

tant church there, as well as in the United States, are now directing a keener attention to the promises of God respecting the effusion of the Holy Spirit, and to the many necessities of the church, which nothing but the presence of the COMFORTER, can supply. Thus, great numbers are brought to pray earnestly to God to remember Zion, and to fulfil his promises concerning her: and here and there a divine power is manifestly going forth with the word awakening, and converting the secure and ungodly, and edifying and comforting the people of God. In Scotland it is important for us to notice, that the Presbytery of Glasgow, with the fullest opportunities of judging of the nature of the awakening in one or more of the parishes within their bounds, have formally recognised it to be the work of the Spirit of God, and have called on their people to praise God for it, and to seek a more general and copious manifestation of divine influence through the word and ordinances. The Presbytery of Edinburgh has been deliberating on the best way of so conducting their ordinary meetings, as to render them subservient to the greater efficiency of ministers and elders themselves; and other Presbyteries are at once in some way or other recognizing the movement towards a better state of things, which is, we trust in progress, and, endeavoring to guide and accelerate it.—It is difficult to estimate the general procedure of the Church of England, destitute as she is of any synodical assemblies. Yet, as she has so largely entered on the work of disseminating the Holy Scriptures, and of sending forth missionaries to Jew and Gentile, we may well presume that the good Spirit of God has been deepening and extending the tone of piety amongst her ministers and members. This indeed, by general consent, has been the case with the Episcopal Church of Ireland. There too, the separation of the Arians from the Synod of Ulster, the enlargement and revival as we may call it, of that body which has taken place, and the measures happily in progress for the ingathering of the secession, are tokens for good amongst the many evils which have long settled on Ireland. The Scottish Seceders of our day are wiser and better in this respect, than their fathers; that, they no longer attribute the revivals which have taken place under the labors of some parochial ministers to evil agency; indeed, they and the English dissenters and Methodists are we believe in good earnest in seeking the revival of religion amongst themselves. The reformed churches on the continent are now also happily bestirring

themselves to shake off the infidelity which has long prevailed amongst them under the guise and name of rational theology. In France the orthodox ministers of the reformed church are already more numerous than the heterodox; and when we reflect on the services which the first reformers did to the cause of truth, and to the noble testimony against the Man of Sin, which was borne by thousands and tens of thousands of martyrs in France and the low countries and the mountains and valleys of Piedmont, we cannot but think that many, many prayers offered up from the prison and the stake are yet to be answered in behalf of those countries, notwithstanding the present declensions of many of the children of those who presented them.

Living as we are thus privileged to do, in an age in which all the churches who have separated themselves from the Papal yoke, are looking with growing interest to the primitive model of christianity, and are longing to realize both the purity and power of the apostolical age, shall we in blind presumption say, that we have reached a state of ecclesiastical perfection?—or in criminal ignorance of the destiny of the New Testament church, and distrust of the divine promises regarding her, shall we admit the thought that a return to the simplicity, fervor and power of Apostolical Christianity is impossible? God forbid that these things should be so! Let us be stimulated at once by the spiritual wants of these lands, and by the common movement which has evidently passed upon the whole of Protestant Christendom, earnestly strive and pray, that God would bless us as a church, and “cause his face to shine upon us to the end, that his way may be known upon the earth and his saving health among all nations.”

III. *The prevalence of ignorance, vice, and corrupt Christianity throughout these provinces* may well urge us to seek to possess and exhibit religion in a pure, lively, and vigorous form.—Were proofs of the ignorance of our community sought for, we might appeal to common observation—to the defective state of our common schools, and to the numbers of children who, from the poverty or the avarice of their parents, are not obtaining even the education which these schools afford—and, above all, to the great want of pastoral instruction throughout the country. This latter evil indeed is one principal cause of the spiritual ignorance of the young. We do not say that it is mere preaching of the gospel that is wanted—this, in one style or another, is plentiful, especially in the more popu-