

student of the Apocalypse must endeavour to understand their true import. I have space to furnish only a few examples of the mode in which prophetic symbols should be fixed, and explained. 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 assigned 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. We cannot, however, apprehend how symbols drawn purely from the particular character, the customs, and manners of heathen nations, not existing in the days of the prophets, can have a place among prophetic hieroglyphs. For instance, Elliot says that a horse means the Roman empire because the Romans sacrificed horses to Neptune, and Dr. Cumming says, in his "Signs of the Times," that the sun is Christ, the moon the ordinances of religion, and the stars the ministers of the Gospel, and the reason which he assigns is, their place and their relation to each other in nature. Now we do not object to the argument from analogy, but he makes no effort to show that these terms are used in the same sense in the Scriptures" (p. 34-36.)

There is another very important principle which Mr. Pollok lays down as equally sacred and immutable, and by its faithful application in his lectures he has done much to effectuate an Apocalyptic Regeneration. As our remarks have already extended further than we purposed, we shall content ourselves with simply stating this principle in the author's own words. We think we may safely leave our readers to perceive its truth and force, and we are certain that as those of them, who have perused certain commentaries on the book of Revelation in which that principle is sadly overlooked, must have seen just occasion, so they will feel grateful, for the manliness and decision with which Mr. Pollok asserts, "That all prophecy has a primary reference to the future state of the Church, and therefore fulfilled prophecy becomes a history—not of Rome, Pagan or Papal, but of the visible and professing Church of Christ, for the kingdoms of this world hold only a subordinate relation to the Kingdom of Christ."

In the deliberate adoption and determined application of these two principles Mr. Pollok sets himself to the execution of the interesting and important task which he has undertaken. The enterprise is in some respects a bold one, when we consider the great names and the often quoted and popular opinions which had to be thrown into an opposite scale. It required no inconsiderable share of moral courage to confront, as frequently and directly as our author finds it necessary, the ingenious and learned Elliot, extensively propagated and widely popularized as his views have become by the "sketches" of Cumming. But, strong in the might of just and irrefragable principles, he prosecutes his commendable design, and this first volume is a good earnest of the success with which we may expect it to be completed. It is written in a manly and impressive style, though we occasionally meet with inelegant expressions and complicated sentences. Its statements are well put, its arguments are powerfully constructed, its illustrations are happy and striking; while the practical lessons which are inculcated through-

out its pages are not the least valuable and attractive portions of the book. We hail the work as a seasonable addition to our Biblical literature, and do not hesitate to assign to it a prominent and enduring place in the library of the Christian and the scholar. The perusal of it has yielded us a rare satisfaction, and it will be to us matter of astonishment and disappointment if any of our readers, who may be fortunate enough to fall in with it, shall fail to derive either pleasure or profit from its interesting and instructive lectures. It is the fruit of a long and patient research. It contains what we conceive to be the sound and satisfactory results of a system of interpretation characterized by striking simplicity, and applied with a faithful and rigid consistency. It is the production of one of Scotland's most active and successful ministers. We are glad to learn that it is being appreciated by a Christian and intelligent public. C. K.

The Jews.

No 4

From the works of Rev. Claudius Buchanan, comprising his Christian researches in Asia, which were published in the early part of the present century, we derive many important particulars regarding the state of the Jews, at that period, in the east country. Nor does the lapse of time, since these researches were made, in the least, diminish the subject, their circumstances at the present day not being materially altered. The author states that when he was in India the condition of the Jews, who were dispersed in different parts of the east, frequently occupied his thoughts. He had heard that they existed in distinct colonies in certain parts of India, that some of them had arrived long before the Christian era, and had remained in the midst of the Hindoos, to that time, a distinct and separate people, persecuted by the native princes from age to age, and yet not destroyed, "burning, like the bush of Moses, and not consumed," and he had a strong desire "to turn aside and see this great sight." His mind was impressed with the conviction that their preservation, in such a variety of regions, and under such a diversity of circumstances, could only be effected by the interposition of the Divine Providence, which reserved them, thus distinct, for some special and important purpose. And since the period of time for the accomplishment of this purpose was considered by many to be fast approaching, he wished to hear the sentiments of the Jews from their own lips, and to learn their actual impressions, as to their present circumstances and future hopes.

With this view, he visited Cochin, where, as our readers are aware, our Church has now a Missionary stationed, the Rev. Mr. Lasceron, who is himself of the seed of Abraham, and who from time to time furnishes, to the pages of our "Home Record," interesting notices of his labours. While residing at Cochin, Dr. Buchanan instituted various enquiries chiefly referring to the antiquity of the resident Israelites, their manuscripts, and their sentiments regarding the state of their nation; and the result was published in his valuable "Researches," by means of which the attention of the Church at home was drawn to the subject, and its sympathies aroused on their behalf.

Our author also furnishes us with some interesting observations relative to the Ten Tribes. With regard to this subject, we need scarcely remark that there have been various

theories. Dr. Buchanan is of opinion that the great body of the Ten Tribes remain to this day in the countries to which they were first carried captive. He says, "if we can discover where they were in the third century of the Christian era, which was seven hundred years after the carrying away to Babylon, and again where they were in the fifth century, we certainly may be able to trace them up to this time." Now, we learn from Josephus, the historian, that in the time of King Agrippa, the Ten Tribes were then captive in Media under the Persian princes. Again, in the fifth century, we find Jerome, author of the Vulgate, in his notes upon the prophet Hosea, using these words "Unto this day, the Ten Tribes are subject to the Kings of the Persians, nor has their captivity ever been loosed," and, again, in another passage, "the Ten Tribes inhabit, at this day, the cities and mountains of the Medes." It would thus appear, according to the reasoning of our author, that there is no room left for doubt on this subject, as history records no general rising or expedition of the Jews since that period; and as in these despotic countries both Jews and Christians are generally held in a state of captivity, and hence he feels justified in coming to the conclusion, "that the greater part of the Ten Tribes, which now exist, are to be found in the countries of their first captivity."

Dr. Buchanan published his "Researches" about the year 1808, and his authority upon those subjects seems to have been highly valued. Following up the present enquiry, we shall quote the opinions of a more recent writer, Rabbi Joseph Schwarz, for sixteen years a resident in the Holy Land, and the author of "A Descriptive Geography and Brief Historical Sketch of Palestine, published at Philadelphia, in 1850. This work is all the more interesting, as it is not only the production of a Jew, but also translated into English by a fellow-countryman.

The author likewise has in his appendix, communicated to the world various interesting speculations and facts relative to the Ten Tribes. Before proceeding to give the important account concerning their present existence, he enters into a short critical enquiry having reference to the countries and towns whether they were carried by the Kings of Assyria (2 Kings 18: 11), and concludes that it would be perfectly ridiculous to look for them in lands so well known as those are at the present day, because it would then be impossible to say of them, in the language of Isaiah xli. 9. "That thou mayest say to the prisoners, go forth, to them that are in darkness, show yourselves,"—or, verse 12, "Behold these shall come from far, and these from the North and from the West, and these from the land of Sium." There can be no doubt," he says, "that the exiles left their new places of abode, and wandered away into other parts of the world, where they settled. We may admit that this emigration may have been for the most part eastward into Asia, but Africa also must have received many of the exiles. "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt and shall worship the Lord in the Holy Mount at Jerusalem." Isaiah—27. 13.

He then supplies the latest traces of the existence of one or rather several Israelitish Kingdoms, with independent power, having their own regents, standing armies, and their own coinage, in short, existing in the greatest