ESSAYS
ON THE
ADVENT AND KINGDOM
OF CHRIST,
AND THE
EVENTS CONNECTED THEREWITH.

BY THE REV. J. W. BROOKS.

PART II.

PHILADELPHIA:
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1841.
A LIST OF THE PRINCIPAL BOOKS ON THE SUBJECT OF PROPHECY.

[377] God has given, through the deep and prolonged researches of his servants, much insight in the prophetic writings. The most valuable truth has been attained by increased investigation in the track of the older writers, with the farther light that history has afforded. Even the Jewish Rabbis, as well as the early writers of the Christian church, assisted Mede, the father of modern interpretation. More, Cressener, Sir Isaac Newton, Bishop Newton, Woodhouse, &c. all followed, asking for the old ways, and walking in them. Jer. vi. 16. Some modern works have too much, however, disregarded what previous writers have said, and others have set them wholly aside, as groundless interpretations.

But even by the most defective works, men's minds have been exercised the more to find out the truth, and a hint in a very erroneous general interpretation, has sometimes led to a valuable discovery; so that no candid, diligent student, need be discouraged by failures in times past.

The author has given a much fuller list of writers on prophecy than he intended; but it may have its advantages. Any knowledge of the writings of such varied authors is calculated to lead us to caution and modesty, in the explanation of unfulfilled prophecy. The great lessons taught by so many varied interpretations, have already been noticed. Would there were more of a holy awe on all our minds, of intruding on the glories of him, who takes it as his peculiar character, to declare things to come, (Isaiah xli. 22,) and to shew the things that are coming, and shall come. Isaiah xlii. 7. We cannot and should not go a step farther than the scripture leads us, and in the interpretations of that scripture, it is very needful to keep everything within that scriptural limit which the comparing spiritual things with spiritual marks out.

The different interpretations of the servants of Christ are calculated [378] also to guard against a precipitate judgment, and a hasty public expression of such a judgment. The first impression of fresh views are as if a new light had been almost supernaturally given to us; but a little time for waiting may greatly modify these views.

No one can look at the names of these authors in the follow-
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ing List without seeing, that questions of CHURCH GOVERN-
MENT and DOCTRINAL VIEWS are unconnected with any par-
ticular interpretation of prophecy. Though, generally, sound
scriptural principles are connected with the most valuable views
of prophecy, yet it must be admitted that members of the most
opposite denominations, and Christians holding very opposite
sentiments in doctrine, often concur in the same views; and
persons who are of the same denomination, or the same senti-
ments in doctrine, hold very opposing views of the same pro-
phesy. It is hoped that this may dispel the alarm which some
have felt, as if an attention to the subject was necessarily con-
ected with serious mistake in doctrines.

The error likely to arise from the great apparent plausibility
of some interpretations may be checked by the similar plausi-
bility of opposite interpretations, and we may be sure nothing
but the true counterpart of history will meet all the lines drawn
in the original Document of Prophecy.

It is by no means recommended to readers in general to at-
tempt to procure, or to read all the books here mentioned. It
would only tend to confuse and distract the mind. A few of
the most really useful have already been mentioned, and some
notices are given of others in the following list. Providence
often graciously puts us in the way of books, and of guides
really useful to us; only let us not follow a vain curiosity, or
self-will, but look upward for divine direction.

Those who have most usefully and successfully written on
Prophecy have, as it has been noticed, availed themselves of
the expositions given by their predecessors. Dean Woodhouse,
who began simply by studying it on his own resources, unaided
except by Bishop Hurd's introduction, found it valuable after-
wards to make free use of the stores provided by others. It
is the remark of another not unsuccessful writer, "In almost
all authors on this subject, I have met with something that ap-
peared to me excellent; [379] though differing in numerous
instances from all, yet I have gathered a little from one and a
little from another."

The variety of new systems of the Apocalypse is a serious
evil, and it is hoped that the present List of Books may help
to check this evil. Men of talents, and imagination, and piety,
are in danger of forming to themselves a system of the Apoca-
lypse, without any careful study of even leading writers, who
have gone before them. With great ingenuity they turn the
figures of this book to their own views, and build up a beauti-
ful theory; parts of which may indeed be true; but not having
cautiously gone over the ground, nor duly considered the re-
searches of their predecessors, they lose the benefit of length-
ened experience, and the church loses that full benefit, which
their ability and piety, directed to the elucidation of this book,
might have imparted. The warning against false prophets
(Matt. xxiv. 21—24) may teach both authors and readers, the
danger of a false interpretation of prophecy, calculated to de-
ceive the very elect.

It was the just remark of Sir Isaac Newton, a century back,
“If the last age, the age of opening these things, be now ap-
proaching (as by the great success of the late interpreters it
seems to be) we have more encouragement than ever to look
into these things. If the general preaching of the gospel be
approaching, it is to us and our posterity that these words
mainly belong: In the time of the end the wise shall understand.”
Dan. xii. 9, 10.

The preaching of the gospel has taken place: “The main
revolution,” which Newton mentions “as not yet come to pass,”
much has come to pass; and the following List of Books will shew how extensively the servants of Christ, in
the last half century, have turned their attention to prophecy.
The Book is sealed to the time of the end, but then it is pre-
predicted, Many shall run to and fro, and knowledge shall be increased,
(Dan. xii. 4;) and this list may show that these things are now
taking place, and encourage every reader to a diligent study of
prophecy.

GENERAL WORKS ON PROPHECY.

The principal Jewish Commentators are Kimchi, Aben
Ezra, Aberbanel, R. S. Jarchi, &c. Schoetgen, Stehelin’s Rab-
binical Literature (2 vols. 8vo. 1748), and Wotton’s Dis-
courses, give information on the religious notions of the Jews.

The views of the Fathers generally, on the subject of the
Prophecies, must be sought for in the Commentaries which
they have left on the various books of Scripture, and in inci-
dental remarks in the earlier Fathers, who left no Commenta-
tories, as Justin, Irenæus, Tertullian, Clemens, &c. The prin-
cipal Commentators among the Fathers are Origen, Chrysos-
tom, Eusebius, Jerom, Cyril, Ephraim Syrus, Gregory, Hilary,
Augustine, Theodoret, Theophylact, &c. In Origen’s work
against Celsus, he illustrates the prophecies concerning Christ.

The incidental testimonies of the early Fathers, Latin and
Greek, especially those of the three first centuries, to the per-
sonal coming and reign of Christ, are quoted by Homes on the
Millennium, Burnet, in his Theory of the Earth, Greswell, in
the first volume of his work on the Parables, Anderson's Apology, and in the Prophetical periodicals. After the Roman Empire became professedly Christian, and then really Anti-Christian, the pre-millennial coming of Christ was discouraged. Various testimonies to sentiments similar to those of the early Fathers, from Jewish writers, and from the early Protestants, and their successors, are collected and given by Mr. Homes.

At the time of the Reformation, and shortly afterwards, many valuable Commentaries were published on the Prophetical Books; and though writers generally anticipated events, and many thought the Millennium past, and the day of judgment near, yet there is very much that is practical, holy, and useful in their expositions, and it would have been well if more attention had been subsequently paid to the system of illustrating scripture by exposition. There is a condensed view of the sentiments of the principal Reformers on those books, in the valuable Expositions of Marloratus on Genesis, the Psalms, Isaiah, and the New Testament.

The Reformers generally considered Popery as the Anti-christ," [381] and this sentiment powerfully aided them in the great work of Reformation.

The commentaries of the Fathers, and Reformers, and the writings of Brightman, Napier, Alstedius, &c. preceded Mede, but his works were eminently blessed in reviving attention to prophecy.

Mede (Jos.) Works. Folio, 1677. His Clavis Apocalyptica was published in 1627.

Invaluable Expositions of various Prophecies, deserving and repaying the closest study.

Molina (P.) Vates. 8vo. 1640.

Tillinghast (John.) Generation Work. 3 Parts, 12mo. 1655. Knowledge of the Times. 12mo. 1654. Eight Last Sermons. 12mo. 1654.

Tillinghast is a superior writer, both in practical and Evangelical sentiment, and in prophetical knowledge; and though he prematurely applied predictions, his work contains much that is useful.

Willis (Thos.) A Word in season for a warning to England, or a Prophecy of perilous times opened and applied. 12mo. 1659.

* Calvin says, "Papistæ Antichristum imaginati sunt, per tres Annos et dimidium vexatus sit Ecclesiam. Omnes notæ quibus Antichristum designat Spiritus, in Papa clare apparent: sed ille triennalis Antichristus Papistas tenet occupatos ne videndo videant." See on 1 John ii. 18.
An application of 2 Tim. iii. 1, to the times of the Author.
Smith (J.) Discourses. See Discourse six. 4to. 1673.
Allen (Wm.) The State of the Church in Future Ages. 12mo.
1684.
Jurieu (Peter.) Accomplishment of the Scripture Prophecies.
8vo. 3 vols. 1687-8.
Beverley (Thos.) Many Works, in 4to. from 1687 to 1701.
Whit (Herm.) De Prophetis et Prophetia Misc. Sacra. 4to.
1692.
Kortholt (C.) De Tribus Impostoribus. Herbert, Hobbes Spino
sas. 4to. 1701.
More (Henry.) Theological Works. Folio. 1708.
Many illustrations of the prophecies in these works.
God's Judgments upon the Gentile Apostatized Churches. 8vo.
1713.
General Delusion of Christians touching God's way of reveal
ing himself to the Prophets. 8vo. 1713. Re-published,
8vo. 1832.
Vitringa (Comp.) Typus Doctrinae Propheticae. 12mo. 1716.
Like Vitringa's other works, rich in matter and unction.
Whiston (Wm.) The Accomplishment of Scripture Prophecies.
8vo. 1708. Literal Accomplishment of Scripture Prophe
cies. 8vo. 1724.
Gurtleri (M.) Systema Theologiae Phropheticae. 4to. 1724.
A large collection of Prophecies and events supposed to ful
fil them in all ages, arranged under periods; many useful
thoughts.
Hallett (Jos.) Notes on Peculiar Texts of Scripture. 3 vols.
8vo. 1729-36.
Chandler (Bp.) Defence of Christianity, and Vindication. 3
vols. 8vo. 1725-8.
Able and useful works.
Bullock (Thos.) The Reasoning of Christ and his Apostles,
Fleming (Robt.) The Fulfilling of Scripture. Folio. 1726.
Burnet (Thos.) Theory of the Earth. 2 vols. 8vo. 1728.
Some of the peculiarities of this writer have tended to dis
credit other scriptural doctrines which he supported.
8vo. 1733.
Twells (Leonard.) Boyle Lectures. 3 vols. 1743.
Sherlock (Thos.) The Use and Intent of Prophecy. 8vo.
1744.
Dr. Middleton published an examination of this work, and
was answered by Rutherford, Laurence, Jackson and others.
APPENDIX III.

Gill (John.) Six Sermons on Prophecy. 8vo. 1750—1755.
(In his Sermons and Tracts, 3 volumes, octavo.)

Taylor (H.) Thoughts on the Nature of the Grand Apostacy. 8vo. 1781.

Rotherham (John.) One great Argument formed from several concurring Evidences. 8vo. 1753.

Clayton (Bp.) A Dissertation on Prophecy, with an Explanation of the Revelation. 8vo. 1749.

Newton (Bp.) Dissertations on the Prophecies. 8vo. 1754.
(Numerous Editions of this eminently useful work.)

Sharpe (Greg.) Argument in Defence of Christianity. 8vo. 1762.

Bossuet (J. B.) His Abridgement of Universal History. 12mo. 1768.
His 20th chapter contains a striking view of the judgments on Jews and Gentiles.

Worthington (Wm.) The evidence of Christianity throughout all ages. 2 vols. 8vo. 1769.

Hardy (Sam.) Principal Prophecies of the Old and New Testament. 8vo. 1770.

Hurd (Richd.) An Introduction to the Study of the Prophecies. 8vo. 1772.
Various editions of this useful work.

Sharp (Granville.) Remarks on several Prophecies. 8vo. 1775.

Venema (Her.) Praelectiones de Methode Prophetica. 4to. 1775.

Bagot (Bp.) Warburton Lectures. 8vo. 1780.

Churton (Ralph.) Bampton Lectures on the Destruction of Jerusalem. 8vo. 1785.

King (Edw.) Morsels of Criticism. 2 vols. 4to. 1788—1800.

Lowth (Bp.) Lectures on the Sacred Poetry of the Hebrews. 2 vols. 8vo. 1787.

Aptorp (East.) Discourses on Prophecy. 2 vols. 8vo. 1786.

Fraser (Alex.) A Key to the Prophecies of the Old and New Testaments, which are not yet accomplished. 8vo. 1795.

Wintle (Thos.) Bampton Lectures on Christian Redemption. 8vo. 1795.

Whittaker (E. W.) View of the Prophecies, relative to the Times of the Gentiles. 12mo. 1795.

King (Ed.) Remarks on the Signs of the Times. 4to. 1798–9.

Zouch (Thos.) An attempt to Illustrate Prophecies of the Old and New Testament. 12mo. 1800.

Richards (Geo.) Bampton Lectures, Origin of Prophecy. 8vo. 1800.
Dobbs (J.) Concise View of Predictions Fulfilled and Fulfilling. 8vo. 1800.

Brown (John.) Harmony of Scripture Prophecies. 12mo. 1800.

A valuable work.

Kett (Henry.) History the Interpreter of Prophecy. 8vo. 1801.

Nares (Robt.) Warburton Lectures. Connected View of Prophecies. 8vo. 1805.

Pirie (Alex.) Miscellaneous and Posthumous Works. 6 vols. 12mo. 1805.

Many useful thoughts in them.

Bicheno (J.) Destiny of the German Empire. 8vo. 1806.

Bicheno (J.) Signs of the Times. 4 parts. 8vo. 1808—17.

Ettrick (W.) Second Exodus, or the Prophecies of the Last Times. 3 vols. 8vo. 1811—12.

Winchester (E.) Lectures on Prophecies to be fulfilled. 4 vols. 8vo. 1833.

Some of the principles unsound.

Simpson (David.) A Key to the Prophecies. 8vo. 1815.

A useful introductory work.

Frere (J. H.) Combined View of the Prophecies. 8vo. 1815.


Mr. Cuninghame has published strictures on this work.

Hales (Wm.) A Synopsis of the Signs of the Times. 8vo. 1817.

Roberts (Peter.) Manual of Prophecy. 8vo. 1818.

Brown (J. A.) The Even Tide. 2 vols. 8vo. 1823.

New and questionable interpretations; but with valuable hints.

The Mount of Vision. 18mo. 1823.

Davison (John.) Discourses on Prophecy. 8vo. 1824.

Much valuable instruction in this work.

Penn (Gran.) Christian Survey of Prophecy. 42mo. 1824.

Cooper (Edw.) The Crisis. 12mo. 1826.


An acute searcher into preceding interpretations, but in the Author's view, difficulties are raised on insufficient grounds.

Dialogues on Prophecy. 3 vols. 8vo. 1828.

Irvin (Ed.) The Last Days. 8vo. 1828.

Towers (Dr.) Illustrations of Prophecy. 8vo. 1828.


Marsh (W.) Plain Thoughts on Prophecy. 8vo. 1828.
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Hamilton (Dr.) Defence of the Scriptural Doctrine of the Second Advent. 12mo. 1828.

Drummond (H.) Defence of the Students of Prophecy in Answer to Dr. Hamilton. 8vo. 1828.

Morning Watch. 7 vols. 1829—32.

Some useful Papers on the Discursive Prophecies, but much that is peculiar to Mr. Irving in the doctrines stated in this work.

Lee (Professor.) Six Sermons and Dissertations on the Interpretations of Prophecy, with Exposition of Revelation. 8vo. 1830.

Founded upon the old and unsatisfactory system of an early fulfilled Revelation.

Hales (Wm.) New Analysis of Chronology and Geography, History and Prophecy. 4 vols. 8vo. 1830.

A very elaborate work, adopting the Chronology of Josephus, but with much confusion of thought, and assumptions without adequate proof.

Faber (G. S.) Sacred Calendar of Prophecy. 3 Vols. 8vo. 1830.

Much varied learning and research; but sometimes speculative and unsatisfactory. See Mr. Cuninghame's Critical Examination.

Whitely (John.) Scheme and Completion of Prophecy. 8vo. 1831.

Van Mildert (Bp.) Rise and Progress of Infidelity. 2 vols. 8vo. 1830.

Digby (Wm.) Treatise on the 1260 Days of Daniel and St. John. 12mo. 1831.

Thorpe (Wm.) Destinies of the British Empire. 8vo. 1831.

An awakening work.


Anderson (Will.) Apology for Millennial Doctrine. Parts I. and II. 1830—1.

An able writer, calculated to remove prejudices.

Vint (W.) New Illustrations of Prophecy. 8vo. 1831.

Platt (T. P.) Thoughts on the Prophecies. 8vo. 1832.

Rose (Sir George.) Scriptural Researches. 18mo. 1832.

Some striking typical illustrations. See China and Africa.

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nology from Creation to 1837. Septuagint and Hebrew Chronologies. 1838.

Smith (J. P.) Sermon on the Interpretation of Prophecy. 8vo. 1831.
See Monthly Lectures on Prophecy also, by Fletcher, Orme, Collyer, Burder, Vaughan, Morrison, Dobson, &c. &c.

Holmes (W. A.) The Time of the End, on Prophetic Chronology. 12mo. 1833.

The first is a very useful work. "The Signs of the Times" is less to be trusted. The work on the evidence is on the plan of Bishop Newton's Dissertations, with farther proofs of the fulfilment of the Prophecies from modern and even infidel travellers. The Demonstration contains much condensed information.

Myers (Thos.) The Prophecies delivered by Christ himself. 12mo. 1836.
Valuable thoughts in this work.

England; The Sound of the Trumpet, being a Prophetic warning of Alarm. 8vo. 1837.
A good deal of information gathered together; with some strained exposition and confusion.

Maitland (S. R.) Reply to the strictures of W. Cuninghame, Esq. 8vo. 1834.
See notice of this writer's works in the preceding page.

Habershon (M.) A Dissertation on the Prophetic Scriptures. 8vo. 1834. Abridged, price 1s. 6d. 1835.
Mr. H. supposes different commencements and terminations of the same periods. It is written in a practical and Christian spirit.

Præmillennial Hymns with an Introduction by Mr. Habershon. 18mo. 1836.

Extracts on Prophecy, chiefly on the approaching Advent and Kingdom of Christ. 12mo. 1835.
Useful selections, chiefly from modern writers.

Bogie (B. D.) The Crisis, or the Approaching grand Religious Revolution. 12mo. 1836.
Some questionable interpretations, but a good deal of historical information. In several of the statements the author cannot concur.

The Seventh Vial; a connected view on the Prophecies of the Old and New Testaments. 12mo. 1836.

Davies (C. N.) Lectures on Prophecy. 12mo. 1836.
Brooks (J. W.) Elements of Prophecy. 12mo. 1837.
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A work full of useful information.

*Chauncy* (W. Snell.) Dissertations on Unaccomplished Prophecy. 8vo. 1838.

Dublin *Christian Herald*, 1830—1834. 5 vols. 8vo.

It is to be regretted that this work has ceased.


Much useful information in this work.

*The Christian Observer*, and the *Jewish Expositor*, contain in past years many valuable papers on Prophecy.

*Laborde* (Leon de.) Journey through Arabia Petraea to Mount Sinai and Petra. 8vo. 1836.

A striking illustration of prophecies respecting Edom.

*Tyso* (Joseph.) An Elucidation of the Prophecies. 8vo. 1838.

This work gives the sentiments of a variety of interpreters, and renounces the year day; there are several mistakes in it and in the general views held.

A vast number of other books might be added, such as the writings of Addis, Bernard, R. Clarke, Cluverus, Cradock, Du John, Hares, Hoblyn, Holland, Huet, Hurdis, King, Lawrie, Loys, Macleod, Marwick, Marshall, Mead, Newans, Pyle, Reader, Townes, Thruston, Ward, &c. Vitringa mentions Gulichus, Monuna, Heidegger, and Tillius as valuable writers.

**ON THE MESSIAH.**

*Eusebii* (P.) Demonstratio Evangelica. fo. 1628.

*Guild* (Wm.) Moses Unveiled: the Harmony of the Prophets. 12mo. 1658.

*Abaddie* (James.) Accomplishment of the Prophecies in Jesus Christ. 1689. 12mo. 1810.

*Clarke* (Samuel.) Connection of Prophecies in the Old Testament, and application to Christ. 8vo. 1725.

*Kidder* (Bishop.) Demonstration of the Messiah. fo. 1726. Directed to convince the Jews. Much Jewish learning.

*Gill* (John.) The Prophecies of the Old Testament literally fulfilled in Jesus. 8vo. 1728.

*Gillies* (John.) Essays on the Prophecies relating to the Messiah. 8vo. 1773.

*Maclaurin* (John.) Essay on the Prophecies relating to the Messiah. 8vo. 1778.

*Hales* (W.) Dissertations on the principal Prophecies. 8vo. 1898.


Contains the views of the modern Jews.
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Cuninghame (W.) Remarks on David Levi's Dissertation. 8vo. 1810.

Robinson (Thomas.) Prophecies on Messiah. 8vo. 1812.

A very practical and evangelical writer.

THE SECOND COMING OF CHRIST.

Alabaster (W.) Ecce Sponsus Venit. 4to. 1633.

Durant (John.) Salvation of the Saints by the Appearances of Christ. 12mo. 1653.

Very spiritual and edifying.

Patrick (Bp.) Glorious Epiphany. 12mo. 1678.

Maurice (H.) An Impartial Account of Mr. John Mason, and his Sentiments. 4to. 1695.

The case of Mr. Mason of Water Stratford has been brought forward, to shew the danger of looking for a personal visible coming of our Lord, just as the derangement of the poet Cowper was brought forward to shew the danger of receiving the doctrines of grace. Mr. Mason's case is fully stated and illustrated, in the account given of him by Mr. Maurice, and may well preserve the reader from unscriptural delusion. He was in a state of extreme bodily infirmity. He had violent pains in the head, and was troubled with vapours in an excessive degree. His legs and feet were often so very cold, that two or three hours excessive rubbing could scarce procure any sensible heat, and his head was so much out of order that he could not bear the least noise. Under these circumstances, and under great mental excitement, he seems to have had a dream which he construed into a real vision of our Lord, and the certainty of his coming to his own parish, and this led, as might be expected to innumerable extravagances. Mr. Maurice gives several just reflections, (amidst some unfounded ones,) on the wise providence of God in permitting this, both for the chastisement of some, and the awakening of others, as a guard against delusion. His work is valuable to those likely to be carried away by enthusiasm, and will not fail to be abused by those who wish to turn men from waiting for the Lord.

Allia (P.) De Messiae Duplici Adventu. 12mo. 1701.

Gale (Th.) A Discourse concerning Christ's Second Coming. 8vo. 1673.

A very practical and useful work.

Nisbett (N.) Coming of the Messiah. 8vo. 1802.

A laboured attempt to confine the descriptions of Christ's coming and the apostacy, in the Gospels and Epistles, to the first coming and 2 Thess. ii. to the rebellions of the Jews.

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APPENDIX III.

Review of Scripture, in Testimony of the Truth of the Second Advent. 8vo. 1818.

By a Layman.

Fry (John.) The Second Advent, or Glorious Epiphany of our Lord Jesus Christ. 2 vols. 8vo. 1822. Unfulfilled Prophecies. 8vo. 1835.

Mr. Fry's works are full of useful thoughts.

Jones (J. E.) Scriptural Doctrine of the Judgment to come. 8vo. 1824.

Anti-Millenarian; answered by Mr. Bayford.

Ben Ezra (J. J.) The Coming of the Messiah in Glory and Majesty. 2 vols. 8vo. 1827. Translated by E. Irving. Much valuable thought in this work.

Stewart (J. H.) Sermons on the Advent of Christ. 8vo. 1827. Eminently practical and profitable.

Way (Lewis.) Letters of Basilicus: Thoughts on the Scriptural Expectations of the Christian Church. 8vo. 1828.

—— Palingenesia, or the World to Come. 8vo. 1824.

Noel (Ger.) Prospects of the Christian Church, in connection with the Second Advent. 8vo. 1828.

Vaughan (E. T.) The Church's Expectation. 8vo. 1828.

Madden (Samuel.) The Nature and Time of the Second Advent. 12mo. 1829.

Begg (James A.) Letters on the Coming of Christ. 12mo. 1831.

Explanatory of Matt. xxiii. xxiv. xxv.

Nolan (F.) The Expectation formed by the Assyrians that a great Deliverer would appear about the time of our Lord's Advent. 8vo. 1831.

Maitland (C. D.) Sermons on the Parable of the Virgins. 12mo. 1831.

——— Noah's Day. 8vo. 1833.

Practical and useful.

Sabin (J. E.) The Judgment of the Quick. 12mo. 1831.

Burgh (Wm.) Lectures on the Second Advent. 8vo. 1832.

See a Review of this in the Dublin Christian Examiner. This was answered by Mr. Cuninghame (with too much sharpness, but ably) in his Church of Rome the Apostacy.

Reed (Andrew.) The Final Judgment. 8vo. 1832.

Opposed to Millenarian views.

Cuninghame (Wm.) Premillennial Advent. 12mo. 1833.

Sargent (F.) An Essay on the Premillennial and Personal Advent of the Messiah. 12mo. 1833.


A very valuable work, and full of scripture illustration.
Brown (J. L.) The Present and Future Condition of the Church, in connection with the Appearing of our Lord. 12mo. 1833.

Goode (William.) The Modern Claims to the possession of the extraordinary Gifts of the Spirit stated and examined. 8vo. 1833.

Much useful information that may preserve ardent minds from delusion, and will be abused by the prudent in their own sight, (Isaiah v. 21.) to keep them from the plain truths of God's word. The Lord tries the spirit of men by permitted abuses of his own truth, and so discerns our regard or disregard of his testimony, while he chastises what is wrong in his children, by allowing them to fall into error.

McNeil (Hugh.) Sermons on the Second Advent. 12mo. 1835.

A very striking and edifying work.

White (Hugh.) Practical Reflections on the Second Advent. 12mo. 1836.

A very profitable and edifying work.

Mandeville (Viscount.) Things hoped for. 12mo. 1837.

Written in a Christian spirit, though the Author feels constrained occasionally to differ.

Dodsworth (W.) Advent Lectures. 12mo. 1837.

Many valuable and practical thoughts, though the Author differs from Mr. D. in some of his views.

Cox (John.) Our great High Priest, or the Sacerdotal Character of Christ contemplated. 12mo. 1839.

A very edifying, practical work.

Marsden (J. B.) The Comings of Christ. 12mo. 1837.

Practical.

Urwick (W.) The Second Advent of Christ. 8vo. 1839.

Antimillenarian. See note, page 68.

ON THE JEWS.

Justin (the Martyr.) Dialogue with Trypho. Translated by Brown. 2 vols. 8vo. 1755. Republished in the Author's "Christian Fathers."

Martyr (Peter.) Common Places. Fo. 1583.

See some valuable remarks on their conversion, p. 328, 599.

Finch (Serjt.) The World's Great Restoration, on the Calling of the Jews. 4to. 1621.

The Deliverance of the whole House of Israel from their Captivity. 4to. 1641.

Malton (Robert.) Israel's Redemption Redeemed, or Jews' General Conversion. 4to. 1646.
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Wall (Moses.) Considerations on the Conversion of the Jews. 1651.

Light for the Jews, in Answer to Ben Israel's Hope of Israel. 12mo. 1696.

Mather (Increase.) The Mystery of Israel's Salvation. 12mo. 1669.

Much learning, judgment, and information.

Calvert (James.) Naphtali; de reditu decem tribuum, &c. 4to. 1672.

An able statement of the system that the ten tribes returned after the Babylonian captivity. The controversy was fully discussed in the Investigator, vol. iv. p. 31, and 208–225.

Burroughes (Jer.) Jerusalem's Glory Breaking Forth. 12mo. 1675.

Altingh (J.) Spes Israelis. 4to. 1676.

This is included in his Works, 5 vols. fo.

Fletcher (Giles.) Israel Redux, or the Restoration of Israel. 24mo. 1677.

A scarce book, tracing the ten tribes to the Tartars.

Allix (Peter.) Confutation of the Hope of the Jews, concerning the last Redemption. 8vo. 1707.

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* The agreement of Christians respecting the personal coming of our Lord is so interesting a point, that I cannot forbear quoting a statement of it, as given in the Preface to the “Sober Inquiry, or Christ’s reign with his Saints.”

“All agree that,”—

(1) Jesus Christ will come personally, visibly, and corporeally from heaven to earth, at the day of judgment, Acts i. 11. Job. xix. 25.
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Whitby (Dan.) On the Millennium. 1718. (In his Commentary, one of the chief writers for a spiritual resurrection.)

(2) When Christ thus comes, he will bring with him the souls of all his saints, according to Zechariah xiv. 5; and 1 Thess. iv. 14.

(3) Their bodies shall be immediately raised out of their graves, and the souls and body joined and united together, and though the soul continues, remains, and is in heaven without the body, yet on earth it shall not be so.

(4) When it is thus raised in glory, 1 Cor. xv. 42; Col. iii. 4; and not thenceforth subject any more to sin or sorrow, to mutation or mortality, to the want of meat or drink, or clothing, or houses, or marriages, or any other comfort, but shall be as the angels. Mark xii. 25.

(5) This resurrection of the saints shall be some time before the resurrection of the wicked: they shall have the pre-eminence, and be the first in order and time, (I say not how long) and the wicked shall not rise till some time, more or less, afterwards. 1 Cor. xv. 23, 24; 1 Thess. iv. 16; Rev. xx. 4–6.

(6) The Lord Jesus will be some time in judging the world. He will not hurry all over in a moment, but make some stay on the earth, not as though he had need of time; but as he took a space of time in creation, so he will take some space of time on earth to do what he will then do to judge and conclude all things.

(7) While Christ stays on the earth (let it be a longer or a lesser time) the saints also must stay, and not go to heaven, until Christ goes and carries them up with him.

(8) It must needs be a very glorious time, while it lasts, when Christ shall have removed his court from heaven to earth, and be in his glory, attended with angels, environed with all his saints, who are also all of them in their glory. O how can such a time be, while it lasts, less than a glorious time.

(9) The only difference will be in the length of time how long this day of judgment or kingdom of Christ, or reign of the saints shall last.

It must also, however, be added, that, by the too generally accredited system of 1000 years intervening before the coming of Christ, a most material difference is made; so as greatly to interfere with the direct practical use of his coming again.
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Various Editions.

Fraser (Alex.) A Commentary on. Being a Paraphrase with Notes, shewing the Literal Meaning of the Prophecy. 8vo. 1800.

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A valuable writer.

Knollys (H.) Exposition, &c. shewing the glorious state of the Latter Days. 4to. 1689.

Bossuet (J. B.) L’Apocalypse avec une Explication. 8vo. 1689.

A Roman Catholic Exposition.

Allen (W.) A Discourse on the Occurrences represented Rev. xi. 12mo. 1689.

Cressener (Drue.) A Demonstration of the Protestant Applications of the Apocalypse. 4to. 1690.

A work full of instruction and copious testimonies from the Romanists.

Petto (Samuel.) Revelation Unveiled. 8vo. 1693.

Sylviera (J.) Comment. in Apocalypsim. 2 vols. fo. 1700.

A learned Romanist. Full of details of sentiments of previous writers.

Waple (E.) Book of Revelation Paraphrased. 4to. 1716.

Some useful hints in this work. He treads in the steps of Mede, and holds the personal coming before the Millennium.

Wells (Edward.) Commentary on. 4to. 1717.

Vitringa (Camp.) Anacrisis Apocalypseos. 4to. 1719.

A very valuable Commentary.

Daubuz (Charles.) Perpetual Commentary. Fo. 1720. New modelled and abridged, by Peter Lancaster. 4to. 1730.

Much valuable matter in this work.

Robertson (J.) Exposition. Fo. 1730.

Newton (Sir Isaac.) Observations on the Apocalypse. 4to. 1733.

A very useful work.

Bengelius (J. A.) The Revelation Explained (in German.) 8vo. 1740. See also his Gnomon in Latin.

A summary by Robertson, 8vo. 1757. See also his Life by Walker.

Whiston (Wm.) An Essay on the Revelation. 4to. 1744.

Much useful information in this Essay, but fanciful.

Lowman (Moses.) Paraphrase and Notes. 4to. 1745.
APPENDIX III.  

Bird (John.) Inquiry into the Second Woe, showing the Tenth Part of the City, in France. 8vo. 1747.

Walmsley (Chas.) Pastorini's General History of the Christian church. 8vo. 1770 and 1812.

A curious Roman Catholic perversion of the Apocalypse.

Buchanan (J.) Revelation Explained. 8vo. 1778.

Kershaw (James.) Essay on the Principal Parts. 2 vols. 12mo. 1780.

Cradock (S.) Brief and Plain Exposition. 12mo. 1782.

Anti-millenarian, but Evangelical.

Vivian (Thos.) Annotations on the Revelation. 12mo. 1785.

Revelation Considered, as alluding to the Temple Services. 8vo. 1789.

Cooke (Wm.) The Revelation Explained. 8vo. 1789.

Winchester (El.) Three Woe Trumpets. 8vo. 1793.

Pyle (Thos.) Paraphrase on. 8vo. 1795.

Johnston (B.) Commentary. 2 vols. 8vo. 1794.

Dick (David.) Explanation of. 8vo. 1799.

Whitaker (E. W.) A Commentary on the Revelations. 8vo. 1802.

Galloway (Jos.) Brief Commentary on Parts referring to the Present Times. 8vo. 1802.

Butt (Martin.) The Revelation compared with itself and the rest of Scripture. 8vo. 1804. The Divinity of the Apocalypse Demonstrated. 12mo. 1809.

Woodhouse (J. C.) The Apocalypse translated, with Notes. 8vo. 1805. Annotations on the Apocalypse. 8vo. 1828. A very valuable work.

Thurston (Fred.) England Safe and Triumphant. 2 vols. 8vo. 1812.


Fuller (Andrew.) Expository Discourses. 8vo. 1815.

Culbertson (Robert.) Lectures, with Practical Observations. 2 vols. 8vo. 1818.

Holmes (J. J.) Fulfilment of the Revelation. 8vo. 1819.

Gauntlett (Henry.) An Exposition. 8vo. 1821.

Compiled chiefly from Scott and Faber. Practical and anti-millenarian.

Murray (R.) Introduction to the Study of. 8vo. 1826.

Culbertson (Robert.) Lectures Expository and Practical. 3 vols. 8vo. 1826.

Brown (J. A.) The Jew and the Master-Key of the Apocalypse. 8vo. 1827.

Croly (G.) Apocalypse of St. John. 8vo. 1828.
Some striking thoughts, but the general interpretation unsatisfactory.

Keyworth (Thos.) Exposition of the Revelation. 8vo. 1828.

Jones (Wm.) Lectures on the Apocalypse. 8vo. 1830.

Milner (I.) History of the Seven Churches, designed to show the Fulfilment of Prophecy. 8vo. 1831.


See Mr. Cuninghame's Strictures.

Girdleston (Henry.) An Analytical Comment on the First Part of Revelation. 8vo. 1833.

A very valuable work.

Cooper (R. B.) A Commentary on the Revelation. 8vo. 1833.

Cuninghame (Wm.) A Dissertation on the Seals and Trumpets. 1834. Third edition, 8vo. 1833.

One of the most valuable expositions of this book: though in some of the applications of the prophecy it will be seen the author differs occasionally.

Burgh (W.) The Apocalypse Unfulfilled. 12mo. 1833–34.

An attempt to set aside all preceding expositions of the fulfilment of this book, in the author's opinion on very unsatisfactory and insufficient grounds, yet with practical and useful Remarks.

Ashe (Isaac.) The Book of Revelation, with Notes. 12mo. 1834.

Pearson (Geo.) The Prophetical Character and Inspiration of the Apocalypse considered. 8vo. 1835.

On the plan of Woodhouse and Vitringa. A useful work.

Roe (Rich.) Analytical Arrangement, on the Principles of Lowth, Jebb, and Boys. 4to. 1834.

Hutcheson (A.) The Apocalypse its own Interpreter. 12mo. 1834.

Considerable ability, with some assumption and dogmatism; but not without valuable thoughts.

Fysh (Fred.) The Beast and his Image, being a Commentary upon Rev. xiii. 8vo. 1838.

Much historical information, justly shewing the connection of this chapter with Popery, but the force of this weakened by several unsatisfactory applications.

Lovett (H. W.) Revelation Explained. 8vo. 1838.

See the Remarks on Croly.

Adams (R. N.) Opening of the Sealed Book. 8vo. 1838.

Fanciful and unsatisfactory.

Heasell (Ann.) Studies on the Apocalypse. 12mo. 1838.

Many useful remarks.

Girdleston (Henry.) Apocalyptical Tracts. 12mo. 1839.

Digby (W.) Courte Explication. 8vo. 1839. Toulouse.
IV.

ON THE JEWISH CIVIL DISABILITIES BILL.

Among the many important measures of national legislation brought forward in a late session of parliament (1836), in this country, there is one having a special bearing on prophecy and on the state of the Jews, which seems to have gained but little attention, and yet to be fraught with consequences of such deep moment as to call for distinct remarks. In June, 1836, a bill was brought in by the Chancellor of the Exchequer and Mr. Baring, for admitting Jews to the same rights, franchises, and privileges as Roman Catholics have been admitted to, on taking the oath and subscribing the declaration required of them, omitting the words, “upon the true faith of a Christian.” It has had too large a support, and is too agreeable to the spirit of the age, not to occasion just anxiety.

Several petitions in favour of this bill were offered. One from a Hebrew Congregation meeting at Edinburgh, is much in the high-minded spirit of infidelity, boasting in “the enlightened spirit of the times,” and mourning “their degraded situation,” as “resulting” not from their own sin and unbelief, but from “disqualifying laws;” and claiming “from their proverbial loyalty, [408] peaceable demeanour, and industry,” an equality with all other classes, “at the hands of an enlightened legislature, the representatives of a great, free, and liberal nation.” O how different a spirit from that to which the Jews will soon come. Lev. xxvi. 40–42; Isaiah x. 20, 21.

Another petition was from the Lord Mayor, Aldermen and Commons of the City of London in Common Council assembled, and it is so public and painful an evidence of the departure of those in high places from “the true faith of a Christian,” to use the words of parliament, that I cannot but transcribe the petition, as a most affecting symptom of that departure in leaders of a professedly Protestant nation.

“That your Petitioners look back with lively feelings of pleasure upon the liberal course which has been adopted by the Legislature during the last few years, in successively removing those civil disabilities to which Protestant Dissenters and other British subjects had been previously subjected on account of differences of religious faith.

“That in the opinion of your Petitioners, his Majesty’s subjects professing the Jewish religion, by loyalty to their king, obedience to the laws, and by the observance of the various duties of social life, have established an irrefrangible claim to a full
participation of all the benefits, civil and political, which flow from such an enlightened system of legislation.

"That your Petitioners have seen with great satisfaction a Bill now before your honourable house, enabling his Majesty's subjects professing the Jewish religion to enjoy all the same civil rights, and to hold the same civil offices as British subjects of the Roman Catholic faith; and as the repeal of the Test and Corporation Acts, and the removal of Catholic disabilities, were effected by the happy concurrence of statesmen otherwise politically opposed, your petitioners earnestly hope that a similar spirit of liberality will again manifest itself in obtaining for the said bill the sanction of both houses of parliament, and thus consummating the great triumph of civil and religious liberty, by extending an equal measure of justice to every class of British subjects."

It is remarkable how different was the state of the nation in 1753, when a bill for the naturalization of the Jews, (excluding them however from civil and military offices and other privileges,) [409] was passed through parliament. Though it gave them not political power, the Lord Mayor and Council of London then also petitioned, but it was to express their apprehension that the bill would tend to the dishonour of the Christian religion. Such a ferment was also excited by it through the nation, that the bill was repealed the next session.

The great art of the enemy of our souls is to call evil things by good names; and a most solemn woe is pronounced against those doing this. "Woe unto them that call evil good and good evil, that put darkness for light and light for darkness, that put bitter for sweet and sweet for bitter." It may indeed be a symptom to us of the approaching triumph of truth, that our great spiritual foe is obliged to assume the mask of light, liberality, benevolence, and an equal measure of justice, in order even to accomplish his objects of dethroning God and his truth.

What is called the liberal course really is open disbelief and contempt of the truths of God's word. We make no difference between giving power and showing favour to those maintaining the grossest corruptions of Christianity, predicted in the word of God as such, like the Papists, or denying Christianity altogether like the Jews; and giving power and showing favour to those holding with a consistent practice, truths plainly revealed, and for holding which distinctly, God has been blessing us as a nation for the last three centuries beyond every other nation. Political power is a trust and favour of God, and not a universal right; and governments, like individuals, are bound not to patronize but to discountenance those who turn aside from
God's word, Ps. ci. But the day is hastening on when the vile person shall no more be called liberal.

The claim to civil power is made to rest on good conduct. The Bible puts it simply on the will and righteousness of the Lord. Psalm lxxv. 6; Rom. xiii. 1, 2; Titus iii. 1; 1 Peter iii. 13.

Rejoicing in what is called an enlightened system of legislation cannot but remind us of that fearful prediction, "Behold, all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

The happy concurrence of "statesmen politically opposed," is too like that foretold of the enemies of our Lord to give anything [410] but pain in such a cause to a thoughtful Christian. Acts iv. 25–28.

The "consummating of the great triumph" is not, it is to be feared, the triumph of liberty, but of licentiousness; is not the triumph of religion, but of infidelity. That is "an equal measure of justice," which is regulated according to the revealed will of God, establishing and not setting aside the truths of his word. May God preserve our country from that awful state: "They have chosen their own ways, and their soul delighteth in their abominations; I also will choose their delusions, and will bring their fears upon them."

One great principle of the Christian's faith is that all power in heaven and earth is given to that Divine Redeemer, who commissioned his apostles to go and baptize all nations in his name. When nations have received him as their Lord, they thereby own their allegiance to him, and acknowledge him as having all power, and in reality profess that the power which he gives to them is a trust derived from him. Faithfulness to Christ is then the very basis on which power ought to be entrusted by a Christian government to those ruling under it, as may be seen in David's statement of his own purposes. Ps. ci. On this principle our whole constitution was formed. Our king is to be a Protestant, and takes a solemn oath to maintain the laws of God, the true profession of the gospel, and the Protestant reformed religion.

We have hitherto nationally acknowledged the Lord Jesus Christ, as having all power in heaven and earth, but for us now to commit the power he has entrusted to us, to those whose very character it is to disown him, is not real kindness to them, but injury under the mask of kindness! is not benevolence to man, or obedience to God's law of love, but ruin to our country, and treason to the King of kings.
APPENDIX V.

The Jewish Civil Disabilities Bill appears to me so peculiarly important and fearful a national measure, that I feel called upon while there is yet time to do it, solemnly to testify against it in these strong statements.

If, yielding to the falsely liberal, and really infidel, spirit of the age, we adopted this bill, we should voluntarily give up "as a nation" in our legislature, not only any decided profession of the Protestant faith, but even that of the Christian faith. Under what I fear may be called the hypocritical mask of superior liberality towards the Jew, we should as a legislature renounce our Saviour Christ, and despise our peculiar character and honour as a Christian nation. It seems to me if this measure were carried, it would be, through our unbelief, the transfer back again to the Jews, though they seek not for it, of that which we obtained through their unbelief, even the Christianity of the country with all our religious privileges; it would be the completion of our national apostacy, and the opening of the door to those last threatened judgments, which it is predicted shall come on the Gentiles.

For farther remarks on the duty of a Christian government to support the true religion, see Bishop Reynolds' four Sermons on Zech. iii. 1; Hosea ix. 12; Zech. ii. 5, and Malachi iv. 2, 3.

V.

NATIONAL SINS.

Among many other national sins that might be mentioned as bringing down the divine displeasure on our country, the following may be particularly noticed.

The direct support of Popery. This is done in various forms. The annual grant to Maynooth has now for many years, and under all parties, dishonoured God, by national maintenance of an avowed idolatrous religion. Increasing grants have also been made for the support of Papal bishops and priests in our colonies: 26 are thus appointed in India, at an expense of 2000l. a-year, and 83 in our other colonies, at an expense of 14,763l. The Government have also (July 1839) carried a measure, and are proceeding with it, notwithstanding the small minority of two for it, in a full House of Commons, and the large majority against it in the House of Lords, sanctioning national support of Papal education. How painful is it to see our country thus more stamped, year by year, with the mark of the beast, and worshipping his image! Rev. xix. 20.

Mr. Poynder has given the following affecting proofs of our
APPENDIX V.

NATIONAL SUPPORT OF PAGAN IDOLATRY, in a letter, dated June 21, 1839, to the editor of a morning paper:—"I have proved, in open court, that the European officer of the Madras government offered a gold marriage necklace (an indication of the strictest union, and therefore a direct act of worship) to the idol Padazier, together with red silk cloth and incense; and also presented scarlet cloth to the priests, and money to the heathen attendants. I then also read the government order, authorizing this expenditure from the public treasury, for this idolatrous ceremony. I farther proved that offerings are annually made on behalf of the government, to the idols at Conjeeveram, near Madras; no similar honour having ever been paid to idolatry under the rule of Mahomedan predecessors. Also that the British Government herein incurs the expense of 300 pagodas, paid from the public treasury, and I named Mr. Place, as the government officer (the collector of the Jaghire), from whose time the festival has been performed by the India Company. I further shewed that, in one year, the Rajah of Mysore requested leave to perform this worship himself, which was conceded; but in the following year the government performed the ceremony instead of the rajah. I proved that Mr. Place offered to the god jewels and a head ornament worth 1000 pagodas; that Lord Clive, on his personal visit to an idol temple, offered an ornament of 1050 pagodas; that Mr. Collector Garrow presented a gold necklace of 500 pagodas; and that till this time, the collectors present to the god, every year, a lace garment of 100 rupees' value. In Mr. Place's collectorate, he sent for all the musicians, dancing girls (or prostitutes), elephants, and horses, attached to the other temples of the Jaghire, in order to increase the pomp of the principal ceremony in question, when he gave his personal attendance, and made offerings to the priests who recited the vedas;—and I then asked the court whether these facts did not remind them of Mr. Burke's celebrated declaration, that "The servants of the East India Company contrive to get unbaptized in their outward-bound passage?" I proved further that the government order issued at Canara, so late as 1833, fully sanctions the offerings to the idols for procuring rain, and expressly allows money from the public treasury, for the maintenance of this abominable superstition, and even directs the officiating priest to offer such worship. The total money paid in that one year to the several temples in one district, was no less than 360 rupees. I proved further that the Hindoo goddess of wisdom [413] ("the world by wisdom knew not God," 1 Cor. i.) receives annual offerings at the public expense, and that, as a part of the ceremony, the account books of the Company
were equally deified, and money gifts distributed to the hea-
then priests. These gifts, the music, and the fruit, all form a
regular item in the public expenditure."

The sins of trade and commerce are very great. The ini-
quities of the opium trade with China have been lately brought
forward; and the wickedness, folly, and impolicy of it may be
fully seen in a pamphlet with that title, published by the Rev.
A. S. Thelwall. A heathen nation sends a Christian nation
the means of a daily refreshing beverage; and the Christian
nation returns, to a larger amount, a poisonous drug, full of the
most deleterious injury to that heathen nation, against all its
laws and authorities! And that Christian nation is Protestant
Britain! Oh, let us not be high-minded, but mourn for the
abominations done in the midst of our country.

To these sins may be added our neglected poor, both as to
religious education and church room, and our wide neglect of
the Christian instruction of our vast colonies.

In the midst of all our national iniquities, there is nothing
like national humiliation; though all our difficulties abroad and
at home, and the progress of a spirit of insubordination and
infidelity might well awaken the fears of the most careless, and
lead us back to him from whom we have so deeply revolted.

VI.

ON THE FRENCH REVOLUTION.

Mr. Alison's, the fullest history yet given of events con-
ected with the French Revolution, furnishes many historical
illustrations of the pouring out of the vials. In the opening
remarks, Mr. Alison finds the most natural division to be that,
which in truth develops by facts, in a remarkable way, the
meaning of the first four of the vials. The statement is so
striking that it is added—

"The history of Europe during the French Revolution
naturally divides itself into four Periods.

[414] "The First commencing with the convocation of the
States General in 1789 terminates with the execution of Louis,
and the establishment of a republic in France in 1793. This
period embraces the history and vast changes of the Constituent
Assembly; the annals of the Legislative Assembly; the revolt
and overthrow of the throne on the 10th August; the trial and
death of the King. It traces the changes of public opinion,
and the fervor of innovation, from their joyous commencement
to that bloody catastrophe, and the successive steps by which
the nation was led from transports of general philanthropy to
the sombre ascendants of sanguinary ambition.

"The Second opens with the strife of the Girondists and the
Jacobins; and after recounting the fall of the former body,
enters into the dreadful aera of the Reign of Terror, and fol-
lows out the subsequent struggles of the more exhausted fac-
tions till the establishment of a regular military government,
by the suppression of the revolt of the National Guard of Paris
in October 1795. This period embraces the commencement
of the war, the immense efforts of France during the campaign
in 1793, the heroic contest in La Vendee, the last efforts of
Polish independence under Kosciusko, the conquest of Flanders
and Holland, and the scientific manœuvres of the campaign of
1795. But its most interesting part is the internal history of
the Revolution, the heart-rending sufferings of persecuted vir-
tue, and the means by which Providence caused the guilt of
the Revolutionists to work out their own deserved and memo-
rable punishment.

"The Third, commencing with the rise of Napoleon, termi-
nates with the seizure of the reins of power by that extra-
ordinary man, and the first pause in the general strife, by the
peace of Amiens. It is singularly rich in splendid achieve-
ment, embracing the Italian campaigns of the French hero, and
the German ones of the Archduke Charles, the battles of St.
Vincent, Camperdown, and the Nile; the expedition of Egypt,
the wars of Suwarrow in Italy, and Massena on the Alps; the
campaigns of Marengo and Hohenlinden: the Northern Coali-
tion, with its dissolution by the victory of Copenhagen; the
conquests of the English in India, and the expulsion of the
French from Egypt. During this period the democratic pas-
sions of France had exhausted themselves, and the nation
groaned under a weak but relentless military [415] despotism,
whose external disasters and internal severities prepared all
classes to range themselves round the banners of a victorious
chieftain.

"The Fourth opens with brighter auspices to France under
the firm and able government of Napoleon, and terminates with
his fall in 1815. Less illustrated than the former period by
his military genius, it was rendered still more memorable by
his resistless power and mighty achievements. It embraces
the campaign of Austerlitz, Jena, and Friedland; the destruc-
tion of the French navy at Trafalgar; the rise of the desperate
struggle in Spain, and the gallant though abortive efforts of
Austria in 1809; the degradation and extinction of the Papal
authority, the slow but steady growth of the English military
power in the Peninsula, and the splendid career of Wellington;
the general suffering under the despotism of France, the memorable invasion of Russia, the convulsive efforts of Germany in 1813, the last campaign of Napoleon, the capture of Paris, and his final overthrow at Waterloo.

"The two first periods illustrate the consequences of democratic ascendency upon the civil condition: the two last their effect upon the military struggles, and external relations of nations. In both, the operation of the same law of nature may be discerned, for the expulsion of a destructive passion from the frame of society, by the efforts which it makes for its own gratification; in both, the principal actors were overruled by an unseen power, which rendered their vices, and ambition, the means of ultimately effecting the deliverance of mankind. Generations perished during the vast transition, but the law of nature was unceasing in its operation; and the same principle which drove the government of Robespierre through the reign of terror to the 9th of Thermidor, impelled Napoleon to the snows of Russia and the rout of Waterloo.* The illustrations of this moral law compose the great lesson to be learned from the eventful scenes of this mighty drama.

"A subject so splendid in itself, so full of political and military instruction, replete with such great and heroic actions, adorned by so many virtues, and darkened by so many crimes, never yet fell to the lot of an historian. During the twenty-five years of its [416] progress, the world has gone through more than five hundred years of ordinary existence; and the annals of modern Europe will be sought in vain for a parallel to that brief period of anxious effort and chequered achievements."

The historian adopts the figures of the prophet: after stating that "within the space of twenty years, events were accumulated which would have filled the whole annals of a powerful state in any former age with instruction and interest," and comparing the events with those of Roman History, Mr. Alison observes, "The power of France was less durable than that of Rome, only because it was more oppressive; it was more stubbornly resisted, because it did not bring the blessings of civilization on its wings. Its course was hailed by no grateful nations, unlike the beneficent Sun of Roman greatness which shone only to improve, its light like the dazzling glare of the meteor "rolled, blazed, destroyed and was no more." See Rev. xvi. 8, 9.

So after speaking of the sudden and unexpected changes producing the most disastrous consequences, he adds "the ideas of men were entirely overturned, when rights established for

* "Le agitent," says Bossuet, "mais Dieu les meme."
centuries, privileges contended for by successive generations, and institutions held the most sacred, were at once abandoned. Nothing could be regarded as stable in society after such a shock; the chimeras of every enthusiast, the dream of every visionary, seemed equally deserving of attention with the sober conclusions of reason and observation, when all that former ages had done, was swept away in the very commencement of improvement. The minds of men were shaken by the yawning of the ground during the fury of an earthquake; all that the eye had rested on as most stable, all that the mind had been accustomed to regard as most lasting disappeared before the first breath of innovation." See again Rev. xi. 13.

The natural shining of a bright sun accompanied Bonaparte's most remarkable victories. Early in the morning of the battle of Austerlitz, Mr. Alison (vol. v. p. 475.) says, "the ruddy glow of the east announced the approach of day, and the tops of the hills, illuminated by the level rays, appeared clear and sharp above the ocean of fogs that rolled in the valleys. At last the sun rose in unclouded brilliancy, that "sun of Austerlitz" which he so often apostrophized as illuminating the most splendid periods of his life." [417] It was striking that the face of nature should thus harmonize with that deeper lesson which the Apocalyptic symbol of Bonaparte’s victories had conveyed. Rev. xvi. 8, 9.

Bonaparte’s intentions in invading England are fully developed in this work: he told Mr. O’Meara, "I would have proclaimed a republic, the abolition of the nobility, and the house of peers, the distribution of the property of such of the latter as opposed me among my partizans; liberty, equality and the sovereignty of the people. I would have let the house of Commons remain, but would have introduced a great reform. I would have separated Ireland from England and left them to themselves after having sown the seeds of Republicanism in their morale." See vol. 5, p. 378. It is affecting to think how much has been sought to be done by our own countrymen since the death of Bonaparte in accordance with the wishes of him who had such bitter hatred against us, and wished so much for our destruction.

VII.

CONSUMING OF POPERY, AND ITS BOASTFULNESS.

The pillage of the Papal States by the French in 1797, was such as to drain them of its specie, and to take away all the jewels and precious stones they could find. The French Am-
bassador wrote to Napoleon stating "discontent is at its highest in the papal states. The payment of 30,000,000, stipulated by the treaty of Tolentino, at the close of so many previous losses, has totally exhausted this old carcass. We are making it consume by a slow fire." The very figures of Rev. xvii. 16. See Alison, vol. iii. p. 548.

The Encyclical Letter of Pope Gregory the XVI. bearing date August 16, 1832, (to which public attention has been more directed from the way in which what was called the forgery of a feigned letter was received) is a remarkable exhibition of acknowledged danger, weakness, and decay; connected also, alas, with an awful development of that state of mind, they repented not to give him glory. Rev. xvi. 9. Were it not needful to warn the church of the signs of the times, and of the evil spirit proceeding from the mouth of the false prophet, (Rev. xvi. 13, 14.) true charity would be glad to be spared the laying open of such evil. This letter assumes the lofty title of "our most holy Lord by divine providence, Pope Gregory." It begins with mourning over a tempest of evils and disasters, and the danger of being overwhelmed by them, and glories in the virgin, as the Patroness and Preserver of the Pope. He says, "This our Roman chair of the blessed Peter in which Christ has placed the main strength of the church is most furiously assailed." "The Catholic faith is attacked no longer now by a secret undermining, but a horrible and nefarious warfare is openly and avowedly waged against her." If such be the acknowledged danger, a renouncing of all wickedness is the right course to be pursued, but instead of this we see a firm adherence to all that which has occasioned God's displeasure on Papal countries. The claims of full power of feeding, ruling, and governing the universal church, of the dispensation of the Canons, and of decisions on the fathers; the denunciations against liberty of conscience and liberty of the press; the description of "the wicked ravings and schemes of the Waldenses, Beguards, Wicliffites and other sons of Belial" as "the off-scourings and disgrace of the human race:" and the close, with a prayer to the Virgin Mary as one "who alone has destroyed all heresies, and is the greatest confidence, even the whole foundation of our hope," and prayer also to Peter and Paul; all these things shew the same impenitent spirit and hard retention of those evil things which have already brought down the past vials of judgments on Papal lands, and are preparing rapidly the way for its final destruction. Oh that they were wise, that they understood this, that they would consider their latter end! The delay of judgment is in great mercy and for salvation to all that turn to God. God is long suffering to us-ward,
not willing that any should perish, but that all should come to repentance.

But though Popery be consuming as to its resources, there is a temporary revival in its efforts in all parts, particularly in Protestant countries, and a boastfulness of its progress, and a going forth of its friends, quite characteristic of the preparation for the last conflict. A painful specimen of its boasting and exaggerated hopes may be seen in the following extracts from letters of Mr. [419] Phillips, translated from a publication, with authority, at Rome, in 1839. The names of these converts are printed in the Italian publication. I have omitted them, as not wishing to stamp their rejoicing in iniquity with such an appearance of truth in facts; there seems to be, at any rate, very considerable exaggeration.

"LXXV. Already the fruits of these universal prayers (for England) begin to be felt in the extraordinary spirit of research respecting our divine faith, which develops itself from day to day, in a manner felt by both parties to be astonishing, and in two illustrious conversions, which have taken place lately, that of Baron G. S——, a Scotch nobleman, who possesses an income of 40,000l. per annum, and of Mr. D——, a man of noble birth, with an income of at least 30,000l. These conversions have occasioned wonderful feelings. The eldest son of the Baronet, Sir C. W——, (an illustrious convert at the age of 70, and now at Rome) has written to his father (whilst he remained at Paris,) to announce to him that he has become a Catholic. An apostate priest (whose name I am not yet permitted to give) has returned to the unity of the church. He was a doctor of theology in the English church, and enjoyed an immense reputation amongst the Protestants, whilst he was with them. He has given proof of the sincerity of his conversion by separating from his wife, a lady of noble family.

"I went to see Lord D—— (eldest son of the most noble Duke of ———, whose inclination towards the Catholic religion is well known), during the visit that I made to London. He received me really with pleasure. Religion is to him a subject of lively interest, and I am not without hope of him. The Lord has given him the best of hearts: let us pray for his conversion.

LXXVI. In the neighbourhood of Whitby, in the county of York, there was a numerous congregation of Protestants dissenting from the English church. These proprietors of their own chapel were disgusted with their preacher, and came to the resolution of ceding themselves and their chapel to the Catholic priest. Invited for this purpose, the Rev. Mr. Nicolas Rigley, missionary to Ugthorpe, went there, and immediately
commenced the instruction of all this congregation: it appears that they continue favourable to their first impulse.

"LXXVII. [420] The attention of all good Catholics, and especially of the holy congregation of the Propaganda of the Faith, cannot be sufficiently excited to the state of the English church, in consequence of the new doctrines propagated with such force and so much success by Messrs. N., P., and K. With arguments drawn from the works of the Holy Fathers, of which they have already undertaken a new edition in English, they labour for the restoration of the ancient Catholic liturgy, of the breviary (which many of them recite each day regularly) of fasts, of the monastic life, and of many other religious practices. They also teach the insufficiency of the Bible as a rule of faith, the necessity of traditions, and of ecclesiastic authority, the real presence, prayer for the dead, the use of images, the power of absolution in the priesthood, the sacrifice of the Eucharist, devotion to the most holy Madonna, and many other Catholic doctrines, so that but very little separates them from the true faith, and this little decreases every day. Believers multiply dispositions so precious, by multiplying your prayers.

"LXXVIII. The English theologians of Oxford draw daily nearer to us. See now E—— (a most zealous Protestant minister) has desired a return to union with us, and proposed it in a manner so beautiful, that I was obliged to turn my head to hide the tears of pleasure that filled my eyes. Let us thank God and pray."

The reader is also referred to two very valuable articles in the Quarterly Review: No. 125, on the Archbishop of Cologne; and No. 127, on the Exiles of Zillerthal.

VIII.

DRYING UP OF THE EURYGRATES.

As Mr. Alison's History of the French Revolution furnishes illustrations of the first four vials, so the Rev. R. Walsh's Letters, and his Residence in Constantinople, just published (1836), in two volumes octavo, furnish illustrations of the sixth vial. They contain authentic accounts of the Greek and Turkish revolutions, the [421] destruction of the Janissaries, and the fires devastating Constantinople.

Some extracts will shew the desolation of these countries. He thus describes it, on the shores of the Hellespont:— "Here it was that the first picture of Turkish desolation presented itself to me. While those smiling prospects which a
APPENDIX VIII.

good Providence seems to have formed for the delight of man, invite him to fix his dwelling among them, all is desert and desolate as the prairies of Missouri. In a journey of nearly fifteen miles along the coast, and for half the length of the Hellespont, I did not meet a single human habitation, and this is the finest climate, the most fertile soil, and once the most populous country in the world."—Vol. i. 212.

Again, vol. ii. 228. "As I approached Constantinople, there was no cheering appearance of a dense population; no increase of houses, or villages to intimate the vicinity of a large city. For the last ten miles we did not pass a house, nor meet a man; and we suddenly found ourselves under the walls before I was aware that I was approaching the town. We passed through the Silyvria gate, and the desolation within was worse, because less expected than that without. As our horses' hoofs clattered over the rugged pavement, the noise was startling, so desolate and silent were the streets."

Again, vol. ii. 136. The island of Plate "strongly reminded me of some of those solitary islands in Arctic and other remote regions, seldom visited by man, of which birds alone keep an undisturbed possession: but this was within a few miles of an immense city, the noise of whose population could be heard, if it was not drowned in the scream of those birds. We left this island, from which we were in some measure driven by its wild inhabitants (the sea-fowl), feeling it another evidence of the exceeding solitude and depopulation of every place around this great Turkish capital."

Once more, vol. ii. 188, he thus speaks of Nicaea: "So late as the year 1677, it was a flourishing and populous town. It then contained a population of 10,000 Christian Greeks, and many precious remains of antiquity to attest its former splendour. But the desolating hand of the Turks has since effaced every trace of this; and it is a melancholy contemplation now to behold it, the shadowy [422] phantom of a magnificent city, on a beautiful and fertile spot, where bountiful nature has provided every thing necessary for human life; an extensive plain exuberant with fertility, sloping lawns verdant with pasture, wooded hills covered with the finest timber, and a climate the most bland and delicious that ever refreshed a mortal frame. Yet here human life is actually extinguished, human habitations totally obliterated, and the solitude rendered more striking by the irrefragable testimonies of its former splendour, and the visible evidences of what it recently was, and what it still might be. . . . The next morning at daylight we left this most interesting, but melancholy spot, where there is a lovely and fertile
plain fifteen miles long, and no one to cultivate it, a lake like an inland sea, full of fish, and no one to eat them, and the magnificent walls of a city more than eight miles in circumference, and no one to inhabit it."

Not only the acts of the Government, but documents given by Mr. Walsh in his Appendix, shew that Turkey still retains its cruelty and oppression, its poisonous doctrines and its hostility to the word of God. This may be seen in the Fetva and warning issued at Constantinople, in February, 1823, and the Firman, published in June, 1824, prohibiting the buying or selling of the Turkish Bible.

The following extract of a statement, given in the German Courier, August 10, 1836, from Constantinople, will show that the awful dispensations connected with the sixth vial continue towards the Turkish empire. "The town of the Dardanelles, which has just been almost totally burnt, contained a population of 20,000 souls; it is unknown whether the fire originated in evil design or not. From the moment of its first breaking out the greatest efforts were made to save the powder magazines which contained an immense quantity of combustible materials. The last batteries have fallen a prey to the flames." Thus every thing seems to conspire to render Turkey defenceless.

In the midst of these scenes of desolation and misery, what a cheering and steady light does the blessed and sure word of prophecy present to our minds. Isaiah lviii. 12; lx. 4.

Every thing respecting the Turkish empire that has taken place since the earlier editions of this work exhibits the same drying up of the Euphrates. The intelligent Paris correspondent of the Record [423] gives the following statement, date July 2, 1839, "In a recent debate in the Chamber of Deputies, the speech of M. La Martine is stated to be to this effect: The Ottoman empire, he declares, exists no more, that it is a mere phantom, that to attempt to re-establish it, or to prop it up into a temporary feeble strength would be labour lost; that the idea of substituting for it an Arabian power, an Egyptian dynasty, having Mahomet Ali for its founder, is an equally vain thought; that the pasha and Ibrahim are but splendid transitory meteors of the eastern sky, and their performances but mirages of the desert; that the whole territory, whether belonging to the Porte or to the Viceroy of Egypt, should be regarded as a waste in the political world, awaiting the incursions of European civilization; that instead, therefore, of deprecating war in the east, that event should be hailed as a signal to civilized Europe, meaning France, to regenerate the race who inhabit
that region, that the Anglo-Russian system of the status quo
should be totally abjured, and that a new empire should be
aimed at, whether by the conquest of one western power or by
the division of Turkey and Egypt, between several powers he
does not say. "I am not," he says, "a Revolutionist, I am
not a political adventurer, but I declare without hesitation that
France, Europe, Asia, civilization, humanity, will all gain by
a war in the east, which will precipitate us into an unknown
career; nous appellerons tous dans la carriere de l'inconnu."

The word of God has distinctly enough pointed out that
career, in the day of tribulation and the final triumph, not of
any human kingdom, but of the kingdom of Christ, and his only.

The Journal des Debats has noticed that the Sultan had seen
some of the largest and fairest provinces of his immense empire
wrested from him by conquest, or partly alienated by treaty
and usurpation of his sovereign rights, instancing Moldavia,
Wallachia, Greece, Egypt, and Syria.

While these sheets have been passing through the press, the
position of Turkey and Egypt has become increasingly interest-
ing to every mind alive to the times in which we are living.
The vigorous, energetic, and determined Sultan Mahmoud
Khan II. died about July 1, 1839, and has been succeeded by,
it is said, a feeble-minded youth of 16. The war has been
renewed in Syria, and the Turks defeated by the Egyptian army
under Ibrahim, [424] between Bir and Aintab, on the right
bank of the Euphrates. The correspondent of the Standard
observes: "The days of the Turkish empire are numbered.
Worldly wisdom boasted much of Mahmoud. Mahometanism,
like Popery, must be overthrown. Prophecy must be accom-
plished. All diplomatic attempts to prop up the Turkish
empire must fail, against the positive declarations of the word
of God."

IX.

RESTORATION OF THE JEWS TO THEIR OWN LAND.

It will be observed that the author considers this event
likely to commence within a few years. See pages 214—217.
We may then expect some symptoms even now of the pre-
paring of the way. And not to speak of movements among
the Jews themselves, and the assurance of the considerable
increase of the number of the Jews in the Holy Land in the
last twenty years, political events have tended very materially
to direct the attention of all nations to the east, and to furnish,
it may be, vast facilities for this event. The public attention in this country was powerfully called to this by an able article in the Quarterly Review, on the present state of the Jews; and recent political events, (August, 1839,) speeches in the French Chambers, the death of the Sultan, the victory of Ibrahim Pacha, the defection of the Turkish admiral, rapidly followed each other, and have justly excited the attention of all Europe. It is a delightful fact that our government have appointed a British Vice-Consul, W. T. Young, Esq., at Jerusalem, not only for commercial purposes but also for the protection of the Jews returning from our country to Judea. He entered Jerusalem on the 10th of April, 1839, and in a letter received from him by the author, he says, "The Chief Rabbi came out to meet me about half a mile from the city gate. It certainly was a most interesting and affecting thought that our beloved country had been permitted to be the first publically to shew her consideration for the law of Israel. Much movement is going on among the Jews here. It has pleased our heavenly Father to bless in a remarkable manner the labours of his servants; two Sundays ago we had the [425] first baptism of the Infant Protestant church at Jerusalem. There are other three waiting the opportunity publically to avow their belief that Jesus of Nazareth is the Messiah, men of influence and consequence in the Synagogue, besides other earnest enquirers." He justly asks, "Why does the church of England lock up her acknowledged superiority in a little island like Great Britain? What ground our beloved country might and ought to occupy! The influence she ought to have, and might have through that appointed means, her simple and dignified and spiritual form of worship, connected with the good she might do in establishing sound Scriptural truths, and thereby bursting asunder the chains of slavery both in body and soul that entwine around millions, is truly exciting!

"The Jews are here in the most interesting state, like some timid animal that has found its liberty, looking round to see which road to take. We must now soon be called upon to rejoice with Jerusalem and be glad; a nation is about to be born in a day. Every thing here is evidently in a political way preparing for the great conflict, and in the meanwhile Israel is making ready and gaining favour in the sight of the nations, that they may go forth as from Egypt with the spoil of the Gentiles."

Another recent event is thus recorded in the Standard, of August 6, 1839, in a letter, dated Alexandria, July 17: "Sir Moses Montefiore arrived here on the 12th inst. from Syria.
He has made proposals to Mehemet Ali to establish a bank here, with a capital of one million sterling, provided he will do away with the many legal disqualifications of the Jews. Sir M. Montefiore has already rented a large tract of land in Palestine, on a lease of 50 years, and holds out every inducement to his people to become agriculturists in the land of their forefathers; as one principal object of his banking institution will be rendering the necessary assistance for the prosecution of agricultural pursuits, the real riches of these countries. I fear his scheme is premature. A great and long-prophesied event may be brought about in its appointed time. A million of capital would nowhere have greater weight than in these countries. Sir M. Montefiore had his first audience from Mehemet Ali in full court dress, as sheriff of London."

The wonderful progress of steam navigation and railway travelling brings distant nations near to each other. We reach America [426] in twelve days, Syria and Egypt in a fortnight, or three weeks, India in two months. Every thing betokens the preparation for those great changes which God's word so clearly predicts.

X.

PLAN OF A COURSE OF LECTURES ON PROPHETICAL SUBJECTS.

The following heads were prepared to meet the desire of a friend for a Course of Lectures on Prophecy, to be given by those who had studied the subject and agreed in the four points of union with which the list begins. They are here added, as calculated to direct the attention of the reader to those parts of this subject which have yet to be more fully considered, and in the possible hope they may be useful in promoting the object for which they were originally prepared.

POINTS OF UNION.

1. A Future Millennium.
2. Pre-Millennial Advent.
3. Political Restoration of Israel.
4. General Protestant Application of the Apocalypse.

75*
I.—ON THE JEWS.

1. Their present dispersion
2. Their conversion
3. Restoration of Judah
4. The restoration of Israel
5. The blessings following
6. The duty of prayer for Israel.

II.—ON THE SECOND ADVENT.

1. The certainty of the 2nd advent
2. The first resurrection
3. The judgment of the living
4. The judgment of the dead
5. The new heavens and earth

III.—SPECIAL FEATURES OF THE SECOND ADVENT.

1. On political signs of the advent
2. On spiritual signs of the advent
3. The great tribulation
4. The fall of antichrist
5. The redemption of Israel

IV.—PROPHETIC OUTLINES OF GOD’S DISPENSATIONS.

1. On the four empires
2. On the papacy or little horn
3. On the scope of the Apocalypse
4. On the triumphs of the gospel, Rev. vi. 2.
5. On the two woes, or dark ages
6. The church in the wilderness
7. The resurrection of the witnesses
8. The vials of wrath
9. The song of the triumphant church.
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ADDENDUM.

Page 146, line 17 from the top, after 'years,' insert,—

The various reading of us τον χρόνον, given by valuable manuscripts, used in the text of Arethas, and adopted by Matthæus, gives the article both with the hour and the day. We are thus referred to the former mention of that hour and that day, Rev. iii. 10, vi. 17, vii. 1. The dates of the Revelation, when not immediately before mentioned, are given without the article.