

on the road to purity, it halted, and left much of Popery, which has remained up to this day. In the northern part of Germany where the reformation commenced, the spirit of worldliness and of error, is said extensively to prevail in many of the churches and colleges, and in the hearts of the people. In the south the proportion of adherents to pure principles is more considerable—but even there it is not what once it was. In Denmark, Norway and Sweden, an insensibility to vital religion is prevalent—things are better in the Protestant parts of Switzerland, but even there godliness is less diffused than it was a century ago. In Holland pure religion has had much prosperity. In Great Britain the number of the faithful has for a century been on the increase,—though the view taken by many of the more recent state of things, represents that there is a perceptible declension. Where are the Protestants of that hive of nations, Asia? Alas, there are no numbers of them to be found. Africa, too, has comparatively no true Christians, America, also, which stretches itself from pole to pole, has alas but one Protestant nation, and a few small colonies. Thus, in the three quarters of the globe, Asia, Africa and America, numbering in people 700,000,000, there is but one people numbering above a million that can be called Protestant? And what is the state of the Protestant communities, limited as they are? Need I speak of the astonishing indifference to spiritual religion which extensively prevails in Protestant countries—or of the errors which have crept into these communities—or of the worldliness and Erastianism of the established churches—or of the restrictions on religious liberty and a pure allegiance to Christ that they