

repetition expresses the ardour and the perseverance of the worshippers. Holiness, which is the perfect absence of all sin, is not a single attribute of God, but a diffusive and universal quality of His nature, investing all His perfections and all His works; and it is essential to His character. Wisdom without holiness is cunning in deceit; power without holiness is tyranny and destruction; love without holiness is pure selfishness; and, were you to conceive of infinitude added to these, and God's other attributes unsoftened and unadorned by the beauty of holiness, how dreadful would be your conception of God, when thus infinitely disposed to fill the Universe with injustice, hatred, and misery! But, blessed be His adorable and eternal name, He is the *Holy One*—holy in Himself and in His works, and requiring holiness in all who dwell in His house; and it is one special object of the Gospel ministry to extol the holiness of God, when they proclaim and expound the work of redeeming love, in which His hatred of sin and His love of holiness appear in securing the honour of His law, and the safety of His government, by the belief and sanctification of sinners."

The last extract we can give is from the opening of the fifth Lecture. "The fulfilment of prophecy can be seen only in the events of Divine Providence. The dealings of God with mankind, and the mysterious decisions of His wise administration, impart very great importance to history, which, while highly useful to all men, is peculiarly so to the Christian. A correct knowledge of the customs and manners of men is indispensable to the politician and the philosopher, the poet and the Christian, because it brings the human character before us in all the multifarious aspects in which it is presented in various ages and nations, while the general principles which guide and exalt the moral government of God are fully set before us. The causes pass before our view which elevated one man and degraded another, the renowned deeds which have blessed and beautified one family, or the wicked which have cursed and deformed another, and while one nation rose in wealth and glory, and another sunk through impotence into oblivion; in a word, it is impossible to tell how rich and useful subjects of reflection history furnishes. . . . But the Christian learns from the same source other and far more valuable knowledge than other men do. He sees the mighty arm of Jehovah extended over thousands of generations; the brevity of human life, in the millions who have speedily passed into the eternal world; the vanity of earthly greatness, in the noble and mighty kings laid in the dust with their meanest subjects, the depravity and rebellion of man against God, and his indisposition and inability to propitiate

"the Divine favour; and, when he combines history and prophecy, what an attractive and mysterious field opens on his astonished view as he apprehends God's unerring wisdom and perfect omniscience, His gracious purpose of love and mercy to sinners, and His unchangeable faithfulness to all His promises, the sure progress of Christianity in the world, and the manifest tokens of its future progress. The study of prophecy and history united must be very beneficial to every Christian."

In conclusion, we earnestly recommend this work to the notice of all our readers, but especially to such as have a taste for studying Apocalyptic prophecy. Persons, who have hitherto studied the dark and sublime book of the Revelation mainly to gratify fancy, will, we apprehend, read Mr. Pollok's work with little satisfaction; but such as read from far higher motives, of enriching the understanding with valuable instruction, and of purifying and cultivating the Christian graces of the heart, will find much in this work to meet their highest expectations.

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