

this, to consider what might be expected from a copious effusion of the Divine Spirit on the Presbyterian Church in these provinces.

IV. *The notices of prophecy regarding this latter age of the world, may well urge us and all the branches of the Christian Church to seek a revival of religion.* Luke-warmness and worldliness are at no period to be excused or tolerated in the followers of the Saviour. But, as he himself intimated to his first disciples, in reference to the approaching destruction of Jerusalem, such vices are especially to be guarded against, and the opposite virtues of watchfulness and prayer cultivated in the prospect of temptations and dangers,—(see Luke xxi, 34, 36). Even an indistinct intimation of a storm, in the sky, affects the conduct of those whose pursuits are modified by the weather.—The traveller endeavors to make sure of a shelter; the mariner, who cannot reach a haven, contracts his canvass, and otherwise trims the ship, as he can; the husbandman hastens to cover the seed which he has just committed to the ground, or to house the shocks that are

standing ripe on the field. Now, in addition to all that is portentous in the times, prophecy intimates that the times of the Gentiles, the 1260 years of the great apostacy, have well nigh run their course, and that a brighter and more glorious era shall ere long dawn upon the church and the world. Yet, it were contrary to all analogies, furnished by the arrangements either of the physical or moral world, and also to the nature of philosophy itself, were that transition to take place without some tremendous convulsion. The darkest and coldest hour of the night is that which precedes the dawn; the vernal and autumnal equinoxes are both alike stormy. The fiercest and most protracted persecution which christianity endured under ancient Rome, was that of Dioclesian, when Paganism was expiring. The reign of his successor, Constantine, was the era of its greatest external prosperity. So, according to the language of the angel to the apostle John, the two witnesses that prophecy, clothed in sackcloth, 1260 years, are to undergo a temporary death, when they have finished their testimony; and, in the judgment of some of the wisest and soberest commentators, this prediction is yet unfulfilled.*

Some of the vials of divine wrath on prophetic Babylon are certainly yet to be poured out, and those who are partakers of her sins shall receive of her plagues; and she herself will not expire under the last of these vials without a tremendous effort to retain her dominion, and to vent her deadly rage at the people of God. The demon leader will ere long take the field—if they have not already done so—to muster their armies for the final conflict. Who can think of that without awe? It shall be eminently “the battle of that great day of God Almighty.” (See Rev. xi, 1—12, and xvi, 1—14.) Even if our children, and not we ourselves, should see this day, we are yet deeply concerned to hear the message which Christ has, since the days of John, been addressing to the church, in connexion with these revelations.

useful minister for a good many years in the city of Edinburgh.” He left, in MS., a “Secret and True History of the Church of Scotland.” This was first published a few years ago. The length of the following extract will, we are sure, be excused. It is, at the same time, pertinent to our subject. “At the king’s (Charles II) return, every parochie had a minister, every village had a school, every family almost had a bible. Yea, in most of the country, all the children of age could read the scriptures, and were provided of bibles, either by the parents, or by their ministers. Every minister was a very full professor of the Reformed Religion, according to the large confession of faith framed at Westminster, by the divines of both nations. Every minister was obliged to preach thrice a week, to lecture and catechise once, besides other private duties in which they abounded, according to their proportion of faithfulness and abilities. None of them might be scandalous in their conversation, or negligent in their office so long as a Presbytrie stood: and among them were many holy in conversation, and eminent in gifts; nor did a minister satisfy himself, except his ministry had the seal of a divine approbation, as might witness him to be really sent from God. Indeed, in many places the spirit seemed to be poured out with the word, both by the multitudes of sincere converts, and also by the common work of reformation upon many who never came the length of a communion: there were no fewer than sixty aged people, who went to school, that even then they might be able to read the scriptures with their own eye. I have lived many years in a parochie where I never heard one oath, and you might have ridde many miles before you had heard any. Also, you could not for a great part of the country have lodged in a family, where the Lord was not worshipped by reading, singing, and public prayer. Nobody complained more of our church government than our taverners, whose ordinary lamentation was, their trade was broke, people were become so sober.” We have quoted the above from a large extract in Wodrow. Book I, chap. 1, sec. 1.

* Faber, one of the profoundest writers on prophecy, in the latest of his writings, which we were privileged to read, “The Sacred Calendar of Prophecy,” finds the two witnesses in the Waldenses and Albigenses, and their temporary death and resurrection in the political extinction and subsequent reviviscence of these communities in the end of the seventeenth century. Commentators on the prophetic scriptures have modified their interpretations of some predictions from the aspect of the times when they were writing. It is not unlikely that if the author referred to were yet to write, he might not be so confident, that the witnessing church had already been at its lowest point of depression.