

compass, a condensed view of the light which has been shed on the subject of unfulfilled prophecy, which shows that we are surely nearing the port of earth's destiny.

Following out this plan, which he has executed with considerable ingenuity, he has at least presented us with a very readable book, which all interested in such studies ought to possess. In the present brief sketch, it is impossible for us to do more than briefly indicate its character, our space preventing us from entering into lengthened detail on any of the interesting subjects treated of. The points to which, in the first part of the book, he directs attention, and which he regards as fixed principles, are such as the following—the expectation general, that a crisis is impending—that God reveals coming events—that prophecy is not understood till near its fulfilment—that "The Time of the End" is a subject of prophecy—that the truth applicable to each age is imperative on that age; and that indifference to prophecy is displeasing to Jehovah. He observes that the prophetic periods were necessarily obscure to the early Christians, with the exception of Daniel's "Seventy weeks," which were regarded as weeks of years, both by Jews and Christians. He proves from various sources, that 6000 years are the expected period of the world's duration. He remarks on the general expectation which prevailed in the tenth century, respecting the nearness of the judgment, which was based on an erroneous interpretation of the 1000 years in Rev. 20. 2-4, that the time had arrived for Satan to be loosed, and the world to end. He next adduces the testimony of Luther and the Reformers—the English Martyrs—the English Church Divines—Westminster Assembly Divines—old English Dissenters—new England Divines—Baptist and Methodist Divines—Scotch Presbyterians—Church of England Ministers—English and Scotch Laymen—American Episcopal Divines, and others; and concludes with an eloquent chapter in answer to the question,—"Is such testimony of no value?" which is well worthy of our serious attention. We shall conclude the present notice by quoting the passage at length. It is to the following effect:—

The foregoing extracts prove conclusively, that the doctrines of the pro-millennial advent, the restoration of the earth to its Eden state, the reign of Christ with the saints on earth, and the duty of living in constant expectation of those events, are not novelties, but are sustained by venerable fathers, as well as by others in the Church. There is the testimony of Gentiles and Jews, of bishops, priests and laymen, of princes and people, of churchmen and dissenters, of Calvinists and Arminians, of reformers and martyrs, of pastors of churches and missionaries of the cross to heathen lands. And, though the opinion of no man—whether he be "in surplice or in gown, in ermine or in lawn, or in royal robe," or if he be arrayed in plain attire—is of any authority, except as it ac-

cords with the word of God; yet such testimonies from such witnesses are worthy of consideration by intelligent and pious minds. The fact that "so great a cloud of witnesses," and of such intellectual and moral worth have found—some of them one, and some of them all, those doctrines in the word of God, and have rested on them in comfort and hope, not only in the palace, but in the dungeon and at the stake—"not accepting deliverance that they might obtain a better resurrection," this fact should lead all who venerate the word to study well its teachings, before they declare their indifference to such doctrines, or reject them as the vagaries of fanatical and unsanctified imaginations. What saith the Scriptures? If those witnesses speak not in accordance with God's word, there is no light in them. But if they do thus speak, how important is their testimony, or rather the testimony of the prophetic oracles, in the words in which they express their faith, respecting the times in which we live?

Professed ambassadors of Christ may refuse to note the signs of the times, nor return an answer to the question so often and so correctly put to them, "Watchman, what of the night?" They may select texts of scripture as mottoes, and annex to them brilliantly framed human compositions, which delight the intellect, and carry no disquiet to the unsanctified heart, amusing their hearers with fancifully-drawn theories of human perfectibility, and long years of peace before the judgment; but are they "faithful and wise servants," who are giving the Lord's household meat in due season? Are they obeying the injunction which the Lord has giving to all, to "watch."

Surely, the path of safety is that in which the Apostles trod. Ministers of the Gospel should preach as they preached, and Christians should believe as they believed; and then sinners now, as then, would turn "from idols to serve the living and true God, and to wait for His Son from heaven," not as an event in the distant future, not as one the day and hour or year of which is unknown, but one which may come at any moment, and which may be regarded as now emphatically nigh, even at the doors. Said the Rev. Hugh McNeill, in his address to the clergy: "My Reverend brethren, watch, preach the coming of Jesus, I charge you, in the name of our coming Master, preach the coming of Jesus. Solemnly and affectionately, in the name of God, I charge you preach the coming of Jesus. 'Watch ye, therefore (for ye know not when the master of the house cometh, at even' or at midnight, or at cock-crowing, or in the morning,) lest coming suddenly.'" He find you sleeping! Take care! "What I say unto you, I say unto all, watch."

The interpretation of unfulfilled Prophecy has, doubtless, like many other things, been greatly abused; as yet already mentioned, we humbly think that it is a subject which, instead of repelling, rather invites the reasonable meditation of enquiring christian minds.

[From a Correspondent in P. E. Island.]

MORAL COURAGE: An address at the opening of Queen's College, Canada, by the Rev. Professor GEORGE.

Seldom or never have we seen in so small a compass what to our minds serves so fully to accomplish the great and important purposes of Academical Education, as the first opening address of the vice-principal of Queen's College, Canada. While perusing this lecture, we could not refrain from thinking of the great principles therein developed—the reflex, not only of a great mind, but impress of the soul and inner being of the writer. Placed beside such a noble spirit, we would not feel himself safe? Nay, more, we would not esteem himself safe in any sphere or calling in life, under the guidance of a man thoroughly imbued with the noble and religious sentiments, which he earnestly seeks to have engraven in every soul, so as to form the constituent elements of his very being. There is in the Dr.'s manner of speaking, not the least shade of affectation or profuseness of thought, or any grandiloquent display of learning. Everything gives place to what, in his estimation, is of infinitely greater importance, that of imbuing the mind and heart with sound views and principles, and inspiring earnestness of purpose and loftiness of courage. All here is solid, earnest and practical. No intelligent mind can rise from its perch without profit.

In every past period of the world's history the bravery of the warrior has been applauded, while the coward has been decried and despised, and too often the most audacious tyrant has been honoured and deified. At the present day all sorts of martial heroism is vilified by a certain class of pseudo-philanthropists, as deserving no better name than the basest butchery. In the present state of the world, therefore, when we hear of wars and rumours of wars, in the midst of conflicting opposing sentiments, it is well to define clearly and declare boldly, the proper course to be pursued, under existing conflicts and coming perils. This is done in the first few pages. The main object in view, however, is to occupy the mind for some desirable pursuits. He fearlessly tells us that he has no sympathy whatever with those ultraists—those "sentimentalists" who decry all martial heroism. And why not? The supreme standards of faith and morals commend and celebrate the exploits of true military courage and daring. The New, as well as the Old Testament, not only permits, but enjoins the ruler to employ physical might to sustain moral right. The civil magistrate, whose authority we are expressly told is from God, is told not to bear the sword in vain. And for what purpose is the sword, but to take away human life? Valuable as life is, right and order are still more valuable. And if the King and Just one surrendered his life in vindication of justice, and to establish a Kingdom of faithful and just subjects, is it too much for those in some measure, inspired with his spirit, armed with like moral courage, to bleed and die in the vindication of the same lofty principles? Is not the individual who dies in defence of truth, highly commended by the prophetic oracles, and do not kindred deeds, performed by the many, rise in moral grandeur before our view, and possess a character that shall never perish? Did not he, who came in the spirit and power of Elias, enjoin soldiers to be contented with their wages? Had he, who came