

of our author, did we fail to remark that, in addition to his high intellectual attainments, he possesses that *sancti, earnest and healthy piety* without which no man, be his gifts ever so great, can be a safe or edifying expositor of Scripture. One cannot rise from the perusal of his work without being forcibly impressed with the contrast betwixt the glow of pious feeling and lofty evangelical sentiments, that pervade this exposition of the Apocalypse, and the learned but dry and frivolous speculations of many other writers on the same book. On the *Throne* and the *Altar* Mr. Pollok speaks well and wisely; but let this be said specially to his praise, that his most ardent wish seems to be that his readers may ever have their piety kindled by a live-coal from the Altar, and their love and faith ever increased for Him, "who is in the midst of that Throne." Hence, after the perusal of this work, even should you not agree with the author in all his conclusions, you are at least delighted to perceive that he never for a moment loses sight of the Saviour as his *grand central object*. To make use of a sublime incident for illustration, recorded in the opening of the Apocalypse, as the Saviour was seen walking "in the midst of the seven golden candlesticks," so in a sense may one say that the same glorious Person is ever seen moving, as the grand object of interest, in the midst of all the theories and speculations of this author. Nor is it the Saviour merely as King of the Church, announcing its future destiny and regulating all movements in reference to this; but the Saviour in all the glories of His person and work as the suitable Mediator and all-sufficient friend of the believing penitent. This characteristic of the work must be a great charm in it for every pious reader, while the profound thinker clearly perceives that this is really the true method of expounding not only prophecy but also all other Scriptures. The expositor, who keeps the Saviour very much in the back ground, is scarcely more at fault as a theologian than he is false as a logician. The whole Bible should be regarded as the volume of Christian Theology; for the Historical and Biographical, as well as the Typical, Prophetic and purely dogmatical parts are all fitted to unfold less or more fully that glorious scheme by which God can be "just, yet the justifier of the ungodly in Christ Jesus." But, although every intelligent Christian sees this as a simple and broad truth, yet he no less clearly sees that some portions of the Sacred Volume are more richly impregnated with the doctrine of the Gospel than others. Now, little as the superficial thinker or man of mere fancy may suppose, it is nevertheless true that the Book of Revelation is eminently rich with the great doctrines of the Gospel and those comfortable promises which draw their efficacy from these doctrines. How sublimely, yet

plainly, are the doctrines of the supreme Divinity of the Saviour, the character of His person, and the nature and benefits of His atonement, as well as the Divinity, Personality and work of the Spirit taught in this wonderful Book. Yet it is painful to think to what a culpable extent these glorious truths have either been wholly overlooked or but partially noticed by many of its commentators.

This is in no sense true of our Author, for, while we think his views on Prophetic events much more satisfactory than those of any other writer with whom we are acquainted, still his theological views are incomparably more to our liking than what we generally meet with in expositions of this portion of Scripture. It were saying little to affirm that Mr. Pollok is a sound divine. He is obviously a man of very profound and extensive views of the scheme of salvation. It is in the highest degree pleasing to see how artlessly, yet with what beauty and force, he works out and illustrates the great doctrines of the Gospel, as he advances step by step in his exposition of the obscure or prophetic passages. If the whole work be conducted on the same admirable plan, it will be found to contain a very excellent system of Theology, although not presented in a systematic form.

As we cannot go fully into details in unfolding the merits of the work, our readers must be content with a few additional remarks on its general character and a few brief extracts, which will show the spirit and qualities of the writing.

The Author very properly lays great stress on symbolic language, as furnishing *the true key* to most of the prophetic events. Indeed he, that does not in some good measure understand the hieroglyphic or symbolic language employed by the inspired writer, cannot even make an approximation to an accurate exposition of this book. But then it is not easy in all cases to find the true key to the symbols themselves, nor even, after it is found, to use it always with sound judgement and rigorous consistency. In both respects we think Mr. Pollok eminently successful; and, although we do not quite agree with some of his opinions on articulate language, yet we are free to say that his treatise on the symbolic language, in the opening of the work, is a learned and masterly performance. The canons, which he lays down on symbolic language, are remarkable clear and sound, and what cannot be said of all may be said of him, that he steadily adheres to his own canons; hence the perspicuity of his reasoning and the strength of his conclusions. His principles on symbolic language are stated in the following terms: "The arguments drawn from analogy must be used with great care, so as to exclude the bare exercise of human fancy without any appeal to the Word of God. The first place must be assign-

ed to the sense determined through the use of a hieroglyph by the prophets, and, if the occurrence of any term furnish a proper induction, it should be deemed the most satisfactory, and if it is supported by the sense of the word, literal or analogical, the true sense is still more broadly established."

Although style is by no means a chief attribute in a performance of this sort, yet it were unfair not to say that the author's style is in general excellent, plain, yet rich and nervous. Nor is it seldom, when the subject warrants a more lofty diction, that the style rises to what is really grand and majestic, and that without losing any thing of its simplicity and idiomatic plainness. We do not mean to say that the work is faultless, but, on the whole, the excellencies are so many and great that we have no heart to dwell on what are but trivial blemishes. We cannot but think that one of these blemishes is the title of the work, "*Apocalyptic Regeneration*." It is easy to see the intention of this title, but it is just as easy to see very good objections to it, nor is it difficult to see that the author might readily have found a better title.

We shall now give a few extracts. The first we select is from the description of the Throne in the v. chap. of REVELATION.

"Learn, thirdly, how preposterous and foolish it must be to contend with God. He sits on the Throne of the Universe; angels, men, and the vast creation are under His supreme command. He is to look on like a jasper and sardine stone. Mercy and truth go before His face; justice and judgement are the habitation of His Throne. Though lightnings, thunderings, voices, and earthquakes proceed from His Throne, it is encircled by a law of grace, which no storm can dissipate. And the events of a sovereign and mysterious Providence are under the control of His wisdom, justice, and goodness. He sends His angels through the universe, quicker than the lightning's flash, on missions of judgement or of mercy. The thoughts and the passions, the lives and the deaths of men are under His sway. The magazines of nature are at His supreme command. The desolating snow, the killing frost, the fiery meteor, the electric cloud, the volcano's liquid stores, and the earthquake's terrific oscillations. Why should we remain enemies to God for a single moment; for where could we hide ourselves from the power of His wrath?"

Take another extract from the declaration of the Living Creatures—"Holy, holy, holy." "It may be esteemed a more ingenious and fanciful than a correct observation, that this language refers to the three persons of the Godhead—Holy Father, Holy Son, and Holy Spirit. The devotions of Heaven are, however, rendered unto these three persons. Tho