

scenes, however, have been more than once witnessed in various parts of the Highlands, but I fear without much fruit except of a somewhat questionable nature.

In Glasgow and the adjacent towns, so far as I can see, the movement appears to be literally a "Revival," i. e., a quickening of God's own people, of the members of the Church, rather than any general conversion of those outside. And who will say that such is not needed? The Synod of Glasgow and Ayr, which met recently, gave a very sensible deliverance on the subject. Admitting the broad fact of strong religious feeling—praying that the Spirit may be poured forth in richer effusion—the Synod exhorts its members to diligence and zeal, to stir up their congregations into livelier faith and love, and at the same time to guard against the extravagances with which in many places the Revival has been associated. The Free Church Synod of the U. P. Presbytery have come to much the same conclusion, though the latter at first seemed to look with suspicion on the whole affair. In the meantime, a great number of Union, Congregational, and district prayer meetings are held every night throughout the city. These are well attended, and generally are not protracted to any late hour. The fact is, that the experience of former revivals has made Christian men cautious about accepting indiscriminately as true, whatever pretends to be from the Holy Spirit. For wherever and whenever, human nature has to do with a truth, it is sure to make imperfect and distorted copies of it, which would find pass current, by human means or by help of the devil. We are commanded to "try the Spirits;" and the man that nowadays accepts every case of trance, vision, or hysteria, as a special operation of the Holy Spirit; would, if he had lived in the days of the Apostles, have believed in Simon Magus as "the great power of God," and have trusted to the amulets and exorcisms of the son of Sceva, as much as to the adjuration of Paul.

A very able little pamphlet, entitled "The Work and the Counterwork," from the pen of Archdeacon Stopford, has been published on the Irish Revival. With admirable clearness and spirit, he points out the human elements in the work, and how very dangerous it is to the cause of Christianity and to all the persons concerned, to confound these with the divine. Besides, when any religious movement assumes great prominence in the public eye, it is unavoidable that elements of weakness and collusion and imposture should creep in; and if we are to be co-workers with the God of truth, these must be fearlessly laid bare and rooted out. It is therefore, that I have greater hope of the American and Scotch than of the Irish Revivals, though undoubtedly this last also seems to be getting purified of foreign admixtures. With us even, a large proportion of the strength and excited cases is from our Irish population; but on the evidence of Professor Martin, of Aberdeen, who

during the summer, has travelled through almost every county of Scotland, and from what I have been able to gather from various independent sources, I believe that there is all over the length and breadth of our land, a greater anxiety than ever for the outpouring of the spirit, a keener relish for spiritual things, a more earnest study of God's word, and more love and union between different denominations.

Reverting to other subjects, I cannot help congratulating the Canadian church on the principal they have secured for Queen's College, the Rev. Mr. Leech of Monimail. They are certainly under a deep obligation to Mr. Morris and Dr. Barclay, who, as their representatives in Scotland, exerted themselves wisely and unwearily to get "the right man for the right place." Mr. Leech will be much missed by the church and his friends here, but he will largely increase the efficiency and status of Queen's College. When at Glasgow University nearly thirty years ago, he was one of our most distinguished students; so much so, that when the Professor of Astronomy was unable to attend to the duties of the class, Mr. Leech was appointed to fill his place for the whole session. He has ever been one of the ablest contributors to MacPhail's Journal, and other periodicals, and whether on the evidences or on questions of statistics or church policy, his writings show a clearness, a readiness, and a grasp of argument that very few in Scotland can equal. Though a sound conservative, yet his liberality of tone and sentiment, and his genial kindness of manner, have made him most popular, even with his opponents. Altogether, I do not know a fitter man that the Canadian church could have selected, and I only wonder that they were able to offer him sufficient inducements to leave Scotland.

I see that you think of raising a considerable sum in connection with the Canadian Ministers' Widows' Fund. In Scotland quite a new scheme has recently been originated, the benefits of which will be extended I believe to the Colonies. Mr. Easdale of Rescobie is endeavoring to raise a sum sufficient to establish a first class Seminary or Boarding School, for the daughters of Ministers and Professors only. He says, that if the sum of £1000 per annum were granted, they would be able to receive young ladies for £20 a year. As in this country, a good Boarding School education costs from £80 to £120 a year, such an establishment might be of great service, yet it is doubtful if it will succeed. It certainly will not, unless those who could afford to send their daughters elsewhere, patronize it as involving no allusion to wealth or poverty. If they do not, it will have a sort of pauper air about it, at which the honest pride and dignity of our Scotch clergy will revolt. Mr. Easdale however, is pretty sanguine of success. He has some £200 per annum promised already, and is receiving a good deal of encouragement in several influential quarters.