

Revival of Religion in Edinburgh.

We have been favoured with an extract from the forthcoming number (for February) of the *British Presbyterian Magazine*, in which an estimate of the present religious movement in Edinburgh is given, we believe from the pen of its editor, the Rev. Dr. Hammon MacGill. We gladly anticipate its publication in the pages for which it was prepared.

THE NATURE AND EXTENT OF THE MOVEMENT.

During the past few weeks a remarkable series of meetings have been held, with the professed view of awakening a more earnest interest in spiritual things. Men, women, and children of all classes in the community, the most educated and the least, the richest and the poorest, the young and the old, the heathen and the unbelieving, decided Christians and hardened sinners, have been profoundly moved to regard the "one thing needful." The means employed for this end have been as simple and intelligible as they have been earnest and Scriptural, and, under God, extensively successful.

Two men, Mr. Moody and Mr. Sankey, neither of them ordained ministers, but clear-headed, warm-hearted Christians, with burning zeal for Christ, and love to souls, mighty in the Scriptures, and mighty in prayer, having been invited to come from the city of Chicago, in the United States, for evangelistic work came to this country some months ago. After beginning their services in York, without much apparent fruit, they came to Newcastle and Carlisle, where they made a profound impression, many of God's people having, through the means employed, been awakened by God's Spirit to a deeper sense of the value of Divine things, not a few having been savingly converted to the Lord. They then came to Edinburgh and in a brief space of time the city was moved, we may almost say to its very centre. We know of no grade of society in which the work was not the subject of daily conversation. From the first the services were universally recognized as standing in an equal relation to all the Churches. The three buildings belonging respectively to the three largest denominations in Scotland were successively filled to overflowing with eager crowds desiring entrance to the meetings. First, the United Presbyterian Synod's Hall was filled within a few days to overflowing. The meetings, which were held each day at noon, were then transferred for the sake of more room to the Free Church Assembly Hall; and the crowds who could not find accommodation there overflowed so as to fill the neighboring hall of the General Assembly of the Church of Scotland. Nor was this all; afternoon and evening meetings were held in different parts of the city, when Mr. Moody gave Scriptural addresses and "Bible readings," containing full, clear, direct, and vigorous Gospel statements, and filled with touching appeals to believers and to sinners.

These discourses abounded with nothing so much as with Scripture. They were illustrated with familiar illustrations, glowing exhortations, and pathetic incidents, delivered with naturalness and melting force by a man who never lost for a moment the thread of his discourse, and who seemed unconscious of everything else, even his own tremendous earnestness, in dealing with God's truth and with immortal souls. People did not talk to one another of his mode of speaking, but of what he said. At all places, at any hour, morning, noon or night, when it was announced that this plain, unlettered American was to give a Bible reading or an address the place chosen was usually crowded for an hour before the time, his separate services amounting to nearly a score each week. The largest building in Edinburgh—the Corn Exchange, with a capacity equal to that of four ordinary churches—was crowded with six thousand men, who occupied the spacious floor without seats, and who presented from the platform something like a pavement of turned-up solemn faces. In one instance an open-air meeting was extemporised in the quadrangle of the Free Church College, the neighbouring spacious hall having been previously filled.

THE MEANS EMPLOYED.

These statements may seem to indicate a belief that a peculiar human instrumentality goes to explain this remarkable movement. No inference could possibly be more wide of the truth, or less in harmony with the pervading spirit of those addresses to the people and their prayers to God which were uttered day by day from first to last. If one thing was more constantly and conspicuously than another kept before the minds of all it was the utter and absolute incapacity of any human being to change the heart of another. It is, however, a very important question. What special circumstances connected with the means are worthy of being noted, for the guidance of those who desire to see a genuine religious awakening in their own localities and through all the land? We think this question can be answered without the smallest hazard of putting the human agents in the place of the Divine.

First of all, as already stated, Divine grace, and the sovereignty of that grace, was one cardinal point which seemed never absent from the thought of Mr. Moody in his appeals to men, in his prayers to God, and in his suggestions to brethren as to the spirit and topics of their brief supplications.

We would mention, secondly, another thought which gave character and complexion to all the expositions and devotions of that simple-hearted, clear-minded, and devout man; we mean his obvious confidence in the power of the Christian remedy, and its fitness by the power of the Holy Ghost to meet any case. This thought was omnipotent in the preaching and the prayers, and was uttered with a boldness in the face of sceptic or profligate well fitted to strike them with submission and awe.

Another notable element in this whole movement was the Scriptural prominence given to the blood of the Cross. The Gospel preached by Mr. Moody is that of the whole Bible, from Genesis to Revelation—the Gospel of substitution, the blood shed for the remission of sins.

Nothing is more remarkable in the mode of his address than the affection and tender-

ness with which he speaks to all classes of persons—slaves, Christians, Christian workers, parents, children, young men, and young women. While he speaks boldly as he ought to speak, and in a way that is a commentary on these words, he sometimes utters himself through sobs and tears; and in this way, as well as by narratives of touching paths, from the army hospital or from the death bed, in which he describes those who died in triumph, or passed away crying "Too late!" he stills his audience with his rapid pictures, set forth in words as simple and unadorned as they are touching and melting.

In connection with all this we must not fail to notice the unique and effective variety imparted to the services by Mr. Sankey, who "sings the Gospel," studiously timing and adapting the words and music of his simple hymns to the mood of mind he wishes to create or sustain. His little harmonium, which has been quietly introduced into all the churches he has recently visited, is the richest and most melodious of instruments; absolutely subject to the touch of its master, and seldom heard except in the most subdued of tones. Mr. Sankey's voice is one of great power and melody, which enables him to render his childlike hymns with a suitableness of expression, and distinctness of articulation, which carries every atom of their meaning to the extremities of the largest building. The service of song, as he conducts it, is in some form a service of preaching. He can introduce without impropriety hymns not suited to an ordinary hymnal for congregational use; but which are well adapted to produce a deep impression, in the form which seems to be intended by Paul when he encourages Christian to "teach and admonish one another in psalms, and hymns, and spiritual songs, singing with grace in their hearts unto the Lord."

In closing these remarks on a movement which cannot fail to enlist attention and excite inquiry among all interested in vital religion, we would refer to the wide experience of Mr. Moody in the right management of such religious services. His long personal training in Sabbath school tuition, on a scale seldom paralleled, in the management of young men's Christian Associations, and in connection with the American Christian Commission, of which he was one of the main agents during the war between North and South, have all tended to develop that promptitude, tact, and practical wisdom with which he presides over meetings so as to prevent mere physical excitement, and so to let the Word of the Lord have free course, without the obstructions and perversions of nervous feeling or prostration.

To be "wise" in "winning souls" is a high gift, deserving and demanding recognition, whereas ever and howsoever it has been acquired. The urgency of these American evangelists while dealing with sinners in warning them against a single hour's delay, and in pressing upon them the necessity of immediately closing with Christ, and of instantly ceasing to withstand the promptings of the Holy Ghost, is nothing new indeed in theory; yet the intensity and the evident success with which it is put into practice carry a lesson and an encouragement well worthy of serious study on the part of all. It is believed that at the present time a certain susceptibility and expectancy in reference to promised blessing have been diffused through many parts of our country. In the days of Jonathan Edwards, and according to his testimony, tidings of revival became largely the means of revival; and this consideration has mainly prompted the preparation of this paper. An inspired writer, speaking of the revival of the Church, has said:—"Who so is wise, and he shall understand these things, prudent, and he shall know them, for the ways of the Lord are right, and the just shall walk in them."

Home Education.

"The domestic fireside is a summary of infinite importance. It is important because it is universal, and because the education it bestows, being woven in with the web of childhood, gives form and color to the whole texture of life. There are few who can receive the honors of a college, but all are graduates of the heart. The learning of the university may fade from recollection; its classic lore may moulder in the hall of memory, but the simple lessons of home, enshrined upon the heart of childhood, defy the rust of years, and outlive the more mature but less vivid pictures of after days. So deep, so lasting are the impressions of early life, that you often see a man in the imbecility of age holding fast in his recollection the events of childhood, while all the wide space between that and the present hour is a forgotten waste." *Practical "Salad for the Solitary and the Social," by Frederick Saunders.*

Victoria Harbour, has been occupied for several years by the Students Missionary Society of Knox College. During the Christmas holidays Mr. Achison returned to the field and formed a committee for the purpose of building a Presbyterian Church, open to all evangelical bodies, in aid of which a tea meeting was held on the evening of the 18th inst., which was the first of the kind held at the Harbour. The evening being fine and the sleighing good it was well attended, and the result a complete success. The eatables were of the first order and would have done credit to a place of more pretensions. After tea Mr. John Kean Esq. called the meeting to order, when interesting addresses were delivered by Mr. Achison (their former missionary), Rev. Mr. Souden (Westonian) and Messrs. Broodfoot (teacher) Stewart (elder) B. F. Kean (a reading). The attention during the evening was good. Mrs. Ball gave a choice selection of vocal and instrumental music. Net proceeds \$100.00. The proceedings were brought to a close by the usual round of thanks.—*Com.*

Works of God.

We should live as though doing day's works for God. There is no contract for long service. It is day by day, and day by day. Our Master may have need for us further on; he may not. It is not ours to question. Good and faithful service now, is the thing asked. And to strengthen us for the day's work we should to give our daily bread. The prayer so simple covers every human need. It means bread for the body and for the soul, physical and spiritual food. Is our prayer answered and how often? Do we really crave of God our daily food? Or are we seeking to satisfy human cravings from other sources? "Give us this day our daily bread." How many pray thus in the truest sense, as Christ taught?

The truly beneficent man is the happiest man. He deserves a purer and deeper joy from the luxury of giving to make others happy than he does to receiving from others.

Congregational Singing.

Congregations often make complaint about the singing when they will neither take time nor use means to improve it. They seem to look at it as of but little importance, and will give it no other attention than to find fault. Choirs sometimes, but more frequently Church members, are to blame that the congregational singing is no better. The members of a choir take the time to meet one or two evenings in the week, to select music and practise it, so that they can sing to advantage; while most of the congregation take but little interest in this part of Divine worship, and would much prefer to listen than to join. Some who once sang well are burying their talent, and the Lord is "taking from them that which they had." A great change has taken place as to the custom of singing. Nothing used to be more common in the family circle, in many worship, in the social gathering, in the prayer-meeting and in the congregation. It was not only a part of entertainment, but enjoyment. All the singing element in the church should be employed, controlled, and used to the very best advantage. It cannot, it must not, be given to the world. And to do this requires time, talents, patience, labour, and prayer.—*Weekly Review.*

"I Can Never be a Drunkard."

In our youth we had a very dear friend who often used this expression. He was a proud boy, and a prouder man. He was fond of what the world calls pleasure, and finally rushed into the vortex that leads to ruin. Social in his nature, he was often tempted at parties to take wine, and berated his friends who refused when he accepted. And when in his calm moments, these very friends would warn him of his danger, he would reply, "I can never be a drunkard."

The habit grew upon him, and after a while he commenced taking his dram regularly. Ashamed of his habit, and fearful that his friends would discover it, he used gloves and other articles to destroy the smell of his breath. Often remorsestricken with his watchful friends, he would deny that he had gone to excess.

The writer removed to Texas, and returning to his old home, where his friend lived, about seventeen years afterward, and the first time he saw him he was down on the sidewalk drunk, and a year afterward he was found dead in the same street.

Young men, beware! There is not one in ten thousand that can be always moderate in drinking. If you touch it at all you are in danger. The ingenuity of man has truly given you the means of destroying the smell of liquor upon the breath, but not of saving you from a drunkard's fate.

The actions of men are like the index of a book; they point out what is most remarkable in them.

It is said that the Sustentation Fund for the English Episcopal Church is assuming a practical form. The *Daily News*, speaking on the subject observes:—"A Church whose property the Chancellor of the Exchequer has said is worth £90,000,000, ought not to be asking for means to 'place it on a level with other Christian bodies in this country so far as the provision for its clergy is concerned. Why are not some of the funds of the Ecclesiastical Commission—at present often used to augment the incomes of clergymen who are emptying churches in populous neighborhoods—available for this purpose? It is strange that the Bishops do not see that one of the arguments for the maintenance of an Establishment is defeated when poverty-stricken ministers are left dependant on the grants of a Society sustained by voluntary contributions."

Sir Bartle Frere adds his testimony to the wonderful hold Christ may have taken of Malagascars, in a striking illustration. While sailing, before his return to England, along the northern coast of that island on a Sunday morning, he went on shore to visit a native town. He was surprised to find the streets deserted, and asking an interpreter the reason of it, he was told that the people were praying. In proof of this, he was shown to a large shed, where he found the inhabitants, some two thousand in all, devoutly engaged in worship. He listened attentively and became deeply impressed with the manner in which the exercises were conducted. At the close he was informed that the inhabitants were about to join in a communion service. He accordingly sat down with them at the table, when the worshippers produced a beautiful silver communion service, all wrought by native silversmiths. "Never in all Christendom," says Sir Bartle Frere, "had I seen a communion service conducted with such propriety." This town was fully 200 miles from the nearest European missionary station; and when it was asked how the people there came to the possession of the truth, the English explorer was told that it had been conveyed thither in 1846 by two native slaves, who were sold at the capital, and who had previously been under missionary influence.

Miscellaneous.

We learn from Posen that exhortations to hold out to the death have been received by the archbishop from members of the English aristocracy, including the Duke of Norfolk and several ladies.

The new church in course of erection for Dr. John Hall, of Fifty-fifth street, New York, is to cost eight hundred and fifty thousand dollars! It will be the largest Presbyterian Church in America—probably the largest in the world.

There are four hundred religious journals in the United States. The Methodists have 47, the largest number; then comes the Catholics, who number 41; the Baptists, 35; the Presbyterians, 23; the Episcopalians, 21; Lutherans, 14; German Reformed, 11; Congregationalists, 8; H. A. C. W., 6.

The organ presented to St. George's (Established) Church by Mr. James Clark, and which will cost about £750, is nearly ready, and the alterations in the church are now going on to accommodate it. The organ which has been placed in the Abbey Church is also nearly ready for use.

From morbid Christians, good Lord, deliver us! Cheerfulness should pervade all our religious worship, whether of week day or Sunday. It is not good to be an one's knees all the time. We can keep our souls in a prayerful mood sitting, standing, kneeling, walking. A good Christian brother once said, "Why should I not be cheerful?"

A company is being formed, called the "Protestant Newspaper Company, Limited," for the purpose of starting a newspaper in Manchester, England, the object being to have in Lancashire an organ to uphold "Evangelical" principles in opposition "Ritualism." The Manchester *Protestant Standard* is to be the title of the new journal.

A strange mistake occurred a few days since at a funeral in Sunderland. Deceased was a Roman Catholic, but, through a mistake in the order, the grave was dug on the Protestant side; and the consequence was that after the officiating priest had performed the service, the remains had to be taken to the dead-house from Sunday till Monday, when the coffin was duly deposited in a grave on the Roman Catholic side.

The news from Bengal is of terrible significance. A few brief lines inform us that while 25,000,000 natives are in positive distress, and 1,000,000 bordering on destitution, the transport of grain has partially broken down. It is probable that by the end of January 40,000,000 starving peasants may be entirely dependent on the Government for subsistence during four months.

The Rev. P. S. Merzies, E. abbished Church, Glasgow, left that city a few years ago to undertake the charge of a Presbyterian congregation at Melbourne. The state of his health has compelled him to desist from preaching. By the last Australian mail we learn that the rev. gentleman has been offered and accepted the principalship of the Presbyterian College for Ladies, about to be established in Melbourne.

Whilst we are trying to put down the African slave trade we must find a spare moment to look at home. Here is an advertisement from a Liverpool paper:—"A clergyman desires to receive a boy in exchange for his daughter, aged thirteen." Surely this kind of traffic in children is illegal! But perhaps the receiving gentleman means for the purposes of education. If so, then he should say so, as there are a great many nervous old ladies about.

On Wednesday week proof was led in the Court of Session, Edinburgh, before Lord Ormiston, in an action at the instance of the Rev. Charles Naismith, some time minister of the United Presbyterian Church, Pittlochie, Perth, and now residing in Glasgow, against Jane Morgan, his wife, lately residing in Newburgh, Fifeshire. The ground of the action was incompatibility of temper. There was no appearance for the defendant, and Lord Ormiston intimated that he would give judgment at next sitting.

That which is called union in the body politic is a very equivocal thing; the true union is a union of harmony, which causes all the parts, however opposed they may appear to us, to concur in the general good of society, as some discords in music tend to a complete harmony. There may be union in a state where there only seems trouble—that is to say, a harmony whence result happiness, which alone is true peace. It is like some parts of this universe, eternally bound together by the action of some and the reaction of others.—*Montesquieu.*

On Wednesday week a meeting was held in the Steeple Church, Dundee, for the purpose of hearing Messrs. Moody and Sankey. Over two thousand tickets were issued for the meeting, and long before the hour announced for the commencement of the proceedings the church was crowded. Messrs. Moody and Sankey were accompanied to the platform by a number of ministers of different denominations. Mr. Moody presided. The Rev. Mr. Lang read several requests for prayer, after which Dr. Caird, engaged in prayer, and the Rev. Mr. Caird, read a portion of Scripture. Mr. Moody addressed the meeting at considerable length in his usual pointed and earnest style.

We regret to have to record the death of Mr. Thomas W. McPherson, son of Rev. Thos. McPherson, of Stratford, which occurred at Montreal on Tuesday last at the residence of Mr. Mooney, formerly of Stratford. His decease was caused by severe inflammation of the bowels, followed by an abscess of the liver, and was extremely sudden. His parents, on hearing of his serious illness, immediately left for Montreal, but were unable to reach there in time. Mr. McPherson has been for some time in the employ of the Canadian Express Company, and enjoyed the fullest confidence of his employers, who regarded him as one of their most useful officials. He was a great favorite with all who enjoyed his acquaintance, and his untimely demise is widely lamented.—*Beacon.*

He that hath a trade hath an estate, and he that hath a calling hath a place of profit and honor. A ploughman on his knees is higher than a gentleman on his knees.

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man should keep his friendship in constant repair.—*Dr. Johnston.*

To those persons who have vowed out of their souls all remnants of goodness, there is a certain pride in evil; and having no shadow of glory left them, they glory to be constant in iniquity.

A Conservative young man has wound up his life before it was unrolled. We expect old men to be conservative, but when a nation's young men are so, its funeral bell is already ringing.—*Becher.*

Dr. Cumming has given the world a new book on Revelation. He has one new idea in it; the Number of the Beast, 666, he makes it out to be the number of persons who voted, or had a right to vote, at the Vatican Council!

When a Socrates is put to death, wisdom and truth seem to suffer; and when an Aristides is exiled, justice appears to be in disgrace. But virtue is its own reward, and depends not on the fluctuating opinions of mortals, nor on the breath of popular applause, which is often on the side of error, and entirely opposite to the real interests of its votaries.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words. It is tantamount to repose. It enables nature to recruit its strength; whereas worry and discontent debilitate it, involving constant wear and tear.

Mr. McClure convener of the Irish Presbyterian Assembly's Mission, writes:—"Almost every mail from the Southern Hemisphere brings me letters from different parts of Australia and New Zealand, begging for more ministers. We are assured that those we send will meet a hearty welcome wherever they go, plenty of employment, and remuneration considerably above the average at home."

Dentistry in Japan does not seem to have attained a very high point of perfection. The dentists are said to travel from town to town, carrying with them their awful instruments of torture. They consist of small mallets and wedges, and in operating upon their patients they drive the wedges under the tooth until it is forced up from its socket and can be removed by hand. They occasionally break a jaw, but the invariably extract the tooth.

It is no disgrace for such as have the gift and grace of extemporary prayer sometimes to use a set form for the benefit and behoof of others. Jacob though he could have marched on at a man's pace, yet was careful not to over-drive the children and wives. Let ministers remember to bring up the rear in their congregations that the meanness may go along with them in their devotions.

Every religious sentiment, every act of devotion which does not produce a corresponding elevation of life and practice—which does not, for instance, insist upon the most scrupulous honesty, the most chaste sobriety, the widest charity; which does not, in short, result in some Christian grace of act and conduct—is worse than useless; is simply pernicious and depreciating, as ministering to self-deception, with its consequent train of ills, intruding an evil under the name of good.

Mr. James Gordon Bennett has done a noble service in giving the sum of \$30,000 for the purpose of feeding the homeless poor. The benefice is to take the form of soup-houses, at accessible points. This is a noble and practical charity, and in connection with this, Mr. Bennett is also doing good service in the *Herald*, in making known the different phases of destitution in the city, and thus directing attention to the urgent need for relief.—*Christian at Work.*

Writing to *The Advance* as to evangelizing efforts in behalf of the foreign population of Chicago, the pastor of the Tabernacle church says:—"For the children the Sunday-school is our main reliance. In our school of about a thousand probably three-fourths of the number are of foreign birth. They represent fourteen or fifteen races (nationalities?). Their parents represent all shades of religious belief, but do not prohibit their children from attending our Sunday-school. Indeed, some foreign churches have given up their own schools, to send their children to ours." As a result of this Sunday-school work, it is said: "Hundred have been converted. Some have joined our own church; others the churches of their parents."

"Let us not," said Dr. Bonar, speaking of the great Edinburgh revival,—"look at the work from without, but from within. Let us throw ourselves into it and then form our judgment." An important principle is here enunciated. Nothing is properly seen from the outside, especially nothing that takes hold of the profounder facts of human nature. What a mistaken view outsiders have of the character and spirit of an earnest evangelical church. They wonder that the hot spot they send does no more execution. The fact is it hits nowhere near the mark. Many orthodox objectors to certain evangelists would judge more wisely and charitably, and with good to their own souls, if they would look at the work being wrought under their labors not from without but from within. There is especially needed full sympathy with Christian earnestness—with the violent who are taking the kingdom of heaven by force. A worldly standard is infinitely low, and we all need to be careful how we measure spiritual things by it.

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