

REVIVALS IN AMERICA.

"The Angels in heaven rejoice over one sinner that repenteth." Such are the intellectual powers, the moral capacities, and the benevolent dispositions of these Angels, such is their devotedness to the cause of Him whose ministering spirits they are; such is their jealousy for the honour and glory of God, that even on the recurrence of the repentance of one sinner, they tune anew their golden harps, and cause heaven's arches to peal with louder anthems than even when they witness the progressive sanctification of believers, or contemplate the ineffable bliss of their own happy associates. And if such be their emotions on the conversion of one sinner, what must these be on occasion of a work of revival, when not one, but hundreds, at the same time, and in the same place, are brought to a saving knowledge of the truth. Would that genuine believers possessed more of the spirit of the Angelic hosts in this respect!—Then would not only their own souls be revived and refreshed, but they would assume that bearing, that high and holy waiting upon God which would ensure a pentecostal effusion of the divine spirit.—This is the reason why we would call upon all who love the Saviour to mark, adore, and magnify the Lord for what he is now doing in different parts of the neighbouring States, and especially in the College of Princeton. America, it is well known, has held a high, and an honorable place, in connection with the modern history of Revivals of Religion. Excitement, extravagance, and irregularity, have, as in other places, mingled with these Revivals, but these have been nothing more than was to be expected in the circumstances, and no one, we think, who has read the account of the Revivals that took place under Brainerd, Jonathan Edwards, and the like, will doubt for a moment their genuineness. It is true that towards the conclusion of the last great Revivals that took place on this Continent, and when the spirit of the Lord seemed to be straitened, no doubt by reason of his influences being misimproved, many attempts were made, many devices resorted to, with the intent of forcing on, or of getting up, as it was styled, Revivals, but all these things served only to bring out and to distinguish more clearly the true and the counterfeit, the wheat and the chaff.

The present work, from all the accounts we have read, seems to partake largely of the true type of Scriptural, well-tested Revivals.—"The types of these Revivals," says one report, "are exceedingly pleasant. They exhibit great spirituality of feeling, deep emotion, much of the subdued and quiet manner of those who are intelligently convicted of sin, and with few exceptions, these Revivals have been conducted thus far, in a way to command the confidence. While they awaken the gratitude of all good men."—And then, if we look at the Revival going on at Princeton, and within the walls of its far-famed College,—"Since the early part of February," says another writer, "a most remarkable work of grace has been in progress here. The honour of the work belongs nowhere this side of heaven. It seems to have been God's peculiar work. It came on slowly and silently, and has gone forward without the slightest appearance of excitement. In the crowded meetings, both in town and college, scarcely a tear has been shed, or a sob heard, yet a prevailing solemnity sits on every countenance, and a heavenly influence overshadows all." But the most pleasing feature connected with this Revival is the work going on among the Students, the aspirants for the office of the Ministry. Not less than thirty of the Students have been awakened, and are now rejoicing in the Lord. And what a glorious prospect is this! Well has it been said, "A Revival in any place is always a matter for gratulation and praise, but a College Revival, through the wide spread intellect which it sanctifies, is a theme for national thanksgiving. It cannot be local in its character, or temporary in its influence." Surely these

matchings of the Lord in the sanctuary are well fitted to call forth the devout adoration, and the most unfeigned thanksgiving of every lover of Zion, and to provoke every true Israelite, every one who possesses any thing of the spirit of Prayer to beseege the throne of Divine grace, with his petitions. Let us especially in this city, and throughout this Province, from these visitations, be persuaded to enquire why it is that the spirit of the Lord seems to be straitened in the midst of us—and that there is so little true reviving work going on.—That divine agent is not straitened in himself. He, like the other persons of the Godhead, is wanting to be gracious.—He is only straitened and obliged to withhold his convincing, and converting, and saving power, by reason of the unbelief of the Church, from whatever source that unbelief may come. Let, then, every section of the Christian Church betake itself to humiliation, and fasting, and prayer. Let every individual, and family, and congregation mourn apart. Let them give God no rest day nor night, and ere long will it be made manifest that the Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear.—*Hatifax Pres. Witness.*

POPERY UNCHANGED AND UNCHANGEABLE.—DR. ACHILLI.

There is a spurious spirit of liberalism abroad at this moment, amongst professing Protestants, which is doing more for the extension of Popery, than all the direct efforts of that system put together. It is neither more nor less than that spirit which finds vent in the oft-repeated expression, that Popery is no longer what it once was, that it has entirely changed its character. And in support of this sentiment, the stoutest appeals are made to the growing liberality of the priesthood, to the cessation of persecution within the pale of Popery, to the waning of the temporal jurisdiction of the Pope, and to the gradual decay of bigotry amongst the ranks of Protestants. And, in connection with all this, it is more than insinuated that this is but the dawn of a brighter day, that this transforming process will go on step by step, keeping pace with the Educational progress, the Scientific enlightenment, the widening liberality of the age, and, until every foul feature has been changed, and the truths of Christianity established on the ruins of Roman Catholicism.—Now that Popery possesses a capacity for flexibility, by which it is enabled to adapt itself to all circumstances, is a point which we do not, and cannot call in question. Were it otherwise, Popery would lose one of its characteristics in the prophecy of Paul, as recorded in the second chapter of second Thessalonians,—a prophecy that cannot be too studiously pondered. But to maintain that Popery can change in its essentials, were a proposition alike repugnant to its nature, and to its avowed dogmas. We might, in support of this statement, appeal to the claim of that Church to infallibility;—if Popery can change, it is no longer infallible. We might ask whether one decree in the eighteen General Councils, and especially in the Council of Trent, and in the creed of Pope Pius IV. has ever been cancelled. We might ask too, what saith the scripture on the matter of the overthrow of that antichristian system? It is revealed, that that system is to be gradually reformed, until it has been thoroughly divested of its Popish leaven! No. The Scriptures unequivocally declare concerning it,—"And then shall that Wicked be revealed, when the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

But we leave these points, and in corroboration of the truth of the title at the head of this article, we refer to the simple fact of its treatment of Dr. Achilli, an Italian, and a converted Roman Catholic. Scarcely had the gates of Rome been thrown open for liberty of action, and liberty of speech in matters of religion, than this philanthropic devoted Christian sped his way thither, that

he might convey to his distracted fellow-countrymen those blessings which could alone allay their tumults, and impart stability and glory, alike to their religious and political movements. Whilst engaged in this labour of love, in disseminating the Scriptures, and in proclaiming the unsearchable riches of Christ among the inhabitants of the Imperial city, Dr. Achilli was seized and cast into the Inquisition. The three Cardinals entrusted with the re-construction of Civil affairs, had scarcely entered Rome, when they proceeded to erect the Inquisition, whose engines of suffering, whose instruments of blood-thirsty cruelties, had been exposed to the light of heaven's Sun but a few months before, that, by exile, imprisonment, and death, they might clear Rome of every honest man it contained, and make all ready for the return of the Pope.

And do our readers require to be told what the Inquisition is.—It is an Ecclesiastical tribunal set up in the thirteenth century, for the purpose of arresting, by the most appalling cruelties, by rack and screw, the progress not merely of truth and righteousness, and liberty, but of literature and science. Any individual suspected of any of these heresies, of cherishing any notions contrary to opinions entertained in the dark ages, was without cause or reason shown, hauled before this court; obliged by measures the most coercive, and the most revolting, to make confession, and to abjure the heresy; and to prevent the possibility of apostasy, the moment he had made his confession, he was either doomed to pine away his days amid the malarial of a dungeon, or the bolt was drawn, and the man lay a mangled corpse on the rack below. Such is the character of the place of imprisonment to which Dr. Achilli, at the instance of the Cardinals, the Pope's delegates, was consigned, and from which he had just escaped, by the intervention of the Evangelical Alliance, operating through the French Government, and is now breathing the sweet air of liberty on the soil of Great Britain. This we hold to be a great fact, and reads its lesson to the Protestant world, that Popery has not changed, and that Popery never will change.—*Hatifax Pres. Witness.*

GREAT CHANGES.

An Inward Change.—The change is not to take place upon the body, but a transforming process carried on in the mind by the eternal spirit of God,—enlightening the understanding, softening the heart, giving remorse to the conscience for sin, that works repentance unto salvation, inspiring the mind with faith in Christ, sealing pardon on the conscience, attesting to the mind its adoption into the family of God, and so renewing, quickening and invigorating all the moral powers of the mind, especially its views, inclinations, and tempers, as to make the man so influenced, morally considered a new creature.—*Thomas Molard.*

A Divine Change.—Regeneration does not come by the will of man. As gracious persons do not regenerate themselves, so neither can they convey regenerating grace to others. If they could, a good master would regenerate every servant in his family; a good parent would regenerate every child of his; and a minister of the gospel would regenerate all that sit under his ministry. But they can do no more than pray and see the means; God only can do the work.—*John Gill.*

An Early Change.—The earlier the new birth, the weightier will be the glory in the kingdom of God. Young ones regenerated and enabled to bear hard against the temptations of their violent nature, shall have crowns set with more jewels,—they shall have an abundant entrance. The more violent the storms they encounter, the greater will be their glory. If there be any sorrow in heaven, it is because they were not sooner new born, that they might have glorified God more on earth, who bestoweth such honour upon them, in heaven.—*Stephen Charnock.*