

places during the last five or six years; there being scarcely a nation in the world that has not been recently scourged by the most destructive and fatal epidemics. He does not however presume to assert that these facts and phenomena in the outer world are beyond all doubt the fulfilment of the predictions of our Lord in the inner book; but he asks the reader under a sense of responsibility to compare the written prophecy within, with the actual occurrences without; and he leaves it to himself with these data to draw the inference that seems just. Are we approaching the end? or are the predictions of the end neither met nor exhausted by anything that has yet occurred?

In his next Lecture, he adduces the moral signs of the approach of the end, as these were indicated by our Lord, and might be deciphered from various parts of the Old and New Testament prophecy. He notices the wide spread almost universal disquiet, the feverish restlessness, that seems to rock and agitate all the nations of the earth, the complications between the East and the West, in France, in England, in Germany, in America, over all the world; Statesmen at their wits' end; cabinets not knowing how to decide or in what direction to move. He refers to the remarkable prediction of Daniel, "many shall run to and fro," as a startling sign of the end. He notices the universal disposition to travel, the unprecedented facilities for it; the wonderful fact that a whole village can move itself 500 miles away with the speed and precision of a weavers' shuttle. He notices the evidence of the fulfilment of the other prophecy, "Knowledge shall be increased," in the great thirst for knowledge over all the earth, and its wide and general diffusion among all classes. He notices in the next place the remarkable fact, that the great epochs of prophetic chronology are all rapidly intersecting each other at this moment. He notices that the 1260 years that limit the duration of the Western Apostacy in its full tide beginning at 530, terminated amid the convulsions of 1790. He notices the additional 30 years that Daniel specifies as being added to it; these 30 years ending just when the Mahometan power in Europe begins to disappear; or the terminating year of the 2400 years, the other period of Daniel, dated from the meridian glory of the Persian Empire, ending also in 1810; when the sanctuary was to begin to be cleansed. Then he notices Daniel's second edition of 45 years more, which would bring us down to 1865; or (owing to small error in the usual chronology) to 1862, at which period, according to the best authorities, the seven thousandth year of the world begins—what St. Paul calls in our translation "the rest," but what is in the original "the Sabbatismos,"—the Sabbath keeping—that remaineth for the people of God. Taking all these dates thus rushing to a close, and all these facts elucidating the accuracy of these calculations, he

draws the inference that if 1865 be not the close of the 6000 years, and the commencement of the millennial rest,—the Sabbatismos—that remaineth for the people of God; the extraordinary harmony of all the dates, combined with the visible phenomena now transpiring everywhere, if no fulfilment of the predictions that indicate the end, should at least awaken in our hearts the first anticipatory echoing accents. "Behold, the Bridegroom cometh;—or the warning cry that is announced at the close of the sixth Vial, "Behold, I come as a thief, blessed is he that watcheth."

(To be concluded in next number)

RELIGION IN COMMON LIFE. A Sermon preached at Crathie Church, Oct. 11, 1855, before her Majesty the Queen and Prince Albert. By the Rev. John Caird, M.A., Minister of Errol. Published by her Majesty's command. William Blackwood & Sons, Edinburgh and London.

It is, to say the least of it, something unusual, and we may add, gratifying, to have before us a sermon by a Presbyterian divine, ushered into the world by the command of her Majesty. If we are not mistaken, this is the first royal record of approbation of the pulpit ministrations of the Scottish Church which has taken place during the reign of the House of Hanover. It may be that no such pleasing incident has occurred for a long antecedent period; for we need not refer to the events of the persecution to tell us that the estimate of Scottish Presbyterianism by the Stuart kings was on the north side of kindly. Since this is the first instance of such a distinction conferred on a sermon preached in a Scotch Parish Church, the most agreeable thing that can be said in connection with it is that it richly deserves it. This will not be doubted, when we consider that, apart from her royal position, anything stamped by the sound judgment and strong good sense of her Majesty is deserving of public favour. Mr. Caird discourses from Romans xii. 11.—"Not slothful in business, fervent in spirit, serving the Lord"—and on this text gives us a sermon calculated for the regulation of everyday life—plain, practical, easily understood, eloquent, yet not ornate. His doctrine is that religion may and should enter as much into the ordinary life of man as does his daily labour, business, or profession—the one lightening, sustaining, and elevating the other,

Mr. Caird's leading argument may be gathered from this sentence:—"Religion is the art of being, and of doing good. To be an adept in it, is to become just, truthful, sincere, self-denied, gentle, forbearing, pure in word, and thought, and deed. And the school for learning this art is, not the closet, but the world—not some hallowed spot where religion is taught, and proficients, when duly trained, are sent forth into the world; but the world itself—the coarse, profane, common world, with its cares and temptations, its rivalries and competitions, its hourly, ever-recurring trials of temper and character. This is therefore, an art which all can practise, and for which every profession and calling, the busiest and most absorbing, afford scope and discipline." Some of the illustrations are very happy:—"Principle elevates whatever it touches. Facts lose all their liltleness to the mind which brings principle and law to bear upon them. The chemist's, or geologist's soiled hands are no sign of base

work, the coarsest operations of the laboratory, the breaking of stones with a hammer, cease to be mechanical when intellectual thought and principle govern the mind and guide the hands. And religious principle is the noblest of all. Bring it to bear on common actions and coarse cares, and infinitely nobler even than the philosophic or scientific becomes the Christian life."

"Away," he exclaims, "with the notion that ministers and devotees may be religious, but that a religious and holy life is unpracticable in the rough and busy world. Nay, rather believe me, that is the proper scene, the peculiar and appropriate field for religion—the place in which to prove that piety is not a dream of Sundays and solitary hours; that it can wear well amidst the rough jostlings, the hard struggles, the coarse contacts, of common life—the place, in one word, to prove how possible it is for a man to be at once not slothful in business, and fervent in spirit, serving the Lord."

These are, indeed, sound sentiments. "Such a doctrine as this (says a London contemporary), is as different from that held by extreme High-Churchmen as from that held by Puritans. The former believe that religion is so distinct from everything secular that it is shut up in churches and forms and ceremonies; the latter believe that the world is so sinful that you must ever be talking religion. Neither think that the common duties of life may be made holy by the spirit of religion, acting insensibly, but none the less, really, upon the men who perform them. A doctrine like that of Mr. Caird cuts the ground from beneath the feet of the mere theologian. Theological doctrines have their value, but by limiting themselves to these as the whole of religion, men become mere controversialists animated with what Melancthon called the worst of all hatreds, the *odium theologicum*. Brave Martin Luther treasured a dogma as highly as the greatest doctor of the Church, but he thought it no sin to lead a jovial kind of life, which would confound the mere formalist of the present day."

The sermon abounds in passages truthful as they are beautiful, but we decline to quote at length, as it is the duty of our readers to acquire the discourse for themselves, and the price is so moderate as to be within the reach of almost all.—*Glasgow Herald*.

CORRUPTIONS IN CHRISTIANITY.

Puseyism in England.

ON Wednesday, Dr. Lushington, the Judge of the Consistory Court, delivered judgment in the case of Mr. Westerton, church-warden of St. Paul's, Knightsbridge, and Mr. Beal, an inhabitant of the ecclesiastical district of St. Barnabas, against the Hon. and Rev. R. Liddell, M.A., the incumbent. The complaint was, that serious dissensions existed between certain of the parishioners and inhabitants and the Hon. and Rev. R. Liddell, by reason of there having been introduced into the chapel various articles of church furniture and decorations, avowedly intended for, and constantly used in, the celebration of public worship, which were directly contrary to the laws, canons, customs, and constitutions of the United Church of Eng-