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ART. I.—*Horae Apocalypticae, or a Commentary on the Apocalypse, critical and historical; including, also, an examination of the chief Prophecies of Daniel, illustrated by an Apocalyptic Chart, and engravings from medals; and other extant monuments of antiquity.* By the Rev. E. B. Elliott, A. M., late vicar of Tuxford, and fellow of Trinity College, Cambridge. Second edition, with an Appendix, containing a sketch of the history of Apocalyptic Interpretation, &c. London: 1846.

WE have hitherto reviewed no books written in explanation of this mysterious portion of the inspired volume: deterred, chiefly, by the difficulty of the subject; and also by the vast discrepancy in the views of commentators. We feel, however, that this part of scripture ought not to be neglected; especially, as a blessing is pronounced on "him that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." And of late, more than in former years, the attention of many learned men has been directed to the interpretation of the Apocalypse; and although, the disagreement among expositors continues as great as ever; yet, it is believed,

that some new light has been struck out by one and another; so that there is reason to hope, that in the progress of investigation, some satisfactory commentary may be obtained. And if some parts should still remain obscure, especially as relates to predictions not yet fulfilled, we may, by the aid of the labours of learned commentators, come to understand those prophecies which have found their fulfilment in the history of past events. Without committing ourselves, at present, to any theory of interpretation, we will endeavour, impartially, to set before the reader an outline of the commentary of the eminent writer, whose work we have placed at the head of this article.

As, however, the inspiration and genuineness of this book has been called in question by some learned theologians, it may be proper to mention, that we consider this point to have been fully and satisfactorily settled by the essay of Dean Woodhouse and after a thorough and learned investigation, by Professor Stuart, every objection of any weight has been answered, and both the internal and external evidences of the authenticity of this portion of the canonical volume, has been set in a light so clear, that we cannot but think that every candid person who attends to the evidence adduced, must be convinced that it rests on as solid a basis as the other books of the sacred volume.

Mr. Elliott, the erudite author of this work, has given us four schemes of Apocalyptic interpretation; which he designates by the appellations, of the *Praeterist*, the *Futurist*, the *Church-scheme*, and his own.

They who hold the *Praeterist* scheme, entertain the opinion, that all the leading predictions of the book of Revelation, were fulfilled in the early periods of the Christian church; and have relation particularly to the opposition made to the gospel by Pagans and Jews, and to the sufferings and persecutions endured by Christians, from these enemies; together with the deliverance wrought for the church, in the providence of God, by the conversion of the Roman empire to Christianity. This scheme is said to have been invented by Alcasar the Jesuit, and was adopted by Grotius and Hammond. It has, for obvious reasons, been a favourite scheme with the Romanists. Bossuet has defended it with his usual learning and eloquence. It was also adopted by Wetstein, and by nearly all the modern German critics; and in Great Britain, by Professor Lee and Dr. Davidson, and in our

own country, by Professor Stuart of Andover, in his late learned work on the Apocalypse.

The scheme of the *Futurists*, is of more modern origin than the former, and has had fewer advocates. The Jesuit Ribera, is said to have been the first who proposed it. The same reasons which recommended the *Præterist* scheme to the adherents of Rome, will also apply to this: for by it, the arguments used by Protestants to show that the pope is anti-Christ, are entirely evaded. In the one case, the prophecies commonly applied to the pope, are all supposed to have been fulfilled before the power of the pope was manifested; and in the other scheme, these same predictions do not begin to be accomplished, until the reign of the pope is well nigh over. This scheme of the apocalyptic predictions has been ably refuted by Mr. Birk, and also by Mr. Elliott, in the last of his four volumes. Its principal advocates have been Mr. Maitland, and Mr. Burgh; and Mr. Newman, also, in the Oxford Tracts, has defended the same theory. The *Futurists* agree with the *Præterists* in understanding the days and years of the apocalypse literally. They suppose anti-Christ to be an individual, a great infidel and enemy of the church, who is to tyrannize over the saints, just three and a half years. But while these two schemes agree in several particulars, in the main point, they differ, *toto cælo*; the one considering the main prefigurations of the apocalyptic visions long since past, and the other referring them to events still far remote in the future. These last, however, have one advantage in defending their scheme; there are no historical facts on record, which stand in their way.

An outline of their scheme of interpretation, with a satisfactory refutation may be seen in the fourth volume of the work under review.

The third scheme is that which Mr. Elliot denominates the *church-scheme*; because its advocates apply all the *seals* to the various states of the church. This theory of interpretation was adopted by Vitringa and Paræus; and more recently by Cunningham, Bickersteth, and many others.

These last mentioned commentators, explain the seals to relate to the successive states of the church, in the following manner. The white horse is the symbol of the primitive church, and of her purity, symbolized by the white colour: her conquests and

triumphs, after severe conflict, by the bow and the crown; and by the rider, they understand, the ministers of the gospel, through whose agency Christianity was widely propagated. "He went forth conquering and to conquer." The period of the white horse is by them included between the years 70 and 320, when the Christian religion was fully established as the religion of the empire.

The opening of the second seal, which reveals a red horse, they interpret to represent the sad divisions of the church by the introduction and prevalence of Arianism, during which period the church was not only distracted with heresy, but suffered grievous persecution as long as the favourers of Arianism held the supreme power. The period of this seal extends from 324 to 530.

The third seal, and the black horse, symbolize, according to this scheme, a spiritual famine, the reign of superstition, and the commencement of the power of anti-Christ. The period of this seal is supposed to be included between 533 and 1073.

The pale horse, of the fourth seal, is the symbol of spiritual desolation—the papal church in the climax of corruption—bloody persecutions of the saints who refused to submit to papal domination. The period of this seal is supposed to commence about the beginning of the thirteenth century, and to extend to the beginning of the fifteenth.

The fifth seal, which opens to the view of the spectator, the souls under the altar, crying aloud for vengeance against their persecutors, is made by this theory to represent the dreadful persecutions of the papal church, now in the zenith of her power, against the Waldenses, Albigenses, &c. This loud and bitter cry of the martyrs is supposed to refer to a period about the commencement of the sixteenth century; and their being clothed with white robes, to the exaltation of the true servants of God by the glorious reformation from popery; which arrived at its highest success about the year 1552.

The opening of the sixth seal, which was accompanied with a great earthquake, is by these commentators, referred to the French revolution, which commenced about 1792. In all their interpretations of the seals, the riders are made to represent the ministers of the church, and the colour of the horses, the spiritual character of the church. Thus, the white horse signifies the primitive purity, the red horse a state of discord among profess-

ing Christians; the black horse a state of spiritual famine; and the pale horse, the spiritual desolation and corruption of the church.

This scheme, which Mr. Elliott calls the *church-scheme*, he undertakes to refute: and in our opinion, he is successful in pointing out many inconsistencies in this theory. But in general, we would remark, that in regard to apocalyptic interpretation, on every scheme, it is much easier to pull down than to build up.

Let us now take a view of the fourth scheme, which is proposed, and with great learning and plausibility defended, by Mr. Elliott, in the work under review. Before proceeding farther it may be proper to mention, that this author, as well as all who adopt the church-scheme, interpret the days, in the Apocalypse, to stand for years. And this principle, for the sake of brevity, is called, *the year-day* principle of interpretation. Our author defends this mode of interpreting the several periods mentioned in this book, by arguments of great force. And, as the sealed book was written on the outside as well as the inside, he adopts the hypothesis, that the two sides of the book contained two series of parallel events, and according to this idea, he conducts his commentary. On this point however, there is much obscurity. For although, it is said, that the book was written both on the inside and outside; yet we never read afterwards of what was written on the outside of the book: the whole which was revealed was by opening the seals, which could exhibit only the writing on the inside.

Mr. Elliott differs entirely from those who maintain the church-scheme, in regard to the symbolical meaning of the seals; for while they consider them as referring, as has been seen, to the character and condition of the visible church, he interprets them to represent, at least the four first where horses appear in the scene, to the successive states and fortunes of the Roman empire, commencing from the time at which John saw the vision, in Patmos. Much pains and profound erudition are displayed in proving that the *horse* is a symbol of the Roman empire, but never of the visible church. The period of the history of the empire represented by the white horse, on which sat a rider, armed with a bow, and adorned with a crown, who went on conquering and to conquer, was one of unexampled prosperity and glory. It extends from the death of Claudius to the accession of Commo-

dus, including the reigns of Nerva, Trajan, Adrian, and the two Antonines. It is represented by Gibbon, as "a period of intervals extraordinarily protracted of external peace; and as remarkable for the wonderful and almost uniform triumphs in war, by which the glory of the empire was illustrated, and its limits extended." "In short," says he, "If a man were called to fix a period in the history of the world, during which the condition of the human race was most happy and prosperous, he would undoubtedly fix on the one designated."

An objection to this application of the symbol might seem to arise, from the rider of the white horse wearing a crown on his head, and a bow in his hand; but our author with great learning and ingenuity explains this, very satisfactorily.

The red horse of the second seal, whose rider had given to him a great sword, and power "to take peace from the earth," is explained, to refer to a period extending from the death of Commodus, in 193, to the slaughter of Philip and his army, in 249. Here, again, the infidel Gibbon is made to furnish the history by which this part of the Apocalypse was remarkably fulfilled. If the "Decline and Fall" had been written expressly for the purpose of explaining and verifying the predictions of the Apocalypse, it could not have answered the purpose better; nor so well, as it now does when we know that nothing could be further from the mind of this learned historian. Indeed, we may be sure, that few things would have caused deeper mortification to one so inimical to Christianity, than to have foreseen that his history would be put to such a use. But Providence orders all these things, and makes "the wrath of man to praise him;" and overrules the minds of infidels, so that their writings are often made to subserve the cause of truth. Thus, Volney, in his "Travels in Syria," is found to furnish some of the best illustrations of scripture facts.

At the opening of the third seal, a man on a black horse was seen with a pair of balances in his hand, and immediately upon the exhibition of the symbol, a voice was heard from the midst of the four living creatures, saying, "a measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine." Almost all commentators have interpreted this as referring to a time of famine; but this application is attended with insuperable difficulties, both as it relates

to the price of grain here mentioned, which is not indicative of a great scarcity, and also because the historical facts of this period do not answer to such an interpretation.\* Our author, therefore, seeks another interpretation, which was suggested by a careful perusal of Gibbon; which is, that the symbols here exhibited, do not refer to famine, but to *oppression*. The author of the "Decline and Fall" gives it as one principal reason of the decline of the empire, that the people were every where oppressed by a system of taxation introduced by Caracalla. By him the taxes imposed on the citizens of Rome were extended to the whole empire; and in the collection of those taxes, the greatest extortion was practised; so that repeated laws *de repetundis* were enacted. It is a remarkable coincidence, that the very kinds of produce here specified, were those on which taxes were laid. To prevent extortion, it was customary to name the price at which grain of different kinds should be estimated. It might seem at first view, that this species of oppression is scarcely of sufficient importance to be made so prominently the object of prophecy; but our author shows from Gibbon, that no other cause operated more efficiently in causing the decline of the Roman empire, than oppressive taxation, as has been just said.

The pale horse, under the fourth seal, accompanied by death, *hades*, or the grave, and having power to destroy men by God's four great judgments, war, famine, pestilence, and wild beasts, is of easy interpretation. The only difficulty is about the *fourth part of the earth*; this is by our author made to mean, that each of these destructive judgments would destroy its part of the inhabitants of the Roman empire. But how does the history of this period correspond with this prefiguration? The answer is easy. Within twelve years after the death of Alexander Severus, such a scene of death and desolation commenced, that all commentators, nearly, are united in referring the prediction to the same events. Mede, Daubuz, Lowman, and Newton, cite the facts from contemporary historians; but our author, as usual, chooses to make Gibbon give testimony in the case. The period under consideration, may be considered as commencing from the year 248 and extending to 298; about twenty years;

\* Cunninghame refers this prefiguration to a spiritual famine, which is very unnatural.

which Gibbons calls "the twenty years of shame and misfortune, of confusion and calamity." And it is remarkable, how exactly the instruments of destruction, mentioned in the text, correspond with those given by the historian. First, the *sword*. "Every instant of time was marked, every province of the Roman empire was afflicted by barbarous invaders and military tyrants. The *sword* from without, and the *sword* from within." Next, *famine* and *pestilence* which generally go together, or rather, as expressed by the historian, "Famine is almost always followed by epidemical disease, the effect of scanty and unwholesome food." Such a pestilence as now ravaged the Roman empire, has scarcely a parallel in the history of the world. It extended through every province, and lasted from 250 to 265—fifteen years. In the city of Rome alone, 5000 persons died daily, and many towns were completely depopulated. It has been computed, that by the four judgments mentioned, at least one-half of the inhabitants of the Roman empire perished. For when the human race were so greatly diminished, the wild beasts of the forest increased in like proportion, and became very destructive, as appears from Arnobius, who wrote about the year 300, and speaks of the destruction occasioned in the preceding age, "by lions, serpents, and other monsters."

We are now done with the seals the opening of which exhibited horses of different colours, and accompanied with various significant symbols, which represented the Roman emperors, and the scenes which took place during the successive periods of their reign. We come now to the fifth seal, on the opening of which the apostle had a vision under the altar, of "the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, how long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth". No doubt this vision is intended to represent a severe persecution of the Christian church, in which many martyrs should be slain. And in accordance with this, we have in history just such a scene as is here prefigured. Diocletian and his colleague Galerius formed the purpose of extirpating Christianity from the earth. Hence arose the most bloody and extensive persecution with which the church was ever visited. This period, therefore, received the appellation of the "Era of Martyrs." It is plainly declared in the



edicts of Diocletian, that it was his fixed purpose to abolish the Christian name. And such was the desolation caused by nine or ten years of this cruel persecution, that the emperors were persuaded that they had accomplished their object; for pillars were erected commemorative of the event; some of the inscriptions on which are still extant. And to prevent this religion from ever rising again, the attempt was made utterly to destroy the Christian Scriptures. But vain is the counsel of men against the purpose of God. The investiture of these martyrs with white robes, is supposed to signify, that in a short time they would not only be released, but would enjoy a signal triumph; for they were seen with palms in their hands. This view of the meaning is fully sustained by the events of history. Immediately after this bloody persecution, Constantine the Great, overthrew the power of the persecutors, and publicly avowed his conversion to Christianity; when all persecution of the Christians, not only ceased, but the church and its ministers were exalted to a condition of security and honour. In fact, Christianity, henceforward, became the religion of the empire.

The earthquake, at the opening of the sixth seal, with its awful consequences, must refer to some extraordinary revolution; which should greatly affect the condition of men of all classes. The revolution under Constantine, referred to already, is believed confidently to be the "great earthquake" which spread terror through the whole heathen world. According to the decisive testimony of both Eusebius and Lactantius, Constantine, before encountering his enemies in Italy, had adopted the Cross as his distinctive military ensign. That object of abomination to the Romans they now saw glittering on the helmets, engraven on the shields, and interwoven with the banners of the soldier. The emperor's own person was adorned with it, wrought out of the richest materials, with the finest workmanship. Above all, on his principal banner, or the *LABARUM*, this once accursed emblem was displayed at the summit, with a crown of gold above it, and a monogram of the name of Him, who after bearing the cross now wears the crown. Why the emperor adopted this ensign and made it the most conspicuous of all others, cannot easily be accounted for, without supposing the reality of the vision, which he declared he saw in the heavens, at mid-day; when he beheld a cross with this inscription in

Greek, "BY THIS THOU SHALT CONQUER." But although the emperor by a solemn oath affirmed to Eusebius, the truth of this remarkable vision; yet, as to many learned men it has appeared improbable, we shall enter into no discussion, and express no opinion respecting it.

The consternation of the reigning emperors, as well as of all other classes among the heathen, must have been most astounding. There are now extant, medals struck by Diocletian and Maximin, in which the one assumes the name of Jupiter, and the other of Hercules, and in which they are represented as destroying the hydra, Christianity. When Maxentius went forth to battle, he was encouraged by the heathen oracles, as being the champion of heathenism against the champion of the cross. And when Maximin was about to engage with Licinius, he made a vow to Jupiter, that if successful, he would extirpate Christianity. And when Licinius turned against Constantine, being about to engage in battle with him, in a public harangue to his soldiers, he ridiculed the cross, and staked the falsehood of Christianity on his success. But, wherever the banner of the cross was displayed, there victory followed. Gibbon says, that Licinius greatly dreaded the power of the consecrated banner, which animated the soldiers of Constantine with such enthusiastic bravery, and spread terror and dismay through the ranks of the adverse legions.

In this great earthquake which agitated and changed the condition of the whole Roman empire, the sun is represented as becoming black, and the moon as turned to blood; the stars as fallen, and the heavens rolled together as a scroll. The whole face of nature was changed. At first, Constantine gave liberty to all to worship as they chose; but he constantly favoured the Christians in making appointments to office; and in the latter part of his reign, he prohibited the heathen sacrifices; so that, before the end of the century, Paganism was in a great measure abolished, in all the populous cities of the Roman empire. The stars had now fallen.

The sealing of the servants of God, of which an account is given in the 7th chapter of Revelation, our author supposes to represent the spiritual part of the churches selected from the mass of professing Christians, as the 144,000 were taken from all the tribes of Israel. He is of opinion, and it accords with the fact,

that soon after the triumph of Christianity, by the victories and edicts of Constantine, vital religion began to decline; so that, out of the whole mass of professing Christians, there was only a remnant, according to the election of grace. He maintains, that one principal cause of this declension of spiritual religion, was ascribing an undue efficacy to the sacraments of the church,—the identical error which has been revived in the English church, in our day. One of the errors then prevalent respecting the efficacy of baptism, led many persons, and Constantine among the rest, to delay the reception of this initiatory rite, until near the time of their death. The emperor Valentinian pursued the same course, but alas! death overtook him, before Ambrose arrived to administer the sacrament.

We cannot say, that our author's interpretation of this part of the Apocalyptic vision, is as satisfactory to our minds, as some of the preceding. He takes much pains to prove, that these 144,000 are the same as the white-robed and palm-bearing multitude, before seen in the vision; but we are not convinced that he has fully succeeded in his attempt.

Our learned author takes every opportunity of coming out explicitly in favour of the doctrines of distinguishing grace. Indeed, he is of opinion, that the sealing a select number out of the tribes was, among other things, intended to teach the doctrine of particular election, or discriminating grace; and to show historically, that in the period of the church to which this sealing refers, this doctrine would be clearly brought to view, and ably inculcated. "On the whole," says he, "the main doctrinal truth prefigured in the palm-bearing vision, seems to have been that of the assured final blessedness and salvation of those who then, and ever afterwards, should answer to the sealed ones—in other words, of the election of grace. Also, that of these there would be a number numberless, gathered out of every clime and nation, as well as out of every succeeding age; but that they should be brought to the fruition of their heavenly joys, not till after the lapse of a great—perhaps, long tribulation, and would feel themselves saved by redeeming grace."

The historical application is to the era of Augustine. The influence of his doctrinal opinions has extended down through all the dark ages, even to the reformation and below it, upon such members of the Romish church, as the Jansenists. And he

shows, that the ministry of this great defender of the peculiar truths of the gospel, falls in precisely with the period to which this sealing of the servants of God must refer. And, as to his real doctrinal views," says our author, "they were, as all know, emphatically and pre-eminently, those of *divine, sovereign grace, predestinating, electing, preventing, quickening, illuminating, adopting, saving*—saving alike from sin's dominion, and all other real evils of this life, and saving unto the end." So copious is he on this subject, and so much is it his aim, that his name has been associated with it, in all subsequent ages. For from the time of Justin Martyn downwards, this doctrine had, by the doctors of the Christian church, been very partially propounded, and obscurely taught." He shows how Augustine was by Providence, raised up and qualified by his native powers of mind, by his conversion, and by the grace of God, clearly to propound and ably to defend this system of divine truth. And the rise and spread of the Pelagian heresy of *free-will*, drew from him argumentative and copious dissertations on the subject. And under his direction councils were induced solemnly to condemn the Pelagian errors, and to recognize the doctrines of grace as the true doctrines of scripture and of the church. It is remarkable, that Augustine himself gives an interpretation of this part of the apocalyptic vision corresponding to that of our author; for he speaks of the sealed ones, "as not only *Israelites*, but specifically, as *God's twelve tribes of election*, out of Israel's professing tribes; and, also, as of the constituency of the New Jerusalem." From the time of Augustine, our author observes, two streams of doctrine passed down through the church; the one, the *ritual, ecclesiastical* kind of religion; the other, the *Augustinian, spiritual* doctrine of saving grace. Through the middle ages down to the time of the reformation, were found scattered through the church, many, who cordially embraced these spiritual views; and some also, in the Romish church, since the reformation, as was before noticed in relation to the Jansenists, who warmly defended these doctrines.

Whether our author has given a correct interpretation of the vision of the palm-bearers or not; we cannot refrain from expressing our high satisfaction, in finding him so fully orthodox on the great doctrines of free and sovereign grace.

At the opening of the seventh seal, "There was silence in

heaven about the space of half an hour." No part of the apocalypse has perplexed and confounded commentators more than this: and the diversity of opinion among them is very great. Our author prefers the interpretation of Mede, Daubuz, and Newton, but gives some views of his own respecting the period intended by the *half-hour*; which if not entirely satisfactory, deserve the praise of ingenuity. His opinion is, that the "Lord's Day," of twenty-four hours, on which the vision was seen, designates the whole period of the events prefigured in the apocalyptic prophecy. He calculates, that from the time of John to the millenium, may be computed to be about 1800 years; then the period designated by *half an hour*, will be about 70 or 80 years. But, as this period of quietude occurred before the opening of the seventh seal, it is necessary to construe the verb here used in the pluperfect tense, *there had been silence* for half an hour; that is, a period of peace and tranquillity of about 70 years, which he calculates to extend from the victory of Constantine over Licinius, in the year 344, to the death of Theodosius, in the year 395. This period, however, he divides into two parts, by the tremendous battle of Adrianople, in which the emperor Valens was defeated and slain, in the year 378. The northern barbarians were hovering like a dark cloud over the borders of the empire, ready to burst with fury on it; but a short breathing was allowed, in consequence of a renewal by Theodosius of the treaty made by Constantine with the Goths. The angels, commissioned to hold the winds at the four cardinal points, received a command "not to hurt the land, until the servants of God were sealed in their foreheads."

The learned commentator, whose work is under consideration, seems to apprehend, that the preceding interpretation of the half hour's silence will not be entirely satisfactory to all, he therefore proposes an alternative, which is to compute the time according to the principle of the *year-day*, followed in other parts of the interpretation. And then it will refer, to a short period of peace, immediately after the opening of the seventh seal, before the tremendous convulsions commenced which are prefigured in the vision seen, under the seventh seal. Accordingly, there was a very short period of peace in the empire.

Immediately after the silence mentioned, there appeared even angels, to whom were given seven trumpets. But before

these angels commenced sounding their trumpets, there appeared a very extraordinary scene; another angel came forth and took his station at the altar of burnt-offerings, having a golden censer, and there was given him much incense, that he should offer it with the prayers of all saints, on the golden altar, which was before the throne. And the smoke of the incense which came up with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire, and cast it on the earth, and there were thunderings and voices, and an earthquake."

Most commentators agree, in considering this angel to represent Jesus Christ in his sacerdotal office, officiating as the High Priest of his people. Our author thinks he sees in this representation of the saints offering their prayers through Christ the Mediator, an intimation that now commenced the erroneous notions of approaching God by other intercessors. But although this accords with the historical facts, respecting this innovation, yet we confess, that this interpretation appears to us to be forced and far-fetched; we see no such intimation in this part of the vision. But whatever may be the true reference of the scene, there is scarcely any view of the mediation of our great High Priest more animating and encouraging than this.

We come now to the interpretation of the trumpets. Most expositors of the Revelation agree in referring the four first trumpets to the violent irruption into the empire, of the Goths, Vandals, and other barbarous nations. But they have been much at a loss how to explain what is intended by the *third part* of the trees, third part of the ships, &c. Mede, who is followed by many, explains this, as signifying the Roman empire, which he says is about a third part of the then known world. Cuninghame thinks it must relate to a tripartite division of the Roman empire, but he is at a loss to know to what it refers. Our author thinks, that he has discovered this tripartite division of the empire, which was made in the time of Constantine, just before the establishment of Christianity. It was at that memorable crisis, when Galerius and Maxentius, being both removed by death, the Roman world was divided between Constantine, Licinius, and Maximin. The part which fell to Constantine, included Gaul, Spain, Italy, and Africa; to Licinius the rest of Europe; and to Maximin, Egypt and the Asiatic pro-

vinces. "This," says our author, "was the only tripartite division of the empire which was ever made. Afterwards, indeed, the empire was permanently divided into two parts, but the line of demarcation, between the eastern and western division, was never definitely drawn. It was, therefore, in prophetic reference, more proper to have respect to the older division, where the lot of each emperor was accurately determined.

Before the commencement of the sounding of the trumpets, the angel who stood at the altar, is represented as filling his censer with fire, and casting it on the earth. Upon which, there were "voices, and thunderings, and lightnings, and an earthquake." This was a prelude to the awful judgments signified by the trumpets. When the first angel sounded, there was a storm of "hail and fire mingled with blood; and they were cast upon the earth, and a third part of the earth was burnt up, and a third part of the trees, and all green grass was burnt up." "The storm from the north," says our author, "commenced on the Rhoëtian hills, swept along the borders of Italy; and then, the cloud being divided, a part passed over the seven-hilled city, and the other into Gaul, spent its force entirely on the western division of the empire. The land before them was as the garden of the Lord, behind, as a desolate wilderness."

After a short pause, the second angel sounded, "And, as it were, a great mountain burning with fire fell into the sea, and a third part of the sea became as blood." The judgment prefigured by this burning mountain, fell on the islands and the land situated on the western part of the Mediterranean; for this sea belonged to the whole empire; and the *third part*, was that which belonged to the third division, before mentioned, which was washed by the waters of this sea.

And when the third angel sounded, there fell a burning star, on the third part of the fountains and rivers of water. The judgment here predicted, still fell on the same division of the empire as the former, but not on the sea coast, but on the interior, on the countries near the sources of the great rivers of this portion of the empire. This burning meteor, in its course, ranged along the Rhenish frontier of the western empire; thence it passed to the fountains of the rivers, in the Alps; but meeting with some check, it turned back on the Danube, blazed awhile,

and then become extinct. The name of this star was *wormwood*, and it embittered all the waters where it came.

At the sounding of the fourth trumpet, the effect was seen in the heavens instead of the earth; a third part of the sun and moon was smitten. An eclipse of the heavenly bodies spreads darkness over this same *third part* of the empire. By this it was signified, that the fourth judgment would be on the ruling powers of this division.

The historical events by which these symbolical prefigurations were verified, are given at great length by our author; but he again makes Gibbon the chief expositor.

In the year 395, the storm which had been long gathering on the northern borders of the empire, burst forth with tremendous violence. Alaric and his Goths, in the year 396, ravaged the provinces of Thessaly, Greece, Epirus, and Peloponesus. The land trembled before them. "The deep and bloody traces of their march," says Gibbon, "could be traced by the traveller, many years afterwards." By the infatuated policy of the emperor Arcadius, "Alaric had been made master-general of all Illyricum; and having ravaged all Thessaly and Greece, he directs his course toward Italy." "Thrice, in fulfilment of his destiny, he descended from the Alps on the Italian plains, marking his course, each time, with ravage, conflagration, and blood; and he was not the only enemy who from the north invaded Italy. Rhædagaisus, from the extreme north of Germany, came down with his Vandals, between the first and second invasion of Alaric. Blood and conflagration marked every step of these barbarians. They met with no repulse until they reached Florence, and then the check received, only turned their murderous course on Gaul and Spain." "The consuming flames of war," says Gibbon, "were spread from the banks of the Rhine over the seventeen provinces of Gaul. The scene of peace and plenty was suddenly changed into a desert, and the prospect of smoking ruins could only distinguish the desolations of man from the solitudes of nature." A similar account is given of the ravages of the Vandals in Spain; whence they never returned. These irruptions may be considered as occurring under the first trumpet, and as occupying a space of ten or twelve years; say from 400 to 410, and perhaps a few years longer.

The burning mountain of the second trumpet, is supposed to



prefigure Genseric, the Vandal. He completed the conquest of the western islands of the Mediterranean, and of the maritime provinces of Africa, to which country he crossed over, in the year 429, and spread ruin and desolation over those fertile and populous regions. If Genseric were a burning mountain, Attila, called the "scourge of God," might well be prefigured by a blazing meteor, which, carried destruction through the countries, lying on the great rivers of the empire. Having, in the year 450, entered into a treaty with Genseric, he moved against the western provinces, along the upper Danube, and then crossing the Rhine at Basle, he fell down upon Belgium, and made the valley of that river one scene of desolation and woe; burning the cities, massacring the inhabitants, and laying the country waste. And when checked in his progress, by the tremendous battle of Chalons, he turned his course over the Alps, on the fountains of the great rivers of Italy. The fine country in the north of Italy, he utterly desolated; and from the Alps proceeded to the Appenines "where," says Signonius, "all was flight, depopulation, slaughter, slavery and despair." And yet, his ravages were confined to that *third part* of the empire, before designated. He then returned to the Danube, where he died of apoplexy, in the year 453. Thus, this blazing meteor became extinct.

About twenty years after the death of Attila, Odoacer, with his Heruli, actually abolished the Roman government in Italy, which, under Augustulus, the last emperor, had become a mere shadow of power. And when Theoderick conquered the Heruli, he reigned as an absolute sovereign, both at Rome and Ravenna, from 493 to 526. And when Italy was conquered by Belisarius and Narses, the senate of Rome and the consular power ceased, and Rome itself became a desolation.

After the sounding of the four first trumpets, "an angel flew through the midst of heaven, and cried with a loud voice, woe, woe, woe, to the inhabitants of the earth, by reason of the voices of the three angels which are yet to sound." This alarming warning preceded the rise of the Saracens, under Mohammed and his successors. All the ancients considered the destruction of the Roman government, as a remarkable era; for this was the power which they understood to be referred to by Paul, as preventing the rise of the MAN OF SIN; until it should be taken out of the way. The author expatiates at great length, on the state

of things prior to the sounding of the fifth trumpet, and gives a full account of the opinions of the fathers, of what might be expected after the extinction of the Roman government; among whom, there is a remarkable unanimity of sentiment, on the subject.

There is no part of the Apocalypse, in the interpretation of which commentators have been more agreed, than in referring this fifth trumpet to the rise and prevalence of the Saracens. The fitness\* of the symbol of the locusts is dwelt upon by our author; as Arabia is the country from which, in all ages, this destructive insect has proceeded. And commentators have remarked the coincidence between the commission given to the locusts, "not to hurt any tree or green thing;" with the orders given to the armies of the Saracens by their chiefs. On the first invasion of Syria, Abubeker issued orders to his troops, "not to destroy any palm trees, nor any fields of corn." Their commission to destroy, was also restricted to those who had not received the seal of the living God. From the beginning, Mohammed professed to war only against idolators; among whom, alas, the greater part of the Christian church were now to be classed. It was in the year 629, that the Mohammedans made their first attempt on Syria, which was unsuccessful; but in 636, they invaded that country, and took Jerusalem and Damascus. Next, Egypt fell into the hands of the Saracens, and a few years afterwards, the whole of the African provinces. In the east, the Moslem arms were victorious over Persia; and in the eighth century, Spain was added to their conquests. There seems to be some difficulty in the names given to the angel of the abyss, *Abaddon* and *Appollyon*; but with Mede, our author thinks, that it is meant, that Mohammed would be a great destroyer, not only of the bodies of men by the sword, but of their souls by his false doctrines.\*

There is nothing more remarkable in this prophecy, than the

\* Cuninghame explains the angel of the abyss, or the fallen star, to represent the declension of the Christian bishops, and particularly the fall of the bishop of Rome into grievous error, by the spreading of which the way prepared for the locusts to come forth. He observes that the smoke which arose out of the abyss and darkened the sun and the air was not produced by the locusts, but preceded them, and opened the way for their coming forth. In this he has followed several of the older commentators.

precise agreement between the time specified, and the time of the actual progress of the Saracens, upon the *year-day* principle. For commencing the calculation from 612, when Mohammed first published his pretended revelations, to the year 762, when they received the first effectual check to their victorious career, in the south of France, is a period of exactly 150 years. And then occurred another event, which had a greater effect in putting a stop to the progress of the Saracens than the victories of Charles Martel; which was a division in the caliphate. In the year 750, the family of the Abassides were supplanted by that of the Omniades. The deposed caliph fled to Spain, and *there* was acknowledged as the true caliph; while Almanzor kept possession of the east; and in this very year, 762, laid the foundation of a city on the banks of the Tigris, which became the seat of empire in the east. From this time, the conquests of the Saracens ceased. "The locusts," as Daubuz remarks, "took their flight from Christendom." Thenceforth, instead of being aggressors, they became the objects of successful aggression. By the son of Charles Martel they were expelled from France, and the provinces which they had conquered rescued from their hands. And also, in the east, the tide of war was rolled back by Copronymus, the Greek emperor; so that, from 755 to 762, the Saracen power was evidently on the decline, and never recovered itself.

After a pause, the sixth angel sounded; when a voice was heard from the four corners of the golden altar which is before God, saying, "loose the four angels which have been bound in the great river Euphrates, and the four angels were loosed." It is generally agreed among commentators, that we have here a clear prediction of the Turks, who arose in a country beyond the Euphrates, and who established the seat of their empire at Bagdad, on this river. The first Turkish army, according to Gibbon, crossed the Euphrates in the year 1063. Their force consisted almost entirely of cavalry; and this is clearly foretold, for it is said, "The number of the army of horsemen was two hundred thousand thousand." The emperor, who had collected a great army to oppose the invaders, was defeated in the battle which was fought near Malazgerd, in the year 1071; and was himself taken prisoner. By this disastrous event, all the eastern provinces were irretrievably lost. And had not Providence provided another power to hold them in check, they would have

subdued the whole empire; but it was so ordered, that the armies of the Crusaders, on their march to Jerusalem, encountered the host of the Turkmans, in Asia Minor, and for a while, stopped the onward progress of these fierce barbarians. This, however, occasioned only a temporary delay; for they still continued in the country, and selected Iconium as the seat of their government.

One horde after another crossed the Euphrates, and in several instances, subdued those who first arrived, and took their place; but all their wars and military movements, tended to the destruction of the Greek empire. By the Turks, fire arms were first used in war; and most commentators have thought, that this fact was distinctly prefigured. "Out of their mouths (of their horses) issued fire and smoke and brimstone." Our author is surprised that Woodhouse and Vitringa should have hesitated to admit this. "By these three, the fire, the smoke and the brimstone, the third part of men were killed." The description of the siege of Constantinople by the Turks, by the employment of artillery of the largest calibre, furnishes a beautiful comment on this part of the prophecy. No expositor, until Dr. Keith, however, had ever suggested any explanation of what is so particularly mentioned respecting the tails of the horses. It was the fact, that the principal ensign of these barbarians was a *horse-tail*; and to this day, the horse-tail among the Turks, is an emblem of power and dignity. Thus a Turkish pashaw, is described, as of one, two, or three horse-tails, according to the power and dignity of his station. And as to the stings with which "they do hurt," (injustice) it refers to the cruelty and tyranny of these pashaws, of which history furnishes ample testimony, and some of very recent date.

The time of the continuance of these horsemen, is given with an appearance of great accuracy. "An hour, and a day, a month and a year." Mr. Elliott, after a full discussion, determines that these portions of time should be taken in the aggregate; and supposing them to be portions of the Julian year, the period will be one of 396 years, and 106 days. Computing, therefore, from the time of the first invasion of the Turks, to the conquest of Constantinople, the period is 396 years and 130 days; the 106 days would terminate about the middle of the siege. This is a remarkable coincidence.

In the tenth chapter of the Apocalypse, the apostle John saw, "a mighty angel come down from heaven, clothed with a cloud, and a rainbow on his head, and his face as it were the sun, and his feet as pillars of brass, and he had in his right hand a little book open, and he set his right foot on the sea, and his left on the earth, and cried with a loud voice, as when a lion roareth, and seven thunders uttered their voices," &c.

The majesty and insignia of this angel, naturally leads to the opinion, that it could be no other than the Son of God. The earlier protestant commentators agreed in referring this vision to the reformation, and interpreted the *open book*: to mean the gospel; but Mede, whose influence on the commentators who succeeded him has been great, took up the opinion, that the little book was a book of prophecy, connected with the sealed book; and most of late have followed him in this. Our author reasons cogently against this interpretation, and thinks that the earlier opinion is correct; that by the open book should be understood a new era, in which the preaching of the gospel, which had almost ceased, would be renewed. This little book, John was commanded to take and eat. In this symbolical action, the apostle, as, in many other cases, must be considered as the representative of all gospel preachers; who must first receive and digest the truth before they begin to prophesy. By prophesying is meant, preaching the gospel.

The seven thunders which uttered something which John was forbidden to record, has greatly perplexed commentators. Mr. Elliot has a most remarkable fertility of invention, and seldom fails to bring forth something ingenious and plausible, even where other expositors have appeared utterly at a loss. He is of opinion, that these were *the thunders of the Vatican*, and that, though so long heard with servile submission, should no longer be regarded; and John in his representative character, is forbidden to record them. Luther, and his coadjutors in preaching the gospel, utterly disregarded these once formidable thunders, or papal bulls.

In regard to the TWO WITNESSES, our author adopts the opinion, which has been more commonly received, that they represented the witnesses for the truth, whom God raised up successively, through the whole period of their prophesying. It is very clear that these witnesses cannot be any impersonal thing,

as for example, the Old and New Testaments. Nor can they be individuals, for their period of prophesying extends through 1260 years, according to the principle of interpretation adopted. Their number is two, because two witnesses were required by the law to establish any fact; and they are only two, to show that during this long period, the number of witnesses, though sufficient, would be few. The most difficult thing is to explain what is said of the powers conferred on them, to prevent rain and turn the waters into blood, &c. There is here an evident allusion to the miracles of Moses and Elijah; but our author thinks, that the denunciations of divine vengeance by these witnesses on persecutors and on the wicked would certainly be accomplished, is all that is necessary to understand by the powers, said to be given to the two witnesses. Their prophesying in sackcloth imports, that during this whole period, the witnesses of the truth should be in a state of depression and affliction. They are called "the two olive trees," from which oil was conveyed to the candlesticks, that is, to the churches, for according to the inspired explanation, the candlesticks signify the churches. We may conclude, therefore, that both ministers and churches, during this period, are to be considered witnesses. The most difficult part of the exposition relates to the death and resurrection of the witnesses. Is this past? and if so, when did it occur? The beast that ascended from the abyss made war with them and slew them; and their dead bodies lay unburied in the street, or *broad place* of the great city, called Sodom and Egypt, where their lord was crucified. These last words would seem to refer us to Jerusalem, as the place where the witnesses must be slain; but our author, and others, make it sufficiently evident that by this great city, Rome must be intended. Sodom and Egypt are manifestly used here in a mystical sense. When Romæ is fixed on as the place, we should not understand merely the city, but the whole hierarchy of the papacy. The witnesses were slain and their voices silenced through the whole world; so that for three and a half days, that is three and a half years, no witnesses appeared.

Mr. Elliott enters into a full view of the historical evidence of the fact, that witnesses for the truth were raised up in every age of the church; and that these witnesses were during this whole period greatly persecuted. But, that shortly before the

commencement of the reformation, the testimony of these witnesses, by means of the inquisition and other methods of persecution, had come to an end. As the death of the witnesses extended precisely through three years and a half, it becomes a matter of importance to fix accurately, if possible, the point of time, at which the two witnesses may be considered as killed. This period the author fixes with considerable confidence, at the ninth session of the Lateran Council. On which occasion, the public orator of the council, in his oration, speaking of the success of the church in extirpating heresy, used these remarkable words, "*Jam nemo reclamatur nullus obsistit.*" The Bohemians had been cited to defend themselves at this council, but they failed to appear; and no other preachers and defenders of evangelical truth appeared throughout the whole church. A death like silence prevailed, the witnesses were slain, and their testimony had ceased. Now counting from this date, three years and a half, and it brings us to the very day on which Luther nailed up his theses against *indulgences*. The papal rulers now rejoiced and congratulated one another, because they who so long tormented them, were now lying dead before them. But this joy and triumph was of short duration, for after the expiration of the three years and a half, "the spirit of life from God, entered into them, and they stood upon their feet, and great fear fell upon them which saw them."

According to the interpretation of our author, the witnesses came to life and were received up to heaven, when at the beginning of the reformation, so many able evangelical ministers were raised up in almost every part of Christendom. Many, however, are of opinion, that the witnesses are still prophesying in sack-cloth, and that the time when they shall be slain is still future.

We learn from the "Edinburgh Witness," that Dr. Candlish has addressed several letters to Mr. Elliot respecting his interpretation of that part of the Apocalypse which relates to the two witnesses, which are said to be written with great power. Also an animated controversy has arisen between these eminent men, on other points discussed in these volumes. But what scheme of prophecy Dr. Candlish advocates, we do not know, as his letters have not, to our knowledge, reached this country.

The author endeavors to make out two lines of successive witnesses, one in the west, the other in the east, and among the latter, he gives a prominent place to the Paulikians, (Paulicians.)

He also entertains the opinion, that as the sealed book was written on the outside as well as the inside, that there were predicted two series of events, synchronizing with each other. Therefore, in his fourth book he returns, and endeavours to trace a second line of prophecies fulfilled, which were written on the out-side of the roll. But our limited space will not permit us to follow him through this part of his commentary.

As, however, this part of the book contains a prophecy respecting the rise and prevalence of popery, under the figure of a terrible beast, which arose from the abyss, we cannot pass it over without giving the reader a summary, or mere outline, of what it contains on this point. The great *red dragon* is explained to refer to the Pagan power, by which the church was sorely persecuted. The woman represents the church, and by the man child which was born of her, he does not think that there can be any reference to the birth of our Saviour; but this he considers a strong prophetic figure of the recognition of Christianity by the laws of the empire. The rage of the Pagan powers, is represented by the effort of the dragon to devour the child. And the war in heaven between Michael and the dragon, represents the contest between Christianity and Paganism for supremacy, in which war the dragon was defeated, and cast down to the earth—dispossessed of his power; and the child was caught up to heaven; or exalted to a place of honour and power. The woman who represents the true orthodox church, was not permitted to enjoy a long season of triumph and ease; but was soon compelled to flee to the wilderness. It was but a few years after the establishment of Christianity as the religion of the empire, before the Arian heresy disturbed its peace, and after the death of Constantine, gained the ascendancy, and persecuted the true church most cruelly, and drove the woman into the wilderness, where she is nourished during the prophetic period of 1260 years; by which it is predicted, that during this whole period, the true church would be in a depressed and suffering state; so that this prefiguration answers exactly to the period of the two witnesses. The two great wings of an eagle with which the woman was enabled to flee to the wilderness, represents the providential care which God exercises over his spiritual church, in providing a refuge for her, under all her persecutions.

The wild beast from the sea and from the abyss, are shown to



be the same, by a comparison of the attributes of each. It is also shown, that the chief head of the apocalyptic beast is the same as the little horn of Daniel, and answers exactly to the MAN OF SIN, described by Paul. The seven heads of the beast, are explained by the angel to mean, seven hills on which the city was built, which can refer to nothing else than the city of Rome. These seven heads, were also said by the angel to mean "seven kings; five are fallen, one is, and the other is not yet come. And the beast that was and is not, he is the eighth." The explanation of this is, that there were seven successive forms of government, five of which were past, one existed at the time of the vision, and the seventh was still to come. But whereas, this seventh received a deadly wound, by which it was, as it were annihilated; yet, as this deadly wound was afterwards healed, this beast might be considered an eighth. The seven heads appertained to the draconic form; but the seventh passed over into a new form of the beast, and is considered as the eighth. The seven forms of government were, *Kings, Consuls, Dictators, Decemvirs, Military Tribunes*, and these were past. The sixth, the *imperial*, which then was, and the seventh, which became the eighth, was still future. While, almost all commentators agree in considering these heads as representing seven successive forms of government, yet they differ exceedingly in making out the number, in the Roman state. And, especially, they seem to be at a loss what to make of this paradoxical *seventh*, which was yet the eighth. Our author, after examining all the theories which have been offered, and finding them unsatisfactory, suggests a new explanation. The first six are as stated above; but the *imperial*, the one then in existence, has commonly been considered as the same to the termination of the empire, but he thinks, that though the name continued the same, the real form of government was changed by Diocletian. When the crown was exchanged for the diadem; when the moderate power of the first emperors was exchanged for Asiatic despotic power; so that the seventh form of government commenced with this emperor; and when the pagan power was ended, there arose another power out of it, which was the papal. At the rise of this last power, the Roman state was divided into ten kingdoms, prefigured by the ten horns. This division can only refer to the western empire; and here between the years 486 and 490,

we find the following ten powers who had invaded the empire. 'The *Anglo Saxon, The Franks, the Allemans, Burgundians, Visigoths, Suevi, Vandals, Heruli, Ostrogoths, and Bavarians.* About the year 526, we find the nations a little changed, that is the *Lombards* having conquered the Heruli, took their place; but the number of kingdoms was still ten. The power of the beast arose contemporaneously with the ten horns; for they all grew out of the seventh head, which had now become an eighth. Accordingly, authentic history shows, that the papal dominion began as early as 431, and continued to rise until the time of Gregory the great, and still went on increasing till Gregory VII; and from him to Innocent VIII, and down to Leo X, when the reformation commenced. The history of this arrogant power, the impious claims, and the blasphemous speeches of the Popes is very striking; but we cannot give even a sketch of it.

One of the most difficult things in the whole book is, *the image of the beast.* Our author, after discussing other explanations and rejecting them, adopts one entirely new; which though at first view, it seems forced and unnatural, yet he contrives to make appear quite plausible. By the image of the beast, he understands the Western Councils, by which so many superstitious and unscriptural decrees were made, and to which men were bound to render obedience, at the peril of their lives. "As many as would not worship the image of the beast should be killed." The author thinks, that *the mark of the beast* was the sign of the cross, superstitiously used, and by the *number* of the beast, 666, he understands the word *Lateinos*, which is the earliest and most commonly received opinion. But on this subject he displays great erudition, and much ingenuity.

In this part, Mr. Elliot enters on an able vindication of what he calls the *year-day* principle; that is, counting a year for every day. And particularly examines into the commencement and termination of the period so often mentioned in this book, and several times in Daniel also. By the tenth part of the city which fell before the sounding of the seventh trumpet, our author understands the separation of Great Britain from the Papal community: and by the measuring of the temple and altar and the worshippers, the organization and discipline of the reformed churches. By the rejoicing of the 144,000 on Mount Zion, he

understands the blessed effects of the reformation which produced joy in heaven, and peace on earth.

But we must hasten to give some account of the sounding of the seventh trumpet. This, the author refers to the French revolution; which he remarks, was preceded by one of the most remarkable hail storms, ever witnessed in France. The first four vials under this trumpet are all referred to the events connected with this extraordinary and unexpected revolution. Between the four first vials and the four first trumpets, there is a striking similarity, which has been noticed by most commentators.

The pouring out the first vial produced a grievous and noisome ulcer, which our author thinks prefigures the horrible doctrines of atheism, materialism, infidelity, and licentiousness, which like a loathsome ulcer, infected the body politic. To which he adds *democratic fury*, or anarchy. The second angel poured out his vial on the sea, and the third on the rivers; but the fourth was poured on the sun, the consequence of which was, that this luminary scorched men with fire. All these are readily applied to the successive events and destructive evils of the French revolution. But the fifth vial is poured out on the seat of the beast himself. The history of the popes since the French revolution is familiar to all. Rome was taken and the pope made prisoner by Napoleon.

The sixth vial was poured out on the great river Euphrates; that is on the Turkish empire. The fulfilment has been in our own times, and as it were before our eyes. The Ottoman empire, once so formidable to all Christendom, has only existed by the sufferance of the great European powers, for some years past. This empire is doomed to fall, and that shortly. But who are *the kings of the East*, whose way is to be prepared by the drying up of the Euphrates? Most commentators say, the Jews. But why should a way be made for the Jews across the Euphrates, beyond which few of them dwell? And we can see no propriety, in calling them "the kings of the East." This interpretation our author rejects, although he is strongly confident of the return of the Jews to their own land. He interprets it to mean, the kingdoms of the east, which contain a large part of the population of the world. The Turkish empire has been a great obstacle to the propagation of the gospel in the east.

When this obstacle is removed, we may hope that a free course will be open for the gospel, to the kings of the east.

As the period of 1260 years, according to any calculation, must be drawing towards its termination, the present generation must be living near to very important events in the history of the church, and of the world. The earliest probable commencement of this period would bring it to a close in the year 1790, when the great earthquake of the French revolution shook the world. According to a second beginning, the termination will be in 1849; and according to a third, in 1864. There seems to be a designed obscurity in the commencement of prophetic periods, when a certain number of years is specified. It would not be profitable to men to know exactly *the times and seasons*, which the Father chooses to keep in his own power.

The vision of the angel flying through the midst of heaven, having the everlasting gospel to preach, explains itself. Our author very naturally refers it to the rise of Bible and Missionary Societies, during the last half century. Still this angel continues his flight, and will, until the gospel is preached to all nations. "THEN COMETH THE END."

Mr. Elliott's explanation of the vision of the three frogs, which came out of the mouth of the beast, and the false prophet, is really curious. The first frog he makes to be the spirit of atheistical democracy, which burst forth in the midst of the French revolution—a spirit of lawlessness and anarchy. The second frog is the pure spirit of popery, which, within the last twenty years has greatly revived, and is exerting an unusual vigour in attempting to make proselytes, and recover lost ground. This evidently comes out of the mouth of the beast. Our learned author seemed to be at a loss, to what the third frog should be referred, but on the whole, he settles down in the opinion, that PUSEYISM answers to the prediction better than any thing else. And he lays down the fundamental principle of this system to be, "That *the apostolical succession of the priesthood is essential to the validity of sacraments.*" This frog comes out of the mouth of the false prophet. He attributes the rapid progress of this system to the agency of evil spirits. These frogs go forth to all the kings of the whole world, to gather them together to the war of the great day of God Almighty—to the battle of Armageddon.

It is not our purpose to follow our author through his exposition of unfulfilled prophecy, in regard to which, we have very little confidence in the commentaries of men. But, as it may gratify the reader, to know, what his views are respecting the millenium, we will transcribe a brief summary, given by himself, of what he supposes may be the order of future events. But before citing his words, we may remark, that he does not believe in any millenium prior to the second advent; but supposes the world will be in a state of entire carelessness when this great event shall occur.

“It would seem, therefore, that in this state of things and feeling, among professing Christians, all suddenly, and unexpectedly, and conspicuous over the whole world, as the lightning that shineth from the east even to the west, THE SECOND ADVENT AND APPEARING OF CHRIST will take place. That, at the accompanying voice of the archangel of God, the departed saints of other dispensations will rise from their graves to meet Him, alike patriarchs, prophets, apostles, martyrs and confessors—all at once, in the twinkling of an eye. That then, instantly, the souls of those alive on the earth, will also be caught up to meet Him in the air. These latter being separated out of the ungodly nations, as when a shepherd divideth his sheep from his goats; one person snatched from his company or his avocations, and another left. And all, both dead and live saints, changed at the moment, from corruption to incorruption; from dishonour to glory, though with very different degrees of glory; and all welcomed alike—the faithful receiver of a prophet, as well as a prophet—to enter on the inheritance and kingdom prepared for them from the foundation of the world. And so in a new and angelic nature, to take part in the judging of the world. Meanwhile, it would also appear, that with a tremendous earthquake accompanying, of violence unknown, since the revolutions of primeval chaos. An earthly earthquake under which the Roman world, at least, is to reel to and fro like a drunken man. The solid crust of this earth shall be broken, and fountains burst forth from its inner deep: not as once of water, but of liquid fire,—a fire, now pent up within its treasure house, and intended as the final habitation of devils. That this, I say, shall then burst forth, and engulf the vast territory of the papal Babylon and its godless inhabitants, thence spreading even to Palestine, and

every where, as in the case of Sodom, making the very elements melt with fervent heat. And then, the flame will consume anti-christ with his confederate kings; while the sword also does its work of slaughter, the risen saints, being perhaps (as would seem from both Enoch's and the apocalyptic prophecy) the attendants of the Lord's glory, in this destruction of antichrist; and assessors in his judgment of a guilty world. And then, immediately, it would seem also, the renovation of the burnt earth is to take place; its soil being purified by fire, in all that shall remain of it for the nations of the saved; that is, the gentile remnant and the saved Israel. And the Spirit too, poured out to renew, in a better sense, the moral face of nature. And that so the millennial commencement of Christ's eternal reign with his saints, is to begin. The SHEKINAH, or personal glory of Christ amidst his saints, being chiefly manifested in the holy land, and at the city of Jerusalem; but the whole earth partaking of the blessedness. And thus, the regeneration of all things, and the world's redemption from the curse, according to the promises, at the manifestation of the sons of God."

The order of events given above, is in the very words of the author; and we confess, that we regret that a man so learned and ingenious, should have suffered himself to publish a view of the second advent, so confused and inconsistent, and so obviously obnoxious to insuperable objections. But we have observed, that in almost all cases, men who enter ardently into the study of prophecy, especially when they have a favourite scheme to support, acquire a peculiar kind of vision; so that they see force in arguments and analogies, in which other men of sound judgment, see nothing of weight. Something happens to them similar to what is observed in the natural sight; when persons for a long time confine their attention to minute objects, near at hand, they become by degrees near-sighted, and cannot clearly discern distant objects. In perusing this laborious and learned work, we have frequently been struck with the fact, that a very undue stress is laid on very obscure analogies; and conclusions derived with much apparent confidence, from very uncertain premises. And the same thing is still more remarkable in Mr. Cunningham's work, on the Apocalypse.

We are advocates for no particular scheme of apocalyptic interpretation: we are waiting for further light. We are con-

scious that we have done little justice to Mr. Elliott's theory, in the outline, which we have attempted; the space allowed for our article, did not admit of a full exhibition of a scheme, the illustration of which occupies the greater part of four large octavo volumes. But as the work is not likely to be re-published in this country, we were of opinion, that even this meagre skeleton would not be unacceptable to our readers, as we find that the minds of men are more and more turned to this subject. As an evidence of this, we would observe, that just as we are concluding this review, a ponderous and learned volume, on the Apocalypse, has been put into our hands, written by Mr. David Lord, a merchant of New York, and a gentleman much devoted to theological studies. By dipping here and there into this volume, we find that it is replete with learning, and that the author differs widely from all previous commentators, both in the principles of interpretation, and in the explanation of many of the symbolical representations in the visions of the Apocalypse. But in some future number of our periodical, we hope to have it in our power, to take further notice of a work, which, whatever may be the scheme of interpretation adopted, cannot but be creditable to American literature by the extent of research manifested.

But we cannot conclude this review without expressing our concern, that the views of expositors are so exceedingly discordant; and yet every interpreter seems to be confident of the correctness of his own views; at least for the time being; for it must be confessed, that commentators on the Apocalypse not only differ from each other; but often from themselves. The Rev. Geo. Stanley Faber, is a veteran in this department of interpretation; and yet in his latest work, he repudiates almost all expositions given in his earlier prophetic writings; and some too, which other learned commentators still think were correct. No man seems to have more confidence, and at the same time more candour, than Mr. Cunninghame. His work has gone through four editions; and in every succeeding one, he frankly confesses errors into which he had fallen in the foregoing.

Amidst such wide diversities, nearly all expounders of this mysterious book agree in one thing; they are all *pre-millennarians*; that is, they confidently expect the second advent of our Lord before the millenium commences, and the continued pre-

sence of Christ on earth with his people. But as to the order of events, and the *manner* of his presence, they are again widely at variance. Mr. Elliott does not hold the extravagant doctrine, that the Son of God will be exiled from his celestial throne, for a thousand years; but supposes, that a visible glory, like the ancient Shekinah will be exhibited at Jerusalem; but what benefit will arise from it to the people on the other side of the globe, he has not explained. Most, however, of these prophetic men, believe in the actual, bodily presence of Christ on earth, during the whole millenium. And why they do not apply the *year-day* principle to these thousand years, they have not explained.

Mr. Cunninghame seems to possess a deeper insight into the future, and into the mystical meaning of the Apocalypse, than any other author, whom we have consulted. He is confident that he has discovered a mystical calendar, or system of chronology running through the whole Bible, by which the most extraordinary coincidences are discovered. To us, the whole appears more to resemble the cabalistical interpretations of the Jews, than anything else—but the truth is, we have no patience to study such matters.

It will be amusing, however, to follow this author in his views of the circumstances of the second advent. He entertains the opinion, that when the voice of the archangel and the last trumpet sounds, Christ will not immediately appear, but will take up his residence in the upper regions of the air. Immediately, however, on the sound of the trumpet, the patriarchs, prophets, apostles, martyrs, confessors, &c., will rise from the grave with incorruptible and glorious bodies; and the saints then living on the earth, shall be changed in the twinkling of an eye, and both the resuscitated and the changed shall be caught up to Christ, where he has erected his throne; and there they shall remain with him, during the great battle of Armageddon. (But who is to fight on the Lord's side, does not appear.) The continuance of Christ and his redeemed people in the air, will be for an unknown time—say years. And while here, the New Jerusalem church shall be constituted, and its institutes inculcated on the saints. And when every thing is prepared, and the earth is purified by fire, the New Jerusalem will come down, with our Lord at its head, when He shall reign with his saints on earth a



thousand years. He seems to be at a loss, however, to dispose of the Jews, whose return to Palestine is to occur after the saints are caught up into the air; and he is doubtful whether they will be converted to Christianity before or after their return; finally, he seems to be of opinion that a first-fruits of the nation will be converted before. There is, one pleasing trait in the character of these prophetic men; they generally appear to be truly orthodox and evangelical in their views of Christian doctrine.

The reflexions which have occurred to our minds respecting these various hypotheses, is, that it would be wiser to give less indulgence to an exuberant imagination—to leave secret things to God,—not to be wise above what is written, and to acquiesce with submission, in the declaration of the risen Saviour. “IT IS NOT FOR YOU TO KNOW THE TIMES AND THE SEASONS WHICH THE FATHER HATH PUT IN HIS OWN POWER.”

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ART. II.—*Discourses and Addresses at the Ordination of the Rev. Theodore Dwight Woolsey, LL. D., to the ministry of the Gospel, and his inauguration as President of Yale College, October 21, 1846.* Published by order of the corporation.

THIS is a beautifully printed pamphlet, of exactly one hundred pages. The occasion of the various discourses it contains, as well as their general nature and respective authors, will appear in the following extracts from the preface, which, after stating that President Day resigned his office, August 18, 1846, proceeds thus:

“On the following day, the Fellows made choice of Theodore D. Woolsey, LL.D., Professor of the Greek Language and Literature, to be the President, and requested him, in the event of his acceptance of the office, to unite with the Prudential committee in making the necessary arrangements for his ordination to the Christian ministry, and for his inauguration to the Presidency of the College.

“The views of the President elect were entirely coincident with those of the Corporation as to the religious and ecclesiastical nature of the office to which he was elected. Accordingly he regarded his election as a call to ministering in the word of