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- ART. I.—1. *Synopsis Evangelica. Ex quatuor Evangeliiis ordine chronologico concinnavit, prætexto brevi commentario illustravit, ad antiquos testes apposito apparatu critico recensuit Constantinus Tischendorf.* Lipsiæ, 1851. 8vo.
2. *Synopsis Evangeliorum Matthæi, Marci, Lucæ, cum locis qui supersunt parallelis litterarum et traditionum evangelicarum Irenæo antiquiorum. Ad Griesbachii Ordinem concinnavit, prolegomena, selectam Scripturæ varietatem, notas, indices adjecit Rudolphus Anger, Phil. et Theol. Doctor, utriusque in Acad. Lips. Professor, etc.* Lipsiæ, 1852. 8vo.
3. *A new Greek Harmony of the Four Gospels, comprising a Synopsis and a Diatessaron, together with an Introductory Treatise, and numerous tables, indexes, and diagrams, supplying the necessary proofs and explanations.* By William Stroud, M. D. London, 1853. 4to.
4. *A New Harmony and Exposition of the Gospels, consisting of a parallel and combined arrangement on a new plan, &c.* By James Strong, A. M. New York, 1852. 8vo.
5. *A Harmony of the Gospels in the Greek of the Received Text, on the plan of the author's English Harmony, with the most important various readings, &c.* By James Strong, A. M. 1854. 12mo.
6. *The Four Witnesses: being a Harmony of the Gospels on a new principle.* By Dr. Isaac Da Costa, of Amsterdam. Translated by David Dundas Scott, Esq. New York, 1855. 8vo.

THERE is something strange in the unwearied constancy with which the Church, in every age, has wrought at the great

ART. VI.—*New Testament Millenarianism: or, the Kingdom and Coming of Christ, as taught by himself and his Apostles*; set forth in eight sermons preached before the University of Oxford, in the year 1854: at the Lecture founded by the late Rev. John Bampton. By the Hon. and Rev. Samuel Waldegrave, M. A., Rector of Basford, St. Martin, Wilts, and late Fellow of All Souls College. London, Hamilton, Adams & Co. 1855. 8vo. pp. 686.

To the Bampton Lectures the religious world is accustomed to look for discussions of the greatest topics of the day by leading scholars of the English Church. The series already forms a little library of itself, restricted however, by the will of the founder, to the Evidences of the Christian Religion, the authority and teaching of the Primitive Fathers, the Divinity of our Lord and of the Holy Spirit, and the articles of the Faith, as contained in the Creeds. It is further provided, that no one shall ever preach the Divinity Lecture Sermons twice, and that after being preached, they shall always be published. All these circumstances confer a special dignity and importance upon the University appointment, and afford a strong reason why the lecturer should choose a subject of high interest. The author of the work which we have named, has, in our opinion, not deviated from the intention of the venerable founder, in selecting Millenarianism as his theme; as there is perhaps no one theological subject on which there has recently appeared so much in print, or so much that is unscriptural, contradictory and absurd. As opposites cannot be true, this must be admitted by sober persons on both sides, or rather on all sides, inasmuch as it is difficult to find any Millenarian writer who fully agrees with any other.

The author of this work is a son of the Earl of Waldegrave, and a late Fellow of All Souls College. From his other publications, as well as from this one, we discern him to be of the pure Evangelical school of the Venns, Milners and Scotts; a branch of Christ's family which we hold in distinguished love and honour, praying that the Lord would increase them more and more, them and their children.\*

\* Mr. Waldegrave has given several publications to the Christian world, and all in this spirit. We earnestly wish to see the first of them reprinted here. Among

The Lectures evince an extensive acquaintance with the copious literature of this most extensive subject. Indeed, if we except works existing only in the German language, there seem to be no sources, old or new, upon which the diligent and learned author does not draw. We know the importance of ample collection and accurate citation in matters so delicate and so vexed, but we own ourselves to have been sometimes impatient under the extreme load of reference and authority, especially when presented in the indigested mass which is so much in favour with English scholars. Oral delivery, of course, rejects such array of authorities, and hence, no doubt, the peculiarity of such annotation in the present instance; but we frequently look in vain for any good reason why such and such materials should be in the text rather than in the margin. Our strictures have a general bearing upon this whole class of elegant and often elaborate works, in which the notes and the appendix are swollen with every afterthought, even though this ought to have been part and parcel of the original argument. At any rate, the distraction of mind caused by looking two ways at once through a whole volume should be reduced to a minimum. Before we leave the external arrangements of a work which has interested us so much, we must take leave to notice a certain peculiarity of a school which in all great respects has our sympathy and admiration; we allude here to the excess with which chapter and verse are noted. Far be it from us to complain of the frequency of biblical quotation: we only marvel at the disposition to refer every scrap, and often single words, to their particular site in the canon. If so Masoretic a deference to the letter of the text were really necessary to high views of scriptural inspiration and authority, we should rejoice to follow Mr. Bridges and Mr. Waldegrave in this chronicling of every sacred syllable, but we perceive no such benefit to set off against the perpetual ripple and interruption of the pleasing current. Where an authority is cited, we wish to know chapter and verse; but such minuteness is scarcely de-

them are "The Way of Peace, or the Teachings of Scripture, concerning Justification, Sanctification and Assurance, set forth in four sermons, preached before the University of Oxford, in 1847, 1848." "Grieve not the Holy Spirit;" and "Christ Crucified;" sermons before the University.

manded by every illustrative or pertinent phrase which happens to be in the Bible. But we gladly leave a point which is little more than typographical.

Mr. Waldegrave informs us in the Preface, that the present labour had its origin chiefly in his solicitude, concerning the young ministry of his church. As he was led about ten years ago, when select preacher, to bring before the University, in his "Way of Peace," the great and neglected doctrines of man's depravity and ruin, justification by faith alone, sanctification by the Spirit, and assurance of God's love, so in the present instance he is led to his investigations by the affectionate interest in young theologians and preachers, which was caused in him by long residence at Oxford. And how sincerely do we bless God, for providing such antidotes at the very spot where Pusey and Newman brewed their poison. Although we see, as yet, no signs in America of any prevalent morbid thirst for the imaginative schemes which tempt many warm and evangelical minds among the clergy of Great Britain, we know not what a day may bring forth, and therefore, welcome most heartily these contributions of a sound and learned theologian to the stock of prophetic lucubrations. The great questions are well put at the opening: "Shall this earth and this dispensation pass away when he returns? shall sin, the world, and Satan, from that hour, for ever cease from troubling? Shall the redeemed then at once enter upon the perfect and eternal fruition of their glorious rest? Or shall the earth continue? and shall generations of men continue? and shall sin, the world, and Satan be merely placed in abeyance, but not yet be utterly vanquished? In short, shall 'the glorious appearing of our great God and Saviour Jesus Christ' be 'the end' and consummation 'of all things,' or shall it not? These are the questions involved in the Millenarian controversy."

The lectures are eight, and treat of the subjects following: The Right Order of Scriptural Inquiry concerning the Millennium; The Kingdom of Heaven as now existing, the proper Kingdom of Christ; The Kingdom of Christ, as now existing, the true Kingdom of his father, David; The Ingathering and Glorification of the Church; The Judgment of Quick and Dead at the coming of the Lord; The Recompense of Reward to be

conferred upon the Saints at the second coming of their Lord; The Thousand Years, and the Little Season; The true Burden of the Old Testament Prophecy.

A careful inspection of these titles will of itself indicate the method of the author and some of his leading opinions. That these are not of the Pre-Millennial type is sufficiently obvious. It is our intention, not so much to discuss the points raised, as to give our readers some glimpse of the argument, especially as the Lectures have not been reprinted among us.

The First Lecture treats of the Right Order of Scriptural Inquiry concerning the Millennium. The very title speaks volumes. If we must proceed in all sound investigation and exegesis from the less obscure to the more obscure, and from things known to things unknown, then is it of great moment that we should not go about prophetic inquiry in a way that is preposterous. The true method is indicated in the following axiomatic propositions or canons of interpretation:

First: In the settling of controversy, those passages of God's Word which are literal, dogmatic, and clear, take precedence of those which are figurative, mysterious, and obscure.

Secondly: In all points upon which the New Testament gives us instruction, it is, as concerning the full, the clear, and the final manifestation of the Divine Will, our rightful guide in the interpretation of the Old.

Great attention is due to these grave sentences. Upon these hinge all the author's system. To our minds they seem countersigned and accredited as much by strict logic as by common sense. "Simple though these principles are, they will exercise a very material influence upon our present discussion. For they will direct our investigations into a course the very reverse of that which is usually followed by Pre-Millennarians. For it is a fact, more or less perceptible in all their works, that they lay the foundation of their argument and erect their superstructure with materials taken almost exclusively from the Apocalyptic and Prophetic domains of figure and imagery. The unfigurative portions of the divine word are not indeed left unnoticed; but I am guilty of no injustice, when I say, that reference is generally made to them, with the view rather of accommodating their statements to the conclusions thus

established, than of testing those conclusions by their unambiguous teaching." It is a very clear deduction from the first of these maxims, that our inquiries must be directed first to the strictly doctrinal portions of the sacred volume. Since symbol and allegory are the obscurest forms of Divine communication, we must not begin with these; or, as our author happily says, even if the controversy originate, as the Millenarian controversy certainly does, in the Apocalypse, it cannot be decided by it. And such positions concerning the order of inquiry touch not the authority nor the inspiration of the books intended, but only their perspicuity.

We are exceedingly well pleased with the strong good sense of the author in treating the vaunt of Literalism which is continually in the mouths of sundry extravagant zealots, as if no interpretation could be sound which is not literal. This fallacy has come to an end in the places where it began, but is perpetually taken up by new inquirers. There is a time when one must interpret literally, and there is a time when one must interpret figuratively; such is the dictate of common reason, in every language and literature under heaven. No man can proceed an hour in any branch of Scripture without finding it simply impossible to be either uniformly literal, or uniformly spiritual, in expounding prophecy. And the determination of the question, when one method and when the other method shall be employed, is referred to the second of the canons cited above; which is, that "in all points upon which the New Testament gives us instruction, it is our rightful guide in the interpretation of the Old." The basis of this rule is the grand truth that the New Testament is the inspired record of the words of that Great Prophet, of whom it was said, "Him shall ye hear in all things whatsoever he shall say unto you." The four Gospels were only the beginnings of his instruction. He himself declared the instruction given before his passion to be but part of his doctrine, and promised a fuller manifestation of his truth. Under the guidance and power of the Paraclete, the Apostles more clearly opened the truth, and thus carried out the teaching of the Great Prophet, to whom implicit deference is due. The remarkable truth which gives us the key to prophecy is, that

the Lord Jesus, in at least a hundred places, actually expounds the Old Testament: we have the direct quotation, we have express mention of fulfilment.

In cases where there seems to be a conflict between Christ and the old prophets, a difficulty arises. Here our author justly warns us to beware of "difficulties of our own creating." "Take the case of the ritual Law for a first example. You remember what Moses said of the place in which the Lord should choose to put his name there. There and only there were sacrifices to be offered. Thither were all the males of Israel to repair thrice every year. Hearken now to the words of Jesus: 'The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.' And this is but one example of many. What shall be done? The type must disappear before the Antitype—the shadow must vanish before the substance—the servant of the house must yield to its master and builder. For 'to him shall ye hearken in all things whatsoever he shall say unto you;'—and that, even though he speak of 'the middle wall of partition' being 'broken down;'—even though he tell how 'in his flesh he hath abolished the law of commandments contained in ordinances.' Nor is the lawgiver one whit dishonoured thereby. It is his greatest glory, that, under the plenary inspiration of the Holy Ghost, he wrote of Christ. And I render far worthier homage to that inspiration when I penetrate beyond the veil of a richly varied ceremonial, and discover within the whole gospel of the grace of God, than when, still tarrying without, I gaze with untaught eye upon what are, after all, but 'weak and beggarly elements' which 'perish with the using.' Nor is the case materially altered when it is the Prophets who are seemingly at variance with Christ. For there are, unquestionably, times in which the teaching of Christ appears, directly or by implication, to militate with the announcements of Old Testament prophecy, when at least those announcements are understood in their plain and literal sense. What shall be done? Another meaning of the Prophets' language must be sought for—a meaning which shall leave intact the unequivocal declarations of the Lord Jesus. For, 'him shall ye hear in all

things whatsoever he shall say unto you.' Nor are the Old Testament seers brought into disrepute thereby. To them the words of imagery are no reproach. On the contrary, figure is their natural style. And is it not their greatest honour also, that moved by the fullest inspiration of the Holy Ghost, they bare witness beforehand to Christ? He therefore shows the most true appreciation of their high dignity—yes, and he manifests the most true reverence to Scripture as a whole—who surrenders many a pleasant phantasy, rather than consent that the Prophets should even seem, where no imperative necessity exists, to contradict their Lord."

We consider Mr. Waldegrave as having set forth unanswerable reasons for the proposition, that whenever in matters of biblical interpretation an umpire is needed, the prophetic supremacy is vested in Christ and his Apostles. In so doing he has in no degree taken away the authority of the Old Testament, as constituting with the New, our rule of faith and life, but has only established a principle in the expounding of both. It is scarcely possible to exaggerate the importance of these maxims in the interpretation of prophecy. So difficult is it to gainsay them as premises, that we anticipate battle chiefly in regard to their application. Hence we proceed with interest to what follows.

The second lecture is upon the Kingdom of Heaven, which our author asserts to be now existing. Pre-Millennarians generally deny this, and project the kingdom forward into the great sabbatine and Personal Reign. In approaching the controversy, Mr. Waldegrave makes some important remarks. It may be questioned whether the mediatorial offices of the Lord Jesus are, in operation, separable from each other. He who is now Prophet and who is now Priest, is at the same time God's anointed King. The present kingship of Christ is clearly established by scriptural teaching, first of our Lord himself, and then of his Apostles. Our Lord himself spake much of a kingdom which he claimed as his own; so that the populace accused him of making himself a king. He further taught, that this kingdom was near at hand. It was, moreover, a kingdom widely differing from all that the Jews expected. "My kingdom is not of this world." "The kingdom of God cometh



not with observation." "The kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost." It was a kingdom which should be taken away from the Jews, and "given to a nation bringing forth the fruits thereof." Whatever this kingdom is, our Lord taught that it was gradually and widely to extend its bounds by the preaching of the gospel. To which must be added, that our Saviour describes it as continuing, mixed in its character, until the "end of the world." "Is it possible," asks the author, "that, after all, Christ did not intend his people to recognize in that kingdom, when it should be set up, the very kingdom of Messiah? Is it possible, that, after all, that kingdom was not to come for eighteen centuries, at least?"

The Apostles, in like manner, make this a frequent subject, but with this notable difference, that the kingdom which was before announced as at hand, is now spoken of as having been established. The kingdom of Christ is the Visible Church. They tell of the solemn enthroning of Christ and of his universal dominion, and indicate the connection between the King in heaven and his kingdom on earth. He is Head. All power is given unto him in heaven and on earth; and, therefore, evangelists go forth to disciple all nations. The preaching of the word with the Holy Ghost sent down from heaven is a dispensation of his royal bounty. Everywhere it is the doctrine of the Apostles, that Jesus has, from the moment that he sat down on the right hand of God, been as the Christ of God possessed of a kingdom which ruleth over all. This reign must continue till the last trumpet sounds, till the dead are raised, till the living are changed. It is most forcibly urged, that if, as Pre-Millennarians affirm, the kingdom can be introduced only by a personal manifestation of the King himself, it is unaccountable that our Lord gives no indication of a change so abrupt in the manner of his operations. "The sower sows; the leaven works; the mustard plant grows; until the 'end of the world.'" This 'end of the age,' indeed, Pre-Millennarians affirm to be the termination of the pre-millennial economy. But this proves too much for their hypothesis, since this advent is to be followed, not by a mixed, short-lived kingdom, but by

a kingdom of eternal heavenly glory. The scene of these pure joys is heaven itself.

We have followed the masterly argument very closely, but with an almost total omission of that rich array of Scripture proofs by which the whole is defended, but which could not be spread out in a review. The pious reader feels at every step the preciousness of the good old healthful doctrine, that Jesus is our present King, sitting on the throne of heaven. This is the consolation of his Church, that Jesus Christ is Lord, to the glory of God the Father.

The Third Lecture investigates the true meaning of prophecies which are claimed as proving that Jesus of Nazareth is yet to be manifested as King of the Jews; and concludes that the kingdom previously shown to be now in existence, is Christ's true kingdom of his father David. It is founded on the text, Acts xiii. 32, 33. If the personal reign were Christ's own doctrine, where should we expect it to be more explicitly declared than in Christ's own discourses? Preaching amidst the nationality of Israel, what stumbling-stone would he and his Apostles have been more prompt to take out of the way, than their objection to a spiritual reign? If Israel's ancient glory was yet to be revived under a personal reign, it would have been both pertinent and gracious to have said so, to a generation who were fatally offended at the Cross. If the doctrine was sound, the early teachers would have been forward to apply it in their missionary approaches to the children of Israel. They did not so approach them. Christ and the Apostles, indeed, spoke much of the kingdom. By parables, by discourses, by a triumphal entry, he made the kingdom prominent. The Apostles proved his lineal descent and title. But in regard to the nature of his throne, they taught that the earthly throne of his father David had found its intended anti-type in that heavenly throne on which Jesus was now seated at the right hand of God, ruling in the midst of his enemies, and making his people willing in the day of his power.

The New Testament writers teach the perfect equality between Jew and Gentile. The believing Gentile, though uncircumcised, is much more really a child of Abraham than the circumcised Jew, who does not believe. In the Epistle to

the Hebrews, and elsewhere, we see all distinction done away, and the priesthood, sacrifice, and tabernacle of Aaron superseded, so that, both spiritually and ecclesiastically, "there is no difference; for the same Lord over all is rich unto all that call upon him." Nor shall any such distinction exist in time to come. No intimation reaches us, of any departure, at a coming epoch, from the gracious uniformity of that spiritual process by which the true Israel is saved. The ritual wall of partition between Jew and Gentile is broken down for ever. The ritual service shall never be restored. It has done its work and fled for ever. The analogy of Biblical interpretation, and the examples of inspired exposition force us to take figuratively those very obscure predictions which seem to bear another meaning on their surface. The monstrous tenet of restored bloody sacrifice is utterly irreconcilable with the plain teaching of the New Testament. To tamper with whole trains of argument such as Paul employs on this head, is to weaken the foundations of our evangelical system. The Epistle to the Hebrews contains such a train of argument, which, as ably unfolded by Mr. Waldegrave, not only shows the incompatibility of the Mosaic worship with the present gospel ordinances, but forbids the expectation of any future economy with which the Levitical rites may not be incongruous. To this exegesis and consequent reasoning, which place the matter beyond all debate, we would ask special attention; as also to the subsidiary paragraphs, in which the learned and dexterous author disarms his opponents, first in regard to Paul's occasional conformity to rites, and secondly as to the pretext that future sacrifices may be eucharistic rather than piacular. The sum of this part is, that there is, in the kingdom of God, equality between Jew and Gentile to the very end. Of any pre-eminence of the literal Israel, spiritual or ecclesiastical, present or future, we have not the faintest trace, either in the writings of the Apostles, or in the records of their public ministry. Both are, and both shall be for ever, one in Christ Jesus.

Having thus disposed of the subjects, Mr. Waldegrave goes on in the march of his inexorable logic, to identify Messiah's throne, or the kingdom of his father David, with that very

kingdom of heaven which was ascertained in the second lecture. The Apostles, in announcing the exaltation of Jesus, declare it to be completory of the promise, that Messiah should occupy the throne of David. There is no secular pre-eminence in store for the literal Israel, for even now doth Jesus sit on the throne of his father David as a spiritual Prince. This is largely evinced from the Pentecostal sermon. The Apostles continually represent the Son of David as now enthroned, and bestowing salvation upon all the Israel of God. The prophetic kingdom of David is identical with the present kingdom of the Son of David. It is not two stages of one dynasty; the kingdom of David and the kingdom of heaven are one and the same in every respect. Here it is shown, that as both are spiritual, so both begin, and both shall end—so far at least as they end at all—at the same time; and the Apostles are cited as defining with careful exactness both the commencement and the close of this reign, which in both respects precisely coincides with the “kingdom of heaven.”

“Nor can the accomplishment be deemed unworthy of the prediction. The prophetic David is a far more exalted personage than David the son of Jesse; nobler far the triumphs he hath won. It is then but meet that his throne should be exalted in proportion. It is but meet that the blessings of his government should, in their nature and in the extent of their application, far exceed those of the kingdom of his earthly progenitor. No marvel then that when we search for the counterpart of that throne upon the literal Sion from which David, the son of Jesse, after God had delivered him out of the hands of all his enemies, and out of the hand of Saul, governed the literal Israel, we discover it in that heavenly throne from which God’s incarnate Son, having spoiled principalities and powers, and made a show of them openly, dispenses to the nations of the world, Jew and Gentile alike, not the poor, the ephemeral benefits of an earthly sovereignty; but the matchless bounties of a spiritual, an eternal kingdom. Such then was the line of conduct actually adopted by the apostles in their missionary approaches to the house of Israel. Instead of soothing their irritation by the

promise of national glory at the coming of the Lord,—they scrupled not to declare, on the one hand, with regard to the subjects of the kingdom, that in the Church of Christ the distinction between Jew and Gentile is for ever abolished,—and on the other hand, with regard to the King himself, that in Jesus of Nazareth, now reigning over the united company of all his disciples, is to be recognized the fulfilment of the oath which God swore unto David in his truth. My text is a faithful summary of their preaching: ‘We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same’—ἐκπεπλήρωσε—fulfilled out and out—‘to us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.’ And now what shall we say? Shall we affirm that the apostles have practised a reserve in the record of their ministry? Shall we allege that we have more light than they enjoyed? No! The only conclusion to which we can rightly come is this: that we are not warranted in expecting a future personal reign of Jesus as the King of the Jews. Truly the kingdom of Messiah is already in being. In the overthrow of Zedekiah the tabernacle of David fell from its local, its temporal glory: in the exaltation of Jesus it has been reared again with the greater dignity of an universal, a spiritual majesty. And that the Jews see it not is to be ascribed now, as then, not to partial acquaintance with the prophets—but to a blindness, wilful and total, to the true meaning of them all. ‘They that dwell at Jerusalem, and their rulers, . . . . knew him not, nor yet the voices of the prophets which are read every Sabbath-day.’ ‘Their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament.’”

The Fourth Lecture, on the Ingathering and Glorification of the Church, is founded on that bright and comprehensive passage, Ephesians v. 25, 26, 27; “Christ . . . loved the Church,” etc. It may be warmly and confidently recommended to sundry smaller minds among American Episcopalianism, that they may be taught how an honoured son of that Anglican Church which they are continually citing rises above their miserable and grovelling adherence to an earthly organism, in

which they place their covenant hope. Mr. Waldegrave holds forth to us, the Church, not of the ritualist and hierarchist, but of the Articles. Thus he teaches on this head: "Christ loved the Church,—Christ gave himself for it,—Christ sanctifies its members by the word. When their number is complete,—when the Word has done its work,—then, and not till then, will he personally come;—for then, and not till then, can he present her to himself a glorious Church; then, and not till then, can there be a 'manifestation of the Sons of God;'—then, and not till then, can 'the righteous shine forth as the sun in the kingdom of their Father;'—then, and not till then, can the bride, the Lamb's wife, have made herself ready;—then, and not till then, can that heavenly vision receive its accomplishment, 'I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.'" We wish our readers to ponder on these pregnant words, which moreover contain the sum of the argument on this part of the subject. And we quote—because Mr. Waldegrave quotes—the language of Mr. Brown's admirable work, already noticed in our pages by the hand of one whose venerable wisdom no longer dignifies and graces this journal.\* "Dr. Brown, after discussing 1 Cor. xv. 23; Eph. v. 25—27: 2 Thess. i. 10: Jude 24: Col. i. 21, 22: 1 Thess. iii. 13: thus winds up his short but beautiful remarks:—'And now, I think it impossible to resist the combined force of these passages. One broad magnificent conception pervades them all—The absolute *completeness* of the Church at Christ's coming,—The spotless *purity* in which it will then be presented, "as a chaste virgin," to Christ,—The resplendent *glory* in which, as "the Bride, the Lamb's wife," she shall then be "adorned for her husband,"—The *praise* which will rebound from such a spectacle to the Redeemer himself,—The rapturous *admiration* of Him which it will kindle, and,—The ineffable *complacency* with which the whole will be regarded by 'God, even our Father.'"

The Fifth Lecture is on the great and difficult topic of the judgment; 2 Cor. v. 10, 11. Here he is brought at once

\* See Princeton Review, 1847, pp. 564—579.

to face and overthrow the first resurrection. The lecture goes even more deeply than those which precede it, into the various and incompatible hypotheses of the Literalists, and is peculiarly valuable to American students for its indication of sources. Pre-Millenarians insist upon a personal advent and first resurrection, which may hourly be expected, and which must certainly take place before the reign of blessedness begins. Our author undertakes to show, that this tenet despoils the judgment of its legitimate terrors. All agree that when Christ comes, a "judgment of assize" will begin. He dwells on the awful circumstances which the Scriptures proclaim as attendant on its opening. He shows that all mankind shall be immediately arraigned at that bar; the dead and the living; with minute and searching scrutiny of individual cases; and he identifies this with the Great White Throne of the Apocalypse. He further settles the doctrine, that the just and the unjust shall be judged simultaneously, with an immediate retribution to both. Such is the awful view of the grand tribunal, which is opened to us by Scripture.

This is, however, introductory to showing that the Pre-Millennial tenet of a first resurrection and a personal reign utterly invalidates this the terror of the Lord. The statement which follows, and which is manifestly founded on a most sober and faithful induction of authorities, presents a mortifying and humbling spectacle of the shifts to which even learned Protestant and devout upholders of evangelical truth may be driven, by the assumption of false principles. Between the sober and the wild upholders of literal resurrection, there is a great distance; specimens of all the varieties may be found in the notes and appendix. Almost all are agreed in holding, first, that the day of judgment is a period of centuries; secondly, that the great assize has two parts; one the judgment of part of mankind in the morning dawn, the other, the judgment of the remainder in the evening shades of that great day of the Lord; thirdly, that while the righteous enter upon their recompense at the beginning, the wicked do not receive their doom till the close of this grand period. These views, in our author's judgment, are inconsistent with the scriptural terrors of judgment. In reference to 2 Peter iii. 7, 10, he says: "These awfully

simple words would seem to warn the ungodly of their own perdition at the coming of the Lord, and of the concomitant destruction of that earth on which all their affections are centered. But no! On the Pre-Millennial hypothesis the saints have all, without one single exception, been caught up to meet the Lord in the air:—and yet men must be found for the double purpose of replenishing the earth during the thousand years, and supplying materials for the great Antichristian confederacy when those years shall have run their course. Moreover, the earth of the Millennium must in all its essential features be identical with the earth that now is, else shall the letter of prophecy in general, as it minutely describes the scenes of that abounding blessedness, remain, after all, unaccomplished; yea, and the promise itself to Abraham shall be, after all, unfulfilled, which said that he was to inherit that very land for ever, in which he was, of yore, but a pilgrim and a sojourner. What was to be done? Some are for postponing the predicted conflagration till the close of the thousand years: others, acknowledging that that conflagration cannot be severed from the Lord's return, are disposed to treat it as an allegory:—others, confessing that there is no metaphor here, and that the time is that of the Lord's second advent, are forward to assert, that 'the heavens and the earth that are now,' mean merely Palestine, or Italy, or 'the prophetic earth,' that is, the Old Roman Empire, or the other hemisphere of our globe:—others again, unable thus to limit the extent of the conflagration, would notwithstanding forbid us to understand the words 'burned up' of destruction;—no! say they, these words point to a process of fiery purification,—divided in its action as some think,—by which the fertility of the crust of this our earth shall be increased an hundred fold."\*

It is made to appear that some consider the final conflagration symbolical, while some make it partial, and some hold, as above, that it will renovate and improve; further, in regard to

\* "Thus Mr. Brooks, *Elements*, p. 239, note 1,—'Unfruitful land is now often pared and burned to produce a soil: and the soil formed by triturated *lova* is excellent!' Similarly Mr. Elliott, *Horæ Apocalypticæ*, vol. iv. p. 195. 'It has been said, for example, of the Great African Sahara, or desert, that nothing more than fire of this (volcanic) kind is needed to turn it into fertility.'"



the sheep and the goats, that some held them to be all within, and some hold them to be all without, the pale of Christendom; nay, that there are found those who maintain a "prophetic perspective" of such sort, that the sheep take their station at the right hand, and enter upon their reward, at least a thousand years before the goats are summoned to the bar to receive their doom. In recounting and exposing these startling and often disgusting results of false interpretation, Mr. Waldegrave is in nothing more admirable than in his serious earnestness: he does not conceal his grief and horror, but neither here nor elsewhere, is there a smile of contempt, still less an approach to *persiflage*.

The Sixth Lecture treats of the Recompense of Reward which is to be conferred upon the saints at the Second Coming of the Lord. Here the last two chapters of the Apocalypse come in for full exposition, as furnishing the principal continuous representation of the glory which is to be revealed. These are held to represent the reward in the richest imagery; to show that Christ will be present with his people in heaven. Mr. Waldegrave does not assent to the doctrine of a reprinted earth, as taught by Chalmers and others. The earth that now is shall be burned up; and this we are told in terms which import not refinement, but destruction. The inheritance of the saints is "incorruptible and undefiled," without mixture of evil, death the last enemy having been swallowed up in victory; a dignity proportioned to that of joint-heirs, an everlasting triumph of the palm-bearing multitude; an inheritance which, if Scripture can be made intelligible, shall commence immediately upon the appearing of the Lord. Such is the biblical account.

Over against this are placed the varying accounts of Pre-Millenarians, in regard to the circumstances which shall attend upon that happy presence of the Lord with his people. The tabernacle of God is with men, not in heaven, say they, but on earth: this is an integral part of the doctrine of the personal reign, and as such is here formally discussed. The promise of the land to Abraham comes under review, and is held to have been in due time amply fulfilled. Next are considered the "everlasting possession," and the "twelve thrones," the "meek" inheriting "the earth," and the "expectation of

the creature." All students of prophecy recognize the arguments founded on these passages.

Common readers have for ages gathered from the Bible that a period of unmingled purity and peace is to ensue upon the Advent. But here we are met by those Pre-Millennarians who teach that the Millennial state shall be vexed by individual corruption, sin, and death, and also by national sin and punishment. For while these writers assert a consummate glory in Christ's presence, they admit a terrible residuum of evil elements in the heritage of the Saints. Men of depraved natures shall still increase and multiply. The hosts of Gog and Magog shall come forth to battle, after the thousand years, out of some origin which Pre-Millennarians have been much puzzled to point out. Some have limited the Millennial territory, and—dreadful to relate—have brought these rebellious forces from America! Some have confined Millennial perfection to the beginning of the reign. Some have raised the wicked dead, to take arms against the King of kings. Some have espoused the dogma of Adamic innocency. Some have resorted to a waning of gracious influence among the Millennial races. Each of these hypotheses our author maintains to be a confession that the actual presence of evil after the Lord's return is incompatible with what revelation promises concerning the reward of the saints. He also discusses the expedient of those who maintain two departments of the world to come, a "Jerusalem which is above," and a "Jerusalem which is beneath." He grapples also with the much more important and much more general declaration, that 'the Lord is at hand' in such a sense that any moment may witness his appearing. This declaration he rejects as unsound, holding that Scripture has foreshown certain events which must be interposed before the coming of the end. The gospel must be preached for a witness unto all nations; Israel must be restored at least in part; the anti-Christian hosts must meet at Armageddon. The Apostles, indeed, taught believers to fix their eyes upon the Lord's return, as upon the consummation of all their hopes. But they not less certainly declared, that great events and long periods of time must first intervene. When some of Thessalonica were misled into be-

believing that the "day of Christ" in the very sense contended for, was "near at hand," Paul hastened to dispel the error, 2 Thess. ii. 1, 3. In concluding this lecture, the author charges, that the Pre-Millennial doctrine reduces eternity itself to the level of time, nor can it even exclude corruption and sin. This contravenes the scriptural expectation of good things to come. The Scriptures everywhere designate this future glory by the word "eternal;" the other hypothesis, to be consistent, much exchange this for the word "millennial," a word which the Scriptures do not contain. Not that they ignore all that is eternal, but that their view of Scripture confines us to a temporal prospect. On the contrary a sound interpretation assures us that even now the souls of them that depart hence in the Lord are in joy and felicity, but that at the day of his appearing shall be revealed the full excellency of their glory. This their promised reward is their being "for ever with the Lord," in heavenly mansions, to which no evil can ever approach. No foe shall emerge from unknown quarters to mar this tranquillity. As soon as the Lord appears, his Church, now for a time militant here on earth, is to become the Church everlastingly triumphant in heaven. Such is the clear, tried, ancient catholic holding of God's people, in all ages, which is to be superseded by the sensuous imagery of an earthly kingdom.

The Seventh Lecture is in some respects the most critical, characteristic and important of the series, being that which treats professedly of the MILLENNIUM, and the "Little Season" of the Apocalypse. If in other parts of the work the author has done a negative work, here he becomes affirmative; here he sets forth his own doctrine of Millenarianism, though modestly and alternately; here therefore we find our handling of his argument most delicate and difficult. If our abstract and summary should awaken animadversion, it will be due to the candid and able author that recourse should be had to his very words as they lie in this discourse. It is perhaps the more important for us to speak thus, because it is just here that we follow our skilful guide with most hesitation. In all that has preceded—particular expositions being excepted—he has carried our judgment, as having utterly and irreparably demolished the main pillars of his opponents: as to this hypo-

thesis of exposition, respecting a passage of nine verses, we crave time for reflection, comparison, and counsel. By which, moreover, we are reminded of a truth which singularly escapes notice, amidst the heated debate and emulous authorship of this exciting topic; namely, that while doctrines, and classes of opinion, derive their style and title from the Millennium, or Thousand Years, as if this were almost as frequent a topic as the 'CHURCH' or the 'CHRIST,' the phrase itself occurs in Scripture seldom and in passing. Of coming glory and the celestial reign we read much; of a Millenary period we read little. And this we hold to be suggestive, in respect to the symmetry of doctrine, and "the proportion of faith."

Mr. Waldegrave begins his exposition of the twentieth chapter with three postulates; first, that in the Apocalypse, many of the symbols which express Christian events are of Jewish origin; secondly, that as to time the book ranges over a period neither wholly past, nor wholly future; and thirdly, as to method, that it does not observe a continuous order. "Chapter twenty may, or may not, chronologically follow chapter nineteen." But chapter twenty exhibits by symbol two successive periods; of which periods, the second is immediately followed by judgment and eternity. Of these two periods, the first lasts a thousand years, and comprehends a binding of Satan, a reign of martyrs and a first resurrection;—the second lasts for 'a little season,' and comprehends a loosing of Satan, a deceiving of the nations, and the assault of Gog and Magog. Here then is the problem of exposition; what is meant by this binding, this reign, this resurrection? When we spoke of our author as presenting his solution alternatively, we meant that he exhibits two different answers to this question, both being opposed to Pre-Millenarianism. The first answer regards the thousand years as yet to come, the second regards them as already past.

First, then, in regard to the thousand years as yet to come. This is sometimes called the "spiritual view." Here chapter twenty follows chapter nineteen in order of time. Chapters seventeen, eighteen and nineteen foretell the doom of Rome, which is yet future. On this doom follows the Advent;—but in what sense? The symbol of chapter xix. 11—15, clearly denotes a potential coming of the Lord by the triumph of his

Gospel; and this is made good by Scripture precedent, especially from Psalm xlv. 2—5, and Rev. vi. 1, 2: "I beheld Satan fall from heaven." Luke x. 18; 1 Peter v. 8. The usage of the Apocalypse itself shows that the symbolic binding of Satan by no means implies his personal banishment or the total cessation of his agency. It rather denotes, that he is forbidden to gather a dominant party, or a dominant influence among the nations of the earth. Such is the exposition which this school gives of Satan's binding.

Next they consider the First Resurrection, which they deny to be a resurrection of persons, and maintain it to be a resurrection of principles; of such principles as those persons once held. The resurrection of the witnesses is a triumphant establishment, in the persons of their successors, of the truths which they witnessed. This view leads to such an interpretation of the second period, or ensuing "little season," as is confirmatory of the hypothesis. In this second period Satan is to be loosed. That is to say, Satan is once more to have a dominant party, and to make head for a last, desperate struggle with Christ and his Church. At the end of the first period—not at the end of the "little season"—there will be a resurrection. "The rest of the dead lived not again, till the thousand years were finished." On the principle of a homogenous interpretation, this indicates a resurrection of those defunct parties and powers of evil which were in full activity before the Millennial age began. Of this resuscitation the consequences will be momentous. The arch-enemy will make his grand assault, but the Lord himself shall appear as Judge of quick and dead. Such is, in shadow and outline, the first of the two expositions which oppose a Pre-Millennial advent and personal reign on earth. In reply to certain objections founded on Christ's great prophecy delivered on the Mount of Olives, it is maintained, that this prophecy relates to the destruction of Jerusalem; likewise, that the predicted destruction of the Man of Sin does not necessarily require a personal advent of the Lord. From the passage which relates to this, in connection with the parable of the tares and wheat, Mr. Waldegrave infers that Popery, among other delusions, will probably survive till the coming of the Lord.

But, secondly, in regard to the alternative method, the thousand years may be regarded as even now in progress, if not entirely past. Here the author deprecates the impatience of those, who, with or without reason, have learnt to consider the word "Millennium" as a convertible term for a latter day glory on earth. It is the precise meaning of this term, which we are calmly trying to discover. Chapter twenty does not follow chapter nineteen in order of time. It contains a new vision, in which the history of the dragon, (broken off at the end of the second verse of the thirteenth chapter,) is resumed for the purpose of accounting for several phenomena which the Apocalyptic history has, since that interpretation, brought before us.

We now have to re-investigate the binding of Satan. Taking along with us all that is common to this with the former hypothesis, the "deceiving" of the nations may signify the invention and propagation among them of religious imposture; and the binding of Satan may signify, his being restrained from inventing and propagating any new religious imposture among nominal Christians. The thousand years would then denote a period, in which the old fundamental errors continue to prevail. The little season would denote a period, in which new fundamental errors and religious deceits will emerge. Rising and reigning with Christ are not the only characteristics of the millennial saints; they are also sufferers, and martyrs, and this at the hands of the powers that be. Mr. Waldegrave here prefers the more exact rendering of Dr. Wordsworth: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the witness of Jesus, and for the word of God, and of them who worshipped not the beast, neither his image, neither received his mark in their foreheads, or in their hands: and they lived and reigned with Christ a thousand years." On this supposition the thousand years will prove to be a period in which Christ's witnesses are witnesses even unto death—a period, in short, of martyrdom, not of triumph—a period in which Satan, (being precluded indeed from the invention of fresh delusions,) is able notwithstanding to wield those already in existence with such effect, as to make the

church of God to prophesy in sackcloth and ashes. The "resurrection of the rest of the dead" imports, that although there should never be wanting, during the thousand years, faithful witnesses, who should prove themselves to be indeed the blessed and holy partakers of a spiritual resurrection; yet it should not be till after the thousand years were over, and the little season had commenced, that the great body of truly living souls should be brought to God. "If I am right in thus understanding the words in question, the shorter period will prove to be a period marked indeed, as we have already seen, by the abounding of religious error among nominal Christians all over the world—τὰ ἔθνη τὰ ἐν ταῖς τέσσασι γωνίαις τῆς γῆς—for Christianity shall now have extended its sway far and wide; but marked also by a far greater outpouring of the life-giving Spirit than has yet occurred among men.

"This then is the interpretation which I am inclined to give to this remarkable passage of God's word. I believe that it sets before us the working of Satan, for it is his working especially which is here exhibited to view, during two distinct periods in the history of Christendom.

"The first, the longer period, said to last a thousand years, is one in which Satan, forbidden to launch forth into the world any fresh impostures, does notwithstanding prevail with the aid of the civil power to persecute even unto death those faithful souls, who, being risen with Christ, are made by him kings and priests unto God and his Father.

"The second, the shorter period, said to last but a little season, is one in which the number of God's living saints being marvellously increased, and martyrdom being no longer the rule, Satan attempts by other means, even by the multiplication of religious delusions, to compass the destruction of the Church.

"The final issue of all will be the separating off and isolation, each in his own place, of the loyal servants of our God; a fierce and perhaps unprecedented persecution;—and, when Satan seems most likely to triumph, the appearing of the Lord, to deliver his saints and to punish his foes."

We desire here to renew our earnest request that this meager sketch of Mr. Waldegrave's argument may not be substituted, with any controversial intent, for his own full and

guarded dissertation; the rather as this is the most intricate portion of his labours, and that in which he arrives at the most startling results. Of matter pertinent to the subject of this seventh Lecture some is dispersed among the notes near the end of the volume. We ask special attention to all these notes which sum up the literature of Chiliasm, and here more particularly to that which indicates celebrated writers who have treated the passage just under review as figuring a millenary period now past. Among such writers we number Augustine, who dates the binding of Satan from the personal triumphs of the Incarnate Word; Dr. Wordsworth, who reproduces the Augustinian millennium, in his Hulsean Lectures; Brightman, Grotius and Cocceius, who date the binding from the overthrow of paganism in the fourth century; and Hengstenberg, from whom the following sentences are cited: "Strange truly is the prejudice against the view we have propounded of the thousand years' reign, as if it took from us somewhat of our consolation! as if it were fitted to overthrow our hope! . . . . On the contrary, it is very consolatory for us to know, that we have the thousand years already behind us; therefore, before us not the mere glimmering, but the clear day;—not the preliminary victory, which is again to be succeeded by a heavy reverse, but the final conquest. If the old earth is always to get more corrupt and full of wickedness, it is a great consolation, that we have got so far over the pilgrimage to the new earth on which righteousness dwells."

The Eighth and last Lecture defines the true burden of Old Testament Prophecy. To this topic the author is led by the assertion of the other side, that the Old Testament predictions constrain us to the expectation of an approaching period of unmingled righteousness and peace, such as the Lord's coming will usher in. The author derives his partition from the two-fold arrangement of counter arguments, which relate first to the matter and secondly to the tone of those ancient prophecies. First, as to their matter, Millenarians assume a reference almost exclusive to the literal Israel; and secondly as to their tone, Millenarians maintain that nothing has yet happened, answerable to their glory, for the counterpart of which we must look to the Great Sabbathism.



Mr. Waldegrave leads off the debate, by inquiring whether Old Testament Prophecy, under New Testament hermeneutics, favours the Millenarian hope. He goes to the Old Testament itself for laws of interpretation, and shows how extensively and how undeniably passages of oriental glow and poetic imagery, when collated with their declared fulfilment, establish another rule. The Law, the Psalms, and the Prophets are unequivocally cited by the Apostles and Evangelists about two hundred times; of these, more than one-half are predictions which are accompanied by express declarations concerning their accomplishment. "And in this manner," he strikingly avers, "we have keys, so to speak, by which to open at least thirteen out of those twenty-seven later chapters of Isaiah, with the true interpretation of which our present controversy is mainly concerned." He accordingly undertakes to show, that the language of the Old Testament prophets does not imperatively require that, in spite of all the plain statements of Christ and his Apostles, we should still harbour the expectation of a Millenarian Sabbatism and a Personal Reign.

In the order already noted he considers, first, the subject of these Prophecies. Here occurs a masterly examination of the pretence of literalism in interpretation; it costs us regret to pass this by. But as the main strength of Pre-Millenarianism lies not in the rule of a universal literalism extending even to details, but in the law of a modified literalism applicable only to the more prominent features of sacred prophecy, he proceeds to show that even when so qualified, the principle in question is not one to which, judging by scriptural precedent, the Old Testament prophets adhere. This he establishes by considering how the terms Israel, Zion, Jerusalem, and the like, are applied not in the New Testament, but in the Old Testament. By this induction he arrives at the clear hermeneutical ground, that we may lawfully give another than the strictly literal interpretation to that proper name of the ancient people of God, which most frequently occurs in prophecy. It is scripturally possible that these great proper names are part of a system of metaphors, by which the Holy Ghost did, in Old Testament times, picture beforehand the dealings of God with his Church of Gospel days. Nor could the case be otherwise, if figure

was to be employed at all in foretelling the Christian dispensation, a state of things differing in so many essential points from the economy then existing.

Another position which Mr. Waldegrave defends very ably is, that Israel after the flesh is not the exclusive nor even the main subject of the glowing predictions in question. He sets out from the distinction which always existed between the nation of the Jews and the holy seed which was the substance thereof. Both are sometimes called Israel. To both the prophets spake. "As the voice of warning to Israel after the flesh waxed sterner and yet more stern, so did the promise to Israel after the Spirit speak in tones of increasingly abundant and rich consolation." Of that consolation the theme was Gospel blessings. So that threatening and promise are concurrently fulfilled. "The warnings truly," says our author, "to Israel have been fulfilled, or are still fulfilling: and with equal certainty the promises to the Church have been accomplished, or are still accomplishing." That promise is not to the carnal Jew, "which is one outwardly," and who by certain modern Chiliasts is regarded with a preposterous veneration, but is the heritage of the entire mystical church, the one grand object of God's peculiar love. "He chose its members," says our author, "every one of them, in Christ, before time was. He purposes to glorify them all with Christ when time shall be no more. Nor have they ever been absent from his mind since time began to run its course." And he expresses there his conclusions in the language of Peter, which are also the words of his text, "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."

Secondly, in regard to the tone of Old Testament Prophecy, it is alleged that nothing in gospel times, and nothing short of Millenarian glory can satisfy the conditions of those exalted predictions. As to pictures of the Church, the Holy Ghost, according to our author's opinion, often depicts a normal rather than an actual condition; and this when speaking of the present and also of the future. Again, there is a distributive plan in communicating instruction through the written Word. That which is partial in one statement, is complete in another.

That which is outline in one age is filled up in another. Add to this the truth, that the most glowing pictures contain some indications of an admixture of evil. Here certain passages are discussed, which are held to require the personal coming and presence of the Incarnate Word, and to foretell that the whole human race shall at some future time be converted to God. On this head, we frankly own that Mr. Waldegrave strikes the prophetic chord too lightly to educe its grand consistent harmonies, nor can we be fully satisfied with a concession so slender as that "it is quite possible, nay, rather probable, that the Gospel may yet achieve greater victories far, both among Jews and Gentiles, than it yet hath won." He does indeed make an admission, which is too seldom made on either side of this controversy, namely, that there are prophetic enigmas of which no solution is yet possible. The conclusion of the whole is impressive and elevating: "And now—men, brethren, and fathers,—I thank you all for the great patience with which you have heard me. It is not to be expected that we shall all meet again, till we stand together at the bar of eternal judgment. It has been my continued effort to make these discourses practical. Will you not second that effort with your prayers? Will you not plead, that it may be proved in that day that I have not laboured altogether in vain? For this you know, my brethren, that except Christ come unto us now in all his quickening, pardoning, purifying might, his second coming must be to us a day of unutterable woe. 'O blessed Saviour'—says one who loved the Lord and his appearing, and yet was no Millenarian—'how busy are the tongues of men,—how are their brains taken up with the indeterminate construction of this ænigmatical truth, when, in the mean time, the care of thy spiritual reign in their hearts is neglected! O my Saviour, while others weary themselves with the disquisition of thy personal reign here upon earth for a thousand years, let it be the whole bent and study of my soul to make sure of my personal reign with thee in heaven to all eternity.'

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

In reflecting on what we have read in this learned, pious and

every way admirable volume, we find that it is not equal in all its parts, and that a few of its subordinate discussions do not attain the measure of the author's ability in this sort of argument. Supposing Mr. Waldegrave to be not yet forty years of age, we augur for him yet greater things, when he shall have worked the rich mine into which he has fearlessly gone down. The first six lectures we esteem truly golden. Not only do they rescue the scriptural doctrine of the kingdom from the hands of judaizing teachers, but in every part they breathe the spirit of genuine evangelical piety. Each step of the progress advances us almost as much in edification as in knowledge, and the harmony of gracious experience is evinced by the very arguments which dispel doctrinal chimeras. The argument upon the Millennium, strictly so called, is ingenious and able, disposed in lucid order and corroborated by various erudition; yet, we are obliged to own, it reaches us less powerfully. One reason of this no doubt is the libration of the author's own mind between two alluring hypotheses. But a deeper reason lies in the nature of the subject itself. On the clear, dogmatic ground, our author made solid discoveries; on the sea of millenary speculation, he is one among many adventurous vessels, seeking the great passage, and doubtless approaching many indications of it, but not yet fully authorized to triumph as a discoverer. The late Dr. Archibald Alexander, who was deeply read in this subject, and who was as humble, sober and patient in his inquiries as he was sagacious and sound in the resulting judgments, thus left his testimony concerning this matter: "To what period the thousand years in the Apocalypse refer, we profess that we do not know; and therefore, we cannot be sure whether it is past or future. We are, therefore, neither Millenarians nor Pre-Millenarians. But we believe that before the second advent of our Saviour, there will be a far more glorious state of the Church than has yet been witnessed, when the Jews shall all be converted to Christianity, and when the fulness of the Gentiles shall be brought in. And we believe that this blessed state of the Church will be brought about by the faithful preaching of the Gospel and the circulation of the Holy Scriptures in the languages of the nations."\*

\* Princeton Review, *ubi supra*.

These words express the spirit which prevails in the work of Mr. Waldegrave, whose sober and consistent theology and love for the Reformed Latin writings of the seventeenth century have continually reminded us of our late honoured father and fellow-worker, just cited. We are among the books of a library most familiar to the studious Presbyterian clergy of America, when as in these pages we alight upon citations from such men as Lampe and Witsius. There are tokens of our author's acquaintance with American interpretation, and this we hail as one of the many and increasing earnestnesses, that Divine Providence intends to bind the two countries together for ever, for the glory of Messiah's name. It is true a very small portion of Biblical learning in the United States as yet has proceeded from the Episcopalian clergy, and almost nothing from their Bishops. Yet the names of half a dozen American interpreters are as well known in England as are those of any equal number of British scholars in America. We accept it as a token for good, and welcome every such recognition as an olive branch borne across the waters. May the God of peace grant to these two great families of mankind, who after all are one people, an everlasting exemption from the curse of mutual war! It is a comfort to us to know, in regard to our side of the ocean, that this is, without any known exception, the fervent prayer of all our ministry, of every name, of all our colleges and seminaries of learning, of all our men of science and letters, and of all our authors, and of all our evangelical Christians. Amen and Amen.