

the Church: Acts, 12: 5, 12. Paul and Silas also were delivered from the prison at Philippi in answer to their united prayers; Acts, 16: 25. And in every age, piety has been revived and invigorated where it has decayed, and, in many instances, produced where it did not previously exist, in answer to the prayers and exertions of God's people. What an inducement, therefore, is this for us all to abound and persevere in prayer; for, never shall it be said "that praying breath is ever spent in vain." The promises of God are exceeding great and precious, and they show us what he is ready, and able, and willing to do for us; and all that he asks of us is to believe his word, and apply to him in faith, humility, and love, that he may fulfil it to us. For all the blessings which he has promised to bestow, "he will be inquired of by the house of Israel to do it for them." And just in proportion as they have thus inquired of him, in holy, humble, believing, earnest, and persevering prayer, just so it will be found that, in all ages, He has opened the windows of heaven, and poured down His blessings upon his waiting people, sometimes even till there was no room enough to contain them.

From what has been said, we learn:

1. The present state of the Church in general should operate as a strong inducement and encouragement to the universal observance of meetings for prayer. After a long period, during which the spiritual heavens above the Church appeared as if shut against her, for some time past the Holy Spirit seems to be returning in his awakening, reviving, and converting influences to many of the churches throughout our land. And the consequence of this happy state of things has been, that, almost everywhere, multitudes are daily seen assembling in the churches for united prayer and exhortation; and this is the case not merely in retired places of the country, where many at certain seasons of the year, have little to do, but even in our largest cities, and in our thronging marts of commerce, thousand may be seen laying aside for a time their attention to the concerns of this world, and flocking to the house of God, that they may spend an hour in united prayer and praise, and thus seek to improve this wonderful manifestation of Divine influence. So general an outpouring of the Holy Spirit, it is said by those who are far better acquainted with the subject than I am, has probably never heretofore been granted to the churches in our land. Very precious fruits too, in the conversion of many souls, seem already to have sprung from it, and still the gracious influence continues, and in some places seems to be extending. Surely then, this is not a time for any church to be careless and indifferent about the conversion of souls, and the universal extension of the kingdom of Christ. Rather than this, should not everything be carefully avoided that is likely again to grieve away the Holy Spirit from the churches, and everything be done in the way of united prayer and supplication, and in the use of the other means of grace, in order that we may obtain a copious effusion of the influences of the Holy Spirit on our own souls, and on the souls of others? And, if this is unquestionably the duty of the Church at large, are there not circumstances among us that should lead us to see that it is pre-eminently our own duty? For, why is it that vital godliness is at such a low ebb among us? Is it not because the Spirit is not poured out from on high upon us, with his reviving and quickening graces? And how are we, as a church, likely to enjoy these, if we do not ask for them? Come then, yes, let us all come, and with holy, humble, believing, and fervent prayer wrestle with God till he grant us his blessings, and revive us as in days that are past, and let us from the heart say, "Come from the four winds, O breath of the

Lord, and breathe upon these slain, that they may have life." For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest till the righteous thereof go forth as brightness, and the salvation of the Lord as a lamp that burneth." Is. 62: 1

2. It is evidently the duty of all, if possible, to attend meetings of prayer. It requires no argument to prove that it is the duty of every member of a church to do everything he can do in order to improve its spiritual prosperity and usefulness, and this, we have the clearest evidence to prove, can never be secured without prayer. And for this no great sacrifice is called for. All, indeed, that is necessary is a little time, and a heart to pray. We are well aware that some plead excuses for neglecting this important duty. The weather is sometimes unfavourable, and therefore the prayer-meeting must be given up. But how often is it thus forsaken when the same weather would not prevent us from attending to our worldly avocations, or even from paying our accustomed visits to our friends. "I am so occupied," says another, "that I cannot find time." But, in how few cases can this excuse be truly sustained? For, whilst time cannot be found to pray, is it not often the case that those who plead this excuse can find time for everything else, provided it be only of a worldly nature? The truth is, my dear readers, it is not so much time that is wanting as a heart to pray. For, if the heart were really engaged in this duty, there are few if any weeks or days in which we should not be able to spare an hour or even two to devote to intercourse with Christ and heaven. Or, if there are cases in which this excuse can be pleaded in truth, should it not be regarded as a matter of deep regret and humiliation, that we are so immersed in the affairs of time, that we can spare none to devote to united prayer and communion with God? What, so be passing on to death, judgment, and eternity, and be so much occupied with the trifling affairs of this world, as not to find an hour or two in a week that we can devote to united prayer! O what folly will this appear when we are lying on the bed of death! What bitter and unavailing repentance, too, may it then occasion! And what trembling when we stand before the bar of God in judgment! Be entreated then, my dear readers, to lay it to heart, before it be too late to remedy, for the praying season will soon be past. We are well aware that sickness, and domestic duties, and distance from the place of worship, may prevent some and occasionally all from attending the prayer-meeting. But, after making all due allowance for these cases, we fear there are many who do not attend, who might and should attend. And, if you regard it, as you certainly should, not only as a duty but a privilege, your willing feet will often conduct you thither, till you reach that blessed and glorious world, where the exercise of prayer will be turned into that of never ending adoration and praise of God and the Lamb.—*Pres Mag.*

PROTESTANTS IN BOHEMIA.

Bohemia is still a land of deep interest to the Protestant world. The bitter persecutions, which have been inflicted upon the confessors of the truth there, have not wholly extinguished the race of the disciples of Christ, although they have been comparatively hidden for a long time. Since the publication of the "Tolerance Edict," by Joseph II. on the 13th of October, 1781, they have been gradually emerging into the light.

In a population of 4,400,000 there were 96,584 Protestants, according to statistics published in Prague, in 1854 or one Protestant to about forty-five Roman Catholics. This may

seem a small proportion of Protestants; but when the circumstances are considered—the persecutions which they have endured, and the civil disabilities to which they have been subjected—it will seem a remarkably large proportion.

The Bohemian Protestants are generally poor in this world's goods, but rich in faith and other gifts and graces of the Spirit. They are eminently an upright and moral people in their lives, contrasting, in this respect, so strikingly with the Papal population, as to attract the attention and command the respect of the officers of the government. They are strict observers of family worship, and almost invariably combine in their exercises, reading of the Scriptures, singing some devotional hymns, and offering prayer to the only living, the Triune God. And thus the younger members of the families are well instructed, and guarded against immoral practices.

They are gradually gaining privileges from the government. They now have liberty of public worship—secession from Rome to Protestantism is much easier than formerly; and lately they have obtained some rights in regard to burying grounds and the burial-service, which they had not before enjoyed.

But every effort is still put forth by Rome to maintain her hold upon the country, and suppress the growth of Protestantism. She even offers for sale, at fairs and public places, her "letters of indulgence," as in the days of Setzel. But the Protestants seem to understand her wiles, and stand firm. The cause of evangelical truth, we trust, will continue to advance in the land of Huss and Jerome, till all shall enjoy its benefits. Let us rejoice in the light that God is causing to spread in that dark region, where Rome has so long exercised her most fearful tyranny, and extend to our suffering yet faithful brethren there our warmest sympathies and cordial support.—*Am. and For. Chris Union.*

Proceedings of Presbyteries, &c.

PRESBYTERY OF COBourg.

This Presbytery met at Cobourg on the 31st of August.

The Rev. D. McLeod, was chosen Moderator for the current year.

Reports were received on the Session records of Springville, Cartwright, Grifton, Colborne, Baltimore, N. rwood, Otterbee, Bowmanville, and Cobourg.

Mr. John Smith, was appointed to visit Cartwright.

The Rev. W. T. Canning, applied for a certificate which was granted.

There was laid upon the table the following resolutions from the congregation of Bowmanville:—

1. That the growing wants of this congregation render it necessary that the connection at present existing with the Congregation at Enniskillen, be dissolved, and that such steps as may be necessary, be immediately taken for the furtherance of this object.

2. That this Congregation pledges itself to secure to Mr. Smith, the whole sum of one hundred and fifty pounds, payable half yearly, being the amount at present contributed by both congregations.

3. That the Congregation at Enniskillen, be immediately notified of the result of this meeting, that they may apply to the Presbytery for supply.

4. That in taking these preliminaries towards a separation, this Congregation cannot do so without thus testifying that it is the necessities of the Congregation which impel the step, and that they shall ever regard their brethren in the congregation of Enniskillen,