

discusses the difficulties which lead to the neglect of the Apocalypse. The second lecture deals with the influences moulding the conception of the Apocalypse. Among these he assigns a place at least sufficiently prominent to Christ's discourse recorded in Matthew xxiv. If we are not mistaken, however, Dr. Milligan's view of the Apocalypse has had quite as much influence in moulding his conception of Matt. xxiv. as that difficult and obscure chapter can have had in moulding the conception of the book of Revelation.

The third lecture is devoted to the structure and plan of the Apocalypse, and the fourth to its interpretation. He reviews somewhat carefully the three leading systems of interpretation. The continuously historical, the Futurist and the Præterist are examined, and all are in turn rejected. The fifth lecture is devoted to the design and scope of the Apocalypse, and the sixth lecture gives a careful and somewhat elaborate exposition of what the author regards as the correct interpretation of Revelation, chap. xix. 11, to chap. xxii. 5. It will be seen from this outline that, while the author expounds only a small portion of the Apocalypse, the topics discussed demand for their satisfactory settlement definite views of the import and bearing of nearly the whole book.

Dr. Milligan handles his theme in an able and scholarly manner, and writes in an excellent evangelical spirit. He has evidently devoted much thought to this interesting and difficult portion of the Holy Scriptures. Even those who differ most widely from his conclusions, may find much from which they can draw instruction. These lectures deserve to be carefully read and studied, as a valuable contribution towards an intelligent apprehension of the meaning of this mysterious book. Few careful students will accept it as more than a contribution towards the elucidation of this prophetic book. It can scarcely be regarded as presenting a satisfactory solution of many of the difficult problems with which it deals.

Dr. Milligan's standpoint is very far removed from that of the literalist, whose gross and sensuous interpretations so often offend the spiritually-minded student of the Word. Many will regard his book as marking the swing of the pendulum to the opposite extreme. His tendency appears to be to reduce the entire symbolism of the book to little more than a pictorial representation of the great principles involved in the conflict between the kingdom of Christ and the powers of evil, as these are displayed throughout the Christian dispensation. The predictive element, so far as definite historical events, or even the general trend or course of history is concerned, is entirely eliminated. The predictive element which appears to remain, is only what may be involved in a deeper insight, than ordinary persons possess, into the great principles which are at work in the history of the Church and the world. We can scarcely suppose that this can be deemed a satisfactory view of a book which so distinctly purports to make known "things which must shortly come to pass," and things which evidently reach on to the second Advent, when Christ cometh with clouds and every eye shall see him. The view which runs through Dr. Milligan's book may be gathered very fairly from some general principles which he lays down to aid us in understanding the purpose of the Seer, and in appreciating the manner in which it has been accomplished. These are,