

Estey organ from Brattleborough, Vermont. The pictures have mostly gone from the walls, and, if not in this church, in some others, side by side with the anciently gilded Bible, which few, if any could read, there lies the plain, fresh Turkish Bible from the Mission press. In the Armenian schools close by you will find the Protestant text-books, and very likely a protestant teacher. It is said that before Missionaries came to Turkey, there was not in the Empire a school in which the spoken language was used, while geography and arithmetic were quite unknown. The Bible will, of course, now be found in every Protestant home, but you will see it, too, in a large number of Armenian houses, where it is often read with thoughtful interest. The effect of Protestant light can be seen on the dark background of the Moslem faith. The old bitterness and hate that forbade a Christian to speak the name of his Master in the presence of a Turk has softened down, and give place to kind regard. It is not common for a Christian not only to defend his faith before Moslems, but to plead with them to look to Jesus and live.

It is said that Turkish birds never sing. They have no heart for song in this land. But one summer morning, weary with the sights and sound of the city, I wandered down through the gardens for an hour's rest. In the hedge by the path a nightingale was pouring forth its song, so sweet, so pure, it seemed like an echo from the upper world. So, in cheering contrast with the din and strife and moral death, the sweet sound of the gospel is heard here and there all through the land, with its glad tidings of peace and hope, waking the nation into life from the sleep of a long, dreary night.—*Rev. H. Marden, American Missionary, Marash.*

‘OUR NATIONAL CHURCH.’

This very clever and spirited little book considers the present ecclesiastical position of Scotland from a layman's point of view. It is eminently deserving of circulation among the members of our own Church, and indeed among all Scottish Presbyterians. The author earnestly desires union, but he believes

that this is attainable only by maintaining the present position and endowments of the Church of Scotland. He shows very clearly by facts and arguments the injustice as well as the impolicy of the attacks made upon her and exposes very effectively the ordinary fallacies by which these have been supported. The following extracts speak for themselves:—

THE CASE OF DISESTABLISHMENT.

“The Disestablishment question, as regards Scotland, is confined to a very narrow and easily defined basis. At least eighty per cent of the people of Scotland attend Churches that are identical in doctrine, discipline, form of worship, and church government. These consist of the Established Church, and of those who have seceded from it, but who with the exception of being non-established, are in every respect the same. All are doing the same work in precisely the same way; so that, as far as the essentials of Scripture teaching are concerned, it would not matter to the nation which of them had the whole field to itself. The members of the Established Church attach very great importance to the national establishment of religion, while Dissenters as a class do not. Unlike the case of England and Ireland, Presbyterian Dissenters in Scotland have the Church ever open to them, without their requiring to change any of their religious principles. All, therefore, that Disestablishment is to accomplish for Scotland is to enable Dissenters to trample upon the feelings and principles of Churchman, and deprive them of their just rights.”

ENDOWMENT *versus* VOLUNTARISM.

“The teinds themselves were originally voluntary gifts; and so the only real difference in the manner in which the two churches are supported is, that the one is maintained by a revenue from *accumulated* Voluntaryism, while the other is a *hand-to-mouth* Voluntaryism.”

THE VITAL POWER SHOWN BY THE CHURCH OF SCOTLAND SINCE 1844.

In the valuable chapter on statistics, after having shown that the Church of Scotland has now a majority of 102,070 members over all the other Presbyterian Churches in Scotland taken together, and