

Worldly sharpness, acuteness, versatility are not the qualities in request in the world to come. The capacious intellect, stored with knowledge, and disciplined into admirable perspicacity, tact, worldly wisdom by a lifetime devoted to politics or business, is not by such attainments fitted to take a higher place among the sons of immortality. The honour, fame, respect, obsequious homage, that attend worldly greatness up to the grave's brink, will not follow it one step beyond. These advantages are not to be despised; but, if these be all that by the toil of our hand or the sweat of our brow we have gained, the hour is fast coming when we shall discover that we have laboured in vain and spent our strength for nought.

We warmly recommend this beautiful and thoroughly practical discourse to every class of readers.—*Ed. Ev. Post for Dec.*

"The End:" by Dr. Cumming.

[Concluded.]

In his fourth Lecture, Dr. Cumming adduces the evidence of the action of the sixth vial, the Apocalyptic symbol for a new date with new phenomena in the providential government of God, which began to be poured out just at the time that Daniel's second period ends, namely, A.D. 1820, at which his great period of 2300 years ends also: and if the great river Euphrates be, as he shows it must be, the representative symbol of the Turco-Mahometan power in Europe, we may expect by its drying up to find the gradual exhaustion of that power, or, translated into the modern newspaper phrase, the waning of the Crescent, or the decay of the Turco-Mahometan dynasty in Europe.—Accordingly, we come to 1820. The terminating epochs confirm the propriety of the era fixed for the commencement of these epochs. We find in 1820, by contemporaneous testimony, that in the spring of that year the Mahometan Empire in Europe had reached its meridian. We find that in the autumn of the same year, it had begun to decline; and from that time to the present it has been wasting away, as we see from the daily papers; and the next perplexing question for the Cabinets of Europe will be, who is to occupy the dead man's place, so long the sick man's bed, and what nationality is to take possession of Constantinople, with all its antecedent and traditional glory? And thus, in the language of prophecy, are the last pots of the Euphrates now almost disappearing in its channel. Dr. Cumming next adduces evidence, from the reports of the American Missionaries, that the dead churches in the East are being quickened into life and the decaying churches revived. He further states, that the great mass of the Turkish families are now crossing the Bosphorus to settle in Asia. And taking all things together, the looming question for the Cabinets of Europe to settle will be,—Who is to hold the key of Europe, Asia and the Mediterranean, the Russian, with his savage despotism, and advancing barbarism, or an enlightened Christian people, the friends and allies of the free, the religious, and the great?

In his next Lecture, he brings before us the interesting fact, that just in the ratio in which this River Euphrates, the symbol of the Turkish power dries up, the way or road is prepared for the return of the "Kings of the East," whom he identifies with the nation of the Jews. He draws the inference that if the waning of the Mahometan Crescent be now going on, we may expect that the Jews will

begin to take an interest in the land of Palestine. He notices the deepening interest now taken in the destiny of the Jews by all branches of the Christian church—that there have been more converts from Judaism during the last 18 years than during the last 1800 before—that more Jews are suffered to dwell in Jerusalem, from which they were precluded and excluded for many centuries, during the last 50 years, than have dwelt in it during the last 1800 years—that the Jews themselves are organizing agricultural colonies in Palestine, and recording in their own newspapers the tidings of their success—and finally, that, according to rumour, there is a distinguished and wealthy Jew ready to deal with the Sultan, to advance him abundance to carry on the war, if Palestine can be given as the pledge that the money will be repaid. He also notices the singular fact that every Jew is ready to move at a day's notice, carrying as he does all his property in a portable shape, as if waiting the signal to commence homeward the majestic exodus, in comparison of which the exodus from Egypt shall not be worthy for a moment to be mentioned. In this lecture also he brings forward texts that prove, he thinks, irrefragably the fact, that the Jews are not simply to be converted to Christianity, but are first to be restored to their own land, and in that land to see him whom they pierced, and mourn; and be in him accepted, and justified, and sanctified and blessed.

In his next Lecture, he shows the proofs of the decline of Babylon, or of the judgments of God being poured out upon it, of its coming into remembrance now before God. He states that this was under the seventh vial, which he assumes to have begun in 1848, when its first shock was felt throughout Europe; and that during it "Great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath;" and that just previous to her fall, recorded in the 17th chapter of the Revelation, the warning voice is addressed to God's people in her, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." He proves by figures that at this moment the Church of Rome is in a minority throughout the world of some 20 or 30 millions. He shows the evidence of her decay from 1790, when the first period of 1260 years expired. To take an instance. In 1790 there were in Paris 5000 priests, at this moment, though since then Paris has doubled in population, there are only 800. He further states it as an undoubted fact that in Rome, the citadel of her strength, half the population are sceptics, and that probably a fourth may be Christians, and he confidently affirms his belief that, were it not for French bayonets, nine tenths of the population would get rid of the Pope to-morrow.

In his last Lecture, he shows that the powers indicated in the 38th and 39th chap. of Ezekiel are "the prince of Rosh," or Russia, "Tubal," Tobolsk; "Meshek," Muscovy, "Gomer and his land," or the Germans, and that these were to be associated with the Prince of Rosh, Meshek and Tubal, and he draws this inference, not as he says by fitting ancient prophecy to modern facts, but by elucidating the plain statement of scripture, and its coincidence with modern facts. He shows in the course of that Lecture, that in all probability Russia is the great power that is to disturb Western Christendom, and to finish its ambitious career upon the plains of Palestine. He shows that this was intimation in that chapter of a check in the midst of its career; that that check will be

given by a maritime, commercial, colonizing nation, having relations with the East, called figuratively Tarshish; that this power denotes in all probability Great Britain; and he infers also from that chapter that Great Britain would itself be exempt from the judgments which should light upon the rest of the nations of the earth whom that power checked for a little should accumulate into a more gigantic avalanche on its frozen hills, and precipitate itself with irresistible destruction where the war began, and where the war will have its close near the walls of Jerusalem, and by the banks of Jordan.

Such is a brief outline, almost in the words of the author, of this highly interesting series of Lectures, as to the merits of which, considered merely as a piece of ingenious reasoning upon a dark and mysterious subject, there can be but one opinion. Whether the conclusions arrived at by the learned Doctor be right or wrong, we leave our readers to determine for themselves, candidly acknowledging our inability to speculate on so difficult and abstruse a theme. We cannot, however, doubt, that the subjects treated of in these Lectures are made much plainer than is usually the case with writers upon prophecy; and we sincerely trust that the foregoing summary, by supplying matter for profitable reflection on questions of the utmost moment to all, may be the means of arousing a spirit of enquiry among our readers, strengthening their faith in the great truths of the religion which they profess, and inspiring them with feelings of still greater reverence for that omnipotent and omniscient Being who holds in his hand the destinies of nations who, "at sundry times and in divers manners, spake unto the fathers by the prophets, and who hath, in these last days, spoken unto us by his son." G H

SABBATH OBSERVANCE

The Sabbath Defence Movement

GREAT MEETING IN LIVERPOOL.

Whatever success the anti-Sabbatarian may have in the metropolis, the Protestants of Liverpool are, at all events, determined, says the *London Record* that the "holy day" shall not be ignored in this country, and the great social and religious blessings of the Sabbath abolished by a clique of *soi-disant* Liberals who are incessantly agitating to do away with every cherished religious institution of the country. In Liverpool, as in the metropolis, efforts have lately been made to throw open public buildings on Sundays, and, in fact, to pave the way, if possible, for the introduction of foreign ideas with respect to the observance of the Sabbath day. This agitation has, however, raised the religious portion of the community of Liverpool to a degree of excitement which will exercise, it is hoped, a most beneficial effect both in and out of Parliament. The Liverpool Protestants of all sects have heartily and cordially joined together to defend the Sabbath from desecration, and, under the title of "The Sabbath Defence Association," an influential opponent has been formed against the designs of the "latitudinarians." As a preliminary step, the newly-formed Association agreed that series of sermons, advocating "the social and religious blessings of Christianity should be preached by different clergymen in the churches and chapels of Liverpool and its vicinity. These sermons were, as we stated in our last, consequently preached before attentive and numerous congregations.