

vine words, words which the Holy Ghost teacheth, to give its own character." Therefore we will not attempt to pursue the topic any farther than to say that the state of union with God, when it is the subject of distinct consciousness, constitutes, without being necessarily characterized by revelations or raptures, the soul's spiritual festival, a season of special interior blessedness, a foretaste of heaven. The mind, unaffected by worldly vicissitudes, and the strifes and oppositions of men, reposes deeply in a state of happy submission and quietude, in accordance with the expressions in the Epistle to the Hebrews, that those who believe "ENTER INTO REST."

So true are the words of a Kempis, that "He who comprehendeth all things in His will, and beholdeth all things in His light, hath his heart fixed, and abideth in the peace of God." And in the language of Blossius, another devout writer of early times, such holy souls "enjoy the most calm and peaceable liberty, being lifted up above all fear and agitation of mind concerning death or hell, or any other things which might happen to the soul in time or in eternity."

How can there be otherwise than the peace of God, pure, beautiful, sublime, when consecration is without reserve, and faith is without limit; and especially when self-will, the great evil of our fallen nature, is eradicated and subdued? What higher idea can we have of the most advanced Christian experience than that of entire union with the Divine will, by a subjection of the human will? When the will of man, ceasing from its divergencies and its disorderly vibrations, becomes fixed to one point, henceforward immovable, always harmonizing moment by moment, with God's central and absorbing purposes, then we may certainly say, in the language that is sometimes applied to it, and in a modified sense of the terms, has become not only perfected in faith and love, but "united and one with God," and "transformed into the divine nature"—"*He that is joined to the Lord is one spirit.*" And from that moment, in its higher nature, and in so far as it is not linked to earth by sympathies which its God has implanted, and which were smitten and bled, even in the case of the Saviour, the soul knows sorrow no more, the pain of its inward anguish is changed into rejoicing, it has passed into the mount of sublimity, the Tabor of inward transfiguration, the temple of unchanging tranquillity.

"O sacred union with the perfect mind!
Transcendent bliss, which thou alone canst give!
How blest are they this pearl of price who find,
And, dead to earth, have learned in thee to live!

"Thus in thine arms of love, O God, I lie,
Lost, and forever lost to all but thee!
My happy soul since it hath learned to die,
Hath found new life in thine infinity.

"O go and learn this lesson of the cross;
And tread the way which saints and prophets trod,
Who, counting life, and self, and all things loss,
Have found in inward death the life of God."

From the N. Y. Evangelist.

A TRACTARIAN REVIVALIST.

Our readers have already been informed that a remarkable revival of religion has been in progress for some months in the parish church of Leeds, in England, under the auspices of the Tractarians. Under the vicarship of the Rev. Walter Farquhar Hock, D.D. whose name has long been associated with the Oxford movement, the church of Leeds had become deeply imbued with Anti-Protestant and Semi-Papist doctrines and practices. The parish is of great extent, having a circumference of about thirty miles.—It is among these churches and chapels, that a powerful revival has commenced, principally, if not

wholly, in connection with the preaching of the Rev. Robert Aitken, of Prenden. It will, doubtless, gratify our readers to learn something of the history of this revivalist.

The Rev. Robert Aitken was born in Tiviotdale, Roxburghshire, Scotland, about 55 years since, and was educated in England, for the ministry of the Establishment. His first charge was in the Isle of Man, where he proved himself for several years an uncompromising churchman. Some time about the year 1831, the providence of God brought him under the influence of evangelical truth. Passing a Wesleyan chapel on the Island, one evening, he was induced to stop, and listen without to the statements of Christian experience, made by the brethren. He was led to see that he was destitute of true piety, and to wrestle with God for mercy. An entire change of religious views was the speedy result. His wife was soon informed of it, and made partaker of his new experience. His preaching of course partook of the change, and soon attracted crowds from all quarters. A general awakening ensued, which spread over the island. He abounded in labors, preaching everywhere, in and out of doors, and meeting with great success. Driven by a sudden shower on one occasion to find a shelter, he entered a Wesleyan chapel, and continued the service. For this uncanonical act, he was deprived by the Bishop of his charge.

Being thus freed from his charge, he accepted an invitation from a few dissenters at Liverpool to visit them, and began to preach in the Wesleyan Chapel in Pitt street. His oratory soon attracted the attention of the multitude. Possessed of a commanding person, tall, and well proportioned, with a voice of great power and melody, and more than ordinary intellectual gifts, his vehement but graceful gesticulation, and passionate appeals to the heart and conscience, soon gave him wonderful control over the crowds that flocked to hear him. Other chapels were opened to him, but none of them could contain the people. He visited London and preached at White's-Row Chapel, Spitalfields, and other chapels, with like success. As his fame spread, he received and complied with invitations to preach in several of the large provincial towns. In many parts of Yorkshire, particularly at Sheffield, at Birmingham, and at Manchester, as well as at Liverpool, the populace were stirred as in the days of Whitefield. In Sheffield, about 6000 souls were said to have been awakened.

He became a resident of Liverpool, and commenced the gathering of a church, first in a commodious hall in Cook St. and afterwards in Hope St. Chapel, a stone building, capable of seating about 2000 persons, which was built expressly for him, and completed in 1836. The society, which at its organization consisted of but nine persons, within ten months increased to 1500, of whom all but about 300 had been gathered from the world. Other societies were formed in adjacent towns, which were supplied by a ministry raised up under his tuition, of whom the Rev. Dr. Bertram, now of St. Helena, was one of the earliest. A convocation was held at Hope St. Chapel, Oct. 27th, 1836, at which the preachers formed themselves into a brotherhood, called—"The Rev. Robert Aitken."—As their legal and scriptural standard they adopted "Wesley's Sermons and Notes on the New Testament," although they were most of them inclined to Calvinism. Their polity was a compound of Wesleyanism and Presbyterianism. They resolved to be "a working, soul-saving society," to labor and pray for revivals; to hold frequent meetings, at the close of every evening service. At these meetings, "the elders and leaders" were to "go from pew to pew and