

position already avowed, that all prophecy must have a direct reference unto the Church, and must, when fulfilled, become part of her history, may appear wholly discountenanced in this prediction; for all that the literal exposition of the prophecy contains is, that the hail is the Gothic invasion, whose prodigious numbers far exceed the conceptions of the present as well as past ages; that the fire is a Divine judgment on the nations. We would be very apt to say, therefore, that it cannot have any reference to the Church; a little reflection may however lead to a different conclusion. True believers form a part of civil society, and become partakers in the common suffering, which has either a salutary or malign influence on their eternal and spiritual condition in the Church of Christ."

The sounding of the second trumpet, when "a great mountain burning" is represented as being cast into the sea—is shown to have had its prophetic accomplishment in the victories of the Saracens over many Christian nations. There is certainly both truth and force in this application of the prophecy. For extent, rapidity, violence, and completeness, the conquests of the Arabians were every way extraordinary. The author, however, states the matter too strongly when he speaks as if the descents they made on Italy and France were as complete as their conquests of Egypt and Syria.

When the third angel sounds, "a great star falls from heaven." After a very elaborate enquiry—into which we cannot enter—the conclusion arrived at is, that the falling of this great star prefigures, with its consequences, the fall of the Bishop of Rome from the pure doctrines of the Gospel into the gross errors of the Papacy. In this Lecture—the fifth—we find a concise but graphic view of the Papacy, with its lamentable effects in corrupting the Christianity of the World. We can only notice further,—that the sounding of the sixth angel, recorded in the ninth chapter of the Revelation, is understood to have had its fulfilment in the invasion of Western Asia and a large part of Europe by the Turks. But those—and we hope they are many—who wish to see the arguments in full for this, as well as the other results at which the writer arrives, must examine the work for themselves. On subjects on which wise men have so widely differed, it were too much to expect that this article shall carry conviction to the minds of all, or that he has in all cases arrived at the true conclusion, yet we may safely affirm that the thoughtful and modest will not hastily dissent from his conclusions, and, even when they do, will not fail to give him credit for great research, learning and candor.

It is pleasing to see to what a wonderful extent Mr. Pollok makes Scripture its own interpreter. This is an old and safe

principle, but in his hands it is made to assume a somewhat new function. Without a careful examination of his work one would not readily conceive the abundance of matter in the Old Testament for illustrating some of the obscurest portions of the Apocalypse. It is indeed plain that those who would understand some of the darkest of Apocalyptic predictions must sit down and patiently learn their first lessons from Old Testament prophets. A figure wisely drawn from an Old Testament seer often throws a flood of light on a dark prediction uttered by the last of the prophets.

In conclusion, from a careful examination of this volume, we see no reason to lower the tone of commendation in which we spoke when we noticed the first volume of the work. This, not less than the former, bears striking marks of great industry, varied learning, candid and able investigation. We hope the talented writer will be enabled to advance to the conclusion of his work with the same ability. And we cannot but hope that the work will continue to gain such a wide hold of the Christian world that it shall become with all sober men a standard work on New Testament prophecy.

SABBATH SCHOOLS.

In our April number we alluded to the annual meeting of the "Edinburgh Sabbath School Union," and we have now before us the "Twenty-first Annual Report on the State of Sabbath School Instruction in Glasgow and Suburbs," read at the annual meeting of the "Glasgow Sabbath School Union" last April.

This Union brings together nearly all those who are engaged in the work of Sabbath School instruction in the city and neighbourhood, the broad platform on which they exist being the acknowledgement of the doctrines of the "Divine Inspiration of the Holy Scriptures, the Deity and Atonement of Jesus Christ, and the Personality and Influence of the Holy Spirit."

Reports are received from 130 Societies connected with the various Christian denominations within the bounds of the Union, and very full and interesting statistics are obtained of the whole machinery of Sabbath Schools.

The Union comprises 548 schools, 4140 teachers, and 47,641 scholars, with an average attendance of 37,434 children every Sabbath day. The number on the roll, when compared with the previous year, shows an increase of 146 teachers and 3087 scholars.

Of the staff of teachers 510 are reported to have been obtained from the ranks of the scholars.

Of the 130 Societies 110 use a printed scheme of lessons, 97 have regular meetings of teachers for prayer, 60 have weekly meetings of the teachers for the revision of the lessons of the following Sabbath.

Thirty-eight thousand volumes are offered for the perusal of the children through the school libraries, and a sum of \$3300 has been collected by the scholars during the year for missionary purposes.

Sixty societies hold week evening meetings of their scholars, at which missionary addresses, scientific lectures, musical instruction, and sometimes secular education are resorted to as additional attractions to strengthen the ties of the Sabbath School.

Social meetings in winter or trips to the country in summer are inducements which many societies seem to hold out annually.

The importance of encouraging habits of economy among their youth has led some societies to add to their machinery "Penny Savings Banks." One society alone reports having received \$420 in 2220 deposits, and repaid in 394 operations \$310 in the course of one year.

Something is done to encourage the children to select a higher class of periodical literature than is too frequently found in the homes of both rich and poor, and many a scholar subscribes, through his teacher, to one or other of the now numerous serials, which, while inculcating a pure standard of morality and religion, do not despise those attractions of style and matter which are indispensable to interest young readers.

Amid these various applications of human wisdom, these schemes which with philanthropic zeal, with Christian energy, our Sabbath School friends across the Atlantic delight to prosecute, we rejoice to think that they do not lose sight of the fact that these are but means of themselves utterly helpless to produce that result they so earnestly desire; and that they are not so carried away with the pleasing excitement attending their application as to forget that without the Divine blessing all their exertions must fail to realise their cherished wishes. The conclusion of this Report conveys a few words of exhortation on this subject, which we believe our own teachers may not find unworthy of their serious consideration.

There is much outer activity, but too little inner life—abundance of foliage, but great lack of fruit. Tongues of men and angels are not wanting, but the meek voice of charity is sadly muffled. Instant reform is urgently required. God wants greater spirituality amongst the Teachers of His truth—less meeting-work, and more closet-work—less hand-work, and more heart-work—less human-work, and more Divine work—less earthward-work, and more heavenward-work. Israel has straitened God, or God's conquests would be speedier. Only think, friend, that you may be straitening Jehovah. Visitation and study may be rigidly performed, time and talents may be sorely exercised in your Sabbath-School duties, and still the hand-writing over your life may be—*Man hindering God!* Only think how sweetly, how richly, with what willing eagerness, the Life of Nature gushes through the flower-stems, and wheat-stalks, and grass-blades, and tree-trunks; through rain-clouds, and dew-drops, and sunbeams; even through flinty rocks and wandering winds; and say, Whether the Life of God