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gontributors and Correspondents. NEW YORK CORRESPONDENCE.

STATE OF RELIGION IN THE AMERICAN CHURCHES-ENGLISH TECTURERS IN THE UNITED STATES-THE RELIGIOUS AMEND-MENT OF THE AMERICAN CONSTITUTION-THE DEATH OF DR. GUTHRIE.

From very different regions of the counbry intelligence comes to us of a marked spirit of religious fervor and enquiry in the churches. In this immediate neighborhood there has been no movement so marked as to be called a "revival of religion"; but in connection with the stated means of grace there has been in the churches generally a growing evidence of religious interest. The churches on the Sabbath are more largely attended than usual, and the meetings for prayer are marked by a spirit of carnest pleading with God for the salvation of men. This movement may be traced to "the week of prayer" as its commencement. Notwithstanding the unusually cold and stormy weather which prevailed during that week, the attendance at the meetings was unusually large, and the exercises were remarkable for the childlike faith of God's people in the covenant promises. From that time there has been a growing religious interest throughout the churches, which is perhaps all the more healthy and hopeful that comparatively little is written on the subject in the newspapers.

Prof. Tyndall, Mr. Froude, Mr. George M'Donald, and other em nent men from Great Britain have visited this country during the winter, and lectured with somewhat ring in winter, and restrict the state of th times; and from the reports of his sermons we judge that however far he has departed from the faith of his Scottish Presbyterian fathers, he adjeres closely to the expository method of preaching. While deeply regreting his colorless thoology, one is edified by his plain and simple home thrusts. Mr. Fronde's lectures on Ireland were only parfially successful. By the great bulk of the American people his subject was regarded with little interest, and among the Irish Catholics there was excited aspurit of intense indignation. An eloquent; but unscrupulous Irish priest, who was also visiting the Unit-ed States at the time, replied in a series of lectures that were characterised by the most absurd statements in reference to the history not only of Ireland but of the Protestant Church. Prof. Tyndall legtured to very large and deeply interested audiences. As a lecturer he is pre-eminently simple and natural, securing the attention of his hearers and nover passing from a point un-til he has made it quite clear. What gives special interest to his addresses is his own enthusia m, especially in reference to the experiments by which his doctrines are il-histrated. When an experiment proved histrated. When an experiment proved more than usually successful he would stand a moment looking at it and exclaim to himself, "That is fine"; and turning to his audience say, "Is it not beautiful?" With his complete knowledge of his theme, his enthusiastic interest in it, and his clear and vorsatile style, we regard Prof. Tyndall as a prince dinoug lecturers. To all this however, we must add that he did not lose the opportunity of attacking covertly yet the opportunity of atmaking covertly yet coarsely our most sacred Christian belief— and in doing so he went out of his way. To make the matter worse he lost his temper make the matter worse he lost his temper because some ministers and the religious some much an air of inputed amount acc, as to press generally criticised his extensions. press generally criticised his statements in reference to religion, and added a kind of posteript to his fourth lecture, in which he spoke with suprome contempt of "certain secution." Dr. Visb declared himself posteript to his fourth because, in which he spoke with suprome community of "certain elevical gentlemen—Presbeterians principally, he believed." Be, we he sailed for Europe to the sailed for Euro rope he was entertained at a public dinner. Among the speakers w. re several ministers of the gospel. Prof. 2. D. Hitchcock, a Rrosbyterian minister, spoke on "scien of and religion," and his noble, manly words and religion," and his noble, many words rang out with no uncertain sound. Mr. Henry Ward Beecher also spoke, but not with his usual eloquence and power. He applogized for being a minister of the gospel, and, indeed, his whole speech was an applogy, not in the ancient but in the modern use of that word, for Christianity. Dr. Chyler has administered a severe but well-merifed values to Mr. Beecher, in the colmerited rebuke to Mr. Beecher, in the columns of the Evangelist.

For some years past there has existed a national association for the religious ara-endment of the constitution of the United States, which is now holding its minth General Convention. The principles which underlie this association are: that it is the clear right and duty of a Christian people to make solemn acknowledgment of God; that it is equally their duty to make men-tion of Christianity as their religion in their national constitution; and that in this way Christian morality, Christian usages, and Christian institutions should receive the sanction of the State. The first meeting of this Ninth Convention was and yesterday and was largely attended. Dr. M'Allister, Dr. Grance, Dr. M'Ilvaine, Dr. Tyng, and others addressed the meeting. These speakers argued that the signs of the times, especially the rapid deterioration of public ightals, called for inimediate action, and defended their yown assemblished their yown assemblished the objection defended their views against the objection that such an acknowledgment of God and obschrictionity would oppress statividual editories, or tend to effect a mison of China and Blate. This yeavenant is mison of the contract of religious.

Ite is gratifying to find in all the newspapers of this country, secular as well as foligious, warm, tributes to the memory of the distinguished Scotchman who has just been taken from us. The New York papers, that seldom allude to religion, have all united in expressing regret at his death, and their appreciation of him not only a- a phi lanthropist, but as an eloquent divise and an able, popular author. Chalmers, Cun-hingham, and Guthrie have all passed away, but their memories will be cherished by the Church of Christ. It would seem as though Dr. Candlish were now alone left of the great Edinburgh ministers who were the leaders in the disruption movement. Dr. Guthrie's name will stand associated not only with the organization of the I ree Church but with the establishment of the Ragged and Industrial Schools; his fame rests not only on his impressive and fervid cloquence as a preacher and his singular humor as a platform speaker, but more than all upon his solf-sacrifice and practical benevolence, and his unwented effort for the suppression of intemperance, and the relief and education of neglected children. May his noble example long continue to stimulate others in efforts of Christian bene-

Brooklyn, Feb. 27th, 1873.

SCOTLAND.

"Something like a Canadian Winter"-DR. WALLAGE AND THE PRESENTERY OF EDINBURGH-THE FREE CHURCH AND MR. KNIGHT-THE DUKE OF ARGYLE.

We have at last been having some wintry weather—a few days of sharp frost, and on Sabbath last comething like a Canadian snow storm, minus the snow. However the semblance of ice brought out troops of blooming young ladies and young lads—and in this great chicetional contre noble specimens of these abound. But before they were able to acquire their skating legs the frost ligh again given place to mud and mist: Still the cold snap has been sufficient to bring great distress to the poor, the price of cond lipving gone up in London to 48 and 50 shillings, and scarce at that.

The most prominent topic before the pub-

lic since I last wrote from here has been the Wallace affair. When the University. Senate convened, it was found that Mr. Gladstone had not thought good to reverse what is believed to be the work of his confrere, M1. Bruce, so that, as the Dr. had unhesitatingly signed the Confession of Faith, his commission was accepted and his installation to the Chair of Church History and Divinity followed. Then came the pitched battle on the floor of the Presby tory last Wednesday. The occasion was looked forward to with great interest as in all probability the crisis of the affair. So great was the crowd that after negativing a proposal to exclude non-members, the court, when halt through its sutting, was obliged to letlett to the Assembly Hall. Dr. Stevenson's motion was for the appointment of a committee to investigate the fama clamosa, which had been recognized by the Assembly's commission as of suffi-cient importance to call for their remonstrance with the Government. This motion Dr. Wallace, with adroitness and boldness, proceeded to second, and in doing so took advantage of the constant will constitute tact to cut the ground from wiler his opponents by explaining may the charges satisfied. Dr. comth and Dr. Grey raised the "precious question," which was carried by a man to the continuation of the dropped of although the notices continuated dropped of although the notices continuated the property of although the notices of the continuation o feeting t were handed in it is not likely that, if trken up, it will result in anything material. Had the Dr. been at the bar of the Presbytery to answer searching ques-tions the result might have been very different, for, after all, his long speech is very much made up of coarse abuse and ridicule of his opponents, such as his attempt to beby speaking of him as "an Elder of the name of Milac Home, who, I understand, is a very worthy gentlemen, from some part of Berwickshue-I forget at this mopart of Borwickshire—I lorged at this inchment where." The nowspaper reports of his sermons were charged upon a "narrow-minded Cinadian lawyer, and the ladit eracy but vandative with, and the declared to be "eithor tank nonsense or pure falsehood," that is, in the opinion of one who claimed the "heeest poss of Lay for the who claimed the "heeest poss of Lay for Christian intellectant crucion is up in the content of the Bible," address, "I am bound to say that the longer and more carefully I have studied the constitution of our case the more strike if the locate that there is an larger and more of that freedom that is lawful and quantical tirm is insually supposed." The chief example of this supposed. The energy example of this which he gives as he attempt, to recomble the eventual of the parametric the thoistic conception. If you search through the mass of laughter-moving flippancy for straightforward attorance upon what most people would consider matters of highest generity, you fluid httle to the point. The penesisto the point is the following same irenest to the point is the following squite what yague confession an acknowledged approaching of his preaching of asserted that if was not necessary that the Christian heliover should withheld faith and hope in the inagreetien of their to consider himself, and the last the same to also th

versy in the learned world respecting the historical reality should be at an end." The fact sagms to be that whatever may be Dr. Wallace's real views, he has not been leadwatness real views, he has not been read-ing his flock amid the green platures of the Gospel, but amid the fields of Natural Theology, studying how near he could come to their confines. There is further brought to light by this movement the exis-tence of what might be called a "working resignity" of Breed Church Moderates in tence of what hight be called a "working majority" of Broad Church Moderates in the Escablishment, at-least in the Presby tery of Edinburgh, far too strong for the timid orthodox "Evangelical" minority. Such at least seems to be the present aspect of matters. Even the sont aspect of matters. Even the Free Church seems tainted to a cer-tain extent with the same influence. Though Mr. Knight, of Dundee, in his fia torni ation with Unitarians and opposition to confessional standards and unscriptura limitations of prayer, seems to have but scant sympathy, Mr. Monteith, of the same town, and Dr. Walter Smith, of Glasgow, being the only apologists as yet appearing for him before the public. An able the lasty article from the Duke of Argyle clearly exposes the crudity and absurdity of his attempt to reconcile Christian prayer and scientific scopticism.

CANADÍAN ABROAD. Edinburgh, Feb. 5th, 1878.

CHINA.

To the Students of Montreal College.

My Dean Brethnen,-Nearly a year has passed away since my arrival in Formesa. and now I am anxious to give you some information regarding it as a field for mission labour. It is not my intention to write at length, however, this time, but simply to state a few facts from which you can form a general idea of this part of the Island: On the Western side of Northern Formosa, the Chinese cultivate all the arable land and grow rice in abundance, especially in the valleys where they can easily overflow the fields with water. Two crops are grown in the year and the second is now ready for the sickle. On the high land the sweet-potato and numerous vegetables are grown, and there too children spend the summer months herding cattle and the black mountain goat. This part of Formosa is well supplied with water; there are numerous streams fresh and clean, and along these are many trees such as the fir and banyan. The most abundant fruits are the plum, pear, peach and pumelo, pineapple, plantam, persumnon and orange. Tea cultivation is rapidly extending.

Climate.-It is much coldenin the north than in the south, and the dry season in the former is the wet in the latter. Since March it has been pleasant here in every month; there were showers of rain which kept vegetation fresh and green even under a burning sun. This is considered the first month of the rainy season, still it has been dry and cool until now. About Dec., Jan. and Feb. I am unable to write from experience. I am told however that fire is needed, and, if so, coal is here in abundance and is the only export of Kelung which is opposite Tamsai in the East. Living in a comfortable house here I consider healthy; of course travelling in the inferior is different because, in doing o, a num i more wise it would be al rithe healthy too.

People .-- Apart from the savages of the woods in the east, the people are not hestile. A foregraer can travel through every village, town and city without any interforeme on their part. Their houses are of sun-dead bricks, covered with grass above. There are schools in the most of the villages, still very few are able to read, and if they were, they would be ignorant of true science and above all ignorant of the True God and the world's Redcemer. They are an idelatrous people.--the land is filled with dols. At city gates, unde trees, by the wayside and near the colling waters are places for their reception, varying in size from a bird's cage to a large dwelling house. These idols are often carried through the streets in sedan chairs to the intense delight of the crowds that assemble at the sound of gongs and crackers. Every house has a prominent place set apart for ancestral tablets and every tomb has a place for bowing-down and worshipping departed

The Chinese are neither honest nor holy How could they be so without Invine Revelation. The light of nature is not sufficont to teach man his duty to his fellowmen and to God his Creator. If "Creation is an ever existing original which every, man con read," and if "Doing justice, loging mercy, and endeavering to make our fellow-creatures happy," are right, it is for those win assert the former statement to account for the failure of millions during ages past incorrying out: the detter. This Chinese have had several Hiersand years to real nature and learn their daty. They pure from ferring about

verse above--the mountains and rolling waters beneath, still they are this day where their fathers were, 'm gross darkness, without doing justice, without loving merey, and without end-avoring to make their "The world by fellow-oreatures happywisdom knew not God."

Language.-The language presents many difficulties to the foreigner, still these are nat insurmountable, persoverance will overcome all. There is neither declension of nouns nor conjugation of verbs. It is possible for a man to know several thousand characters and not be able to speak intelligibly, and on the other hand, a man may not know a dozen characters and yet be able to speak freely to the people. Any man who is qualified and prepared to preach the gospel in Canada would be able to acquire this language, so as to labor for the salvation of souls, unless there should be something peculiar in his constitution. The best place to study the language is amongst the people, because the slightest variation will render the speaker's words unintelligible. A man n Formosa cannot understand another from Canton or Hong-Kong. I trust uo one who desires to come to China will remain at home on account of the language. Don't fear.it. Hebrew has its difficulties as well as the Chinese.

Dear Brothren, you are now in the

city, daily listening to the instructions of

Professors, daily laying up stores of useful

knowledge, and daily preparing to go forth and preach the everlasting gospel. It is a time for much prayer and communion with God. You have solemnly given yourselves to the Lard and have said before angels and men that you are ready to deny yourselves and follow the Lord Jesus. It will not be long until every one of you will be out in the world making known the way of life-The graduating class especially will soon bid farewell to the College Halls and will return no more as students. Where will you labor? I have no doubt you are prepared to say, 'we don't know yet.' Then it is the duty of every one to be ready to go wherever the Lord may direct. If you leave the matter with Him, your way will be so clear that you will only have to walk therein. If you stand ready to obey our Blessed Redeemer, and if you should be led to leave your native land, many ties which bind you thereto must be sundered. There are beloved parents, brothers and sisters, there are old associations and chere is Christian fellowship too, all, all must be left behind, To do this is trying to the flesh. Is there any way by which the soul can be comforted and the heart made to rejoice in thus severing these ties? Yes, blessed be God, thrice blessed be His Holy name! My grace is sufficient for thee." "Verily I say unto theo, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, that he shall receive a hundred fold now in this time, and in the world to come eternal life." Dear Brethren, your charge may be near the dearest on earth, still death will enter and sever the ties. It is of vast importance that all should prepare to meet where parting will be unknown. Then it matters not where your lot may be cast, because the separation will only be for a few years, and the final meeting for eternity. But above and beyond all other considerations is the command of our Lord, the judge of all the earth, "Go ye into all the world, and preach the Gospel to every creature." Here is a part of the field wholly given to idolatry. Here are tens of thousands in darkness, going down to overlasting woe; every village can be entered and the Gospel proclaimed in the cars of those who never heard the "glad tidings," still, throughout the whole of Northern Formosa, there is not another laborer. All, all must perish ifheralds of the cross will not enter in with the word of lite. Dear Brethren, do you not hear as it were a voice calling aboud "Come ever and help us." You will doubtless pray for the perishing heathen and give for the cause of Jesus in their midst, but are you sure the Lord is not saying to some of you 'go ye .- go, with the bread of life to famished souls.' May the Lord direct you, dear brethren, and if He will guide you to some part of our own land, then you will have His blessing there, and if He will lead you to cross the mighty deep to these ends of the earth, than fear not and be not dismayed; the Lord will protest and abundantly bless you in His own work for Mishame's sake.

That the Light our God may blees and guide you sill is the prayer of

Your ever suicesely,

G. L. Marketen

"REVERENCE."

Mr. Editon,-I contess I was surptised at the way in which your correspondent "Revolence" attacked me. I am corry that when a person attempts to criticise he does not give his regular mane. Lut I desire, with your permission, to address a few words of reply to my entic. I sent you a notice of a "Reception" given to the paster of East Williams congregation and conments on the same. It occurred to me that such was a perfeculy legitimate proceeding. " Reverence" presumes to say that I was wrong. Now, Mr. Editor, I would like to ask who is to be judge in this matter? It I beheve that by publishing any event, be it evel so insignificant to son r, I can encourage and cheer on those who are willing to receive such aid from me, will "Rever ence" say "you must not do it? I consi der he has nothing to say in the matter.

It is only mecessary to quote two of his centences to show that he is inconsistent. He says " Every item of news relating to our beloved Zion ought to have a charm for souls that have tasted of heavenly grace." Very true. But then follows "Yet there is surely a limit of propriety which should be observed in proclaiming to the whole world. (your paper must have a wide circ dation, Mr. Editor) every thing that is done, and every little present carried to the manse." "In the one sentence, you will observe, he uses the strong language, every item of news relating to" etc., and in the other, "yet there is surely a limit," etc. There is cor tainly a limit, but not to " every." Again. Read the first sentence quoted, especially the last clause, and reflect upon the influence my "item" seems to have had upon Reverence" and see what a conclusion you are led to.

But he charges me with irreverence. He says, "in a long and irreverent paragraph." Now sir, there were only two sentences which had any semblance of irreverence in them. I spoke of a gentleman lately married, as thinking he had plucked the "Rose of Sharon," and referring to a present I said, "This will reverse the case of Lot's wife and make it pleasant to look back." Now, Mr. Editor, Twasfentirely innocent in my use of these references; and if "Reverence" was acquainted with custom outside of his own neighbourhood he would know that I am not or gind in the application of the phrases referred to. They have been so used by men renowned for picty. But, granting that there is an appearance of irreverence in the use of these terms. I protest against his judging my motive and calling me ineverent. He is writing about a probability, why does he not treat it as such? If he takes it upon him to judge, let him be wary of his judgment. Reprove rebuke, exhort, with all long suffering."-BESCHAUER.

DANCING.

Editor British American Presenterian.

Sir,-In my former communication I did not enter at length into the ments of dancing, as I did not wish to occupy much of your space, but if I thought the subject at all agreeable, I think it would be no dimicult matter to sustain the position that I take without going very far for proofs. I have always thought that the opponents of dancing were unfortunate in their reference to the daughter of Herodias as connected with the murder of John the Baptist. It was not the dancing of the daughter but the implacable disposition of the mother that was to blame for the murder. Had the daughter presented a pention for the libo-nation of John from prison, there can be no question that Herod would have acceded to her request much more readily than that of taking his life. Nor does then reference to Job xxi ii serve them in much better stead,—"They send forth their little ones like a flock and their children dance." If this is wrong may not the other signs of worldly prosperity with which it is associated be wrong also. An argument that proves too much proves nothing. David in the 30th psalm says, "Thou last turned for me my mourning into dancing," de.
J. W.

¿Our correspondent is mistaken when he says the usual objection to the dancing of Herodies' daughter is that it produced the' death of John the Baptist. The real ground; of condeniumiton is that it as scandidous, a indelicate; as all such dancing was cheft thought by decent people, and as a good deal of the fashionable difficing of the fax sent dany would have been thought haders a been practised even then ED.

What an oppressive burden is taken off a What an oppressive burden is taken off a Christian a sheaders do his privilege of leaving all consequences, while in the position of duty, to God! He has done with "How shell remove this distribution." How shall remove this difficulty. "How shall the hands of Galaxy is next that