

vailing school—the School of Newton, Elliott, and Cumming—in considering the Revelation as describing the future fortunes, not of the nations, but of the Church of Christ. The theory is not new; but Mr. Pollok's explanation of many things is new; and although we may not agree with all his conclusions, he has undoubtedly shed much light and interest on the scenes described in the early portion of "the Revelation." His views are brought out in a lucid manner, as well as enunciated with great precision of language; and although he states his opinions boldly, and exposes without scruple what he deems the mistakes and errors of others, it is done not in a tone of dogmatism, but with the mild, yet firm confidence of one who feels that he has discovered a scheme of interpretation, which affords a key to unlock the mysteries of "the Revelation," and maintain the unity of divine truth. The first volume only is published as yet, and if, as we believe it is, a fair specimen of the work, we anticipate, with confidence, that the public will give a favourable reception to the whole series, which is to be comprised in four volumes.

"The work is beautifully got up, and does credit to the taste of the publishers. Unlike the ponderous tomes in which expository lectures on Scripture used to be contained, it is well fitted, by its size and elegant exterior, to be an ornament to a drawing room, or to lie on a lady's work table."—*Glasgow Herald.*

COTEMPORARY OPINIONS.

Opinions respecting the Church of Scotland.

OPINION OF HER OWN MEMBERS.

"It is strongly felt by your Committee," says the eloquent Convener of the Endowment Committee, Professor Robertson, "that it is altogether essential to the success of the great work in which it has been your high privilege to engage, that there should be revived in the congregations, and among the friends of our National Church, and anew developed in the impressiveness of its living reality, the just idea of the Church of Christ. It is this idea, and this idea only, quickened into life, in all who truly love our Zion, and constraining them, in consequence to look not every man on his own things, but every man also on the things of others, that will first deprive of its aggressive power, and ultimately eradicate the widely spread moral and social deterioration which we have now so deeply to deplore. Thus recognising and discharging their respective reciprocal duties the union of the members of the Church among themselves will be, and will be felt to be, a veritable brotherhood. Each will be an important link in the common chain of brotherly love,—each will be his brother's keeper,—each will bear his brother's burden,—and all will be as lively stones, built up a spiritual house; an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. The high and the low, the rich and the poor, will again meet together in God's house,—not as men of strange and alien races, but with the mutual affection and sympathy of brethren in the Lord—rejoicing in their

common relationship to their common Head and, by a lively practical expression of their deep Christian interest, each in the other, constraining the world to exclaim anew, "Behold these Christians, how they love one another!" Thus will the Church have salt in herself, to preserve her from contamination; thus will the peace of God that passeth all understanding, keep the hearts and minds of her members, through their sovereign Head; and thus, therefore, will be arrested, by the hand of omnipotent Love itself, the abomination that maketh desolate. But so animated and organized, with her joins thus girded about, and her light thus burning in all the effulgence of love, the Church will exert, also, an irresistible power of aggression. To occupy and to cultivate, for her Lord and Master, every desolate place of the land, will be felt by each of her members to be a labour of love, in the successful prosecution of which he himself has a profound and enduring personal interest. It is a labour, therefore, in which he will engage with his whole heart, which he will commend to Heaven by his fervent prayers, which he will reckon it his highest honour to countenance, which it will be his purest joy to sustain by his Christian liberality, and to apply his hand to which, as opportunities may serve, he will eagerly covet as an invaluable privilege. In a word, the missionary enterprise to be undertaken,—the churches to be planted, and the provision to be made for their full efficiency,—will be felt to be the work of the whole Church, and claimed too, as the privilege of the whole—a work in which the very humblest of her members is to have his appropriate and indispensable function; and a privilege to be enjoyed in full, only as it shall be shared in by all. To advance this enterprise, ministers and their congregations will take sweet counsel together; they will survey together the field to be occupied; they will point out one to another—so provoking each other to increased love and good works—its many desolations; the labourers who may be more immediately set apart for its cultivation, will be equally the sent of their prayers and the sustained of their bounty; and for every effort of those labourers, to plant in the waste the seeds of Divine truth, they will be careful to prepare the way by practical ministrations of brotherly-kindness and charity. If there be not this mission of the whole Church, neither our stone-and lime extension, nor even its occupation by labourers, in themselves zealous and devoted, will secure the success of the undertaking, in the full accomplishment of which both our Church and country have so vital an interest.

OPINION OF THE FREE CHURCH.

"As regards our brethren and friends in the Establishment," says the Rev. Dr. Candlish, at a late Free Church meeting in Glasgow, "with many of whom we may co-operate in the work of the Lord, we must never for-

get nor allow the world to forget, that we hold that Establishment to be a thing of yesterday, a creation of Lord Aberdeen's—(laughter and loud cheers)—a thing which has existed only since 1843, and which, if not a creation of Lord Aberdeen's is at least the creator of the Court of Session and the House of Lords—that we hold the present Establishment to be a pure novelty, not the old Church of our fathers, but a Church got up when we were driven forth from our connection with the State. We did not leave behind us the Church of Scotland; we did not leave any Church at all, except a Church constituted anew in terms of a decision of the Court of Session and House of Lords. (cheers.) However much we may esteem, and be willing to co-operate with, many in the Establishment, we cannot be parties to any proceeding that shall acknowledge the Established Church as dating from any period before 1843. The date of the existence of the present Established Church of Scotland is 1843; the date of our existence is 1560. We can trace our unbroken pedigree through many vicissitudes, trials, and persecutions, from that eventful year when first the General Assembly met in Scotland; by all the historical signs and marks which can possibly identify a national Church, we can certainly trace our descent far more clearly than any bishop can trace back his, to the apostles. (Laughter and cheers.) That being our position, we are not, in the exercise of any false and spurious charity, to be found for a moment admitting that the Established Church, as it now exists, is a Church of older date than the last thirteen years. I am prepared to maintain that these views are entirely consistent with the purest and widest exercise of Christian charity; but, be that as it may, they are the views which, in consistency, the Free Church must hold, maintain, and avow in the face of all the world. (Cheers.) They may be branded as fanatical, called sectarian, abused as uncharitable. I cannot help that; it is the truth as I would it, and as the Free Church holds it. (Cheers.) We maintain, on the one-hand, as regards other non-established Presbyterian bodies, that we are the church from which their fathers seceded; and on the other hand, we maintain, as regards the present Establishment, that we are the old, hereditary Church of Scotland—the present Establishment being only thirteen years of age.—*Witness.*

OPINION OF THE UNITED PRESBYTERIAN CHURCH.

DR. CANDLISH AND THE ESTABLISHED CHURCH OF SCOTLAND.—We doubt much if Dr. Candlish will ever take a degree in Herald's College, where forestry is cultivated in the form of genealogical trees. His taste for culture needs itself to be cultivated. With regard to the pedigree of the Established Church, he first commits a blunder in a matter of fact, and, like a traveller on the wrong line of rail, the farther he proceeds the farther he is from his destination. The Court of Session, and the House of Lords in