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ART. I.—*History of the Planting and Training of the Christian Church by the Apostles.* By Dr. Augustus Neander, Ordinary Professor of Theology in the University of Berlin, Consistorial Counsellor, etc. Translated from the third edition of the Original German, by J. E. Ryland. Complete in one volume. Philadelphia: James M. Campbell and Co. 1844. 8vo. pp. 331. *J. M. Alexander*

THE translator of this celebrated work has given us a brief memoir of the author, which is, in substance as follows. John Augustus William Neander, was born at Göttingen, January 16, 1789. His youth was spent chiefly at Hamburg. Having renounced Judaism, he began his academical studies at Halle, in 1806, and completed them at Göttingen, under the venerable Planck. After a short residence at Hamburg, he commenced, in 1811, at Heidelberg, as a theological teacher; and in 1812 became theological professor extraordinary. Here he published his work on the Life and Times of the Emperor Julian. The next year he was called to the University of Berlin. His work on St. Bernard soon followed. In 1818 appeared his history of the Gnostics. His next labour was the interesting and learned Biography of Chrysostom. In 1825, he published his 'Denkwürdigkeiten,' or Memorabilia of early Christianity. All these

ART. IV.—*The Little Stone and the Great Image; or Lectures on the Prophecies Symbolized in Nebuchadnezzar's Vision of the Golden Headed Monster.* By George Junkin, D. D. President of Miami University, Oxford, Ohio. Svo. pp. 318. Philadelphia: 1844.

*By Prof. J. A. Alexander,*

THE public has certainly no reason to complain of a deficiency of labourers in this department. How far the multiplication of interpreters of prophecy deserves to be regarded as a matter of rejoicing, may be made a question. We are glad however, that among the many who feel bound to undertake this difficult and delicate employment, one occasionally comes forth, who is not "of imagination all compact," and who is not disqualified by exclusive devotion to a study which, above most others, calls for the corrective influence of varied knowledge and discursive habits, to prevent a zeal for truth from degenerating into monomania. On this ground, we are glad to find a man of Dr. Junkin's standing in the literary and religious world, and one who has been chiefly known in other walks of learning, and whose tendencies are rather to matters of fact than to those of visionary speculation, coming forward to take part in these discussions. Of his work, which comes commended to our notice, not only by the author's name, but also by the handsome style in which it is got up, we shall now proceed to lay a brief account before our readers.

It is due to Dr. Junkin to observe, in the first place, that this is not an extemporaneous effusion, but a work deliberately constructed and repeatedly re-written. The lectures here published have been thrice delivered, once at La Fayette College, once to a more promiscuous audience at Easton, and once at Miami University. This fact, distinctly stated in the preface, precludes any charge of undue haste against the author, and, at the same time, any claim on his part to indulgence on the score of haste and want of time. The praise of diligence it is impossible for any one who reads the volume to withhold. The prophecies expounded, the illustrative parallels from scripture, and the historical analogies, have all been zealously and sedulously studied. As the author's labours have had reference in every case to oral delivery, the form of lectures has of course been retained. This is, in some respects, a favourable circumstance, in others, not. The personal address and the practical application of the subject at brief intervals,

have no doubt given liveliness and point to the performance; but it is equally certain that the attempt to comply with the customary forms of sermon-writing has occasionally made the author tiresome and obscure where he would otherwise have been perspicuous and entertaining. Our critical experience has taught us, to our sorrow, that it is not the numbering of paragraphs or the labelling of sections that gives clearness to a composition. Nor is it always found in company with high professions of exactness and precision, which in fact are rather suited to excite suspicion of confusion in the writer's mind. The very first lecture in the series now before us, is an instance of the bad effect which we have represented as occasionally springing from too rigid an adherence to the mere conventionalities of pulpit composition. After stating, as the doctrine of his text (Rev. i. 3,) that the study of the prophetic writings, especially of those ripe for accomplishment, and the belief and practice of the doctrines they teach are greatly conducive to human happiness, the author proceeds, in farther prosecution of his subject, to consider, first, the duty of diligently reading and studying the prophetic writings; then, how the knowledge of their contents greatly conduces to men's happiness; and thirdly the motives to such diligent study, after which he winds up with four practical reflections. Under all these heads the author's observations are appropriate, pious, and judicious, but the plan of the discourse, as we have stated it, renders repetition unavoidable to a degree which, though it might add force to an oral address, is not a little trying to the patience of a reader. This is an inconvenience, we admit, which, though it might be lessened, could not perhaps be wholly excluded from a work constructed in the form of lectures; but whether the true inference from this consideration is that this form has been unwisely retained, or that the single inconvenience specified is counterbalanced by the advantages peculiar to this method, is a question which we shall not undertake to determine. We are certainly not disposed to wonder that the author, after a third laborious preparation of his matter for delivery, was not inclined to undertake the new toil of re-casting it for publication, which, without material change of substance, might have cost as much time and exertion as the previous composition. At all events, the volume as it is, may justly claim the praise of having been produced by diligent and conscientious labour, the result of which is evident, not only in the collection and com-

parison of parallel scriptures, but also in the full yet concise exhibition of historical facts, sufficient of itself to make the work a most instructive one. The labour of such compilations, it is true, has been much abridged by previous writers. We can readily believe, however, that our author who is characteristically active and unwearied, has not been contented to receive his information altogether at second hand, but rather chosen, as he had opportunity, to draw upon original authorities.

Another pleasing feature of the work is its manifest honesty and candour. This may seem to be but slight praise of a work which undertakes to expound an important portion of the word of God ; but no extensive knowledge of books is needed to apprise us of the fact, that even where the principles are sound and the general intentions pure, the particular arguments and expositions may be marred by an obvious desire rather to confirm a preconceived hypothesis, than to ascertain the truth. Of this there are no traces in the work before us. That the author is sometimes hurried away, by his desire to solve a difficulty or clear up an obscurity, into conclusions which a sober judgment must repudiate as untenable, is no doubt true ; but we see no traces of a general purpose to establish a theory at all costs and hazards ; and nothing seems to us more truly characteristic of the author than the simplicity and *bonhomie* with which he pleads for his most questionable notions.

Closely connected with the quality just mentioned is the uniform vivacity with which the whole is written. Whatever variation there may be in other respects, the author's spirits never fail him. They seem indeed to rise in proportion to the difficulty of the subject, so that when he has most reason to be cast down he really displays most courage. This happy temperament cannot be without effect upon the reader. We have seldom found a book upon a serious subject less tiresome even when least convincing or instructive. This effect could only be secured, in many cases, by a sacrifice of what may be called the dignity of authorship, and the adoption of a manner always familiar, and in some cases perhaps too colloquial. In no case, however, is there any compromise of that which is far more important than the author's dignity, we mean that of his subject, of the scriptures, of religion. These are always not merely treated with respect, but held up to the reverence of others, a proceeding for the sake of which we can forgive, nay admire, the

author's occasional forgetfulness of self. With a great majority of readers, we have no doubt, this unwavering vivacity and earnestness will add much to the argumentative and practical effect of the whole treatise.

It is scarcely necessary to inform our readers that this work, so far as we have seen, is marked not only by great doctrinal correctness, but by warm zeal for the Calvinistic system, although very far from being controversial or sectarian in tone or temper. There is indeed a slight peculiarity of manner which might be described as a pugnacious air, as if the author constantly assumed that his positions were of course to be assailed, and therefore threw into his assertion of them a becoming spirit of defiance to all enemies. We have no idea that this manner is indicative of any evil temper or propensity to quarrel; for we trace it in connections which preclude that supposition, and accompanied by positive expressions of a tolerant and charitable spirit. But we do not on this account the less regard the singularity in question as unfortunate and a violation of good taste. Although every assertion of a truth does really involve the negation of all errors inconsistent with it, this is no reason for giving to the simple allegation of the truth a controversial or polemic form, in anticipation of objections or denials which may never come. When they do come, then of course the mode of statement must be changed; and therefore these remarks have no relation to those parts of Dr. Junkin's work, in which he is disproving the erroneous views of others, but to those in which the statement of his own opinions, without explicit reference to any adverse doctrine, has the appearance of being directed against some invisible opponent. All this, however, is a mere peculiarity of manner, and as such detracts nothing from the truth of our remark that this is not a controversial or sectarian work, any further than that character is necessarily involved in its being calvinistically orthodox.

A natural accompaniment of this theological character is the pure and healthful moral tone of the whole work. Especially when looked at in the light of an address to educated young men—and to such it has been twice delivered and is now inscribed—it is deserving of great praise, for having brought so many interesting facts of history and prophecy to bear upon the duties of life, both private and official. We are sure that no intelligent young man could hear or read this course of lectures, with that feeling of respect

for the lecturer which he deserves, without receiving a most salutary impression of a moral nature, whatever might be his opinion as to the correctness of the views here exhibited in reference to prophecy. This moral quality, combined with the vivacity and earnestness already mentioned, lead us not only to desire but to hope that Dr. Junkin's work may have a wide circle of attentive readers among the educated youth of our country. We say *of our country*, not as words of course, nor because we take for granted that the book will not be known abroad; but because there is something about it which entitles it peculiarly to reputation and success at home. The quality to which we now refer can hardly be made fully intelligible to any but a reader of the work itself. It may, however, be described as a peculiarly American and patriotic spirit, such as we have never met with, to the same extent, or with such fulness of development, in any book of a religious nature. It is not simply that the author makes an application of the doctrines which he finds revealed in prophecy, and in the rest of scripture, to the wants and duties of his countrymen especially. He does much more. He has his eye upon America throughout, as one of the great subjects of prophecy. He tells us himself that one capital object of the book is to show the bearings of true religion upon the interests of free government, by exhibiting a condensed view of that great conflict which has been waging in the world ever since the rise of the first great monarchy under the auspices of Nimrod, the conflict between government by physical force and government by moral law, the great image of Nebuchadnezzar being the symbol of the former, the little stone of the latter. This view of the prophecies in question (including a large part of the Book of Revelation) is what gives to Dr. Junkin's exposition its distinctive character, and in elaborating this he must of course give special prominence to our own country as the great example of a regulated freedom. But it is not merely from this general view of the design of the prophecies which he interprets, that his book derives its marked American character. The same effect results, in a still higher degree, from the specific application of a very different and interesting prophecy to events in which this country is not only to be deeply and pre-eminently interested, but to act a leading and decisive part. There is something singularly novel and interesting (we say nothing now of its truth or probability) in the connexion thus established be-

tween prophecy and American politics, the American navy, and other matters commonly regarded as exceedingly remote from questions of biblical interpretation.

The effect of those peculiarities which we have been describing is not at all impaired by the habitual tone of confidence in which the author treats his subject. Whatever may be the negative value of a dubious and hesitating manner in preventing rash conclusions, there can be no doubt that an appearance of determined self-reliance is much better suited to command the attention and the faith of the majority of readers. There is something agreeable in following the lead of one who does not seem to know what it is to falter in action, or to waver in opinion. At the same time, it cannot be denied that there are certain inconveniences attending this impressive mode of writing, as for instance its inevitable tendency to generate the habit of confounding all degrees of probability, and treating everything as equally certain, the effect of which is, sooner or later, to destroy the very confidence which this dogmatic tone at first produces. When the reader finds himself required to believe, that one side of a difficult alternative is certainly, or obviously, or evidently true, that one scale of a balance, which appears to him as nearly *in equilibrio* as possible, is kicking the beam in the most palpable manner, he will be very apt to doubt the truth of similar assertions, even in cases where the evidence is really convincing. The positive manner in which Dr. Junkin sets aside adverse opinions and asserts his own, not only where he is most clearly in the right, but also where the question is at best extremely doubtful, though it certainly relieves his exposition from the charge of insipidity and want of character, has also the effect, which we have just described, of generating doubts as to his judgments even when they are best supported. The reader must be often disappointed when he finds a very cavalier rejection of some old hypothesis, for instance in relation to the apocalyptic seals and trumpets, followed by the assertion of another, which, for aught that he can see, has nothing more to recommend it but the author's very respectable authority. That the author himself has no design to arrogate undue importance to his own decisions, is abundantly apparent from his express disclaimers of infallibility, and the pains which he occasionally takes to say that what he gives as the true meaning of a prophecy, is only to be looked upon as probable, a caution often needed to prevent

the natural conclusion from his language that he meant it to be understood as absolutely certain. After all, however, the effect of a little occasional excess in this way would be trifling, if it always had respect to matters of opinion and of doubtful disputation, in which case the reader might soon become familiar with his author's manner, and make due allowance for it, or perhaps consider it as adding more to the vivacity and interest of the discussion than it detracts from its correctness and precision. But this charitable judgment can hardly be expected to extend to matters of fact, of which many readers of the work are as well qualified to judge as the author, so that even slight mistakes, asserted in a positive undoubting manner, may create a prejudice against the soundness of the author's views in reference to matters which are not at all effected by such blunders. When English readers, for example, find it stated, as a reason for expecting the speedy re-establishment of popery in England, that Prince Albert, though a Protestant at present in profession, is a Papist by birth, education and connexions, they will scarcely fail to lay the flattering unction to their soul, that one who is mistaken in relation to the present may perhaps be mistaken in relation to the future. It is also not unlikely that the learned Mr. Faber would be apt to discredit Dr. Junkin's disavowal of all claim to be a prophet, when he finds himself prophetically raised to the episcopate, under the name of 'Bishop Faber,' through the book and in the index, without allowing time for a *congé d'élire* or even for a *nolo episcopari*. These are trifling errors, and would not deserve to be recorded, except as illustrations of the statement, that even such mistakes as in themselves can scarcely be accounted blemishes upon the work, are greatly magnified to many readers by the confident tone of the remarks with which they stand connected, and may lead to most unreasonable inferences as to the worth of arguments and statements which are wholly independent of them, and entirely free from error. The same remark may be applied to other minor inaccuracies, most of which are chargeable upon the printer, or the corrector of the press, or the American practice of dispensing with the aid of an educated proof-reader, even in cases where the learned languages are introduced. It may be hypercritical to note the fact that every Hebrew word which we have met with in this volume (not, we think, more than three or four in all) is a misprint; but it will not



be amiss to add, that where the author is so distant from the press, it would be better to avoid the insertion of such matter, than to run the risk of errors, which, although they may have no effect upon the great majority of readers, are offensive to fastidious scholars, and do great injustice to the literary reputation of our native authors, more especially in Europe.

We have now, we think, said all we can say in the way of exception to the style and method of the work before us, and although the space which our strictures have occupied is large in comparison with that devoted to a statement of its merits, this arises from the fact that the latter requires and admits of less detail. Indeed, it is itself no mean praise of a work like this, that its faults are only such as have been specified; and when to this negative description we have added what has been already stated, that its matter has been diligently gathered and digested, that the history contained in it is by itself enough to make it highly instructive, that the author's vigour never flags, that candour and sincerity are stamped upon the book throughout, that its theology is sound, and its morality most healthful, any general terms of commendation are superfluous.

In what has now been said it will be seen, that we have not included any expression of opinion as to the peculiar views of prophecy maintained by Dr. Junkin, except so far as such an opinion is involved in the remark that he frequently pulls down without erecting anything better. The truth is that almost the only points on which we could have fastened, in attempting to define the author's position as an interpreter of prophecy, are those in which he really professes to do nothing more than reckon probabilities, or guess at what is possible, and which, therefore, could not fairly be regarded as affording data for a general judgment; while on many points intrinsically more important, Dr. Junkin is at one with the great mass of interpreters. He modestly disclaims, indeed, the praise of having done more, with respect to a large part of the subject, than select, to the best of his judgment, from among the interpretations already extant. Where we coincide with him in this selection, our suffrage would add little to the weight of his authority, and where we think him wrong, it is commonly in cases which admit of nothing but an arbitrary settlement. For this cause we abstain from all minute analysis of his

interpretation, in the hope that many of our readers will supply the want of such a statement by a diligent perusal of the work itself. But while we give this as a reason for not following him through the whole course of his expositions, we are glad to state that what is really most striking and peculiar in the book, is a part which admits of being separately analyzed without going into the minute points or the general merits of the rest. We have referred already to the view here taken of the subject and design of all the passages which he expounds, not as detached and insulated prophecies, but as a homogeneous and coherent system of prediction, setting forth the same great series of events, by means of independent but harmonious symbols. The scope of the work is, therefore, more extensive than the leading title might appear to indicate, and comprehends not only the one vision there referred to, but the parallel passages of Daniel, and a large part of the book of Revelation. In his exposition of the latter, there are several striking and ingenious novelties, to which we shall not now advert, for reasons which have been already stated, but confine ourselves to a succinct account of the interpretation given in the twentieth, twenty-first, and twenty-second lectures, of the death and resurrection of the two apocalyptic witnesses, which strikes us as the most original and characteristic portion of the volume. In executing what we now propose, we shall adopt as far as possible the author's language, even when we do not quote him with the usual formalities.

After stating and rejecting Mr. Faber's doctrine, that the witnesses first received political life in the league of Smalkald, and lost it in the battle of Mulburg, April 24, 1547; that they then lay unburied three and a half years in the literal sense, rose again at Magdeburg in 1550, and ascended into heaven by the treaty of Augsburg in 1555; our author adopts the old opinion, that the witnesses are the entire body of the true church, who during the 1260 years of papal oppression are called to bear witness to the truth. He then proceeds to say, that the instrument or agent by which the witnesses are to be slain—the scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns and ten crowns—is the same moral monster which sprang into being with the iron sceptre of Nimrod, the same with Daniel's lion, bear, leopard, and nondescript—the iron kingdom—modern legitimacy—once

united, now divided, but again to be united, and that speedily—probably not later than the beginning of the year 1867, when the kingdoms of Europe, embraced within the ancient Roman empire, will probably concentrate their power into one, under the house of Austria or France, or at least form a Holy Alliance, and become the centre of a tremendous action which will prostrate protestantism in Europe for a time. As to the place—‘the street of the great city’—where the witnesses shall lie unburied, our author thinks that no European interpreter has struck the vein of truth, and indeed that the true views could not be published in any part of antichristian Europe, perhaps not in England nor in the fatherlands of Knox and Luther. “Certainly,” says Dr. Junkin, “they could not be published on the continent.” For this exclusion of the truth from Europe he accounts, not only by its opposition to the interests of the aristocracy, but also by supposing that a merciful providence conceals from the Christians of the old world what is coming upon them, for example, the relapse of the English church to popery, and the revival of the cruelties of Laud and the Star Chamber in England, and of the Stuarts and Claverhouse in Scotland.

The “great city” of the text is papal Rome, “where our Lord is crucified” in the sacrifice of the mass. The streets of the city are the antichristian kingdoms. That in which the witnesses are to lie unburied is the *broad way*, the great commercial thoroughfare of Europe. They are to lie unburied, not through the contempt of enemies, or the weakness of friends, but with a view to their resuscitation. The nations will not suffer the great principles of church order and doctrines to be buried and abandoned to decay and hopeless ruin. While the slayers of the witnesses are exulting in the death of the heretics, the suppression of their doctrines, and the conversion of their churches into mass-houses and idol-temples, some portions of Europe, perhaps Sweden and Denmark, with America and the missionary stations of the Protestant world, will be looking towards the *broad way* where the witnesses lie unburied, and there a great revival of the true religion will at length begin, the dispersed protestants will return, re-organize the church, and republish the doctrines of the Protestant faith, in the presence of their enemies, contemporaneously with which a tenth part of the city is to fall, i. e. one of the ten kingdoms of the Western empire, viz., the broad way or

commercial thoroughfare of Europe is to become thoroughly protestant and cease to be a part of the Roman empire, being renewed and revolutionized, and thenceforth characterized by republican simplicity and gospel sincerity ; all titles of nobility being abolished, according to the terms of the prophecy, "in the earthquake were seven thousand names of men." (Rev. ii. 13)

In the twenty-first lecture, Dr. Junkin proceeds to prove, that the street of the great city, where the bodies of the witnesses should lie unburied, is the kingdom of Great Britain. This he argues from the facts, that Britain is one of the ten kingdoms which arose from the ruins of the Western Empire : that it is now the *platea* or commercial mart of Europe ; that no other European state has so much protestantism and piety to be suppressed ; that it is and has been the great field of conflict between liberty and despotism ; that Popery is there concentrating its efforts ; that no other kingdom affords such facilities for the recuscitation of the witnesses, by its numerous colonies, presenting an asylum for the exiled protestants, and its naval ascendancy, together with the number of Independents and Presbyterians who hold commissions in the army and navy, and who will prove very unmanageable materials, when the government wishes to establish Popery. The probability of these great changes Dr. Junkin infers from the fundamental errors of the British constitution, viz the union of church and state and the extreme defects of the representation, both which arise from antichristian corruption, and require a great concussion to remove them. Another reason he derives from the condition of the Scotch Establishment, and from the prospect of that great disruption, which has actually happened since this lecture was written ; another from the state of Ireland, and the combination of Irish Catholics at home and in England, Scotland, and America, under the form of Temperance Societies and Repeal Associations, which are all described as Catholic movements, got up through Jesuitical influence. The national debt, the distress of the people, the prevalence of gross infidelity among them, the moneyed and hereditary aristocracy, the Popish connexions of Prince Albert and the consequent probability that the future sovereign will be trained nominally a Protestant but really a Catholic, the spread of Puseyism, and the frequency of actual conversions to the Romish faith, are all used to fortify the same conclusion. The closing pe-

riods of this argument will furnish a fair sample of the way in which the author sometimes runs into the style of prophecy and then recovers himself from it, and at the same time a favourable specimen of his more impassioned and excited manner.

“The Oxford Jesuits will make overtures to the O’Connell Jesuits. The former, in behalf of the high church party, will buy in the latter, acting for the Pope and Catholicism and the continental sovereigns. The court and the aristocracy, a minority of them at least, will become Catholic; the law of the Protestant succession be repealed or trampled under foot; and thus Romanism become the established religion of Britain; the Irish will rise at home and all over Britain, and tender their services to the converted court. Care will have been taken to have commanders of the fortresses and fleets at home, and as far as may be abroad, in the semi-Catholic interest. An act will be passed settling the affairs of religion, containing a section to promote uniformity; this act will be enforced at the cannon’s mouth, and thus will be lighted up the flames of another Smithfield, and the dead bodies of God’s witnesses will be piled up in the great street of the city. Such, or something like it, will *probably* be the extinction of the glorious lights of Protestant Christianity in the British Isles. Painful thought! How distressing to the heart that looks forward to the triumphs of religion under the auspices of British Christians! Yet from this thought we cannot escape. Yes! land of my fathers’ sepulchres, thou art to be again drenched with the blood of God’s holy martyrs! Yes! glorious England, thy high towers shall be prostrated;—thy defences, almost omnipotent, shall fall into the hands of thy real foes. The wild ferocity of the gigantic tornado will sweep over the cliffs of Albion,—the hills of Caledonia, the green fields of Erin; and pour down in all their maddened rage upon the wide Atlantic.”

In the twenty-second lecture, we are told that the grand confederacy of all the aristocratical interests in Europe, after crushing the Protestant cause there, will attack America. The probability of this is augured from the vast increase of Roman Catholics among us, by immigration and the influence of their hospitals and schools; from their total subjection to the priesthood; from the efforts of the Leopold Foundation; from the unwise liberality of our policy towards foreigners; from the influence of Jesuits in our national

politics; from the very freedom of our government and the separation of church and state, laying us open to the wiles of papists; from our contiguity to Canada, Mexico and the West Indies; and from the general and invincible apathy of Protestant America. The winding up we give in Dr. Junkin's own language.

“Thus far, in general, we see the steady shining of prophetic light. But when we descend to particulars, it becomes us to speak with reserve and to suggest probabilities. It is probable, that the combined forces of aristocratic Europe in their effort to establish rule in this land, by establishing the Catholic religion, will be foiled. The exotic will grow in our soil only in a forced and sickly manner. Its nourishment must be brought from Austria, Italy, or some sister country. It must be bedewed with holy water from the font at Rome, and the heat which nurtures it must be the fires of the auto-da-fé: and notwithstanding all, the plant will sicken and die. Nay, rather it will be hewn down by the two-edged sword of a free press and a free pulpit. We shall have a struggle short and transient; but fierce and most destructive to our invaders. The approach of it will unite all sects of religion and all parties in politics, and these States *United*, and fighting in defence of the religion of the Son of God and the liberty wherewith He has made us free, can never be conquered. Back from our shores they will be hurled with a tremendous overthrow. Nor is it to be believed that we will not follow them. Is it probable that having been forced by them to depart from our wonted policy, to enter into alliances with the whole Protestant world, for the common defence, we will draw off as soon as they shall have retired with the shattered remains of their invincible armada? If not, then and by that time, the grand Protestant alliance, at the head of which will stand in unassuming dignity, the *Republic*, will have matured their plans and concentrated their forces, which will pour in from the North and the East, but chiefly from the West, to intercept and pursue the retreating fleet of the enemy. Those parts of the British navy, which shall have remained faithful, and shall have taken refuge in the East, and in our seas and harbours, the American navy and a thousand privateers shall hang upon their rear. Meanwhile, the Irish, Scottish, and English Protestants shall be active, though secretly, and the moment in which the combined fleet strikes the British

strand, they will spring to their feet, and hail their deliverers. Then will follow the concussion; the court and leaders of the Catholic aristocracy will be forced to fly to the continent, and leave England in possession of the friends of the witnesses. Thus will fall the tenth part of the city, as above described. It is probable, that there will be organized in the British Isles, a government much nearer the true principles of equal rights, than they have hitherto known. The hereditary nobility, the mitred and mammon aristocracy, and the national debt, will all perish together. This terrible earthquake will not leave a wreck behind. It is probable, that henceforth the ocean will be all and forever Protestant, and the English language, be its mother tongue. This perfect supremacy of the sea, will give the recently revived witnesses full leisure to perfect their plans of government, and enable the dynasty of the people, to acquire by experience and practice, facility in the management of public affairs.

“ In view of such probabilities, or if they are barely possibilities, what ought to be our course of policy? *First.* We should cherish the pure principles of the Christian religion. These will be pre-eminently the battles of the Lord: and he is manifestly preparing American seamen to fight them. The victory that day, will not be to the strong, physically, nor to the multitude: but the Lord of hosts will fight for us. *Second.* We must keep a vigilant eye upon Popery in our precincts. And, in regard to it, let us always distinguish between Popery and the people deluded by it. We should treat the people with kindness, and endeavour to enlighten them in the knowledge of the gospel, and so break the yoke from off their neck. But the priests and nuns and their horrible impurities, particularly the Jesuits, we should watch narrowly. These are Popery. By that day this party must have put in a president, some more of our national judges and congressmen, and in our legislatures may baffle strong majorities exceedingly, even in a constitutional way, and by delay, do much to aid the enemy. *Third.* We should attend to our national defences. The true God is our defence, but he makes use of means. Let us look to our wooden walls,—rather let us make floating walls of iron, and use all due diligence for our own safety, that we may not have occasion to reproach ourselves for the high and honourable service to which our God may call us.”

This last suggestion will illustrate what we have already mentioned as a characteristic of the work, its strong patriotic and American spirit, by means of which our secular affairs are clothed with a religious interest, and brought within the confines of a subject, from which nothing has been commonly regarded as more foreign than our popular elections and national marine. If we have done injustice to that portion of the work which we proposed to analyse, or rather to abridge, it has been wholly unintentional. The rest of the volume we must leave to the perusal of our readers, simply adding in conclusion, that the doctrines of Miller, and some current forms of Millenarianism, are not only rejected but refuted by the author with a good deal of severity.

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*A. B. Dod*

ART. V.—*Presbyterian Government, not a Hierarchy, but a Commonwealth: and, Presbyterian Ordination, not a Charm, but an act of Government. The substance of two arguments delivered before the Synod of Philadelphia met in Baltimore, October, 1843. By Robert J. Breckinridge.*

IT is truly mortifying that the Presbyterian Church, at this period of her history, instead of "leaving the first principles of the doctrine of Christ and going on unto perfection," should be employed in the juvenile task of laying again the foundation of the "doctrine of laying on of hands." We are utter disbelievers in the vaunted efficacy of a perpetual recurrence in the spirit of sceptical inquiry, to the first principles of our organization. The distinctive features of the Presbyterian form of church government have been known and settled for ages; and yet there are some who would persuade us that all who have hitherto embraced this system have used it, as common people do their watches, without comprehending at all the true principles of its construction; and who seek therefore to divert the energy of the church from reaching forward unto those things that are before, and waste it in the re-examination of foundations that were long since well and securely laid.