

appealed to it for confirmation of their respective arguments. Yet, it is interesting to remark, that many, both churchmen and dissenters, have borne distinct testimonies to the reality of American revivals. The Rev. Daniel Wilson, now Lord Bishop of Calcutta, in a tract published eleven years ago,* enumerates amongst the reasons for striving to promote an *improved* tone of Christianity—the *revivals actually commencing*. And those which he adverts to are chiefly American Revivals. Much about the same time, a society of Ministers of the established church, in and around Glasgow, published "a Narrative of the Revival of Religion, within the bounds of the Presbytery of Albany, in the State of New York, during 1819, 1820, originally published by order of the Presbytery"—with the view of directing the attention of christians in Scotland, to the subject of revivals. And when it is considered how much it accords with the plan of the kingdom of God, to honor those who honor him, the conjecture may be admitted that these testimonies to American revivals, had some influence in producing those which have taken place in the diocese of Calcutta, and presbytery of Glasgow.†

The writer of these remarks has a deep conviction that a revival of religion is greatly required in the Presbyterian Church of Canada. And he would now note some of the grounds of this conviction, respectfully commending them to the serious consideration of the members,—especially the ministers of that church, who may read these pages. He would wish to avoid everything like a censorious spirit, in speaking of the defects of the church,—his own accessariness to some of these, to say nothing of his respect for his brethren, may well forbid this. The great Head of the church, in his messages to the Asiatic churches, by the apostle John, first records his approbation of whatever was praiseworthy in them before he reproves their faults: and we trust he might find some things to approve, even in our Canadian church. Yet who will say that we would obtain from him any more favorable sentence than that pronounced on the church of Sardis, "I have not found tly works perfect before God." We fear that amongst us, the ministers of the gospel, there may be found not a little barren or-

thodoxy of doctrine, and some virtual Pelagianism and Arminianism—that in our sessions there is but too little concern for the purity of the church, and its extension by the addition of new converts; and that many, *many* of our members, Sardian-like, have "the name that they live and are dead." And considerations like these, should impell all of us to implore God "to turn us again, and cause his face to shine upon us."

Yet, it may be well to dwell a little on some of the more broad and palpable grounds for the need of a revival, which are found amongst us. Amongst these may be reckoned the want of power in the ministry of the word and ordinances the want of a spirit of prayer, and the prevalence of a luke-warm and worldly spirit among the members of our churches.

I. The need of a revival in our church, is proved by the want of power in the ministry of the word and ordinances. The predictions in the Holy Scriptures respecting the moral renovation of our world, under the reign of the Messiah, the exaltation of Christ to the right hand of God, his investiture with universal dominion, and the actual history of the church, do all alike prove that the preaching of the gospel is fitted to exercise a power indefinitely great in transforming and sanctifying the character and conduct of men: and that it would be as reasonable to set limits to the power of the electric fluid, which now and then streams from cloud to cloud, or from the clouds to the earth, as to limit the capability of the Divine word for affecting or changing the hearts of men. Yet, it must be acknowledged, that the times in which the preaching of the gospel has had a manifestly powerful effect in renovating the characters of multitudes of men have been few and far between, so much so, that one might be ready to infer from a cursory survey of the history of the church, that the extended and sudden conversion of communities was not provided for as an ordinary thing in the administration of the Kingdom of God in our world. But who will say that the energy of the Divine Spirit is limited—that the instrument through which he is communicated, the truth of the gospel, is defective—or that the prayers and wants of the church will far outrun the liberality of God in bestowing his Spirit? The truth plainly is, that the Spirit of God has been restrained only because Christians have not duly honoured God by waiting upon him for the gift of the Spirit, because they have in many cases grieved him, and repelled him from putting forth his omnipotent energy through the word. And

* See a very powerful appeal to ministers of the gospel, in his introductory Essay to Collings' edition of 'Baxters Reformed Pastor.'

† We here allude to the great awakening that took place last year, in 55 or 60 villages in the neighborhood of Calcutta, and to the revivals in Kilsyth, and its neighborhood.