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REV. I. E. BILL, RELIGIOUS AND DENOMINATIONAL EDITOR.

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"Glory to God in the highest, and on earth

Peace, good will toward Men."

THOMAS MCHENRY, SECULAR EDITOR AND MANAGER.

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SERMON

BY HENRY WARD BEECHER.

[Continued.]

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." MATT. v. 16. "Take heed that you do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven." "When thou shalt have done all these things, say, 'Lord, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward.'"—MATT. VI. 1, 3, 5, 16.

III. Christians often unintentionally do great evil by the neglect of smaller things and proprieties of life. Because the minor duties of the day are, relatively to higher considerations, not so important, they esteem them as unimportant. God does not so teach us. Graces are compared, in the Bible, to fruit. They are called the fruit of the Spirit. God calls himself a husbandman. He is a vintner. He is a gardener. He demands in his garden, I suppose, what we demand in ours. There are three things required in a garden—first, the right kind of fruit; next, an abundance of fruit; and thirdly, that each specimen shall be of the highest possible beauty. The right kind, enough of it, and each specimen perfect—these are the things which every gardener strives for. Certainly they are the things that God strives for in his garden. He requires that we shall bear the right kind of fruit, that we shall bear much of it, and that it shall all be of the most exquisite beauty, and in the highest state of perfection.

Hence repentance, and conversion, and praise, and love, and faith, and hope, and humility, and patience—these are not alone the things required; but the method of showing them is insisted upon. Thus, we are to be firm, but we are to be easy to be entreated. A man has no right to be firm in such a way as to be precipitous and hard as the Palisades. Every man in being firm is to have a slope by which others can easily approach him. "Easy to be entreated." A man that will let you beseech him, and will not give up, does not understand yet what it is to be a Christian and show Christian graces. It is commanded, not that we shall in general be filled with love, but that our love shall be condescending. There is to be nobleness, there is to be gentlemanliness, in it. We are especially commanded to be courteous one to another. All these things are methods of exhibition. It is not enough that you have the central trait. It must develop itself in ways that approve themselves before men.

We are commanded not only to be charitable, but to be charitable in a certain way. God will not accept your liberality unless it be accompanied by a certain feeling. There are circumstances in which a gift would not be acceptable to you. If a man should bring you a gift and throw it in your face, you would not thank him for it. If a man should come to you with a gift which he meant to leave, and talk about it; and examine it; and ask you whether, on the whole, you thought he had better give it to you, it was so beautiful, and he paid so much for it, and it was worth so much; and say, "I have a good mind to give it to you;" and think about it; and go to the window; and then come back, and say, "Well—well—I am almost—well, I will give it to you;" if a man should present you a gift in such a way, would you not wish he would keep it himself? Instead of affording you pleasure, would it not be a sting every time you saw it? Now God says we are to give without grudging. God loves a cheerful giver. You are to give as though it did you more good than the man to whom you gave. But some men give as if their charity was a green hickory-branch, and they were trying to pull, and jerk, and wring, and wrench, and twist it off. If, after being urged and besought, they give a little, they remember it, and boast of it, and talk about it, as if they were liberal. They say, "A man attacked me, and got a dollar out of me." As if the way in which a man gives was of no consequence. God says, "Not only be charitable, but let your charity be without grudging." God hates a hunk, in reality or in appearance, and loves a cheerful giver. When you come to a man with a gift, come with a smile, and when you go away, go with a double smile, because he has been your benefactor.

Conscience is commanded, but rigidity of conscience is forbidden. All that makes conscience hard, stern, and unsympathetic, is forbidden. Fear carries with it repulsiveness and sympathetic torment. Hence, although the fear of the Lord is the beginning of wisdom, we are nevertheless to rejoice in the Lord; and joy, hope, faith, and love are made to be the significant traits of a true Christian disposition. Hence, you must have sterling, genuine Christian graces; but you must exercise them in a way that shall make their beauty appear before men. The hearts of our fellow-men are to be affected by the things which make us truly Christians. We have no right to so carry ourselves as to have no regard to that.

IV. Christians are to consider what things are esteemed as good among the men of the world, and these things they are anxiously to comply with. A great many men think that if they are Christians their business is to buckle up their armor, and walk so as not to be in sympathy with anybody, for fear they may be tempted; and anything like ingratiating themselves into the favor of people by joining with them in innocent sports, they suppose to be a wrong leaning to the world—a kind of conformity that is forbidden. Now I hold that if a man goes into a colliery, he should find out and adopt the things that colliers esteem. For instance, if I went where men regarded a white face as a mark of effeminacy, I would carry a black face. If I went where men regarded a lily hand as a mark of unmanliness, and work as necessary to manliness, I would work. And I would do it for the sake of approving myself. If I went into the most prudish house in the world, where neatness and order were synonymous with piety, even I would be neat and orderly! Rather than not be thought a Christian, I would take on these troublesome virtues! I would become as under the law, to those under the law, that I might gain them. If I went where staunch industry was required, I would plow, mow, pitch hay, and do whatever those about me did. If I was mountain hunting with men that required endurance, I would undergo hardships so that they should say of me, "He is a Christian."

was among men engaged in games, I would beat them if I could, and oblige them to say, "I think he is a Christian, for he can do these things better than we can."

But your participation with men in the things that they esteem must be confined to things that are right. You are not to gamble with the gambler, nor drink with the wine-bibber. I that would work, I that would throw the javelin, I that would ride the steed, I that would row the boat, that would practice athletic sports, if I could, with men, for their good—I would stand up against a man that offered me a champagne punch, I would from him into nonentity, I would confront him to his face. I would say to him, "You have no right to put a stumbling block in my way." Whatever is right, do it, no matter how far you may depart from your own established customs, for the sake of others; but without standing whatever is wrong, under all circumstances, and that will become as beautiful as the other thing. A man that knows how to stand on principles, a man that knows how to not lose his balance under temptation, becomes beautiful in the end, however hateful he may be in the beginning. All those things in society, then, which are of good report—good manners, taste, conduct, social observances, the amenities of life—no man is exempt from these because he is converted. If you are a Christian, these are the very things incumbent upon you. You may not think them important, as other people do, but they are. And you are bound to conform to them, even though they may not be founded in good sense, and benevolence, and wisdom, as they generally are. When I see a man that seems to avoid these observances of society, and seems to think that living for this world is incompatible with living for heaven, I cannot help pitying him, and thinking how much happier he might be if he had not this false notion. For you may be sure that the man that lives most perfectly for this world, is most apt to get the other. The man that despises the things that are just and proper in this world, will not find that he has taken the shortest cut to heaven.

V. There is a fear with many persons that such a course would be a relaxation, and lead to self-indulgence—that it would result in compliances with things wrong. But it is not necessary that it should be so. Any one, a child, being carefully instructed for a little while, will see the difference between a wicked compliance with the world, for the sake of indulgence, and a compliance with things right, for the sake of a benevolent end.

VI. Now will appear the wickedness of men who, when great deeds are to be done—that is to say, difficult deeds—avail themselves of the weakness of human nature; who refuse to do things that it is hard to do; who refuse to be magnanimous, or patient, or gentle, or forgiving, simply because it is hard. God puts danger or temptation as a candlestick, and your business is to be the lighted candle in it. When you are brought to an exigency in business where ninety-nine men in a hundred would do wrong, and you say to yourself, "Everybody would do so, and I may as well stop!" If only one man in a hundred would do right, do you be illustrious. If you are a Christian, God brings you to that point because there is a truth in the circumstances so significant that no man can misunderstand it, and that has a moral power in it which perhaps not a whole score of years would bring to bear upon a man's mind again.

A man fails, and gets a quitance from all his creditors. He has paid fifty cents on a dollar—all that he could. But he lives economically; works harder than before, employing his every energy; and becomes prosperous again. Although his means steadily increase, he was never so careful in husbanding them, until on some day—the happiest of his life—he goes to his creditors, and gives them a check for that balance which was wiped out, with interest, saying, "I owed it to you; and though you were kind to let me off, I have earned it, and it is yours." Do you suppose that man, if he had preached for five years, could have made such an impression as to the reality of a Christian grace, as he made in that moment when he took advantage of this wealth to pay what he owed?

But suppose a man, under such circumstances, should shuffle out, and say, "Why a bargain is a bargain, and I am not bound to go back on my tracks." Not bound to go back on your tracks! You are bound to be a man. You are bound to let your Christian deeds fly like God's banner, white and beautiful. You are bound to leave no opportunity which comes to you unimproved, to make an impression of magnanimity.

What do you think of a man who is for ever roaming around, like a rat in a cage, to find a chance to do the things that he wants to do to gratify his selfishness; who is for ever saying, "How much must I do in order to steer clear of the law?" who is for ever refusing to do any more than custom requires him to; but who scarcely ever thinks of this: "How shall I carry myself in these circumstances so that God will rest upon me his blessing, not only, but so that the beauty of holiness will appear?"—what do you think of such a man? I tell you, men lose the best chances they have—the very best. Men pray that God will send his angels to them. He does. Every temptation that comes to you is an angel of God, saying, "Now is your chance to achieve a victory." Men pray that God will reveal himself to them. He does. Christ comes before them, and they despise him, in their circumstances. Men pray that God will send the light of his countenance to them. He does, in a multitude of ways; but they do not place themselves under its influence. Men do not understand that their principles are open doors of performance. They do not understand that the blessings they ask can only be obtained by the performance of certain duties, and that if they shrink the duties they must needs lose the blessings.

VII. We see the real usefulness of those who, no matter how obscure, are every day holding up, calmly and quietly, a life of Christian nobleness. You know the most beautiful things in the world have no voice. I mean flowers. They have no trumpet. They cannot sing, even. And yet, is there anything on earth whose beauty is more confessed, which touches us more in joy or sorrow, which we more love at funeral and wedding alike, which we take more for retirement or publicity, than these modest, unassuming flowers? Now there are many things that have a degree of usefulness as connected with talking.—Words fitly spoken are like apples of gold in pictures of silver. A man may do much good by conversation; but he may do as much by his silent example. Any person that is calm, and sweetly, and meekly exhibiting a Christian grace,

is a picture—and pictures do not know how many are looking at them.

On the corner of Hicks and Pineapple streets, a kind heart has faced a green-house to the street. I never go past it without saying, "Thank you." They do not know it in the house. They have no idea how many there are that say this. Every child says it; every strange face says it; everybody that is sad says it; everybody says it.—From each one that passes that way an errand of kind thoughts goes in for them; but we do not ring the bell to tell them of it. And about one-fifth part of the garden, along the street, is devoted to flowers. If you were to go past there to-day you would doubtless see crocuses already in bloom; and all thro' the spring and summer to the autumn, one rank of flowers after another may be seen there. What are they put there for? The people in the house have enough flowers in the green-house; but here is a large quantity of flowers outside the garden fence, cultivated for the sake of those that go by. They do not cost much; but oh, how much happiness have they afforded me; and how many children have I seen standing by the iron fence and looking at them! And sewing women and poor people come from their garrets and dungeons, and look at them.—They are beautiful to them. They are like the voice of God speaking to them. The people that own the flowers are unconscious of all this. I know them. They are friends of mine. They do not know how much good they are doing.

I have seen such things in human nature. I have seen people unconsciously living such symmetrical lives that I did not go near them without blessing God for them. I would have spoken to them, and expressed my obligations to them, only I was afraid it would spoil it all, and vanity would take the place of their sweet disposition. If you are attempting to do right, attempting to live right, attempting to exhibit the beauty of holiness, you cannot know anything about the good you are doing. Hundreds are comforted by you. God smiles approvingly on you. Angels admire you. But on earth, more than you know and more than it is best that you should know, discern in you those traits which no one can possess, and not appear beautiful. We are like tinder, and the least spark of grace in us spreads of its own accord.

When we come to our heavenly home, how blessed it will be to look back and see that God made us the guide of many up through life! What a revelation will greet each true Christian when he passes into the other world! As he goes flying up, he thinks, "I wonder if I can get in—that am so poor and unworthy—I that did nothing in my long life. Perhaps I shall escape so as by fire." No sooner have these thoughts run through his mind, than a sound reaches him. He says, "What do I hear?" It is a convoy of angels on their way to meet him. As they come in sight he exclaims, "And what assembly is this?" To his great amazement, scores and hundreds of these heavenly messengers greet him with songs of welcome. And he is upborne amid sweetest music, and has an exceeding abundant entrance into the kingdom of God's glory. And there, in heaven, multitudes of little children, and those that on earth were poor, despised ones, throng about the new comer, pour their thanksgivings upon him. This is the first that he knows of the good he has done. While here he knew nothing of the many that he inspired, and strengthened, and comforted, by the silent power of his example.

VIII. We perceive, now, that men who bear about a life and conduct that shocks the sentiment of the community, no matter what external piety they may have are poor Christians. Some men seem to think it is necessary to serve the doctrine of depravity; and they talk about their poor, miserable, sinful nature. They always look on the dark side; and you would think, to hear them talk, that they never had a morsel to eat; or that tears, night and day, were their food. They think they serve God. And what is the impression that such men make? I say that if the house they are in is God's house, it is a poor house, and that evidently a man has nothing to eat there! They are gaunt, lean, always piteous, always mourning, always talking about their delinquencies, always lamenting some soul-disease, always showing their sores and making religion, disgusting to everybody. Children run from them and hide. The world says, "I do not want to be converted; I am happy now; and these men are not, since they have been converted." I say that such men are slanderers. Would I think it a compliment, when I kept a man so that he ought to be fat, if he went half-starved, so that the neighbors, seeing him, said, "If he is a specimen, what a miserable place that must be!" There are hundreds of Christians that continually slander God's grace, and God's kingdom?

There are many persons that do the same work by talking about cares and responsibilities. I would not for the world weaken conscience among men. It is the foundation of life. It is that on which the pillars and silks of duty stand. There can be no great stable character without conscience—but there is such a thing as a squeamish conscience, a conscience that is morbid. There is such a thing as a morbidly conscious Christian. Such an one is he that is always talking about his cares and responsibilities, the risks of religion, and the awful guilt of a sinful Christian before the world. The invitation he gives for people to embrace religion, is like an invitation into a thunder-storm. It is all dark and gloomy. Do you suppose such a man is a testifying Christian? He is a slanderous Christian. I tell you, God treats his children better than you would suppose from beholding such a Christian. If a child, when playing, looks up and starts with fear every time the door is opened, does he not tell the story about the nurse or the mother? That child is apt to be suddenly afflicted! You can judge of the training of a family by the way the children act. If the children are cheerful, and gay, and happy, and withal well-behaved, I do not ask any questions. I hope a parent is not everything a child does; but there is a general atmosphere about a child that will tell you much of the secrets of the family. Now we do as much to our Father's house in heaven, as our children do to ours; and we are bound not to slander it.

Then there is a kind of Christians that I think no man can love—those effeminate and lubricated men, and full of marrow, which oozes out at every joint! They have no power. They are willow-backed. They are full of all manner of sentimentality, and cant, and pious talk. With them everything is greased and varnished. All through they are despicable. No person that has any conception of real large manliness can look upon such men with allowance. They are slanderers. They may be good, and may, through the infinite grace of God, get to heaven; but their

whole walk is a misinterpretation of religion and the power of it.

Then there are men that are gloomy and stern. They perform duty in iron gauntlets. In hard times, when the world runs to wickedness through the weakness of the flesh, such men are needful; but in better days, when right principles are established, there is no such need. We want vine-dole and joyous men, like those mountains in temperate zones, that are covered with herbage on every side, and from top to bottom, are made vocal by the songs of birds. If you are constitutionally sober, you can make your sobriety as beautiful as the twilight. It is not necessary that you should be gloomy and stern, and so misinterpret the sweet fruits of the garden of the Lord in Christian experience.

The radiant, the hopeful, the singing, the noble-hearted Christian, on the other hand, scarcely needs to make any confession of faith. Where the moral element predominates in men, and gives evidence that all their gayeties and liberties spring from a moral source, the more gay and happy they are, the more do they bear witness to Christ. But some men make religion an excuse for liberty in all manner of self-indulgence. "Is not a Christian free?" say they. He is free to do right, but not to do wrong. He is free to do whatever is consistent with his profession, but not to be a hypocrite. What I mean to say is this: that where a man is touched in conscience; where a man lives in obedience to the requirements of God; where a man would pluck out his right eye, or cut off his right hand rather than abandon a principle; where a man's piety is real—then the more gay and cheerful and happy he is, the more beautiful and companionable he is, the more does he give evidence that he is a true disciple of the Saviour. Piety ought to make more of a man—not less. If a man is courageous before he becomes a Christian, he ought to be more courageous afterwards; if he is generous before, he ought to be more generous afterwards; if he is gentle before, he ought to be more gentle afterwards; if he is witty and gay and mirthful before, he ought to be doubly witty and gay and mirthful afterwards. Do you suppose that religion is to make a man a poverty-stricken hermit? It is to make him a tree of God, every branch of which shall be full of twigs, each bearing blossoms and fruit, and all through the spacious top and boughs of which birds sit in the shady covert, and sing God's praise. Men who think that to become a Christian is to be wrought out stiff and straight, like a nail on a hot anvil, and to be driven for purposes of usefulness, have but little conception of the glorious state into which they are called to enter. The apostle tells us that whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, whatever things men like and will like us for—on those things, if they are virtuous in their nature, we are to think. By these things we are to come to the possession of a power that is more powerful than preaching itself.

And that leads me to the other world I have to say, which is this: A great many men take to piety as inoculation. They would rather have that than a worse disease—and only that. They are willing to be converted for the sake of escaping danger. They go into the church as ships go into quarantine. Rather than go to hell, they become professors of religion. Many say, "If I do not become a Christian, I shall lose my soul; but I do not want to become one. I am a happy, cheerful, singing, well-meaning man, and I do not want to lose my buoyancy—I do not want to be driven into a dark corner." I do not want you should be. If you are frank and manly you are not frank and manly enough. I want you to be converted that you may be more high-minded and noble. I want to give you God's spirit to lift you up in this very respect. If you are happy, you are not happy enough. I want to bring you where you can see how happy they can be who are truly God's children. I want you to give up nothing that is good, I would increase and give power to the good that is in you. The things that are bad—the moss on the trunk, the old dead bark, and the noxious insects—these I would take away. But I would give to root, and trunk, and bough, and blossom, more vital sap, a warmer summer, a better growth, sweeter fruit, and greater beauty. I want you to be converted that you may have, not less manhood, but more manhood; that you may become, not eunuchs, but stalwart soldiers. I ask you to no ease; I ask you to no cry; into no twilight. I ask you out of dungeons, out of chains, out of bondage, that you may be Christ's freemen, that you may have the full light and liberty of the sons of God. Only then do men find their growth when they find their summer; and only then do they find their summer when they find the beams of God's love shining unclouded and unobstructed upon their heart.

I call you to your manhood and self, when I call you to the service of the Lord Jesus Christ.

morning, in Mr. Selator's house. Meetings were also held in other houses; and the services were continued night and day—the houses being crowded, and the people earnest and attentive, and evidently labouring under excitement and anxiety.

At these meetings several persons were "struck down," and the cries for mercy were loud and frequent. Matters went on this way till Friday afternoon. Work was almost entirely suspended, the excitement had spread itself pretty well over the whole village, and the houses where the meetings were held could no longer contain the numbers who pressed in to attend upon and take part in the services.

On Friday afternoon, admission was got to the Free Church school-room, which was no sooner opened than it was crammed in every part, and a great many were unable to gain admission. A deep earnestness seemed to pervade the minds of those present. In the evening this excitement became intense, and occasionally all sense of propriety was likely to be lost sight of in the intensity of feeling which prevailed. While sighs and groans were rising from many in the school-room, a boy (said to be about ten years of age), voluntarily stood up and prayed with great fluency and intense earnestness—confessing his own sins beseeching an outpouring of the Holy Spirit, and pleading for a number of his relatives. An eyewitness says the impression made by this prayer was thrilling, and the greater part of the audience were manifestly much affected. The proceedings during the subsequent part of the evening were solemnly impressive; cries for mercy arose from almost every part of the school; a number fell down, and lay in a state of entire prostration, and had to be removed by their friends. All or nearly all present, seemed to be impressed with a sense of their sin, and a deep woe filled the building. It is impossible to convey to the reader a correct idea of the state of matters throughout this evening; cries for mercy; exhortations to come to the Saviour; prayers for the Spirit; confessions of sin; people falling down in a state of entire prostration; and in some cases exclamations of joy at "having found Christ." Hymns were sung at intervals on this as on other occasions, and during the singing all was perfect quiet: but as soon as the singing closed, the excitement was renewed. This was continued throughout the night, and during the greater part of Saturday.

On Saturday, the Free Church minister of Hopeman, the Rev. C. Corbet, took the superintendence of the meeting in the early part of the day, and the Rev. Dr. Brander, of Duffus, succeeded him. There was, perhaps, on the whole, less external excitement; but the general proceedings and results were much the same as the previous day. In the afternoon the people were induced to go home for a short time, on the understanding that they would be admitted to the church in the evening.

At six o'clock the people assembled in the Free Church, which was filled in every part. The exercises were begun by the reading of a portion of Scripture, and the singing of a psalm. This was followed by prayer. Deep earnestness characterized the whole assembly, and for a time the exercises of prayer and praise alternately were conducted with comparative quiet. By and by the excitement increased—the great body of the people were more or less affected—there was a good deal of external agitation—cries and sobs again resounded through the building—some were giving expressions to feelings of joy, others to cries for mercy—while not a few were engaged in earnest and appropriate prayer. This meeting continued till between three and four o'clock on Sabbath morning—the impression seemed to be all but universal, and many spent the whole night in prayer.

On Sabbath, Mr. Corbet commenced his ordinary services at the usual hour—twelve o'clock. The church was again crowded. A great earnestness pervaded the audience, but there was no external excitement during the services. No sooner were these concluded, however, than one man in the gallery gave vent to his pent-up feelings in cries and in prayer. This was like an electric shock. The feeling passed from pew to pew; many engaged in prayer, and there was an extraordinary excitement. This continued till the pastor returned to commence his afternoon, or rather evening services. Again, during the regular service, all was calm and quiet, except in one or two instances in which females gave vent to their feelings by crying out. After finishing his evening discourse, Mr. Corbet retired; and as the Rev. Mr. Waters of Burghhead, and the Rev. Messrs. Watt and Gordon from Elgin, had just reached Hopeman, he immediately returned to the church with these gentlemen. When they entered all was excitement and disorder; the people were giving unrestrained vent to their feelings, and a number were praying aloud, while others were crying for mercy. A psalm was at once given out; the singing stilled the troubled waters; and Mr. Watt, with great ability and admirable tact, addressed the people. He was followed by Mr. Gordon and Mr. Waters, in suitable and earnest addresses. Efforts were afterwards made to get the people to retire; but the greater part of them continued in church, and in similar exercises as we have already described at the previous meetings, till four o'clock on Monday morning.

On Monday, public exercises were again begun in the church at noon. At seven the church was again filled to overflowing, and many could not get inside the door. The audience in the church separated soon after ten o'clock; those in the school-room continued till two o'clock next morning in the exercises of praise and prayer. In the school-room there was a good deal of crying out, many were completely prostrated, and all appeared seriously impressed.

On Tuesday the meetings were continued in the same way. A correspondent writes:—"The meetings continue to be as numerously attended as ever, and the people have their own meetings night and day." Another correspondent says:—"There is scarcely a house in the whole village where some are not anxious about their souls. The character of the movement, though not now so exciting, is deepening and widening. Household visitation is being undertaken by the ministers and other Christian friends. Labour is entirely suspended during the hours of worship."

Like services were continued on Wednesday; and when not engaged in the public service in the church, the ministers visited the people in their houses, and found a very large number of young and old, and especially the young, under deep and serious impressions, and some in great agony of spirit. The church was as well attended on Wednesday as on the previous days; the services were of a like character; and the audience as attentive as ever. At the evening meeting there was a good deal of crying out for mercy,

and many were entirely prostrated during the services. So intensely earnest were the people, that no effort could persuade them to go home till about three o'clock in the morning.

It is proper to state, that so far as we can learn no attempts were made to "get up" this movement. There were no special "revival meetings" the movement seems to have been purely spontaneous, whatever the ultimate result may be.

BURGHHEAD.—At Burghhead, although there has been less external excitement, than at Hopeman, a large portion of the people appear to be under deep and serious impressions. During the last three days, public prayer meetings have been held in the Free and United Presbyterian Churches, presided over by the ministers of the village, aided by several brethren. These meetings were well attended, a deep earnestness pervaded the people, and parties took part in the public services who had never been known to engage in prayer publicly before. There had been no bodily prostrations, but many were labouring under intense agony of mind; young men young women, in particular, appeared to be under serious impressions; and in many houses throughout the village, the whole of the younger members of the family were found engaged in earnest and almost continuous prayer. It was impossible for a spectator not to be struck with the earnestness, the fervour, the fluency, and, in general, the propriety, of the prayers offered up, in public and private, by parties who had never been in the habit of engaging in such exercises. Public prayer meetings continue to be held; and so deep is the interest of the people that it is almost impossible to persuade them to leave the church, even after three or four hours of religious services. The attendance at all the meetings was large. The movement began here with some people who went to Hopeman on Monday. Several of them were struck down there;—returned to Burghhead, and commenced private prayer meetings; and our accounts from Burghhead this (Thursday) forenoon say:—"It is the fishing population chiefly that are affected; and it is impossible to go into any house almost night or day, in which you do not find the family or some of them, engaged in prayer."

LOSSIEMOUTH.—A correspondent, writing from Lossiemouth-to-day (Thursday), says—"Revivalism has at length reached our village, and the most intense excitement, as in other places, prevails. The movement was begun here in the first of this week by three fishermen from Hopeman, and prayer-meetings continue to be held at all hours, by day and by night. Cases of 'striking' are common, chiefly among the fishing class, however, as well as prayers—rather incoherent—and the most awe-striking ejaculations imaginable. This is the case both among males and females, from those of adult ages down to the lisping child. But since the manifestations at these meetings are similar to those presented at like meetings in other localities, it would be only wasting time to give particulars. On Wednesday evening the U. P. Church was crowded by an eager audience, and the meeting was conducted by the Rev. Mr. Vassey from Elgin. Mr. Vassey very properly suggested that in the case of females they should restrain their feelings, and from a sense of propriety, while in church at least, refrain from attempting to address the meeting or pray audibly; and we were glad to observe that the most praiseworthy decorum in the circumstance was observed throughout. About midnight on leaving the church, a large number retired to the Free Church school, Mr. Vassey also attending, and there both males and females gave utterance to their feelings and emotions at considerable length. The scene there was most extraordinary, the shrill piercing shrieks of female voices, the tears and sighs, the mental and physical manifestations, the agonising implorations for mercy, &c. It was not till after three o'clock a. m., that they could be persuaded to disperse quietly to their homes."

FORT-WILLIAM.—The religious movement here is spreading more and more, and bringing many under deep impressions, while many more are, we believe, truly converted. There are prayer-meetings held every night, and always very well attended. At many of these meetings cases have occurred very similar to those occurring in Ireland, where the parties are "struck down," and unable to go home without assistance. Some of them find peace at once, while others are struggling for a long time in great distress of mind. There are few places so dark as the surrounding country, and it is very much to be hoped the Revival may spread to these places. We have not heard that it has done so yet. Some of these districts, such as Morar, Arisaig, and Knoydart, are very difficult of access, and the people are very dark and ignorant.

In the progress of a work so manifestly the work of the Holy Spirit, all friends will most heartily rejoice.

J. W.

(From another Correspondent.)

ANSTRUTHER, April 2, 1860.

A great work of revival has begun at Cellarsdyke, a fishing town contiguous to Anstruther, on the banks of the Forth. For a considerable time past there has been prayer made almost without ceasing unto God that He would revive His work here. These prayers were at length answered, and in a way and to an extent that has taken even the praying by surprise.

A fortnight ago one young fisherman was converted in a remarkable manner while at sea. He had been anxious about his soul for some time, and the boat's crew, most of them good Christian men, had been holding prayer-meetings in the boat. One night this young man's anxiety increased to a painful degree, when it was suddenly and somewhat strangely relieved by seeing what he thought to be Jesus standing with outstretched arms on the water. The lad was scarcely restrained from leaping overboard to prostrate himself at his Saviour's feet. Immediately a strange joy filled his soul that constrained him to sing aloud, and the crew joined in such a song of praise as would sometimes rise from the lake of Galilee 1800 years ago. The circumstances were awe-inspiring—the hour of the night—the dead silence all around, broken now by a song of joy and praise to the God of all grace—a song, taken up by the angels rejoicing over a sinner repenting and forgiven. Their hymn was the well known one of Dr. Doddridge.

"O happy day that fixed my choice!"

"But, says the boy, 'I could sing more than the first verse.'" "Why?" "Joy would let me, my heart was so full." He still rejoices in Christ, and gives as the foundation of his peace, not anything that he has seen or heard strange to mortal eye or ear, but the declaration of God's word that "Christ died for our sins." He is

Religious Intelligence.

From the London Freeman.

THE REVIVAL IN SCOTLAND.

(From our own Correspondent.)

GLASGOW, March 24, 1860.

I cannot delay sending you the following most deeply interesting account of the spread of the revival, which appeared in the *Scottish Guardian* of Tuesday last.

During the past and present week, the village of Hopeman has been the scene of remarkable religious excitement. Various reports have been bandying about in connection with this movement but we believe the following will be found to be a correct narrative.

Some time ago, district prayer meetings, on week nights, had been established in private houses in the village under the superintendence of office bearers of the Free Church. Nothing particular occurred at any of these meetings up till the evening of Monday last. On that night, at the conclusion of the ordinary services, in the house of Mr. Selator, a fishcurer, a hymn was sung; and immediately thereafter, those present or the greater part of them felt their minds greatly impressed. Instead of separating as usual one after another engaged in praise and prayer; and this was kept up without intermission till three o'clock next morning.

From this time the excitement increased, and began rapidly to diffuse itself over the village. Similar meetings were held during almost the whole of next day, and continued during the night and up to an early hour on the following