

They were mostly educated in Roman Catholic schools, and all they knew of Christianity was what they had learned there and in Roman Catholic churches. It is probable that little may result from these occurrences in the way of moderating Ultramontane pretension,—at least during the life time of the present Pope. He is now a very old man, and more set than ever in his own way. A change of Pontiff may bring a change of policy. It may, indeed, bring a change even in the direction of tightening the cords still further. A fanatical Reboam at the Vatican may even attempt to rival Pio Nono, and declare that as the late Holy Father had chastised the people with whips, he would chastise them with scorpions. Such things have been. But if such a thing is to be, it will certainly bring on that great conflict which many look for as the most stupendous event of modern times.

We referred in our last review to the late meeting of the Evangelical Alliance in this city, and its probable results. One result, entirely unlooked for, but which may prove of a deeper and more permanent influence than the reading of learned papers and the utterance of eloquent speeches, has been the singular awakening of religious interest through the preaching of Mr. Henry Varley. The influence he exerted in Montreal was more in the direction of quickening enquiry amongst professing Christians; but in Ottawa, Kingston, and still more remarkably in Toronto, there was not only this, but the awakening to spiritual life of very many from amongst the careless and ungodly of the people. Great crowds have come to hear him night after night; even afternoon meetings have been thronged, and the powerful interest awakened bears a striking similarity to that we have lately heard of as taking place in Scotland. So far as mere human instrumentality is concerned, this remarkable development is worthy of careful attention and study. Mr. Varley is now wholly devoted to the office of the ministry, but he has not been educated for it as a profession, and for many years, marvellous to say, he followed his calling as a prosperous and busy London butcher. All his leisure, however, during this time was devoted to study and to the teaching and preaching of Christian truth, and, indeed, no one that hears him can doubt his

vocation for it. He has a fine presence and a noble utterance. He is a natural orator of the finest kind, master of the springs that move and sway the souls of men. This, however, is saying little. His knowledge is equal to his power of utterance. He has a marvellous acquaintance with the most marvellous of all books—the Scriptures of God. This "Sword of the Spirit" he has thoroughly studied, and is master of it in all its passes, strokes and movements. His utterance is instinct with its poetry, and he draws from its deep wells of doctrine and revelation the mighty truths that irresistibly convince the understanding. Whether there is agreement with him or not, the attention is absorbed, and there is this, which is the most powerful of all elements in producing impression, the conviction of his honesty. Hard-headed men of the world have been struck with this,—men who have looked upon the ordinary teachers of religion as merely performing a professional part when they stood in the pulpit and spoke of divine things. This of itself is no slight gain, and such a conviction is fruitful of all good, if it is allowed honestly to work its way. It was precisely thus with Nicodemus and the Saviour of men. Mr. Varley very strenuously enforces the possibility by the power of a divine life in the soul, of a far higher standard of Christian living than what generally prevails; and this, not in the case of a few rare and exceptional natures, but as the common duty and birthright of all. And it is impossible to read the Scriptures thoughtfully, or to hear him expound them, without being convinced that this is really true; for Mr. Varley, if he is singular in anything, is singular in the closeness with which he confines himself to the truths taught in the Scriptures. Of traditional interpretations he brings forth nothing. In dealing with those who have hitherto been strangers to the power of a divine life, he is singular in proclaiming the perfection of the salvation which arises from the simple acceptance by the soul of the message of grace. To many he would appear presumptuous and overconfident in his method, but results have proved that this has the very deepest power over every form of character, and that its fruit abides in the choicest form of goodness.

England, in fact, for many years, has