

revivals in Nassau Hall. As far as we have been informed, it has been so with nearly all the memorable revivals in literary institutions during the past year. The period immediately following this concert has been the time of the spiritual renovation of multitudes of students who are now preaching the gospel, or propagating it as teachers, or in other spheres of professional and public life. And why should it not be so? Does not God hear prayer? Will he not be inquired of by the house of Israel to do these things for them? If the whole church is looking with intense anxiety upon these young men, and pleading with God for them, if pious friends are tenderly persuading them, and beseeching God in agony of desire for them, can they help thinking of their own souls, of God, of eternity? Can they avoid the conviction that it is high time for them to awake from their guilty slumbers, and flee from the wrath to come, or that, if they now neglect the great salvation, they have just cause to fear that God will leave them to despise and wonder and perish? We reckon nothing more important, than that the heart of the church should be still more thoroughly and warmly turned towards this day of united supplications for her educated youth. With larger faith, and more persevering and universal and importunate prayer for their conversion, what has not the great Head of the church encouraged us to expect? May we not look for their conversion on a scale beyond all precedent? Much as has been done for moral and religious advancement in our colleges, much, very much, remains to be done! And what blessing can be compared with that of rendering the great body of educated youth, who are destined to be leaders and commanders of the people, holy and devout men? Surely every interest of the church and nation, temporal and eternal, is bound up in this. Surely, then, may we not say to all who pray, for this object pray without ceasing?

The decided advance of our colleges in religion has been marked by equal progress in order, diligence, and morality. Of students not professedly pious, the great majority are earnestly prosecuting their studies as a means of support and success in life. Although immoralities and disorders worm their way into academic precincts, they have place there only by stealth, and, for the most part, shrink away in an atmosphere of diligence and order, of high-toned intellectual activity and generous emulation. The Temperance Reformation has doubtless contributed much to the safety of young men in colleges, as well as elsewhere.

Obituary.

REV. HENRY GREY, D.D., EDINBURGH.

Like a shock of corn in his season, this venerable servant has been called to his rest. Though for the last ten months he had been laid aside altogether from the work of the ministry, which he loved so well, yet he continued in the enjoyment of comparative health, so that down to the first Sabbath of the year he was in his place in the sanctuary, and, even on the Thursday preceding his death, walked to Warriston Cemetery. On Monday he was confined to bed; his strength gradually failed; congestion of the brain ensued, so that for the last twenty-four hours he was quite unconscious. But though his mental vision was beclouded at the close, no death bed testimony was needful; he felt that his end was approaching; and, having some ten days before made some pecuniary settlements, he said, with solemn cheerfulness, that "he had nothing now to do but to die." This event took place on the evening of Thursday, 13th January, at a quarter before eight.—*Witness.*

[Dr. Grey was born at Alwrick, in Northumberland, in 1778. We recollect the sensation produced by his coming to the Old Chapel of Ease in Edinburgh in 1813. He was formerly Minister of the Parish of Stenton in East Lothian. Afterwards he was Minister first of the New North, and then of St. Mary's Parish, Edinburgh. At the Disruption he left the Establishment. Dr. John Brown and he were special friends during a great part of life, and in death were not long divided.]