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The Eighteenth Century: Age of Unreason

By Norbert A. Sturm, S.M., Ph. D.

The movie *Tom Jones* has awakened interest in eighteenth-century England and has corrected some mistaken notions about that century. For one thing, students are no longer apt to accept unquestioningly the usual description of the century as a time of moderation and decorum. But there still persists the image of the century as the age of reason, and rightly so, for that label comes direct from the writers and thinkers of that time. The intelligentsia of that century's England took pride in what we would now call a scientific attitude, a cold, bloodless, "unenthusiastic," "common-sense" approach to all subjects. Indeed, even the critics of manners let us know how prevalent was the term *reason* by their throwing the label into the faces of their fellow countrymen as a reproach. And the critics of that time let us know also that just as decorum and moderation were ideals of manners seldom attained by eighteenth-century Englishmen, so reason as a guide, basis, criteria, touchstone of truth was, as eighteenth-century Englishmen often used it, little but self deception, a blind guide, a sandy foundation, an untrue scale.

Their way of reasoning, and a way that often turned into a highway of errors, was the way of mathematics. Mathematics ruled eighteenth-century England like a queen. Swift's third book of *Gulliver's Travels* satirizes his countrymen's propensity for mathematical abstraction. Descartes and Leibnitz, philosopher mathematicians, held fame during the century. Isaac Newton, whose mathematical speculations opened space to the Englishmen's wonderment, stood in such high favor with his countrymen that, after his death, they eulogized him in statuary and poem. There gleams something of mathematical precision in the eighteenth-century couplet. What better mathematical order and balance can be found than in the exactly proportioned halves of classical gardens. All this points to the method of thinking employed by eighteenth-century Englishmen.

It is no surprise, then, to discover this kind of thinking in matters of religion, specifically in the interpretation of the Apocalypse. In this matter, among others, the eighteenth century, as the age of reason, reveals itself in full unreason. Finding this book of the Bible and others full of mysterious numbers, and fully at ease in reasoning with numbers, eighteenth-century Englishmen used reason, followed the trails of the numbers clues, added, subtracted, divided, and multiplied, and came forth with a neat solution of that mystery about which even the Son of God admitted ignorance. With unabashed confidence, with singular complacency in their mathematical reasoning, with a brash self-assurance that would shame the Man-God, they announced the

exact date of the end of the world. Those whose reason penetrated into the future held respected places in the church, universities, and in society; they were not on the “lunatic fringe” and, for the most part, their pronouncements were taken as seriously as they made them. And with serious repercussions: literary men wrote Judgment-Day poems or made reference to doomsday in their writings; sermons invariably touched on the subject; panics exhibiting judgment-day jitters occurred whenever wars, political crises, and natural phenomena lent themselves to chiliastic meanings; and sometimes the more sensitive were driven to insanity and even suicide.

It is a simple procedure to interpret the Bible mathematically. One needs a knowledge of mathematics, a grasp of history — especially dates — and some imagination. The eighteenth-century commentator possessed these and here is the way he worked.

He saw in the septenary arrangement of the Apocalypse and in its prophetic numbers the basis for a mathematical division of the periods of history, both past and future. There was nothing less to do to understand the Book of Revelations than to interpret its various parts in the light of the events of history. In paralleling historical occurrences with the prophecies, the interpreters thought that they had found the key to the future, to those prophecies which remained yet unfulfilled.

An example may make this clear. St. John's Apocalypse is a book comprised of several sections, each having seven parts, for instance, seven seals, seven trumpets, seven vials of wrath. Working on the assumption common to the eighteenth-century interpreters that these parts denoted successive periods of time, Elizabeth Carter, a lady of high society, analyzed the seven seals as referring to the fate of the Roman Empire until it became Christian. Thus, the breaking of the first seal, which revealed the white horse, represented the reigns of Vespasian and Trojan, the conquest of Judea by the Romans, and the destruction of Jerusalem. The second seal, releasing the fiery red horse, meant the wars between the Jews and the Romans. In this manner she interpreted each of the seals, linking them with historical events up to the time of Constantine. Then she began with trumpets, which, she said, denoted the fate of the Roman Empire after it became Christianized. Explaining the historical meaning of each trumpet, she proceeded chronologically through history until she came to her own time. At this point whatever was left of the Apocalypse represented the future, or the unfulfilled prophecies. Upon the basis of her chronological tables of past history, she calculated probable dates of the fulfillment of these remaining prophecies to the very end of the world.¹

Such is the way most English commentators of the eighteenth century interpreted the Book of Revelation. Not that they chose the events of history Elizabeth Carter selected — not at all, but almost all the interpreters agreed that the septenary arrangement of the Apocalypse denoted successive periods of history.

But to match periods of history with the various parts of the Apocalypse, the interpreters needed to determine the number of years for each of the seals, for

each of the trumpets, for each of the vials of wrath, and so on. They found a way of doing this in the prophetic numbers which St. John and Daniel supplied: 1260 days; three and a half years; time, and times, and half a time; and 42 months — numbers associated with the duration of the reign of the Antichrist. According to the interpreters, the grand defeat of the Antichrist signalled the beginning of the end. Knowing the duration of the reign of the Antichrist, they could reconstruct the past as accomplishments of prophecies, and on that foundation they could conjecture the fulfillment of prophecies in the future, leading to the grand climax — the end of the world, judgment day, the millennium, and all the rest. Thinking, therefore, that these numbers supplied the key to the prophecies and figuring that each of the prophetic numbers means 1260 years, the eighteenth-century commentators set up ingenious chronological tables to show where the 1260 years fitted into God's plan of world history.

But before they could start with their chronological tables, they had to decide upon two things. First they had to find a basis for believing that the span of 1260 years applied to the eighteenth century, or for that matter, the nineteenth, or even the twentieth. In other words, they had to have a logical foundation for placing the reign of the Antichrist in one era rather than in another. For after all, the 1260 years could just as well both begin and end in the distant future — say, from the year 3000 to the year 4260 — as begin in the past and end in the future. What was it, then, that made the eighteenth-century commentators think that the reign of the Antichrist began in the distant past and was coming to a close in their century or in the century following?

It was nothing else than a tradition concerning the age of the world, which John Ray explains in his book, *Miscellaneous Discourses concerning the Dissolution and Changes of the World* (1692). In discussing the various opinions concerning the date of the end of the world, he says:

But the most famous opinion, and which hath found most Patrons and Followers even amongst the Learned and Pious is that of the World's duration for six thousand years. For the strengthening of which conceit, they tell us, that as the world was created in six days, and then followed the Sabbath, so shall it remain six thousand years, and then shall succeed the Eternal Sabbath.²

The tradition, analogous to the Jewish Law that every seventh year is a year of remission, says that out of seven thousand years of the world the seventh millenary shall be the millenary of remission, that God alone may be exalted on that day. It also divides the six thousand years preliminary to the millennium into three units of two thousand years each: two thousand before the Law, two thousand under the Law, and two thousand under the Messiah.³ On the basis of this tradition, the

commentators placed the reign of Antichrist as part of the two thousand years that extended from the birth of Christ to the millennium. Somewhere within that period stretched the 1260 years.

Besides the problem of placing the reign of Antichrist in history, the commentators had to identify the Beast of the Apocalypse, or the Antichrist. Since their tables were the conversion of the prophetic statements into historical events, they had to identify a person, a nation, or an institution as the Antichrist in order to show how the history of this person, nation, or institution coincided with the details of the prophecy concerning the Antichrist. Without an identity of that sort, the tables would have been an impossibility or would have lacked plausibility and conviction.

Who was the Antichrist? With the prophecies as a guide, the commentators sought for a person, an institution, or a nation that was idolatrous, a persecutor of the true Christians, one who demanded worship, and one who skillfully hid his evil beneath the mask of piety and holiness — in short, one whose history coincided with the details of the actions of the beasts in Daniel and St. John. Now the task of identifying the Antichrist is complicated by the fact that several beasts are mentioned by St. John. Two of these beasts are of particular importance, one being the image of the other. One wore ten horns, out of one of which grew a small horn that supplanted three of the ten. The second beast was marked by the number 666.⁴

Regardless of the number of beasts in the Apocalypse, one thing comes out clear in the eighteenth-century books on the prophecies. Practically all of them divide the Antichrist geographically: the Eastern Antichrist and the Western Antichrist. Nothing more need be said of the Eastern Antichrist except that it was identified as the Turks, or Mohammedans.⁵

As to the Western Antichrist, the writers agreed in identifying the first beast but differed in identifying the second, which was supposed to be the image of the first. Several writers, for example, thought that the second beast marked by 666 was Louis XIV of France, the letters of whose name in Latin, if converted to numbers, add to the sum 666.⁶ One writer said that Joseph Priestley was the Antichrist because of his writings on the materiality of the soul.⁷ George Horne, the Hutchinsonian, proclaimed that the Antichrist was in the French Convention at the time of the Revolution.⁸

Yet for all these variations of opinion for the second beast, almost all writers agreed that one institution in the West and one office in that institution conformed to the nature and actions of the first beast, the Antichrist proper. That institution was the Catholic Church and that office was the office of its head, the Pope.

Of the number of reasons which the British commentators advanced for identifying the Catholic Church as the Antichrist, two are of interest. The first has to do with the temporal power of the Church. The English commentators maintained that the Catholic Church lost the primitive purity of Christianity when it took to itself the powers of a temporal prince. For that reason they equated the beast having the

ten horns with the Catholic Church: specifically they said that the small horn was the Roman Church. The ten horns for most represented the ten kingdoms that made up the Holy Roman Empire, and the small horn supplanting three of those kingdoms was the Catholic Church gaining despotic supremacy over these earthly kingdoms.

The second reason for naming the Catholic Church was the identity of the two witnesses who, St. John said, were to appear in the world in opposition to the Antichrist near the end of his reign. According to St. John's prophecy, these two witnesses were to be slain by the Antichrist, and their corpses were to lie in the streets for three and a half days, when they would be resuscitated and admitted into heaven. The resurrection of the two witnesses would signal the downfall of the Antichrist.⁹ The commentators were almost unanimous in seeing the two witnesses as two persons connected in some fashion with the Reformation and therefore persecuted by the Catholic Church.¹⁰

With the identity of the Antichrist assured, simple arithmetic gave the exact date for the overthrow of the Antichrist, the commencement of the millennium, and consequently the end of the world. The interpreters of the prophecies simply added 1260 years to the date when the reign of the Antichrist began, and the answer gave him the exact date when the reign would end. But just when did the Antichrist begin his reign, that is to say, just when did the Catholic Church acquire temporal power? Therein lay a difficulty, for not all agreed on the date. For that reason, speculations continued throughout the century regarding the time of the downfall of the Catholic Church, the commencement of the millennium and the end of the world.

Now, to aid in constructing the chronological tables, the interpreters used one part of St. John's account of the Antichrist as a landmark in the journey through history. After the resurrection of the two witnesses, St. John speaks of a catastrophe befalling the city of the Antichrist whereby a tenth part of the city and names of men dwelling therein would be destroyed.¹¹ Though many of the commentators considered Rome — Papal Rome — to be the city St. John had in mind, yet a good number of them thought France was designated, since it was one tenth of the Kingdom of Rome, the word *city* in this regard meaning kingdom. This is one of the reasons for the hysteria that seized England at the time of the French Revolution, as we shall see later in this paper.

There was yet another factor involved in the calculations concerning the close of history. According to tradition the world would start the march to its grave when the lost tribes of the Jews would be restored to their native country, after which the new world would begin the thousand-year reign of the saints. One basis for this tradition is the interpretation put upon several texts of the Bible. The prophecies of Daniel which foretold the release of the Jews from the Babylonian Captivity also predicted, according to the interpreters, the return of the Jews to their native land just prior to the millennium. There is a sentence also in St. Paul that speaks of the time of the Gentiles being accomplished, which the interpreters took to mean as the time

when the accomplishment of the Jews would start. Fortified thus with texts from the Old and New Testaments, the commentators put faith in the tradition, tried to determine the date for its fulfillment, in which mathematical activity they became busier as the century approached its close.

The 1260-year reign of the Antichrist, the Jewish tradition of the 6000-year duration of the world, the assassination and resurrection of the two witnesses, the destruction of one tenth of the city with names of men, the restoration of the Jews — these were the factors employed by the commentators to calculate the dates of historical events leading to the demise of the world and its resurrection into the thousand years of earthly glory for the righteous. Now, who were these men who dabbled in the mathematical schemes to determine the future of the world? What were the dates they set up for its end?

The first interpreter of the prophecies we come across in the eighteenth century is William Lloyd, Bishop of Lichfield, later Bishop of Worcester. From his calculations based on the prophetic numbers he warned the Queen of England at the beginning of the century about future wars in connection with the fall of the Antichrist. There is an account of him in Evelyn's Diary, April 16, 1699.

I went afterwards to visit the Bishop of Lichfield, now named to be Bishop of Worcester, who entertained me with his old discourse concerning the destruction of the Antichrist interpreting Daniel and the Revelations, with full confidence of the Papacy's fall, France's conversion, the final burning of Rome, which should certainly come to passe before the thirty-six years of the next century, still persisting in his opinion, and as firmly believing it as an Article of Faith. ¹²

In Swift's Journal to Stella, we learn that Lloyd succeeded in reaching the Queen with his theories.

Yesterday the old Bp. of Worcester, who pretends to be a prophet, went to the Queen by appointment, to prove to her Majesty out of Daniel and the Revelations, that four years hence there would be a War of Religion; that the King of France would be a Protestant, and fight on their side, and the Popedom would be destroyed Etc., and declared he would be content to give up his Bishoprick if it were not true; Lord Tr. who told it me was by, and some others; and I am told Ld. Treasr. confounded him sadly in his own learning, which made the old fool very quarrelsome; he is near ninety years old. ¹³

Robert Fleming, a minister of a small church in England, published in 1701 two sermons under the title *Extraordinary Discourses Upon the Rise and Fall of*

Papacy, in which he predicted the downfall of the French monarchy for the year 1794.¹⁴ He envisioned the millennium to commence shortly after the beginning of the twenty-first century, basing his prognostication on the year 758, when Pepin ruled in France, and when, according to him, the kingdom of the Papal Antichrist got its start. This kingdom, Fleming said, would last 1260 years according to prophecy and therefore would expire about the year 2018. Meanwhile the vials and trumpets of the Apocalypse would have had their fulfillment, the vials in his scheme meaning reformations. Thus in 1417, John Hus and Jerome of Prague constituted the first vial of Reformation; in 1517, Luther was the second vial; and in 1617, the German and Bohemian wars made the third vial. The fourth vial would reach its highest pitch in 1717 and would run out in 1794 when the fifth vial would commence. In this manner he came to see the year 1794 as the time for the humiliation of the French Monarch. But the significant thing is that Fleming looked forward through all these happenings to the last day of the present dispensation which will occur on or about the year 2000.¹⁵

This was the year chosen also by Sir Isaac Newton in his book, *Observations upon the Prophecies of Daniel and the Apocalypse of St. John*, published in 1733, six years after his death. In this book, Newton identifies the beast of the ten horns with the Roman Empire, the ten horns representing the ten kingdoms into which the Roman Empire broke about the time it was conquered by the Gauls. The little horn which supplanted three of the ten he considered prophetic of the Roman Catholic Church, in particular of the Pope.

In the eighth century, by rooting up and subduing the Exarchate of Ravenna, the Kingdom of the Lombards, and the Senate and Dukedom of Rome (the three horns), he acquired Peter's patrimony out of their dominions; and thereby rose up as a temporal prince or king, or horn of the fourth beast.¹⁶

Upon the basis of 1260 years, the duration of the supremacy of the Roman Church, Newton predicted that its downfall would occur about the year 2000.

William Whiston, the one-time professor of Mathematics at the University of Cambridge, said that the overbearing tyranny of the ten kingdoms of the Roman Empire was to continue 1260 years after 476 and no longer, i.e., until 1736. The witnesses, the Albigenses and the Waldenses, were slain 1686 by the Duke of Savoy and were resurrected (distinctly foretold by Bishop Lloyd, he adds) in 1690 after three and a half years. The little horn or the Pope of Rome and the Antichristian Hierarchy arose in 606, that is to say, 130 years after the ten kingdoms were established. This kingdom of the Antichrist lasting the 1260 years of the prophecy brings us down to the year 1866. In his calculations the Papacy would last a hundred years beyond 1766, the year of the commencement of the millennium when the 6000

years of the world were over. Whiston also predicted the date for the restoration of the Jews, and we learn that in one of his lectures at Tunbridge Wells, in 1748, he demonstrated from the prophets that the restoration would commence in the year 1766.¹⁷

After Whiston, who was important enough for Jonathan Swift to satirize in a small pamphlet entitled *A True and Faithful Narrative of what Passed in London*,¹⁸ came lesser writers on the prophecies, whose products were caustically reviewed by the magazines of the day and are of significance to us only as evidence that the subject of judgment day still interested readers. Then appeared in 1759 the two-volume work of Bishop Thomas Newton, *Dissertations on the Prophecies which have been fulfilled and are at this time fulfilling in the world*, which obviously enjoyed popularity, since an eighth edition filled the bookstores in 1787.

Bishop Thomas Newton carefully refrained from naming an exact date for the commencement of the millennium, the catastrophe of the last day, or the restoration of the Jews, but he did not hide his apprehension that the time was close at hand for the wind-up of wickedness. To begin with, he had no hesitation in identifying the Antichrist, the Whore of Babylon, the beast of the Apocalypse, with the Catholic Church and the Pope. And in tracing this belief as endemic with the Reformers, he comes to the conclusion that the Antichrist is now in a weakened state, having received its death wound at the Reformation and being now hated by the ten horns, or ten kingdoms, according to prophecy. "France hath already shown some tendency toward a reformation, and therefore may appear more likely to accomplish" the destruction of the Antichrist.¹⁹ He adds that Spain and Portugal have restrained the power of the Pope: they have banished the Jesuits, and have insisted upon the suppression of their order.²⁰ These statements gain an added significance from his firm belief in the Jewish tradition about the duration of the world not exceeding 6000 years and about the millennium succeeding that period.

In his concluding chapter, Bishop Newton states that he considered only those prophecies that relate to these latter ages, "and either in whole or in part are now fulfilling in the world." The purpose of his dissertations, he explains, is to show that we walk not by faith only, but also by sight, for "you see instances of things, which could noways depend upon human conjecture, foretold with the greatest clearness, and fulfilled hundreds of years afterwards with the greatest exactness." He gives examples of such things: the descendants of Sham and Japheth ruling in Asia and Europe; the curse of servitude on the descendants of Ham in Africa; the four great empires of the world, the fourth and last in the western part divided into ten lesser kingdoms, and among them a power rising that can only be identified with the Antichrist; the rise of the Turks; the Whore of Babylon now exemplified in every particular in the city seated upon the seven mountains.²¹

He also refers to the restoration of the Jews in terms that make it appear that he was in expectation of its accomplishment in a short time. The prophecies concerned

with the seventy years' captivity in Babylon, he says, expressly refer to the latter days.

These predictions, therefore, necessarily belong to that age, when the times of the Gentiles shall be fulfilled, and the fullness of the Gentiles be come in. And that, through all the changes which have happened in the kingdoms of the earth, from the days of Moses to the present time, which is more than three thousand years; nothing should happen to prevent the possibility of the accomplishment of these prophecies; but on the contrary the state of the Jewish and Christian nations at this day, should be such as renders them easily capable, not only of a figurative, but even of a literal completion in every particular. ²²

Following Bishop Newton comes again an array of lesser writers, but some of them offer new speculations. Though she borrowed freely from Bishop Newton's book for her notes on the Bible, Elizabeth Carter nevertheless gives us a new way of looking at the accomplishment of the prophecies. About the ten-horned beast of Revelation with the seven heads, she says that the seven heads represent the seven successive forms of government of the Roman Empire after the establishment of Christianity: namely, Kings, Consuls, Dictators, Decemvirs, Military Tribunes, Emperors, and Dukes. Five have already fallen: Kings, Consuls, Dictators, Decemvirs, and Military Tribunes. One is now in existence: Emperors. And one is not yet come: the Dukes of Rome. Obviously in her book things are coming to an end. ²³

Like Isaac Newton, she designates the little horn of the beast of prophecy as the Papal power, and the three horns plucked up by the roots as the exarchate of Ravenna, the kingdom of the Lombards, and the Senate of Rome, which were granted to the Popes forever by Pepin, Charlemagne, and Louis le Debonnaire in the eighth and ninth centuries. Figuring on the 1260 years of the Antichrist, she points to a time shortly after the beginning of the twenty-first century as the terminating date for the old world and the beginning date for the new world of the millennium. ²⁴

In October, 1759, a letter to the *Gentleman's Magazine*, signed M. Forster, deciphers the forty-two months during which the Holy City shall be trod under foot by the Gentiles (Rev. xi, 2) as the 1260 years of the Turks' rule over the Jewish country. Add this number to 636 A.D. when Jerusalem was taken by the Turks, and the sum, 1896, is the year that the Jews will be reinstated. The number of the beast, 666, is the Apocalyptic way of revealing the year when the beast and the false prophet appeared on earth. The appropriate addition brings us to 1926, the end of the false prophet and the beast. ²⁵

Publications of works on the prophecies continue to appear through the years, and the reviewers are not too happy over them. Thus the *Critical Review* of July, 1766, in commenting upon such work, gives the story of a man interpreting the Apocalypse by certain characters on the backs of some fishes near the North Pole. This particular work being reviewed, says the critic, seems to be the same kind of

product by a man “who seems to have interpreted a vision by a dream.” ²⁶

The title of an anonymous book of 1770 listed in the *Critical Review* is sufficiently detailed to inform us of the contents of the work as well as the author’s notion that the march of time is rapidly coming to a halt. The title runs as follows:

A short Explanation of some of the Principal Things contained in the Revelation of St. John. Showing, from the xith chapter, that the Fall of the Tenth Part of Turkey, by the oppressed Witnesses of Christ, is begun, under the Protection of the Empress of Russia; All things being now ripe for the Fall of Popery, the Appearance of some powerful inspired Person is shown to be speedily expected, to reform the Protestant Church to the primitive Purity; which according to the xivth Chapter and other Places, is to be propagated among the Romanists, and supported by War: Till they are united in the same Faith, and in a Religious War against the Turks; which is to commence quickly after the Fall of the Tenth Part of Turkey by the Witnesses, and be carried on by the Christian Powers, till it terminate in the Destruction of the Mohametan Antichrist, and in the Restoration of the Jews in the Millennium. ²⁷

Another work published in 1770, this piece by Samuel Hardy, says that the Son of Man will not be delayed much above two hundred years. ²⁸ In the following year, Philoprophetea, in a letter to the editor of the *Gentleman’s Magazine*, states that 666 is the number of the Church of Rome and of the Pope:

This mysterious number, and this idolatrous person, drunk with the blood of the saints, we trust is near to be revealed, and finally rooted out of the earth. According to the Prophecies, his race is just run, his end at hand, and Babylon to be no more! ²⁹

Occasionally there is a stroke of humor, as in the piece that purports to discover Cox’s Museum in the prophecy of Daniel and the Apocalypse of St. John; a satirical hit, says the reviewer, against the multitude of interpreters of the Biblical prophecies. ³⁰

Twelve sermons by Samuel Hallifax, published in 1776, belabor the theme that the Man of Sin is the Pope, and that the general apostasy predicted by Daniel, St. John, and St. Paul to precede the expiration of the old world refers to the Roman Catholic Church, whose prohibition of marriage and enforcement of abstention from meat are proof enough of the completion of the prophecy. ³¹

A Unitarian claims that every Church is guilty of apostasy since the fourth century, because all believe in the Athanasian Creed, all worship a compound God, and therefore all practice idolatry. From this viewpoint the world is way beyond the

limit of time granted it.³²

A book by Thomas Reader, published in 1778, supplies interesting speculations about the future. According to him, the conversion of the Jews is to begin in 1816, when the Mohometans will become Papal Christians, and the Roman beast will become the dragon of the Apocalypse. In 1872, the grand seignior will call himself the Apostle of Christ, and in 1886, the wound in one of the seven heads of the beast will heal. The true Church will flee then to the wilderness of America, as described by St. John as the woman fleeing before the face of the dragon. In 1936, the temple will be built at Jerusalem. In 1942, the ten horns of the beast will begin to hate the Whore of Babylon and burn her with fire. The millennium will begin in 2016 and end in 3016. In 3125, the world will end and the judgment begin. The judgment of the righteous will end in 3200, when the wicked will be raised. Their judgment will end in 3351, after which the saints and the sinners will be removed to their respective places.³³

Bringing events nearer to hand, Rev. A. Maddock of Creaton, Northamptonshire, read in the Apocalypse that the Western Antichrist, the Pope, and the Eastern Antichrist, the Turks, will both be cast down in the year 1866, after which will come in rapid succession the millennium, the end of the world, the judgment, and so on.³⁴

A succession of books on the Revelations of St. John and the prophecies of Daniel appear during the first few years of the 1780's, but none is so interesting as the one entitled *A Call to the Jews*. The anonymous writer of this book says that the passages in the Scriptures relating to the divinity of Christ are forgeries, hence there is nothing to hinder the conversion of the Jews. They will be restored to their own lands in joy and triumph where the Messiah is to reign over them in Jerusalem. All this will begin in the year 1793 or 1794, and the writer graciously offers his service to the Jews as their leader for the grand undertaking of the restoration.³⁵

Following this book, the series of publications on the prophecies offer nothing much new, except that there seems to be more insistence on the restoration of the Jews, rather than on the fall of the Antichrist. For example, in 1786, Robert Ingram's book describes the seven vials of wrath, occurring at the time of the seventh trumpet in Revelations x, 7, as the punishment of God wrought upon the unconverted and unreformed parts of the world in consequence of their persecution of the enlightened Jews and their rejection of the Gospels at the hand of these zealous proselytes.³⁶

It is interesting to note that the reviewer of the book, *A Key to the Mystery of the Revelations* (published in 1785, reviewed in 1787), quotes Dr. South that the Apocalypse either found a man mad, or made him so. Whether mad or not, the anonymous author of the book predicts that "a great and dreadful persecution is now about suddenly to break upon us," which prediction, we can suppose, he found amply accomplished in the dreadful days of the French Revolution just a few years away.³⁷

In the year of the Revolution but coming to the public notice a few months

before that outbreak is the book on the Apocalypse by William Cooke, Greek Professor in the University of Cambridge and Rector of Hempstead, Norfolk. Cooke counts the 1260 days of Revelation as the time of Christ's ministry on earth. All the prophecies, he says, have been fulfilled in the Reformation; nothing is left to be accomplished except the second coming of Christ, the grand conflagration, and the events of predictions consequent to it.³⁸

The last decade of the century produced a spate of publications on the prophecies. This may have been because the century was approaching its end, which, in itself, perhaps, created an atmosphere of eager anticipation for a change to a better world to coincide with the change in time, just as in the last decade of the nineteenth century the opposite feeling — despair of the *fin de siècle* — came to the fore. Whether or not the excitement in the air came from the awareness that only ten years remained in the eighteenth century, the commentators of the prophecies exhibited a feverish activity. Thus, in one year, the Rev. Richard Beere changed the date for the restoration of the Jews. Working with Daniel's prophecy of seventy weeks, he foresaw the restoration of the Jews to begin in thirty years. That was in a publication of 1789.³⁹ But in 1790, he corrected himself and stated that this movement eastward to the Holy Land would commence in 1791.⁴⁰ In both instances, he maintained that English ships would transport the Jews to the land from which they had been exiled.

Perhaps to allay the feverish excitement caused by the commentators, the anonymous author of *Seven Prophetical Periods* (1790) announced that the millennium is fated for the year 2436, when the second resurrection will occur. The very last day of the world will come in the year 3444. Thus there are 1650 years remaining until the final consummation of all things.⁴¹

But if the true purpose of the book were to establish calm by pushing back the date of the final consummation, the author's powers of soothing were ineffectual, for in 1792, William Lewelyn, Minister of the Gospel at Leominster, remarked that the seventh trumpet of the Apocalypse, already in full sound, had impressed its blast on the University of Oxford because of the university's immorality. This author labeled the seven heads of the beast of the Apocalypse as seven kings over seven realms, or seven empires: the Babylonian empire, the Persian, the Grecian, the Roman, the Christian (beginning with Constantine and ending in the seventh century), the Papal which began in the eighth century and fell in the middle of the eighteenth century, and again the Papal empire which is now in decline and shading into obscurity. Obviously, for this writer the time is ripe for the glorious kingdom of the Saints.⁴²

Adding more fuel to the burning excitement of the last decade, Richard Clarke in his book of 1793, *A Discourse on the Third Day of the Gospel*, addresses the Jews concerning the time for their conversion. That time, he says, is drawing near.⁴³

This is also the opinion of John Bousell of Deepham, Norfolk, who called himself a disciple of Jesus Christ. But John Bousell's opinion is more inclusive as we can see from the first line of the title of his book, published in 1793, *The Near Ap-*

proaching Day of Universal Restoration, Regeneration, Peace, and Salvation. ⁴⁴

One factor in the last decade of the eighteenth century that contributed to the notion that world's pulse was beating rapidly to an end and that its regenerated body would resurrect into a new world was the French Revolution. Many of the earlier commentators had pointed the finger of prophecy at France as the place where the huge body of the Antichrist would receive its death blow, where that evil ogre would enact its death struggle. When the tremendous social upheaval occurred in that country, the English people stood open-mouthed and wide-eyed at the accomplishment of prophecy before their very eyes.

Out came all the works of those in the past who had in any way hinted that something harmful would happen to France by way of hastening the world to the glorious millennium. Thus in 1793, the Gentleman's Magazine printed an extract from the book, *A New System of the Apocalypse*, written by a French minister in 1685 and printed in London in 1688. In this extract, the French Revolution is predicted in the commentary on that prophecy of St. John calling for the downfall of a tenth part of the city. The death of the seven thousand names of men, a part of the prophecy, clearly means the extinction of a great many men of name, that is, men of quality, reputation, dignity, such as the nobility, the Doctors of the Sorbonne, the Jesuits, monks, bishops, and so on. ⁴⁵

Robert Fleming's famous sermon of 1701, *An Extraordinary Discourse upon the Rise and Fall of Papacy*, surged to heights of popularity during the last decade of the century, because he had foreseen the humiliation of the French monarchy in the mysterious wording of St. John's prophecies. ⁴⁶

The uncanny prevision of the Rev. Mr. John Willison, Minister of the Gospel at Dundee, was proved by the republication in 1793 of the two sermons he preached in 1742, when he predicted the downfall of the kingdom of France, "being the tenth and last of the kingdoms" of the beast with the ten horns. ⁴⁷

Heartened by the apparent fulfillment of the prophecies in the French Revolution and encouraged by the credulous and eagerly listening public conditioned by a century of chiliastic writings, the writers and preachers of the last decade proclaimed in louder and bolder tones and with greater conviction their apocalyptic warnings. Though they easily gathered around them groups of hysterical and enthusiastic visionaries with eye toward the glorious millennium, at least one Englishman refused to be frightened or exulted by their enthusiasms and deplored such a taking up of the Revolution as the fulfillment of prophecy. This man was Edmund Burke.

We learn about this in Burke's *Reflections on the Revolution in France* (1790), which was inspired by his indignant reaction to the Revolution Sermon preached by Dr. Joseph Price in the Old Jewry. Burke was in a fury over Price's callousness at the bloodshed of the Revolution and over his blasphemy in welcoming the overthrow of the government as though it were the coming of the Messiah. Burke quotes the offending passage:

What an eventful period is this! I am thankful that I have lived to see it; I could almost say, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.⁴⁸

The application of these words of Simeon to the bloody massacre of the nobility and to the violence of the uncontrollable French mob nauseated Burke. He recalled that they were used once before in his country by Hugh Peters as he led the procession taking Charles I to the place of execution.⁴⁹ In a vein of irony, Burke is willing to make allowances for any religious enthusiasm that Joseph Price may be experiencing.

I allow this prophet to break forth into hymns of joy and thanksgiving on an event which appears like the precursor of the millennium and the projected Fifth Monarchy, in the destruction of all church establishments.⁵⁰

But, unfortunately for Price, he says, there was yet no killing of the royal family and no execution of the Bishops.

In spite of Burke's opposition, the heads of many still buzzed with the relationship seemingly apparent between the French Revolution and the prophecies. A letter from T. B. to the *Gentleman's Magazine* (1791) calls attention to the flying eagle in second Esdras xi, xii, which is supposed to represent the Roman Empire. The middle head, the author says, evidently designates France. He concludes: ". . . it looks as if the time was now come, for the late Revolution in France was very sudden and very great."⁵¹

The publications linking the French Revolution to the prophecies became more numerous especially after the year 1793, when the royalty of France were tumbled from their thrones and into the grave. Their decapitation meant cutting off the head of tyranny and the birth of civil and religious liberty which was to be the mark of the millennium soon to follow. Thus a sermon preached on February 23, 1793, by Henry Hunter on the occasion of the trial, condemnation, and execution of Louis XVI evidently stressed the accomplishments of prophecies, for upon its publication, the author significantly subjoins to it the extraordinary prediction of Robert Fleming in 1701 of that very deed.⁵²

One of the most detailed of the books inspired by the French Revolution was the *Signs of the Times* (1793) by John Bicheno. Taking 1789 as a kind of landmark of certainty, Bicheno arranged his chronological tables to prove that the history of the beast of the Apocalypse ends on that date. Thus subtracting 1260 from 1789 takes him back to 529, which he then posits as the year the Papal prosperity began, because of the Justinian Code and the establishment of the Benedictine monasteries. The French Revolution, according to his figuring, marks the end of the reign of the Apocalyptic beast. But he says thirty more years must pass before the absolutely

final overthrow of the Papacy, of the Turks, and of other tyrannies; then forty-five more years to gather the Jews and to purify them by trials. This brings us to 1864, the year, he says, for the second coming of Christ.⁵³

To clinch the argument still further, he figures his tables from another angle. Because the letters in the name King Louis XIV add to 666, that monarch was the beast of the Apocalypse thus identified, and furthermore, as that beast was the image of the beast representing the Antichrist, so was Louis XIV the replica of the tyranny of the Pope. Now, Louis XIV's repeal of the Edict of Nantes, Bicheno says, gave the death blow to the witnesses for religious truth and civil liberty in France, just as the Apocalypse predicted they would be slain. They lay dead in accordance with the prophecy for three and one half lunar days, which, for Bicheno, really mean three and one half times thirty years, or one hundred and five years. Add 105 to 1685, the year of the repeal of the Edict of Nantes, and lo and behold the answer is 1789 (or close enough to it), the very year that the two witnesses were revived when the French Constituent Assembly declared that civil and religious liberty were the right of all the people.⁵⁴

Analyzing St. John's Apocalypse, Bicheno demonstrates how the activities of the new French government parallel the details of the prophecy. Thus the vials which are to be poured onto the world — on the earth, on the sea, on the rivers and fountains of waters, on the sun — are the political and martial blows dealt to various persons and countries by the French army. The beheading of the king and queen of France was one such effect, causing anarchy in the nation and anger in the rest of the world. The invasion of the French into the north of Italy corresponded to the vial being poured onto the rivers and fountains of waters. The vial poured onto the sun evidently meant the Peace of Campo Formio, when the emperor of the Romans, the King of Hungary and Bohemia fell prostrate at the feet of the French. Thus he goes on. The point of the matter is that Bicheno saw in the French Revolution the death blow to both religious and civic tyranny, which was equivalent in his mind to the Antichrist.⁵⁵

Similar to Bicheno's interpretation of the Apocalypse by means of the French Revolution is the production of E. Winchester, Minister at the chapel in Parliament Court in London. In his book, *The Three Woe Trumpets*, Winchester interprets the French Revolution as the earthquake, or political shaking, of the seventh trumpet, after which the seven vials of wrath will be poured out on France, the Netherlands, and Austria; on the Ottoman Porte and islands and maritime parts of Italy; on the Pope; on Rome itself; on Mohammedinism; and finally on the air, i.e., on the entire kingdom of Satan. Then will come the Saviour, the first resurrection of the just, and the millennium.⁵⁶

A striking detail in the linking of the French Revolution with the prophecies makes memorable a sermon preached by William Jones in 1794. In this sermon, he said that the man of sin, who according to prophecy is supposed to appear before

the end of all things, was no one else but the woman set up in Notre Dame Cathedral and worshipped as the symbol of Reason.⁵⁷

A sermon by Rev. E. W. Whitaker, entitled *National Calamities the Consequences of National Guilt*, applies the text from Isaiah x, 4 ("In all these things, his anger is not turned away, but his hand is stretched out still") to the fate of nations, from the earliest antiquity to France in the present day. These present sufferings, the sermon stresses, are but throes and indicate the near approach of the day of the Lord.⁵⁸

On the very same day that Whitaker preached, John Bicheno, whom we have already met, wrote a pamphlet on the war between England and revolutionary France. After exhorting the "inhabitants of Great Britain to stand prepared for the consequences of the present war," in accordance with the advice given by the Saviour in Luke xxi, 36 ("Watch, then, praying at all times, that you may be accounted worthy to escape all these things that are to be, and to stand before the Son of Man") — after warning them with a "word in season," John Bicheno announces his firm persuasion, formed by a diligent comparison of prophecies with events, that the present war will last twenty-four years, and that there will be but one war more brought on by God and his host before the closing of the present dispensation or order of things. Be prepared, he concludes, for the coming of the Saviour.⁵⁹

Then came to public notice in 1796 a book by the author of *Antichrist in the French Convention* with a title that apparently promised a soothing interpretation of the prophecies. The book, according to its title, purports to show from certain texts of Scripture, that the promised Kingdom of God is not yet come, that the Gospel of the Kingdom was not intended to be preached to all the world till after the second coming of Christ, and that the end of the world will not be at his second coming. But the contents of the book bristle with news of impending disasters.⁶⁰

It continues with an idea which the author had incorporated in his earlier publication; namely, that the Antichrist was now residing in the French Convention. The French Convention, he says, will be overthrown sooner than Englishmen imagine, as it was predicted in Isaiah 16:14 ("In three years, as the years of a hireling, the glory of Moab shall be taken away . . ."). After the downfall of that French body, Christ will come in His glory. In preparation for that Second Advent, a fire in the Low Countries will devour a part of France and the Convention. Then powers will combine to destroy Rome. In other words, the second beast of the Apocalypse, that is the French Convention, will end three and one half years after it had been established. The 1260-term of the first beast, that is the Church of Rome, which began at the expulsion of the Goths, will not expire till December 10, 1796.

This book was well received by the reviewer of the *Gentleman's Magazine*, who recommended it to the British Public, "persuaded as we are, that our country is reserved to be the seat and source of happiness, religious and civil, to the surrounding world." The book so inspired him that he wrote a poem about the wonderful

period of the millennium — “period perhaps not cast beyond man’s life” — and about the second coming of Christ.

Return, Astraea, to this happy land;
Nor uncorrected leave those wretched realms,
There Antichrist, combin’d with Satan’s rage,
Intoxicates mankind to vie with God.⁶¹

A new spurt was given the commentators when in January, 1798, the Pope was taken prisoner by Napoleon. This act indeed climaxed all the past interpretations of the prophecies. What more could be demanded for confirmation after the beheading of the French reigning couple and the imprisonment of the Antichrist himself, the Pope? This was it! The actualization of the doomsday prophecies was blooming before man’s very eyes. What other sign could one ask for?

Thus Edward King in his *Remarks on the Signs of the Times* shows that the beginning and terminating dates, 538 and 1798, fitted flush with the prophecies. The Roman papal supremacy began in 538 when Belisarius put an end to the empire of the Goths at Rome; the papal downfall occurred in 1798; the intervening years total exactly 1260. Furthermore the great earthquake in the Apocalypse denoting the destruction of the Western Empire must belong to this period of time, all the shaking of empires that have occurred? Poland, the Netherlands, Holland, Genoa, Venice, the Italian Dominions, Switzerland — all have fallen. What greater proof can a man desire!

We approach into the latter days! I tremble as I write! God forbid I should mislead any! But, if I do apprehend right, I must — I ought to speak and write with circumspection that which I apprehend. I am no rash enthusiast; I desire to be exceedingly guarded against error; And I have not the least presumptuous idea of intending to prophesy. The word of Prophecy is sealed forever. I desire only to comprehend what is written; and whilst the full conviction of truth compels me, I wish only, if possible, of being a means of leading others also to apprehend more fully what is written.⁶²

The Fall of Papal Rome is the title of a discourse by R. Charles Daubeney, and *Rome is Fallen* is the title of a sermon by Francis Wrangham — both inspired by the arrest of the Pope in 1798 and both voicing practically the same sentiments. Daubeney warns that those lack discernment or are in a sorry state who do not see the fulfillment of prophecy in the present fallen state of the papal power.⁶³ The paraphrase of the cry of the angel of the Apocalypse as the text of Wrangham’s sermon summarizes adequately his sentiments.⁶⁴

In 1798 also appeared a book bearing the strange title: *The Inspector: Or*

Select Literary Intelligence for the Vulgar A.D. 1798, but correct A.D. 1801, the First Year of the Nineteenth Century. The anonymous author of the book says that he does not consider 1798 as the end of the 1260 period of the Antichrist (reckoning from A.D. 538), because the Roman Catholic era began in 606 with Gregory the Great (but he had died in 604) and the rise of Mahomet, and therefore will not completely end until 1880. But 1798, the author explains, marks the beginning of Apostasy as is evidenced in Gallic infidelity and the rise of Napoleon Bonaparte, foreboded to be the disgrace and punishment of the Latter Days, the dreadful forerunner of the third and last woe foretold to come quickly after the apparent extinction of the Christian Faith for three and a half days. Juggling the prophetic numbers, the date for Wickliffe and his English translation of the Bible, the author somehow finds in prophetic lore that Britain will be the leader and saving agent of the world — thus its glorious victory in Egypt. Britain will be “a chosen people, a royal priesthood” to take the place of the Jews to spread truth throughout the world and to bring about a glorious reform.⁶⁵

An interesting letter from R. W. B. to the *Gentleman's Magazine* in 1799 explains how France is the seven-headed beast of the Apocalypse. Through its conquests, the writer says, France became French, Batavian, Cisalpine, Ligurian, Roman, Helvetic, and Piedmontese. The history of the new French Republic fits all the details of the beast in chapter xiii of Revelations. Thus it has blasphemed in the opprobrious epithets it has applied to the persons and measures of those who formerly administered the government of their respective countries. It has suffered a setback by being surrounded by all its enemies, but has emerged victorious to the wonderment of the nations, who, for the past three years, have said, “Who can defeat the French?” The duration of the beast is forty-two months. If this is taken in the sense of 1260 years, then the prospect is gloomy. But if taken in the sense of three and a half years, then the new Republic of France will soon die and the commencement of better times is at hand.⁶⁶

It may be interesting to investigate how these writings affected the people. Something of the public reaction has already been indicated in Elizabeth Carter's notes on the Bible, in Edmund Burke's *Reflections on the French Revolution*, and in the letter of H. W. B. referred to in the previous paragraph. But perhaps a better picture may be formed by the entries in Mrs. Piozzi's *Thraliana*, which may be considered as typical of the age. We know that she read the books, for she refers to Bishop Newton, Robert Fleming, and asks for *An Enquiry into the Second Coming of Christ*.⁶⁷

Mrs. Piozzi confided to her *Thraliana* in 1794 that the two witnesses were the Old and New Testaments now lying dead in the streets of Paris after having been dragged behind an ass dressed in clerical vestments. She expected their resuscitation at any moment, and then would come the earthquake shaking all the thrones and governments of the world in preparation for the coming of the Lord. She thinks of

the mountain in Jeremiah 51:25 as meaning the Mountain in the French Convention.⁶⁸

She becomes preoccupied with the conversion of the Jews upon the news that the Jews are calling a convention at Amsterdam for the purpose of re-examining the question of the Messiah.⁶⁹ She thinks Napoleon Bonaparte is the instrument for the restoration of the Jews.⁷⁰

Upon the Pope's being taken prisoner, she writes:

So the Pope is no longer Pope, but sent away a Vagabond — very Strange! very horrible times! We have outlived the Kingdom of France, the Papacy of Rome and the Republics of Genoa, Venice, Holland and the Swiss Cantons — Thrones, Dominations, Princedoms, Virtues, Powers; all shrinking before French arms and French Principles. My heart tells me that there will be no Emperor before the Century is out — no Roman Emperor I mean: that whole State must break up I see; Pius sextus is gone, Francis 3rd must follow. 'Tis an awful moment!

Then the legend that the last Pope would be named Peter prompts her to meditate upon firsts and lasts. The first French king was Louis (Llovis in old Gaelic), and the last French king was Louis. The first Roman prince, Romulus, and the first Roman Emperor, Augustus, find their counterparts in the last Roman Prince and Emperor — Augustulus Romulus. The first and last of the Greek Emperors were both named Constantine.

They will have a new Bishop of Rome when this poor soul expires I suppose — a Nominal one, and 'twill be Clemens or Cletus or Linus probably — the name of the first Pope — perhaps Peter. Abbe Maury's name is Peter.⁷¹

These summaries of the writings on the concordance of the prophecies with historical events, selected from an overwhelming amount of material, afford an idea of the mathematical method used by the Biblical commentators to arrive at a definite date of the world's end or of the beginning of the millennium. Certainly they also supply a notion of the mental turmoil created by such speculations, for it is inconceivable that such a large number of publications on the subject would not impress a sense of fear and foreboding on the English populace. They also justify our saying that the eighteenth century reasoned itself into unreason.

FOOTNOTES

- 1 *Memoirs of the Life of Mrs. Elizabeth Carter*, ed. Montagu Pennington (2nd ed.; London, 1808), II, 314-317.
- 2 John Ray, *Miscellaneous Discourses concerning the Dissolution and Changes of the World* (London, 1692), p. 183.
- 3 Thomas Newton, *Dissertations on the Prophecies* (8th ed.; New York, 1787), II, 347-348.
- 4 Apoc. 13.
- 5 Thomas Newton, II, 353.
- 6 Thomas Vivian, *A Dissertation on the Latter part of the Thirteenth Chapter of the Revelation of St. John*, rev. in *Critical Review*, LI (April, 1781), p. 310; John Bicheno, *The Signs of the Times*, *Critical Review*, n.s. IX (November, 1793), p. 347.
- 7 *Four Marks of Antichrist*, *Critical Review*, LXVI (October, 1788), p. 388.
- 8 *Thraliana, The Diary of Mrs. Hester Lynch Thrale*, ed. Katharine C. Balderston (Oxford, 1942), II, 950-51. John Hutchinson (1674-1737), author of *Moses's Principia*, believed that in Hebrew roots lay concealed the whole of revealed truth, that the Old Testament contained a complete system of physical science.
- 9 Apoc. 11: 3-13.
- 10 See William Whiston, *An Essay on the Revelation of St. John* (2nd ed.; London, 1744), p. 318.
- 11 Apoc. 11:13.
- 12 *The Diary of John Evelyn*, ed. E. S. de Beer (Oxford, 1955), V, 321-322.
- 13 Jonathan Swift, *Journal to Stella*, ed. Harold Williams (Oxford, 1948), II, Letter XLIX, p. 544.
- 14 Robert Fleming, *An Extraordinary Discourse on the Rise and Fall of Papacy* (6th ed.; New York, 1808).
- 15 Robert Fleming, *Discourses on Several Subjects*, rev. in *Gentleman's Magazine*, LXIII (February, 1793), p. 153.
- 16 Isaac Newton, *Observations upon the Prophecies of Daniel and the Apocalypse of St. John* (Dublin, 1733), p. 75, quoted in Louis Trenchard More, *Isaac Newton, a Biography* (New York, 1934), pp. 628-29.
- 17 William Whiston, *An Essay on the Revelation of St. John* (2d ed.; London, 1744), pp. 318-322.
- 18 *Works of Jonathan Swift*, ed. Sir Walter Scott (2d ed.; London, 1883), XIII, 241.
- 19 Thomas Newton, *Dissertations on the Prophecies*, p. 333.
- 20 *Ibid.*
- 21 *Ibid.*, pp. 392, 393.
- 22 *Ibid.*, p. 406.
- 23 *Memoirs*, II, pp. 316-17.
- 24 *Ibid.*, II, p. 318.
- 25 *Gentleman's Magazine*, XXIX (Supplement, 1759), p. 633.
- 26 *Revelation of our Lord Jesus Christ, written by John the Apostle, and explained by the Spirit of Truth*, *Critical Review*, XXII (July, 1766), p. 69.
- 27 *Critical Review*, XXIX (April, 1770), p. 319.
- 28 Samuel Hardy, *The Principal Prophecies of the Old and New Testaments*, *Monthly Review*, XLIII (August, 1770), p. 129.
- 29 *Gentleman's Magazine*, XLI (April, 1771), p. 160.
- 30 *The Divine Preditions of Daniel and St. John Demonstrated in a Symbolical Theological Dissertation on Cox's Museum*, *Critical Review*, XXXV (April, 1774), p. 319.
- 31 Samuel Hallifax, *Twelve Sermons on the Prophecies concerning the Christian Church*, *Critical Review*, XLII (September, 1776), p. 210.
- 32 Edward Evanson, "A Letter to the Right Rev. the Lord Bishop of Litchfield and Coventry," *Critical Review*, XLV (June, 1778), p. 476.
- 33 Thomas Reader, *Remarks on the Prophetic Parts of the Revelation of St. John*, *Critical Review*, XLVI (November, 1778), p. 375.
- 34 A. Maddock, *A Letter to the Rev. Mr. M. Browne*, *Critical Review*, XLVII (April, 1779), p. 317.

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- 35 *A Call to the Jews*, *Critical Review*, LVI (August, 1783), p. 145.
- 36 Robert Ingram, *A View of the Great Events of the Seventh Plague*, *Critical Review*, LXI (February, 1786), p. 103.
- 37 *Gentleman's Magazine*, LVII (September, 1787), p. 805.
- 38 William Cooke, *The Revelations Translated*, *Critical Review*, LXVII (March, 1789), p. 194.
- 39 Richard Beere, *An Epistle to the Chief Priests and Elders of the Jews*, *Critical Review*, LXIX (February, 1790), p. 149.
- 40 Richard Beere, *A Dissertation on the Thirteenth and Fourteenth Verse of the Eighth Chapter of Daniel*, *Critical Review*, n.s. II (June, 1791), p. 223.
- 41 *Seven Prophetical Periods*, *Critical Review*, n.s. I (February, 1791), p. 205.
- 42 William Lewelyn, *An Exposition of the Revelations*, *Critical Review*, n.s. X (April, 1794), p. 446.
- 43 Richard Clarke, *A Discourse on the Third Day of the Gospel*, *Critical Review*, n.s. X (April, 1794), p. 466.
- 44 *Critical Review*, n.s. XI (June, 1794), p. 231.
- 45 Letter from Richard Dann, *Gentleman's Magazine*, LXI (February, 1793), p. 99.
- 46 *A Sermon preached February 23, 1793 . . . by Henry Hunter, to which is subjoined . . . A Republication of a Discourse on the Rise and Fall of Papacy by Robert Fleming*, reviewed in *Gentleman's Magazine*, LXIII (June, 1793), p. 537.
- 47 *A Prophecy of the French Revolution: being Two Sermons Preached many Years Ago by the late Rev. M. John Willison*, rev. in *Critical Review*, n.s. VIII (June, 1793), p. 233.
- 48 *The Writing and Speeches of Edmund Burke*, (Beaconsfield Edition; Boston, 1901), III, p. 317.
- 49 *Ibid.*, III, p. 318.
- 50 *Ibid.*, III, p. 327.
- 51 *Gentleman's Magazine*, LXI (July, 1791), p. 623.
- 52 Henry Hunter, *A Sermon . . .*, *Gentleman's Magazine*, LXIII (June, 1793), p. 537.
- 53 Bound with Fleming, *An Extraordinary Discourse . . .*, pp. 229-230.
- 54 *Ibid.*, p. 210.
- 55 *Ibid.*, p. 212.
- 56 Elhanan Winchester, *The Three Woe Trumpets*, rev. in *Gentleman's Magazine*, LXIV (April, 1794), p. 356.
- 57 William Jones, *The Man of Sin*, rev. in *Critical Review*, n.s. XI (May, 1794), p. 113.
- 58 E. W. Whitaker, *National Calamities the Consequences of National Guilt*, rev. in *Gentleman's Magazine*, LXVI (February, 1796), p. 144.
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- 60 (George Horne), *An Enquiry into the Second Coming of our Saviour*, rev. in *Gentleman's Magazine*, LXVI (June, 1796), p. 499.
- 61 *Gentleman's Magazine*, LXVIII (May, 1798), p. 405.
- 62 Edward King, *Remarks on the Signs of the Times*, *Gentleman's Magazine*, LXVIII (July, 1798), p. 591.
- 63 Charles Daubeny, *The Fall of Papal Rome*, rev. in *Gentleman's Magazine*, LXVIII (August, 1798), p. 695.
- 64 Francis Wrangham, *Rome is Fallen*, rev. in *Gentleman's Magazine*, LXVIII (December, 1798), p. 1059.
- 65 *The Inspector*, rev. in *Gentleman's Magazine*, LXIX (October, 1799), p. 865.
- 66 *Gentleman's Magazine*, LXIX (June, 1799), p. 464.
- 67 *Thraliana*, II, February 9, 1796, p. 229.
- 68 *Ibid.*, April, 1794, pp. 878-888.
- 69 *Ibid.*, II, January 25, 1794, p. 869.
- 70 *Ibid.*, II, November 20, 1798, p. 990.
- 71 *Ibid.*, II, June 4, 1798, p. 988.