, yet each retires unsubdued. Both, however, even were they to join in friendly league, and unite their skill and prowess, would fall an easy conquest before a stripling whose loins were girt about with truth; and in whose hand was “the sword of the Spirit,” the simple, unsophisticated “word of God.”

It was not to be expected that Mr. Whitaker would suffer a work to pass without his notice, in which his favourite opinion concerning Antichrist is controverted, and he himself is charged with having erroneously interpreted the language of Scripture. In vindication of himself, therefore, and his hypothesis, he now comes forward, endeavouring to justify the sentiment he has long maintained, that the papal usurpation is denoted by the Anti-christ of John; to repel the charge of misrepresentation of the Scriptures; to enter his protest against almost the whole of Mr. Faber’s system; particularly that part of it to the Infidel King, and to fix upon Mr. Faber the imputation which had been brought against himself. His objections to the hypothesis maintained in the dissertation, are far more valid than the attempt to establish the sentiment he has long maintained, that the papal usurpation is denoted by the Anti-christ of John; to repel the charge of misrepresentation of the Scriptures; to enter his protest against almost the whole of Mr. Faber’s system; particularly that part of it to the Infidel King, and to fix upon Mr. Faber the imputation which had been brought against himself. His objections to the hypothesis maintained in the dissertation, are far more valid than the attempt to establish his own; and the same remark, we confess, may be applied to Mr. Faber’s Full Reply.

In the review of his own work, Mr. F. shews some diminution of the confidence with which he had stated his hypothesis; he acknowledges a few errors and inaccuracies, and makes this extraordinary confession:

“I FEEL conscious, what I was not aware of till I had looked my Work over in print, that I have frequently expres-

ed myself too positively respecting the proper date of the 1260 years. I still think, as I before thought, that their most probable date is the year 606; which is pointed out by so many curious numerical coincidences that one can scarcely believe them merely accidental: but I believe, that nothing but the event will enable us to attain to absolute certainty. Respecting this famous period we are much in the same situation, that the Jews were respecting the period of the 70 prophetic weeks, at the time when our Saviour was born. They were certain, that it must nearly have expired; hence their daily expectation of Messiah the Prince: but they could not positively determine in what year it would expire. In a similar manner, we are certain, from the long duration of Popery, that the 1260 years must nearly have expired; and we may even, with much appearance of probability, fix upon the very year on which they will expire: but we cannot, at present, positively say that we are right.”

And yet he goes on to assert that the great outlines of his exposition remain unaltered. This appears to us, we confess, very extraordinary. We cannot conceive how that system can be true, which depends upon many successive and connected dates, and is yet unaffected by an error in the year which is assumed as the commencement of the important period, to different parts of which these dates belong. But what difficulties are too great for the solution of a modern expositor of the revelations! What contradictions can he not reconcile!

Amongst other curious confessions, Mr. Faber acknowledges that he has but recently perused the writings of Mr. Bickens. — This (though it occurs more than once) may be an error owing to the inattention of the printer.

This reply, we understand, will be incorporated in the second edition of the dissertation, now in the press.

A work which has seen almost two lustra, and passed to a fifth edition, cannot require any particular notice from us: the principles upon which it is conducted as well as the execution; must be well known to the public, and generally approved. Our praise, were we disposed to offer praise, would not enhance its value; nor would our censure, did we deem it deserving censure, be of any avail to bring it into merited disrepute. Upon a task evidently so fruitless, we shall therefore not employ our time with remarks which we have good reason to fear would not now effect the purposes we should desire; we will not occupy the pages of our review. The public have made their decision; and we have only to regret, that it altogether differs from our own. Some of the passages which Mr. K. has attempted to illustrate, as prophecies are not prophetic; and others of which he endeavours to shew the accomplishment in events now passing, or lately passed, have been verified more than 1700 years ago.

CHRISTIAN writers in general, we do not say with what propriety, have taught us to consider the dragon as the symbol of a powerful evil spirit; the great seducer of the human race from their allegiance to the supreme majesty of heaven; and the Millennium as a period of a thousand years distinguished by everything conducive of happiness. But this is erroneous according to Mr. Bicheno. The Apocalyptic red dragon, signified first the imperial tyranny of pagan Rome; afterwards the same tyranny exercised by the emperors when they had assumed the profession of christianity; and lastly, the tyranny of the emperors of the west, beginning with Charlemagne. This red dragon therefore has been successively seated upon the imperial thrones of Rome, of Constanti- nople, and of Germany: and where, think you, reader, is he now? "Fallen, fallen, fallen from his high estate!" Fast bound by Mr. Faber's infidel king, (but Mr. B.'s angel) and cast into the bottomless pit. The first band was cast about him when the Treaty of Luneville was signed; but on the plains of Austerlitz, he was completely enveloped with chains, which he will in vain struggle to burst asunder till the thousand years be past. Past! you exclaim: what, are the thousand years begun? Yes, reader, we are now living in the Millennium; and if we do not look speedily about us, the Millennium will be over, and we shall know nothing of the matter. We have all been wrong in our reckonings: the thousand years about which poets have sung, and expositors have said so many fine things, are no more than a thousand weeks: and the Millennium of the security and happiness of the saints on earth; dwindles down into nineteen years and a quarter; of trouble and consternation; of revolutions, tumult, and war.
"Many" says our author "will smile at these things; and will set them down at once, as wild and visionary in the extreme." Mr. B. is a bad interpreter of the prophecies of others, but will doubtless be proved a true prophet himself.


IN these small tracts, if the object of the author have been attained, we are at length furnished with the legitimate key of the book of revelation, and with the first principles of sacred prophecy. But we strongly suspect that the author has deceived himself: that this key will prove false; and that after long labouring to make it pass the wards, we shall find ourselves still shut out from the sacred recesses of apocalyptic truth. Certainly indeed it is, that Mr. J. M. Butt has by some means or other made himself master of a key, and with this key he has opened a door—but, alas! instead of being introduced to the church in Patmos, we find ourselves in a gallery of his historical pictures, representing so much of the most important events in the English history. As an illustration of this remark, we present our readers with Mr. Butt's view of the accomplishment of the xiiith chapter of the apocalypse.

"Ch. XVIII. 1 to 4. THE Prince of Orange lands in England, and decrees the English Revolution, and describes the state of the continent after the Waldenses and Albigenses had been expelled, whom their persecutors have exchanged for a Rousseau, a Voltaire, a Gibbon, and a Weishaupt!—Ver. 4. to 9. He calls upon the English to join him, and receive their deliverers, and shake off the yoke of Romish tyranny and superstition, and reform the kingdom.—Ver. 9—20. The flight of king James and his adherents, as a specimen of similar but more grievous dethronements.—Ver. 20—24. The kingdom of the Anglo-Saxons is abdicated and revolutionized, and the pretended power of St. Peter, the rock of Rome, Capitoliim saxum, sinks like a millstone, in England, as a type and earnest of the complete subversion of Papal power ultimately to be accomplished by the English Revolution."


THIS very respectable publication appears to have been prepared for the press before the author had seen Dr. Paley's work; and it is now with great propriety presented as "an offering of the same nature, at the same shrine."

"IT may at first sight, says the ingenious author, appear superfluous, to add anything to the excellent arguments adduced by the worthy archdeacon, and so it would be, if it were again to tread over the same ground. But the grand argument in the following sheets, is not exactly of the same kind with those adduced by him. It is not merely to point out the evidences of art, which appear in the form of animals; not merely to point out the mechanism apparent in animal frames, and thence to infer design and intention; but to, shew prospectively, from the constitution of the sexes, and the formation of the first individual of each species of animals, that there must have been a pre-ordination, a previous intention, a pre-ordination—to shew from the formation of one of the sexes, that a pre-supposal of the certain future formation of the other sex, must then have existed;—and that upon Atheistic principles, it was impossible, even if an animal of one sex had been fortuitously produced, that another co-ordinate and correspondent animal of the other sex, could have been so produced, as to have perpetuated the species;—and finally to shew, that this impossibility attaches to, and is multiplied in every in-