

THE
PRINCETON REVIEW.

APRIL, 1853.

No. II.

ARTICLE I.—*Œuvres divers de Fénelon*.—Paris: Chez Lefèvre, 1844.

WE are no friends to Popery; to its doctrines, institutions, and ceremonies; and hesitate not to regard it as the great scheme of the evil one for frustrating the leading objects of Revelation. We repel with indignation her claims to infallibility; we abhor her despotism and tyranny; we regard as mere Paganized Christianity many of her rites and observances; we esteem, as unscriptural and irrational, much of her theology as consecrated by the Council of Trent. We have embraced all proper opportunities to oppose its errors and corruptions, its false doctrines and evil practices; and shall continue to do it as long as we have power to “contend for the faith once delivered to the saints.”

But while we thus bear our decided testimony against the Church of Rome, does it imply an excision of *all* the members of its communion? Should there not be a distinction between the dogmas of a church viewed in its corporate authority, and the character of its members considered in their private capacity? Adopting the test which our Saviour gives, “by their fruits ye shall know them,” we are bound to admit that many in that community have “brought forth the fruits of the Spirit,”

the promises and prerogatives of the Church belong to these visible societies, is to teach that they belong to the world, organized under a particular form and called by a new name.

(To be continued.)

ART. VI.—*On the Correspondence between Prophecy and History.*

THE argument from prophecy, whatever be its rank among the proofs of inspiration, is admitted upon all hands to have some advantages peculiar to itself, arising partly from its very nature, partly from the form in which it is presented to the mind. As compared with miracles, it has the advantage of appealing to a surer test, or, at least, one less susceptible of being tampered with, as well as to a wider sphere of witnesses, the evidence not only remaining unimpaired, but actually growing stronger with the lapse of time. Yet, notwithstanding these advantages, this source of proof is less and less resorted to, at least in such a manner as to give it its legitimate effect, that of corroborating and confirming the internal tokens of divinity with which the word of God is pregnant. This has arisen, in a great degree, from a twofold perversion of the prophecies, the first of which consists in bestowing on the unfulfilled predictions that degree and kind of attention which is due only to those already verified; the other in transferring the attention from enlarged and comprehensive views of the prophetic Scripture to minute and disputable points, the importance of which bears no proportion to their darkness and complexity.

Hence, some have hastily inferred that this whole species of inquiry is unprofitable, and that it is better to content ourselves with the historical, and doctrinal, and practical instructions of the Bible, and let prophecy alone, as a superfluous, if not a dangerous auxiliary to the other grounds of our belief in the divine authority of Scripture. This may be a sound and wise conclusion with respect to certain forms of prophetic interpretation and dispute. But we cannot shut our eyes upon the whole range of prophetic

testimony to the truth of Scripture, without rejecting light from heaven, without stopping our ears against the voice of God, in one of its most solemn and significant utterances. It is this far-reaching foresight, this mysterious connection of the transient present with the distant future and the distant past, that seems most clearly to identify the God of nature, providence, and revelation. As one remote and half-forgotten promise or denunciation reaches its accomplishment, and rolls out to open view, as if from the concealed works of some vast machine, we are constrained to match the end with the beginning, and to recognize the presence of the same omniscience and omnipotence in both. In any clear case of the kind supposed, we can no more doubt the continuity of the mysterious process, than we can question that the stream which throws a flower at your feet, has issued from the spring into which your own hand cast it. The remoteness of the points of observation, if you can but identify the object, only serves to render your conviction of the oneness of the stream more irresistible. The proper remedy for the abuses which have been admitted to exist in this department of religious truth, is not a proud or indolent neglect, but a more profound attention. The remedy, especially for those evils which have been engendered by infinitesimal disputes upon detached points, or of things as yet inscrutable, is not to throw them out of sight for ever, but to bring them into due subordination to those general convictions of the real existence of prophetic foresight, which may be obtained without logomachies or trifling, and without transcending the well defined limits of prophecy already verified.

That such convictions are attainable, may best be shown by an example, one in which there shall be no room for dispute as to the meaning of particular expressions, as to the literal or figurative character of the prediction, or as to the reality of the event; in which nothing shall be taken for granted but what all acknowledge to be true; in which nothing whatever shall be left to depend upon chronological minutiae or rhetorical punctilios. If, in such a case, there can be clearly shown a correspondence between what is passing or has passed already, and the clear premonitions of this book—a correspondence too exact

to be fortuitous, and too remote for calculation and contrivance—the existence of prophetic foresight in the sacred writers must be granted, and a strong presumption raised in favour even of those prophecies not yet fulfilled, and those involving more minute details of time and place and other circumstances. In such a demonstration as the one proposed, the more enlarged the scope of the alleged prediction and the field of its alleged fulfilment, the more easy will it be to apply the test of truth or falsehood; and the more complete the demonstration of the presence of the same God in the prophecies of Scripture and the performances of Providence, the more undeniable the harmony of all his dispensations and the unity of all his works.

It is clear that the conditions which have been proposed cannot possibly be answered by any single passage of prophetic import, or by any prophecy confined to certain texts of Scripture, for in all such cases it is necessary to descend into verbal niceties, and weigh the grounds of opposite interpretations, to determine whether it is literal or spiritual, and to ascertain in what respects it corresponds to the event; all which is inconsistent with the general purpose of proving the existence of prophetic foresight from acknowledged undisputed data. To effect this purpose it is absolutely necessary to select a prophecy, or series of prophecies, so frequently repeated, and in forms so various, as to be wholly independent of precise modes of expression, because written, as it were, on every page of revelation, so that he who runs may read, and though a fool, need not err therein.

Such an example is afforded by comparing the actual condition of the world, and of certain critical events by which it has been brought about, not with particular predictions of the Bible, but with its general prophetic intimations. In exhibiting this parallel, it will be unnecessary, and indeed at variance with its purpose, to insist upon minute points, either of interpretation or chronology. What we want are those general impressions, both of prophecy and history, with which all are familiar, and to which we may appeal without the fear of being challenged. The objects of comparison are not invisible points or imaginary lines, which one sees and another does not, or which one sees here while another sees them yonder, but those

vast continental shadows which for ages have been silently projected on the field of prophetic vision, and those massive substances now rising, many of them for the first time, on the field of historical experience. The question is, are these indeed the shadows of these substances, or is their correspondence merely accidental?

Let us begin then with a fact beyond the reach of ingenuity or malice, and questionable only by the last degree of ignorance; the fact that there existed for a series of ages, in the south-western corner of Asia, a people in many points inferior to their neighbours, and yet an object of surprise and curiosity to all. Their territory was small, their political influence comparatively trifling, their foreign commerce almost nothing, their attainments in science very humble, their achievements in the fine arts none, their literature confined to their laws and their religion.

It has been the policy and the delight of certain writers to disparage and belittle, by all lawful and unlawful means, the national character and condition of the ancient Hebrews. Every deficiency has been exaggerated, every merit pared down to its lowest possible dimensions, with a zeal and ingenuity worthy of a better cause. Against this ungenerous perversion of history, an opposite party has contended no less zealously, explaining away every alleged proof of barbarism or meanness, and claiming for the Hebrews a degree of national improvement and importance possibly beyond the truth.

For certain purposes this vindication, or so much of it as seems to be well founded, may be eminently useful; but for ours it is quite superfluous. Let the condition and the character of this peculiar race be placed as low as its worst enemies can wish; let its unsocial, misanthropical seclusion from the rest of men be painted in the colours of a Juvenal or Tacitus; let worshippers of nature and of art decry the heartless, unimaginative race who could submit to the proscription of all painting and sculpture; let the worst features of the modern Jewish character be traced to its original in that of their progenitors; in short, let Israel stand forth upon the page of ancient history a stain, a blot, a blank, a hideous impersonation of all national defects and vices—still the labour spent in

thus accumulating curses and reproaches on that hated race is labour lost. The more completely you succeed in thus degrading and defiling them, the more indissolubly do you rivet the successive links of the chain which you are foolishly endeavouring to bite asunder, or to stamp in pieces. For the next link of that chain is the indisputable fact that this contracted, rude, and feeble race, among their other strange pretensions, at which neighbouring nations laughed or raged, believed themselves to be, in some sense, the peculiar people of the Most High God, selected by him from among the rest of men, and distinguished by extraordinary privileges, but above all, by his manifested presence in the midst of them, and by his committing to their charge a written revelation of his will, and of the only method of salvation, with a system of accompanying rites, intended to illustrate and perpetuate this revelation through a course of ages.

The point to be insisted on is, not that they were right in this belief, but simply that they entertained it. You may laugh at it, with the Roman satirist or the French philosopher, but you may not deny that it existed, and that it was derived from those books which they looked upon as sacred. He who cannot see this there, can see nothing; he who wilfully denies it, would as soon deny any thing. But none do in fact deny it. That the Jews, through a course of ages, looked upon themselves as the peculiar people of the Most High, and as the depositaries of an exclusive revelation, is by none more steadfastly maintained than by their enemies. This is the head and front of their offending in the sight of unbelievers, ancient and modern, who insist on nothing as a more decided proof of ignorance, and bigotry, and selfishness, than this very fact, that the sacred writings of this people every where inculcate the doctrine that the Most High had himself distinguished them from other nations, and assigned them a secluded yet pre-eminent position, which was to be and was maintained for ages. If this required to be established by the quotation of particular texts, it would not answer the end for which it is adduced. But there is no such necessity. The doctrine just propounded is the spirit that breathes through the Old Testament, not only in the later books but in the oldest, where this expectation

is expressed as clearly and as strongly as at any later period; so that it may justly be described as a pervading prophecy, a kind of standing and perpetual prediction, not confined to this or that place, but escaping as it were at every opening of the book, and uttering it at every breath, as a fundamental doctrine of the Jew's religion, that Jehovah is God, and that Israel is his people, just as the Moslems now combine their two fundamental doctrines in that brief confession ever at their tongues' ends—"There is no God but God, and Mohammed is his Prophet!"

Now, that this ancient national belief should be found combined with other doctrines naturally springing from it, might be expected as a matter of course. But what is very strange is, that it actually stands connected with a doctrine which, far from springing from it, seems at first sight inconsistent with it, nay, subversive of it. This is the doctrine that the Jews' religion was designed to be universal, that all nations should one day embrace it. This is as really foretold as the previous continuance of their seclusion and pre-eminence. The two things are completely interwoven in the texture of the Jewish Scriptures. It was not more certainly expected by the Jews, that they should stand aloof for ages from the rest of men, than it was that they should afterwards be merged in the confluence of nations towards the centre of the true religion. This is the more remarkable for two reasons: first, because it does not tend to foster national pride; and secondly, because it cannot be evolved by any imaginable process, either logical or fanciful, from the original position that their national seclusion and pre-eminence should last for ages from the time when it began. The two things must have been believed as independent doctrines, equally true, but not deduced from one another.

The remark just made, that this expectation of the final prevalence of the Jews' religion, had no tendency to foster pride, may possibly seem open to exception, on the ground that they expected still to be the centre of attraction, towards which all mankind should gravitate, and that however numerous his spiritual seed might be, Israel should still be the first-born of Jehovah.

This might be so, if the two doctrines which have now been

stated stood alone; but intertwined with these mysterious threads of national belief and expectation, is a third, less obvious but not less real, the belief and expectation that, when Israel's God should thus become the God of the whole earth, Israel himself, instead of standing at his right hand as his first-born son, should, by some strange process, be thrust down from his pre-eminence, and cast out from his father's house. We have spoken of this doctrine as less obvious, because there is a singular reserve and ambiguity attending its expression in some places, which has occasioned their misapplication to events entirely different. So far as this part of the statement involves questions of interpretation, it is here irrelevant. There is enough of unequivocal language on the subject, to establish this as one of the perpetual predictions of the Jewish Scriptures, although not so clearly as the other two.

Let it also be observed, that the question here is not how far the people actually looked for this result, but how far they were warranted and bound to look for it, by prophecies still extant in their sacred books. Their national pride would of course revolt from the reception of this doctrine. Even those who could persuade themselves to own that Israel's exclusive honours should be one day terminated by the gathering of the nations to his altars and his banners, even these might naturally shrink from the confession that he should one day not only cease to hold his present place exclusively, but to hold it at all; not only cease to be a first-born, but a child. And yet this repugnance to receive the truth cannot erase it from the leaves of the Old Testament. The modern Jews themselves acknowledge that their present long continued exile and dispersion is a judgment constantly foretold, and more or less distinctly threatened by their prophets, and by none more frequently and clearly than by Moses, their founder and their lawgiver.

Here, then, are three great prophecies pervading the Old Testament, three mystic threads, distinct, and yet inseparably wrought into its texture, the first more obvious than the second, and the second than the third; the first more grateful to the natural feelings than the second, and the second than the third; the first, therefore, more incorporated with the character, and legible in the life of the people than the second,

and the second than the third; but all in existence, all there, all everywhere; running through the book from beginning to end, and constituting absolutely necessary parts of the Jewish revelation. To convince ourselves of this, we have only to attempt the elimination of these three great elements from the aggregate prophetic teachings of the Jewish Scriptures. Specific prophecies, which occur but once or seldom, might be struck out, and their absence pass unnoticed by a reader not apprized of their omission. Even the prophecies of Christ, the most explicit and most precious of all prophecies, might be expunged without destroying prophecy itself. The sun would be quenched in the heavens, but the heavens, although shrouded in darkness, might continue still extended, and not yet wrapped together as a scroll. But erase from the Old Testament all its prophetic intimations, whether more or less explicit, of these three great providential truths—the segregation of the Jews for ages by divine command, and for a special purpose—the ulterior admission of the gentiles to their privileges—and the exclusion of the Jews themselves from those very honours which they once monopolized—erase all this from the Scriptures of the Jews, and then determine, if you can, what is left in the mangled and mutilated system.

And as it may be thus contended that these things are necessary parts of the Jewish revelation, it may also be contended that they are, in form and substance, prophecies, predictions, revelations of the future. If these are not prophecies, what are? Does a prediction lose its character as such by frequent repetition, or by being wrought into the very substance of the writing which contains it? Does that which would have been a prophecy if formally propounded once, cease to be one when it is so perpetually intimated that it needs not to be formally propounded at all? Every condition of a prophecy is answered by these constant and pervading indications of futurity, especially that great and most essential condition of implying divine prescience if true, and, if actually verified by the event, establishing the inspiration of the author.

It becomes an interesting question, therefore, how and to what extent these prophecies have been fulfilled; and in attempting to resolve it, let us not lose sight of the position

which historians and philosophers assign to the people in whose sacred books these premonitions are contained, and in whose history their truth or falsehood must be brought to light. Let us remember what the infidel so often tells us, that it was a wretched, insignificant, contracted, unrefined, unsocial race of western Asia, that was thus taught by the books of its religion to believe itself the chosen people of Jehovah, to which all the other nations were to flow, and from which He himself would then take all in which they gloried. From this chosen point of observation let us trace for a moment the actual progress of events, and see how far we can account for it upon the supposition that the claim of the Jews to be in some peculiar sense the people of Jehovah, was an arrogant conceit, or a fanatical delusion.

By a singular coincidence we find this vain and self-sufficient race continuing for ages to sustain itself in opposition to the interest and influence of all surrounding nations, and maintaining its peculiar institutions and opinions in the face of enmity, reproach, and ridicule, and in contempt of what might seem to be the strongest earthly motives for renouncing them. All this, however, might be laughed at as the freak of an enthusiastie bigotry, for which no reasonable cause can be assigned; but this conclusion is forbidden by another strange coincidence, viz., that this conceited and absurd race were for ages in possession of the only pure religion, *i. e.*, the only common worship of one God, that can be traced in history, and that, notwithstanding their occasional defections, whether personal or national, they held it fast, refusing either to renounce or to communicate it, while their sacred books contain a system both of morals and theology, to which the ancient world besides does not exhibit even an approximation. All the material facts in this description are conceded by unanimous consent. Whatever men may think of the Old Testament theology or morals, as compared with their own systems or discoveries, the man is yet unborn who would venture to deny their measureless superiority to all contemporary theory and practice.

Now this remarkable concurrence of the purest, or, to speak more correctly, of the only pure religion and morality of ancient times, within the limits of that very people who were weak

enough to look upon themselves as the elect of God; this concurrence, if an accident, is certainly a very happy and a very strange one. Let us suppose for a moment, that it *had* been the divine intention thus to single out the Hebrews as a depository of the truth until the fulness of time should come. It cannot be denied that the event might properly have been expected to be just what it was. Particular circumstances might have been expected *a priori* to be differently ordered; but the main facts could not have been otherwise. If God had really chosen Israel to fill the place and execute the work in question, it is certain, it is necessary that this choice must have led to precisely that result which all admit to have existed in the case of ancient Israel, but which some allege to have existed there by accident. Even such accidents, however, are conceivable among the varied combinations and concurrences of God's providential dispensations. It is only when repeated, or combined with other accidental coincidences, that they begin to draw too largely on our faith or our credulity. To such an inconvenience the hypothesis of random and fortuitous agreement is exposed in this case. Let us grant that the pre-eminence of Israel among the ancient nations, in religion and morality, proves nothing by itself in favour of the truth of their pretensions to the character of God's peculiar people, or of the prophecies contained in their sacred books, that this pre-eminence should not depart from Judah until Shiloh came. Let us admit that the coincidence might in itself be wholly accidental, and that this possibility is not disturbed by any circumstances in the national condition of the Jews, which might be thought unfavourable to their growth in moral and religious culture, such as their want of intellectual refinement and of speculative habits, and of all enlarging and existing intercourse with other nations. The lower they are put in these respects, the harder it would seem to account for their pre-eminence upon any supposition but the one of special divine favour and communication, which we have agreed to waive for the present in favour of the theory that all was accidental.

At length we come to a surprising juncture in the history of Israel. Its claims to national pre-eminence are suddenly scattered to the winds, by the destruction of its state and the dis-

persion of its people. In this catastrophe appeared to perish, not only that superiority, in which the people gloried, and which seemed to be inseparable from their national seclusion, but the hope of that accession from the Gentiles, which appeared to be the next best thing for Israel, and which formed the subject of the second great prediction running through the Hebrew Scriptures. But this first impression is erroneous. When the shock and tumult of the great concussion has subsided, we perceive creeping forth, as it were, from under the ruins of the old Hebrew commonwealth, a new form of society, which beginning at Jerusalem, by rapid marches overspreads the empire. Some of its conquests are in process of time lost again, only to be more certainly regained hereafter. But the most important of them still remain, including the entire civilization of the world. The history of this new sect, as it was once called, is the history of human progress for the last eighteen centuries. Now, all this has come forth from ancient Israel, and from the Jews' religion. True, the doctrine thus triumphantly diffused, and thus identified with human happiness and elevation, is not Judaism in its crude, inchoate state, but it is Judaism in its consummation. It is the flower of which Judaism was the bud; the fruit of which it was the flower; the spreading tree of which it was the subterraneous root; the day of which it was the dawn; the life of which it was the infancy. Not by forced accommodation, nor by arbitrary choice, but by a natural succession and development, "salvation is of the Jews."

The truth of this representation is established by a single fact of perfect notoriety, viz: that every nation under heaven which professes Christianity, and every Christian Church and sect throughout the world, receives among its sacred books the Jewish Scriptures, and recognizes them as the foundation upon which its own more perfect revelation is erected. This is a fact which, on any supposition but the one of actual succession and historical deduction, is inexplicable. Great as the influence of Plato and his followers has been upon the Church in different ages, even platonizing Christians never dreamed of making Christianity an aftergrowth of that philosophy. Why, then, should all, without exception, own its filial relation to the ancient Jews' religion, the religion of a people whom so many

Christians still regard with scorn and hatred, but because the fact thus recognized is too notorious to admit of being palliated or concealed, disputed or explained away? It is true, it is certain, that in the perfected and sublimated form of Christianity, the religion of the ancient Jews has overspread the world.

Here, then, is another strange and troublesome coincidence to be accounted for. The religious books of an obscure and hated race, no longer in existence as a body politic, taught them, thousands of years ago, that the religion of which those books claimed to be the revelation, should be one day universal. Had this remained a prophecy on paper only, it would this day have been treated like the dreams of the Roman poets, with respect to the perpetual dominion of the eternal city. But, unhappily, this wild dream of the Jewish seers is not so easily disposed of; for by some strange combination of events, it has been realized, the prophecy has come to pass, and that not in a corner. Its fulfilment is written on the face of European and American society. The record of it cannot be erased from history, except by tearing out the leaves, and that, however some may wish for it, is now impossible. The sceptical sneerer at specific prophecies of doubtful meaning and fulfilment, stands aghast at this accumulation of incredible accidents, and sees his theory already vying as to probability with that of the creation of the world by the fortuitous concourse of atoms. The Jewish Scriptures promised themselves universal influence, and after being laughed at for a thousand years, their promise was fulfilled. They lie at this moment at the deep foundation of the faith of universal Christendom, that is, of civilized humanity; and all that can be said in explanation of the change, is that it may be accidental.

But the chapter of accidents is not yet at an end. There might have been some foothold for the doubter, if the change which has been just described had pursued the ordinary course of such events, with no anomaly, no striking violation of analogy, to rouse attention, and recall the premonitions of the Hebrew Scriptures. But there is precisely such a breach of continuity, such a departure from the ordinary processes even of revolutionary change. It is afforded by the fact that, while

a doctrine sprung from Judaism has gone forth to subdue and civilize the nations, Israel himself has been excluded from the blessings and distinctions of this new economy. This would be less surprising if the Jewish race had perished with its government and national organization. But, as if to show that this exception was a marked one, and significant, they still exist, dispersed, but unmixed with the gentiles, clinging to their old religion in its unfinished state, and rejecting that new form of it for which the old, according to its own solemn teachings, was but a necessary preparation. Now, this exclusion of the Jews, as a nation, from the triumphs of their own religion, in its new and perfect form, is certainly no natural or necessary consequence of the events by which it has been brought about. And yet it is prophetically intimated, as we have already seen, throughout the Hebrew Scriptures, continually pointed to, if not explicitly foretold; and this concurrence of events, and expectations, and predictions so remote, must either be another happy accident, or another manifest fulfilment of prophecy.

Let these things be placed side by side, and honestly compared. Here is an ancient book, one of the many in which the nations of the old world sought the records of their faith. This book is distinguished, among other things, by its constant reference to futurity, its glimpses of the future condition of the world and of human society. Among the events which it contemplates as still future, yet infallibly certain, there are three remarkable, as well on account of the peculiar prominence here given them, as because they are precisely such as could not be inferred by any mere sagacity from the accustomed progress and succession of events. These are, first, the continued existence of the Jews themselves as a peculiar people, and the recipients of an exclusive revelation through a course of ages; then the subsequent extension of these privileges to the other nations; lastly, the exclusion of the Jews themselves from their own privileges thus extended. There is no necessary mutual dependence between these events. Yet the Hebrew Scriptures represent them as connected and successive, and in this same connection and succession they have actually come to pass, a fact attested both by history and by the actual

condition of the Jewish and the Christian world at this very moment. If these concurrences are accidental, then is chance as uniform and self-consistent as design itself; or rather words have changed their meaning, and men call that accidental which affords the clearest possible evidence of purpose and foreknowledge. Let us assume the frequent occurrence of such accidents, and we have all we need to prove the possibility and actual existence of prophetic foresight and possession by the writers of these ancient books, or rather by the author of the whole scheme of revelation which includes them, and in which, as we have seen, the most astonishing analogies exist; not merely with particular occurrences in later history, but with its whole development, as traceable in books, and in the actual condition of the world.

The true cause and meaning of some dark prophetic shadows may remain as long concealed from ordinary readers as the genuine philosophy of an eclipse from the uninstructed multitude, and in both cases ignorance may engender superstitious terrors or imaginative fictions. But the great standing prophecies in question, are like the broad and massive shadows of the Alps, projected on the lakes which they embosom, and which seem to the eye as well defined and almost as substantial as the everlasting hills which cast them. There is here no need of mathematics or philosophy to show the true relation of the cause to the effect. The sun, the object, and the eye, are all in harmony. Go tell the boatman, as he rows for hours in the shadow of Mount Pilate or Mont Blanc, that it has no connection with the mountain beyond that of accidental juxtaposition, and if he believes you, then believe that the gigantic figures which are following each other on the theatre of history have no connection beyond that of a fortuitous resemblance with their half-seen and mysterious but life-like images, which passed in the same order centuries ago, across the darkened surface of this great prophetic mirror. There is something in the vastness of the scale on which these prophecies were framed, and of the scale on which they are fulfilled, that almost places them beyond the scope of our contracted vision, and thus makes them less effective than if they were more diminutive, but for that very reason more completely at the eye's command. But

when the sight is once adjusted to the object, we are filled with wonder that we ever failed to see it, and beholding the coincidence, at once so grand and so minute, between the general prophetic teachings of the word, and the actual developments of Providence, we rest from our abortive efforts to explain it upon any sceptical hypothesis, and cry out, with the impotent magicians of the exodus, "This is the finger of God!" or with the Psalmist, "He hath not dealt so with any nation!"

This extraordinary correspondence of the history of Israel, not merely with particular predictions, but with the entire prophetic drift of Scripture, in relation to the subject, may encourage us to look for the analogous fulfilment of a fourth great prophecy, summed up in that significant expression, "So all Israel shall be saved." If the historical reality has hitherto kept pace with the prophetic shadow, we may confidently look for it to do so still. We may even calculate upon it as subjected to a certain law deducible from past events, just as the physical discoverer foretells that certain combinations must exist, though yet unknown, because they are required to complete a series, all the previous degrees of which have been determined by a law of uniform progression; so, for a very different reason, may we set it down as certain, that the cycle of prophetic fulfilments will be yet completed by the re-engrafting of the natural branches into their own olive-tree. Even the sceptic, who regards the previous fulfilments as fortuitous, may share in this hope, if he can but believe that an accident, already thrice repeated, may occur a fourth time. This will indeed be "life from the dead," in view of which the world may say, with far more emphasis than ever, "He hath not dealt so with any people!"

Another lesson, which we must not fail to learn, however hastily and briefly, from this interesting subject, is, that the general conviction thus obtained, of an intelligent connection between prophecy and history, when viewed upon the largest scale, should give us patience and tranquillity, in reference to those minute and disputable points which too much occupy the students and interpreters of prophecy. A general belief in the prophetic inspiration of the Scriptures, founded upon such a basis, cannot be shaken by the hardest questions in chronology or grammar. Not that due regard to these is superseded by

such faith, but because it goes before them and prepares for their solution. By a further but no less reasonable generalization, the confidence created by this process, in the promises and prophecies of Scripture, may be fairly extended to the whole system of revealed truth, whether doctrinal, historical, or practical, in form, as being the recorded word of One who "is not mocked," who "cannot lie," who must "do right," and who thus far "hath done all things well."

SHORT NOTICES.

The Grace of Christ, or Sinners saved by unmerited kindness. By William S. Plumer, D. D. Philadelphia: Presbyterian Board of Publication. 12mo, pp. 454.

It is important to be remembered, that each successive age needs the great truths of religion to be presented anew, in the manner appropriate to its own period, and with variety of illustration and argument, such as only a diversity of authors can secure. Hence the existence of standard works, by great men of a former age, is no reason why we should refuse to welcome fresh books on the same topics. The production named above is on the most important subject which can exercise human thought and feeling, and we rejoice to see it thrown into the channels of our Board of Publication. It is warmly evangelical and thoroughly Calvinistic. We mean to commend it, when we say that it is written in the manner of treatises which appeared two hundred years ago. Were it not for numerous modern incidents and citations, we might suppose it to have proceeded from the hand of an old Puritan.

The theme is the gospel, or way of salvation; and this is treated scripturally, doctrinally, and experimentally. The main points are strongly argued, but with a constant application to the conscience and the heart. We do not remember to have read a work which more clearly shows itself to have been prepared for usefulness rather than for show. The ruined state of man by sin, the awful sovereignty of God, the work of redemption by Christ, the boundless grace of the offer, the means of obtaining justification, the influences of the Spirit in the new birth, and the progress of religion in the soul, are set forth with fulness, perspicuity, and affection. The whole is