

doubtedly the best. In Holland, real Popery, delusively called "Ultramontaniam," is gaining power. Protestantism slumbers; the little consciousness it has is only that of a dreamy controversy between Calvinism and Arminianism, and this is interrupted by the death-like lethargy of a scornful unbelief. Men talk about creeds while souls are perishing, and Protestants hope for better things as the result of some more favourable political combination. Some wish to teach them that orthodoxy is a condition of progress, forgetting that orthodoxy is nothing without life. Belgium lies prostrate under the hoof of a haughty, and persecuting Jesuitism. Sweden is abject under a no less intolerant Lutheranism; the lower classes are ignorant, superstitious, and intemperate; and although better things might be hoped from a religious revival that, under various forms, has been in progress for some years past, even that revival is much impaired by the want of intelligence in its subjects and even in its promoters. There is too much *opinion* there, and not enough of the faith which men can only exercise when the religion about which they are in earnest is eminently a personal affair. Still, even this is better than the dead Protestantism that lingers elsewhere. Even in Switzerland despite its hallowing memories, religion is too often mere sanctimonious worldliness, a form impervious to power. As to Prussia, Dr. KRUMMACHER, analysing its religious condition very scientifically, exhibits component parts of Prussian infidelity under a very saddening enumeration: 1. Indifference; 2. Rationalism; 3. Pelagianism; 4. Gnostic Pantheism; 5. Materialism; 6. Criticism; 7. Moral Spiritualism. He speaks, indeed, of "Believing Theology," but concerning faith itself he has not much to say. Prussia needs preachers; and if Dr. KRUMMACHER has reported to his Royal master what he heard in Paris concerning the persecution, for conscience' sake, of Prussian subjects, and if the report leads to better government in Prussia, Christendom will be glad. Italy, with the exception of Tuscany and Piedmont, is covered with gross darkness; but over these exceptions we have long rejoiced, and fully accord with M. MELLE in his views of the revival in Piedmont, yet not without great solicitude lest the leaven of error, which has already spoiled the peace and unity of the Italian Church, should not be effectually counteracted by the influence of vital Christianity. The truth is, that half-enlightened people all over the Continent have been left to struggle with inveterate sins and errors, without the guidance which ought to have been given them, while missionaries have been sent to pagan countries. But of all the reports none were so encouraging as that of Turkey. There the missionaries have taken the lead in an amazing reformation, a real awakening of conscience, a genuine conversion of Armenians and others from darkness to light, and the Mussulmans themselves begin to honour the religion of the Gospel.

The view thus taken of the religious condition of Europe, may seem to be too gloomy, but it must be remembered that they who speak of Europe at large, cannot help describing the general state of things, rather than slight exceptions. By good men who gather around themselves the scattered fragments of piety and truth which are to be found in almost any country, and who dwell fondly on the successes of their own labours, the brighter parts of a great picture may be so dwelt upon as to produce a too favourable conception of the whole. Absolutely, the good done is vast; it is inestimably great; but comparatively, how small!

Dr. DUFF, we observe, dissented strongly from those who would have glossed over the state of things in *Hungary* with a tinge of mere political expediency, as if Christianity could be managed by authority, and as if coercion might in some cases be justified, and indifferentism be put for prudence:—

"*Oh! the contact of one soul with the omnipotence of God will shake a country.* Now all your trimmings, and science, &c., are cushions on which souls sleep in respectabilities. We must be boiling hot, not zero. Get together all the Emperors in the world, I need not their authorisation to obey my God. Suppose they imprison me, or tear my body to pieces—washed by the Blood of Jesus, I shall only be the sooner with my God, and my very body will, one day, rise to confront them! God can prevent persecution; but supposing we die, the blood of the martyrs is the seed of the Church. Let us have no base, cringing supplications to the sovereigns to whom we are about to appeal, in the name of this assembly, but utter a noble, firm, respectful protest. The sovereigns may refuse it; but it may awaken some sleeping pastor or student into a living Luther."