

Allowing the widest margin you please for spurious and doubtful cases, who can fail to discover here a grand array of the Redeemer's trophies, or hesitate for a moment as to joining in the universal acknowledgment—"This is the Lord's doing! It is marvellous in our eyes!" This day the Lord hath made; we will rejoice and be glad in it. I know of no more powerful demonstrations of the Holy Spirit's presence in the churches, even including the Apostolic age. How far the portion of the field represented by the present assembly may have participated in this blessed "time of refreshing from the presence of the Lord," we have now to learn.

Since leaving home, yesterday, I have obtained a sight of the Rev. Johr. Angell James's address at the Congregational Union of England and Wales, on the American Revival; and it is very gratifying to hear the views expressed by such a venerable and honoured servant of Christ, in that assembly. I quote a few sentences:

"No Revival can surely be less objectionable (says Mrs. Stowe) than that which takes the form of prayer, and that is the form of this now presented to us. Prayer is that which makes man nothing, and God every thing. This it is which to me gives reality, significance and importance to the American Revival. It is remarkable that no modern language can more fitly describe the existing state of things in America, than that of the Prophet Zechariah, uttered 2,300 years ago. 'Thus saith the Lord of Hosts, it shall come to pass that there shall come people, inhabitants of many cities, and the inhabitants of one city shall go to another, saying, let us go speedily, and pray before the Lord, to seek the Lord of Hosts.'

"I look (says Mr. James) on this event as one of the most conspicuous, the most convincing, the most glorious instances of the power of prayer that has been given to the world, since the day of Pentecost. It is on this feature of the Revival that I love to dwell. I survey with mute wonder, and joy and gratitude, this copious shower of divine influence, passing not only over hamlets, villages and towns, but over great commercial cities, and gathering to the church of Christ, not only the young, not only excitable women, but thousands of merchants, lawyers, and physicians, and of young men, the hope of the world and of the church. And what has done it? Not logic; not rhetoric; not the eloquence of the pulpit; the mightiness of the press; but the power of prayer. God has rent the heavens, and come down; the mountains have flowed down at his presence, at the call of prayer."

While we rejoice with all who "preach Christ, and him crucified," in their success, as an occasion of common triumph throughout the ranks of the militant host on earth, and recognize in every conversion, by whatever instrumentality effected, an accession to the one "Church of the first born, which are enrolled in heaven," we, as individuals and as a body, have the conviction that the efficiency of the Church, and thus the glory of Christ, may be greatly increased by the practical recognition of the distinctive principles held by us. The diffusion and practical influence of these truths can never be fully ascertained, any more than the exact bounds of the sun's light can be defined. The assimilative powers of Vital Christianity are silent and unobserved; but on this very account the more rapid and irresistible in their operation. The last year has developed, in a remarkable degree, the force of some of our distinctive principles. It will be found that in the regions where these have had the fullest scope, in the recent times of refreshing, there the fruits have been most abundant.

For example, "*Unity without Uniformity*" is a characteristic of Congregationalism. While some systems have their Rubrics to regulate the minutest ceremonies of worship, their books of Discipline to prescribe every form of procedure, even to the very technicalities, upon rigid adherence to which the validity and efficiency of divine ordinances are made to depend; others endeavour, by voluminous confessions and standards of belief, to prevent all possible diversity, either of faith or philosophy, in religious matters. Uniformity of ceremony, uniformity of dress, uniformity of opinion, uniformity of disciplinary procedure, are the distinctive features of the more popular christian communions of our country. They each claim to constitute a *Church* by itself; only conceiving of union with others, upon a basis of *uniformity*.

It is a cheering sign of spiritual life, that some of the advocates of uniformity are