

twenty-two ministers. When the Union was consummated it had on its Roll 160 ministers. In both branches of the Church there were at the time of the Union numerous vacancies and organized congregations waiting for the settlement of ministers, amounting together to at least from 50 to 60. To supply the vacancies, and carry on the necessary work, we have at present about 30 probationers. At the rate at which the churches have increased in past years, we may expect that from 12 to 15 new congregations will be formed every year.

From these various data, and advertng also to the probability that from year to year vacancies will occur from the resignation or death of ministers, we may see that we should have an increase of nearly 20 laborers to our ranks each year. Of these some, we trust a considerable number, may be expected from the mother and sister churches on the other side of the Atlantic. But it is evident that it is to our own young men, and to our own College, that we must principally look for the supply that is needed. Every class at Knox College should number from 10 to 15, and every year we should have an equal number of licentiates.

For a few years past the students connected with the former Synods have fallen considerably short of the number specified; and it becomes a question how the number can be increased. It is evident that without a very considerable increase, our work cannot advance; we cannot extend our lines of operation—we can scarcely maintain our position. It becomes a duty, then, for the church to look out and encourage able and promising young men, who may be trained for the work of the ministry. This is the duty of Presbyteries, of Ministers, and Elders of the church. The matter, too, should speak to the hearts of parents whom God hath blessed with sons. His work is demanding attention. "The harvest is great, but the laborers are few." May God's spirit lead many parents to dedicate their sons to the Lord's service; and may He incline the heart of many a pious youth to consecrate his service to the Lord, and to say, "Here am I, send me."

STATE OF RELIGION—PROGRESS OF REVIVAL.

In our last number we adverted to the labours of Mr. R. Radcliffe, in Paris, and to the efforts employed with special reference to the higher classes in London. Both of these efforts have been continued, not without most manifest tokens of the blessing of God. In Paris, the Rev. Mr. Monod, from the beginning, co-operated with Mr.

Radcliffe, and others, too, have been fellow-helpers. At first Mr. Radcliffe did not know a word of French, but Mr. Monod was interpreter. It seemed as if Mr. Radcliffe's ignorance of French was in his favor, for the people were captivated by the foreign language in which he spoke, and the intense earnestness which he manifested. Once, at a very large meeting, he did essay to speak three words in French, and Mr. Monod has declared that, when at the very pitch of his voice, he shouted out, "O, my friends, *Dieu vous aime, Dieu vous aime*," (God loves you, God loves you), the effect produced was quite overpowering. Many, it is declared, have been truly converted from sin to God. A minister of the United Presbyterian Church, in Edinburgh, lately visited Paris, and had an opportunity of attending some of the meetings addressed by Mr. Radcliffe. At one meeting six gentlemen, five of them laymen, took part in the services; all of different countries—English, French, Hungarian, Polish, American and Scotch. Mr. Howit, the minister referred to, declares, "We have seldom heard anything so touching as some of the petitions offered up on that occasion—it was literally a wrestling, and brought tears to many an eye. Next to the prayers, we were most deeply impressed with the singing of the *cantiques* and hymns, most of which we were pleased to find were just our own Scotch and English hymns, translated into French verse. The sweet poetry and music combined, produced not only a very fine but a very solemnizing effect."

The effort for the spiritual improvement of the higher classes in London has been apparently greatly blessed. At one meeting a letter was read from a young lady who had been long seeking to work out a righteousness of her own endeavors, but who had been, by one of the addresses which she had heard, led to cast herself upon Christ, and to come to him *just as she was*. Capt. Trotter, with Capts. Orr and Haweis, have been very useful.

In sketching the religious movements during the past month, we cannot omit mention of the anniversary prayer-meeting held at Belfast, in connexion with the General Assembly of the Irish Presbyterian Church. The numbers present are stated to have amounted to 15,000, many coming from distant localities. A committee had charge of all the arrangements, including the services and the individuals who were to conduct them. The order in which the services were to be conducted was set forth in neatly printed programmes, and the subjects for special prayer well chosen. The following are some of the subjects:—"For

God's spirit to revive us;" "That God would awaken the unconverted present;" "For the Jews and the heathen;" "For America, and that the slaves may be set free;" "For the sick and dying;" "That wars may be made to cease;" "The Queen and Parliament" Gordon A. Thompson, Esq., presided, and many ministers and laymen occupied places on the platform. Mr. Stewart of Ballycurry, Dr. Morgan, Messrs. Hanna, Toyn, and Knox, of Belfast, Mr. Moore of Ballymena, and Dr. Johnston of Tullylish, the father of the open air preaching in Ireland, were among the ministers who took part in the exercises. In the account of the meeting which is contained in the *Banner of Ulster*, it is said:—

"Several ministers who had been present at the previous anniversary meetings testify that the earnestness and attention with which the people heard the Word preached, surpassed anything they had previously seen, as was manifested by the fact that during a heavy shower of rain scarcely one left the place, and it was with difficulty that some people could be got to leave the Island, it being nearly six o'clock when the last group was broken up, and many of those passed over in the huge iron boat so kindly granted by Mr. Harland for the occasion. As this crossed the ferry they united in singing the 23rd Psalm, and as they approached the landing on the other side the vast crowd assembled caught up the tune and joined with them in that triumphant hymn of praise to the good old tune of "Martyrdom."

A series of open-air services have lately been held in the Queen's Park, Edinburgh. Ministers of various denominations, and several laymen, including Colonel Davidson, and Richard Weaver, took part in the services. The following account is given of the services on one evening, and of the apparent effects:—

"The services were resumed at half-past seven o'clock in the evening. There was a very large attendance at the commencement of the proceedings, which gradually increased, until it was calculated that there were between 8000 and 9000 on the ground. Preaching was commenced at both stands, around which attentive crowds were soon gathered. From the platform on the Salisbury slope, Richard Weaver spoke for upwards of an hour with great energy and power, and seemed to rivet the attention of the vast crowd which gathered round to hear him. He was followed by several of those whose names we have already given as taking part in the proceedings,—the great burden of their remarks being the necessity of immediate and personal application to Christ for salvation. At the other stand, several gentlemen preached earnestly and impressively to the people. After the conclusion of Mr. Weaver's address, several distinct preaching stations were started by parties, who began by singing a revival hymn, and then addressed the people with great fervour and warmth. We observed at one time no less than nine or ten distinct assemblies, with their separate band of preachers, who in some cases consisted of young men. The scene in the Park was at nine o'clock exceedingly interesting. From several different spots lively music of revival hymns ascended into the air; and here and there were heard the voices of the preachers warning their hearers to flee from the wrath