

We shall not attempt to give—what our limits utterly forbid—anything like a full analysis of the remainder of the present volume. Suffice it to say, that it is chiefly taken up with an exposition of certain portions of the vii. viii. ix. chapters of the Apocalypse. Hence, as will be seen, this part of the work is an exposition of *The Sounding of the Trumpets*, which, the author tells us, “has an immediate relation to that prophetic period which has been fulfilled, and now stands embodied, in the history of the Church, as you may see verified in the lapse of course of Divine providence, according to the faithful words of ecclesiastical history.” The following passage gives a brief view of the author’s theory of what is properly the prophetic portion of this wonderful book of Scripture:—“The prophetic portion contains the seven seals. The seventh seal contains the seven trumpets, and the seventh trumpet contains the seven vials, and the conclusion contains the final changes which shall pass on the Church and the World at the end of time. The seventh seal therefore has, by implication, a relation unto the whole subsequent portion of the Apocalypse.” This, with more that follows to the same purpose, expresses concisely and clearly the author’s views. But, in speaking more particularly of what is contained in the seventh chapter, he remarks:—“It must appear, on reading this chapter, that it foreshadows three great prophetic epochs: the time during which the storm is restrained, the time during which it continues, and the very felicitous season of prosperity which follows. It is probable that the restraint of the storm corresponds to the “half-hour’s silence” in heaven before the seven angels receive their trumpets to sound in their appointed order.”

There runs through the whole of the first lectures on which we are now advertising a very judicious and striking view of the prosperous spiritual condition of the Church; while the great principle, so often overlooked, is brought out with singular distinctness: That the real glory of the Church militant is the same in kind as that of the Church triumphant, consisting in her true holiness and in her precious relationship to her Divine Head. In degree the difference betwixt the condition of the kingdom of grace here and the kingdom of glory hereafter must be vast, and vary in innumerable circumstances; yet the grand principles on which the Saviour rules His mediatorial kingdom, and makes His followers happy, must be the same in both departments. We cannot follow the arguments or notice the illustrations of the author in support of this view; it is enough to say, that both arguments and illustrations manifest able reasoning and sound theological notions.

In speaking of the Church in the wilderness we have the following statements,

which seem highly pertinent:—“Did not a continuous race live in the remote mountains, in the deep vallies, and the secret recesses of Piedmont, who never acknowledged the supremacy of the Roman Pontiff, never conformed to his fertile innovations, and never were contaminated by the abominations of his degenerate Church? These are the small number of whom honorable testimony is often borne in this symbolic book—the true protesting Church then in the wilderness.” Again, the great multitude represented as standing before the mediatorial throne are regarded by our author as representing the multitudes throughout Europe who witnessed for the truth after the Reformation. This may be a correct view; yet we cannot but think that the view given of the piety of the reformed communions is more flattering than a severe inquiry into the religious condition of some of these at the time will warrant. It is however very clearly shown how the Church was *not* before the throne during the long season of her idolatry. Indeed, if she was before any throne then, it was the throne of the Roman Pontiff. Nevertheless the remnant in the wilderness was ever truly before the throne of the Saviour. It is at the same time proper to notice that, while the author regards these as the grand truths taught in the seventh chapter, he at the same time holds that, indirectly, the millennial glory of the Church is very plainly prefigured in this portion of the Apocalypse.

As Mr. Pollok regards the seventh chapter as properly introductory to what follows, it is of course in his *Second Lecture*, when he enters on the exposition of the eighth chapter, that he takes up the predictions unfolded in the blowing of the trumpets. The following extract will explain the author’s general view:—“The view which I take of the seventh chapter makes it introductory and explanatory, and brings it in chronologically after the opening of the sixth seal, and before the opening of the seventh. It forms, on the whole, one of those digressive explanations once and again found necessary, at different stages of the Apocalyptic drama, to prepare the mind of the reader for what follows. We can only remark farther, in our general references, that *that Angel* who stood at the altar with a golden censer is regarded as the angel-priest, our great Mediator. Now, here as well as elsewhere, we are delighted to see how carefully and ingeniously the author ever connects the priestly with the kingly offices of Immanuel, so as to represent this glorious *personage* as ever presiding over the affairs of His Church, and also over the affairs of the world in relation to His Church, whether in the blessings He bestows or the judgements He inflicts. This grand principle—that the Saviour is a priest on His throne—permeates the whole of Mr. Pollok’s work, so as to give a peculiar consistency and force

to his reasoning, while it diffuses a rare odour of Christian sanctity over all his reflections. Is it not in fact just the want of this principle, or the very insignificant place it occupies, that renders many treatises on the Apocalypse little better than artful solutions of heathen oracles? You feel as if these writers had come, with the enigmas they are to solve, from Delphi, not from Patmos. True, they do not deny Christ’s reign over His Church, but they practically forget it, which leads nearly to the same results in their expositions of prophecy. If Mr. Pollok is always the scholar and thinker, he is ever, even more emphatically, the ambassador in all that he says of the King and Head of the Church. He never forgets that, as his Saviour died to redeem the Church, so He lives to reign over it and for it. There are other keys to prophecy, but this is really the grand key that opens its first golden gate.

We can only make the briefest references as to the author’s views of the predictions embodied in the pouring-out of the *vials*. In the opening of the Third Lecture the following sound principles are laid down:—“In entering on a careful examination of these trumpet-soundings, it will aid us very much, in determining the object to which any one applies, to observe that each trumpet has its corresponding vial, not in number only, but in character, so that the principal object in the trumpet is always the principal object in the vial; the person or thing placed in adversity, by the inflictions of God’s judgements, under any trumpet, is the very same on which the corresponding vial is poured, producing an order of providential events prosperous to the followers of the Lamb, but adverse to the enemies of His Church.” It will be seen that the pouring-out of the first vial is regarded as a prediction of those terrible eruptions of the Northern Barbarians, by which the Western Empire was overthrown and fearful calamities brought on an unfaithful Church and guilty peoples. This conclusion as to the sense of the prediction is arrived at on apparently very satisfactory grounds; and certainly the horrors of the event in history are strikingly portrayed in the imagery of the prediction. It were unfair to overlook the singularly happy applications the writer makes of these stupendous events in the history of the Church or the World. Surely one great end of recording such events is to furnish mankind with moral lessons which may be useful in all ages. Hence the following appropriate reflections:—“The influence of this trumpet-sounding, and its relation to the immediate future condition of the people of God, may be apprehended in the few brief statements made in the following particulars: And, *first*, this trumpet-sounding has a direct though subordinate influence on the Church of Christ from the very close and inseparable relation of the Church to civil society. The very sound and indisputable