

ply; it is even as I would have it: let the Bible be rejected, or if men will read it, that will not effectually injure my cause, provided they do nothing more; let them not think of searching for or obeying the truth, lest they should feel some conviction on that point: manage to keep that sharp two-edged sword sheathed. Or, to change the figure, let that great fountain, to which all may come, be poisoned with the traditions of men. If we suffer this sword to remain unsheathed, and this fountain to send forth pure waters, it will so affect the domestic institution, as effectually to prostrate my designs in further peopling the world of despair. There is a mighty effort made by the friends of truth.—Though their numbers are small, yet under the mighty leader, God, they will assuredly take the kingdom, if we do not arise and use our best efforts. See to it, that you cause love to cease in families. In the church, practice all the deceptions possible, substituting counterfeit graces throughout the entire church. Let there be instead of union and brotherly love, jealousies, heart-burning, backbiting, sedition, and strife, a love of pre-eminence, and every root of bitterness, especially in families; so we shall succeed in drawing men from the truth, the only instrument by which the Holy Ghost works to renovate and save men. See what efforts are now made to wrest that mighty engine, the press, from my grasp: by it I have long carried on my designs.—The press must be effectually guarded by the most skillful of my emissaries, than which none are more so than those very persons who profess to be the followers and ambassadors of the Lord. Let the scoffing consequent upon unbelief go on and everywhere abound, and let scoffers be filled with that which they call the Holy Spirit, but in fact, nothing more nor less the working of their own selfishness and vain imagination, deceiving and being deceived. Only let them be induced to keep up this same false zeal and outward show, and their numbers will necessarily be greatly augmented. Let discord and disobedience be kept up in families, and as far as may be, let it be increased, until all natural affection shall become extinct; then we may stand still and see the work of destruction go on, until he that is filthy will be filthy still.

Thus we have portrayed a picture of the present state of things. Our readers, with their Bibles in their hands, on their knees in a prayerful spirit, must decide whether it is according to truth.—Prove all things, hold fast that which is good.

#### DEATH.

It is difficult to describe the feelings which the mind experiences on the first sight of a dead countenance; which, when living, was loved and esteemed for the sake of that soul which used to give it animation. A deep and awful view of the separation which has taken place between the soul and body of the deceased, since we last beheld him, occupies the feelings; our friend seems both near and yet afar off. The most interesting and valuable part is fled away; what remains is but the earthly perishing habitation, no longer occupied by its tenant. Yet the features present the accustomed association of friendly intercourse. For one moment we could think them asleep. The next reminds us that the blood circulates no more; the eye has lost all power of seeing, the ear of hearing, the heart of throbbing, and the limbs of moving. Quickly a thought of glory breaks in upon the mind, and we imagine the dear departed soul to be arrived at its long wished-for rest. It is surrounded by cherubim and seraphim, and sings the song of Moses and the Lamb on Mount Zion. Amid the solemn stillness of the chamber of death, imagination hears heavenly hymns chanted by the

spirits of just men made perfect. In another moment, the livid lips and shrunken eye of the clay-cold corpse recall our thoughts to earth, and to ourselves again. If there be a moment when Christ and salvation, death, judgement, heaven and hell, appear more than ever to be momentous subjects of meditation, it is that which brings us to the side of a coffin containing the body of a departed believer. And while we think of mortality, sin, death, and the grave, we feel the prayer rise in our bosom, "Let me die the death of the righteous, and let my last end be like his."—*Rev. Leigh Richmond.*

#### RELIGIOUS INTELLIGENCE.

##### REVIVALS OF RELIGION IN SCOTLAND.

The following extracts from a letter from the Rev. Norman McLeod, dated Trumisgarry Cottage, North Uist, 26th January 1844, will be read with interest.—

In reply to your letter of the 8th current I have pleasure to be able to give a favourable report of your school in this parish. It was never in more nor in such active operation, nor a better means of conveying religious instruction. Your teacher, whose character is so well known to your Society as to require no encomium from me, is most assiduously engaged, Sabbath and week days; and the attendance, especially on Sabbath, far exceeds that of any former years in his present station. Can any thing be more gratifying, than to see about 120 of the youth of that district solemnly engaged in reading the Word of God, and in similar religious exercises? Yet such a gratifying exhibition may be seen every Sabbath morning in your school at Malacite; and I have every reason to believe a peculiar blessing from on high attends the labours of your teacher. Besides teaching, Mr. McLeod, by my special request, meets occasionally with the people of the district in which he labours, for the purpose of prayer and reading the Scriptures. Perhaps you are not aware, that since the disruption, I have had the charge of another parish besides Trumisgarry, which obliges me to be absent from the latter every alternate Sabbath, and oftener. In my absence, Mr. L'Leod meets with the people for the purposes above-mentioned, and I trust this, as it does not interfere with his other duties, so far from being displeasing to his constituents, will meet with their entire approbation, especially when I mention that on such occasions striking manifestations of the Divine presence and blessing are observable.

It is quite true, that a remarkable revival of religion is at present going on in North Uist. It would occupy too much time and space to trace minutely the origin and progress of this work. My notice of it must be therefore brief.

It was in the beginning of last year the attendance on the means of grace began to improve in this parish, and though no individual cases of revival were observed, the preaching of the Word was listened to with growing attention by daily increasing numbers, till the month of May, when I went to Edinburgh. Before that time I seldom preached beyond the limits of my own parish. After the disruption, however, when parochial boundaries no longer interfered with our liberty as preachers of the gospel, several clergymen made preaching tours through North Uist, and every evening except in the district of Carnaish, the Word was heard on Sabbath and week days by hundreds of attentive auditors. Yet till the month of September last, though on many occasions, especially in the district of Paible, much silent weeping could be noticed, nothing like a general or permanent revival occurred. At that time, Mr. Norman McLeod from Skye, "an old disciple," once in the employment of your Society, and now employed as catechist and exhorter, commenced labouring in the populous district just mentioned, and he had scarcely set his hand to the work, when several, especially among the young, became sensibly distressed at his meetings under a conviction of sin, and their lost condition. From this, as a centre point, the revival has been since spreading south and north. There is hardly a sermon or prayer meeting, but some person is newly affected, and there is every appearance of the work spreading more extensively. The external means in this remarkable work is the

plain and earnest declaration of divine truth, such as men's sinful, guilty, and dangerous condition, by nature and practice, and his need of regeneration, faith, and repentance. No doubt the Holy Spirit is the great and efficient agent. Persons of all ages and sexes are affected; but the majority of them are within the period called the prime of life. In this parish particularly, numbers of children from 8 to 14 years of age, are impressed; and it would be an affecting sight to see their parents, as I have more than once seen them carrying them out of the meeting house, apparently lifeless with exhaustion from overpowered feelings. Respecting the bodily emotions exhibited by the impressed, I would only observe, that they are similar to those of such as were visible subjects of revival lately in Skye, and in several other parts of Scotland, in recent as well as in more remote periods. We have every reason to hope that many, besides those visibly impressed, are partakers of the spiritual benefits of this merciful visitation. There is reason to fear, however, as has often been the case in time past, that numbers of those who now seem promising will yet fall away; yet the practical and moral effects of the work are hitherto highly gratifying, and unquestionably evidential of its heavenly origin. Gross sins are abandoned—carnal levities are given up. A deep and general interest is felt and shown in what is important and saving in religion. Family worship, secret prayer, and the attentive perusal of the Scriptures, are daily becoming more prevalent, whilst the external means of grace, such as preaching by evangelical ministers, social and prayer meetings, are attended by multitudes wherever such means are accessible. In short, from being an irreligious, ignorant, and careless community—like a spiritual and moral wilderness, we are now assuming the aspect of a garden of the Lord, in which are growing many trees of righteousness, planted and watered from on high, bearing the precious fruit. This is the Lord's doing, and it is wonderful in our eyes; and we would call upon ourselves and others to unite in praise and thanksgiving to Him who has done such wondrous things among us in the name of his child Jesus.—O may he extend his saving work till all the isles and nations of our world shall be filled with the knowledge of his glory in the face of Jesus, as the waters cover the face of the deep?

But the effects of the awakening are not confined to those who are themselves aroused by it. The general effects upon the population are described to us as exceedingly beneficial. Looking to these evidences of spiritual life spreading over extensive districts, and finding that chiefly through your schools, it has been propagated, as in your school it first commenced, surely we may "thank God and take courage." He hath done great things for us." "Not unto us, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." To the praise of the glory of grace be it spoken, if through the humble agency of your pious teachers, many souls, whether advanced in life or in the dew of youth, have been won to a saving acquaintance with the name of Christ in the silent and sequestered glens of the north. It would seem as if, because the humbler had been our pretensions, the greater had been the results—because there had been less of man with us, there had been more of God.

**THE WESLEYANS IN FRANCE.**—The Wesleyan ministers stationed in France, have just terminated their Twenty-fifth Annual District Meeting. Seventeen ministers were present; the Rev. J. Beecham presided on the occasion. After filling up vacancies, by death and other causes, we have a net increase of 52 members in society, and 174 on trial. We have 130 places of worship, 7 day schools, 150 Sabbath-school teachers, and 1,446 scholars; 55 local preachers, 123 class-leaders, full members in church fellowship 1,289. We preach the Gospel to upwards of 12,000 persons. Two young men who will have finished their four years of probation at the next Conference, were recommended for admission into full Connexion. One promising young man, a native of Longenias, near Nismes, was recommended to be received on trial. On Sunday, the 18th February, the Rev. J. Beecham preached at the chapel, Rue Royale, before the brethren of the district meeting; after which the Lord's Supper was administered to the preachers and several Christian friends. On his way to Paris, Mr. Beecham visited Rouen, where we have a