

merate a great variety of instances in which Scripture prophecy, as attested by history, had been fulfilled, embracing the destruction of Paganism, the ascendancy of Christianity in the person of Constantine, the corruption of the visible Church which followed is clearly intimated in the 7th chapter of Revelation, and the protest of the Christian martyrs clearly brought out. The Saracen invasion began in 612, and ended in 762, the precise epoch announced in the Apocalypse, and the infidel historian unconsciously wrote on a page of his history, "Thy word, O God, is true." Passing from this, he instanced the rise of Martin Luther, and the spread of the Gospel amidst prevailing apostacy. He instanced the sign of earthquakes, and, when he read paragraphs of astrophenic phenomena, he dared not say that they were not signs of the coming of the glorious day. He referred to the pouring of the seventh vial into the air as symbolic of the pestilences which had prevailed, and traced the gradual decline of the Mahomedan power down to the present time. He concluded by making an impressive appeal to Christians of all denominations, as we are evidently drawing near to an eventful crisis, to sink minor differences, and be prepared for whatever God, in His Providence, may have seen fit to determine. The lecture was listened to with the utmost interest; and, a vote of thanks having been given to Dr Cumming, the proceedings were closed by Dr Barr pronouncing the benediction.—*Edinburgh Post.*

PRIZE ESSAYS ON THE SABBATH.

Among the most hopeful and cheering signs of the times may doubtless be regarded the efforts which are being made by the friends of Christianity to disseminate in a systematic form through the medium of the press correct and enlarged views with regard to the Divine institution and moral obligation of the Sabbath. This seems the more necessary at a period like the present, when the authority of our most venerable institutions, not excepting even our most holy Sabbath, is liable to be called in question, and when, in accordance with the utilitarian spirit of the age in which we live, this Divine institution is often summarily dismissed, except in so far as it is practically available for recreation and amusement. Shorn of its glory and stripped of its Divine sanction, it is sought to be diverted from its original purpose, and, instead of "the Lord's day," to be made, in a peculiar sense, "man's day." Now we need scarcely say that it is the duty of all Christians, whether collectively or individually, to endeavour by every means in their power to strengthen the authority and preserve the sanctity of the Sabbath—the day which the Lord has made.

It is found that the awarding of prizes for essays on such interesting topics is the best method of securing productions which are most likely to be generally read. Though many of our ablest divines have written admirable treatises upon the Sabbath, the subject is one which, varying in some degree with the ever changing circumstances of society, can never be exhausted. Most of our readers will remember that, some years ago, prizes were offered to working men for the best essays upon this subject, when a very large number were sent in for competition. Several of these which ranked highest were afterwards published, and in the opinion of many who were entitled to be considered good judges they were of such a high character as would have done credit to any class of society. This says much for the latent talent which exists to so large an extent among the labouring classes of Great Britain, and which only requires opportunities of developing itself. As was, however, to be expected, the style of treatment adopted was in general such as to render these Essays more fitted for circulation among the classes from which they emanated. To reach a higher class, productions of a different stamp are requisite; and we are glad to observe from

advertisements in the newspapers that the Council of the Evangelical Alliance have offered a prize of one hundred pounds for an Essay on the Sabbath, to be written with a special view to circulation among the higher classes of the community. For the information of our readers, we subjoin the following particulars relative to the competition. The Essay will be expected to bring into view:—the theories which have prevailed in regard to the Sabbath—the Scriptural authority and obligation of the Sabbath—the history and advantages of the Sabbath—the present actual amount of Sabbath desecration in our own and other countries—the extent of such desecration, as compared with what it has been—the causes to which it is attributable, and the moral means by which it may be counteracted. It is not intended to limit writers to these topics. They merely show the kind of work which the Council desiderated. It is wished that the whole subject of the Sabbath may be clearly and fully dealt with. The work must be sound in argument—strictly correct in facts and statistics—powerful in its appeals, and, of course, free from sectarian and political bias; and must not exceed a moderate-sized octavo volume. We may further mention that competitors are to send in their MSS. for adjudication not later than 1st. October, 1855, addressed to the Secretaries of the Evangelical Alliance, 7 Adam Street, Adelphi, London, to whom all communications on the subject of the Essay are likewise to be addressed. Each MS. to have a motto inscribed on it, and to be accompanied with a sealed letter having the same motto, and enclosing the name and address of the writer. The first edition of the successful Essay to the extent of not more than 2000 copies to be the property of the Council. The Rev. Dr. Harper, Professor of Divinity in the United Presbyterian Church, of Edinburgh, the Rev. John Jordan, Vicar of Enstone, and the Rev. Dr. Stowell, President at Cheshunt College, have consented to act as adjudicators, by whose award the Council will be bound, on the distinct understanding that the Essay selected as the best shall also be deemed by them to be worthy of the subject, and of the cause designed to be.

CHAPLAINS IN THE EAST.—The Rev. Mr. N. Macnair, minister of Gourock, has been appointed one of the Government chaplains to the hospital at Scutari, and will proceed thither in a few days. His departure is a source of great regret to his charge, by whom he is deeply esteemed.

PRAYER-MEETINGS IN THE CAMP.

A lady at Huddersfield writes:—"I have just heard of a letter received by a poor woman from her husband, a foot-soldier in the Crimea, written in pencil—a solemn leave-taking in the prospect of death, but words so full of resignation. He says many of the men meet together in their tents—from thirty to forty—for prayer and reading of the Scriptures, and that more heartfelt devotion he never witnessed in any church or chapel in England than is visible amongst them."

P. S.—We have given the CONTENTS exclusive of the No., in order that we might overtake a considerable quantity of matter which had from time to time been crowded out. Otherwise several articles would have appeared more in season.

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THOS. M. TAYLOR,
CORRESPONDING SECRETARY, C.F.M.S.
Montreal, July 30, 1855.