"Glory to God in the highest, and on earth Peace, good will toward Men."

THURSDAY, DECEMBER 6, 1860.

THOMAS MCHENRY,

## SAINT JOHN. NEW-BRUNSWICK.

TENDER WORDS OF TERRIBLE APPRE-HENSION!

VOL. XIII.

A SERMON. DELIVERED ON SABBATH MORNING, NOVEMBER

4TH, 1860, BY THE REV. C. H. SPURGEON, AT EXETER HALL, STRAND,

"The wicked shall be turned into hell, and all the nations that forget God."-Psalm ix. 17.

Many of God's ministers have been accused of taking pleasure in preaching upon this terrible deed, strange beings if so doleful a subject could afford us any comfort. I should count myself tobe infinitely less than a man, if it did not cause me more pain in delivering myself of the impending sentence of condemnation, than it can possibly cause my hearers in the listening to it. God's ministers, I can assure you, if they feel it to be often their solemn duty, feel it always to be a heavy burden to speak of the terrors of the law. To preach Christ is our delight; to uplift his Cross is the joy of our heart; our Master is our witness, we love to blow the silver trumpet, and we have blown it with all our might. But knowing the terror of the Lord, these solemn things lie upon our conscience, and while it is hard to preach of them, it were harder still to bear the doom which must rest upon the silent minister . the unfaithful watchman, who did not warn the sinner, and who must, therefore, eternally bear the sinner's blood upon his head, because he warned him not. Think not this morning that I am about to expatiate upon the terrors of the world to come. I shall not do so. I shall but open the subject by making one or two remarks which may, in some measure, shield us from the enmity of those who accuse us of harshness of spirit when we lay bare these predicted woes. You must confess, my dear hearers that Jesus Christ was the most tender-hearted of men; never was there one of so sympathetic a disposition; but not althe prophets put together-Though some of them be stern as Elijah, though many of them seemed commissioned expressly to dwell upon terrible things in righteousness-not all of them put together can equal in thundershocks the sound of that still voice of him, who albeit he did not cry nor lift up his voice in the streets, spoke more of hell and the wrath to come than any that preceeded him. The loving lips of Jesus have furnished us with the great est revelations of God's vengeance against iniquity. None ever spake with such terrible emphasis, no preacher ever used figures of such glaring horror, as did Jesus Christ the Son of Man, the friend of publicans an me remind you, that the wrath of God and the judgment of the day of the Lord cannot be

How emphatically are we told in Scripture that it is "a fearful thing to fall into the hands of the living God." Upon such a subject we cannot afford to trifle. Besides, the mystery of Calvary indicates to us that sin must deserve at God's hand a terrible penalty. Did Jesus suffer so bitterly to save men, and will not the unsaved endure bit erness indeed? Must the eternal and holy Son of God, upon whom sin was only an imputed thing—must he bleed, and die, and of fer up his life, with his soul exceedingly heavy even unto death -and is the world to come a that sin, even in this world, is a tormenter of unequalled cruelty. How miserable are some men when they are chased by conscience, when the furies of sin have been let loose upon them even in this world! Some of you may know, if you are not given up to hardness of heart, what it is, to be conscious of guilt, and to be hunted about in every place, whether you sleep or whether you wake, with a consciousness of your trans-Many a man has hurried himself to a premature grave, has sought to end his misery by the knife or by the halter, not because he was enduring hell, but only of the present ponalty of

sin. What, then, must be "the wrath to come!" Again, I say, it cannot be a theme at which any but fools would presume to jest, nor can it be such that we can any of us afford to be regardless of its trumpet-tongued warning. That death knell in your ears, if ye be among the wicked. "The wicked shall be cast into hell"the drundard, the swearer, the fornica or, and such like, shall receive their well-deserved portion in the bottomless pit. God will not treat them with leniency; he will not wink at their he will mete our condign punishment for such serious offences. But observe the companions of the wicked, those who are to be the sharers with these profane ones in their eternal punishment. They are such as forget God. If I mistake not, I am addressing a very large number of those who forget God. It may be I have a few here of the outwardly wicked; let them hear many hundreds who come under the second description-hey forget God. Oh, let them feel the full force of such a text as this; they must be companions hereafter with those whom they would not associate with just now; they must have the destiny of men, whom, perhaps, they now look down upon with contempt; they must be cast into hell with the wicked, with those who are infidels in the sight of God, and demoralized

among men.

Now, this morning, I shall first endeavour, as God's servant, to charge this sin upon the consciences of men; secondly, to unmask the real reasons for this forge fulness of God: thirdly, to refute such excuses as any heart may make; and then, come lovingly and earnestly to persuade you to repentance of this sin.

I. First, let me charge this sin upon you. I wish not now to preach to you in the mass, but to each man as an individual. You can each judge in your own conscience how far what I say is applicable to you. If the fear of God and the love of Jesus ban n your hearts, these accumulations tions belong not to you, occupy yourself with earnestly praying that the Word may go where the reproof is needed; that the arrow may reach its mark. Ye who have faith in Christ, lift up your souls and pray, "O Lord send home thy arrow in the heart that is forgetful of thee."

Sinner! I charge thee with lorgetting God, for sure I am, thou forgettest his infinite majesty. Dost thou know what it is to be overswed with a

glory of some great eastern prince. As you are both hands greedily, and to go on in their never affected with the splendour of the Persian court, so are you just as little subdued and over they were serving God with an their hearts, and awed by the splendour of the King of heaven. hoping to stand before him accepted in their

before Him you offer no prayers; to Him you

thought never strikes you; it never humbles it, he thought that it would be best for them to you never casts you down. If now and then, propitiate the Spaniards god that they might when you behold the starry heavens, you are a little subdued by the power which the mighty they accordingly offered sacrifice before this works of God will certainly have upon your in- box of gold, and danced around it till they had tellect-it sometimes in the midst of thunder and lightning your spirit bows before the awful sence of so great a god in their midst, they majesty of God, these are but as fits and starts cast it into the depths of the sea, that it might,

hast fed at the table of his bounty; he has supt nee to thine own industry. If thou ha t a god sirs, if God were taken way-if there were no a all, that God is thy strong self. Thou thank- God-it would be but a very little loss to some back, and for the meat which cheers thy spirit , in thy nostrils cometh from him; that without geds," No surely, you love not the true God him there were no marrow in thy bones-no as much as he loved the false one. Were God not unto thy little ones, " Come, bless thy facame to thee by chance. God is not in all thy thoughts; and though he draws thy curtain every night, and sheds light upon thee every day: though it is his earth upon which thou treadest; his air of which thou breathest; his water o which thou must drink-yet he is as much forgotten by thee as though he were dead, and had

Consider how constantly thou dost forget his laws. When there is an action proposed to thee, howseldom dost thou pause and say, "Is this right in the sight of God?" Thou art careful of the laws of men, but the laws of God are waste DIVINE LOVE AS PREVENTING SIN, AND PROpaper to thee. Thou wouldst not cheat thy neighbor, thou wouldst not rob thy companion; but how often will men rob God! Men who are scrupulously honest in giving to man his due, and in " rendering unto Cæsar the things that are Cæsar's, 'give " not unto God that which is God's." Man is proud and self-willed, he loves even unto death—and is the world to come a to be his own master, and to have his own way, love all his fellow creatures, down to every anithing about which men can afford to sport or and he cries, Let me break his bands assunder mals, worm, tree, and blade of grass, that he will path, from which we dismally recoil. Ye know, and cast his cords from me." He finds that the revolt at giving pain to any sentient thing, and easiest way to do this, is to ignore the fact that God ever made laws-or that he is the world's moral governor-or that he will reward and punish. So the ainner goeth on in his old iniquity; God is not in all his thoughts. I charge beast! He is not in a state of love to God; else he this home upon many, many of you now present. Look to your own heart, and see if the accusation be not just. Surely many of you must plead guilty to it. You forget his majesty, as though he were not 'King of kings and Lord of lords.' You forget his mercies, as though he were not the giver of every good and perfect gift, and you forget his laws, as though he had not a right to your service-as though his service were not or communicant? If he did, would, he not be in a

And oh how often do you forget his presence too! In the midst of a crowd, you are conscious dread sentence in our text ought to ring like a every one of you, of the presence of man, but How can a man say I love God, who hateth his perhaps at this very moment you are ignoring creatures? And love to man because to God. And the fact that God is here. In your shop on the those who would overcome any easily besetting sin morrow how carefully you will take heed that your conduct is circumspect if the eye of your fellow man be observant of you. But before high and holy frame of spirit, to eradicate temper, the presence of God, with the eternal eye upon pride, malice, hatred, envy, covetousness, lust, any follies; he will no pass over their sins, as you, you can presume to practice the paltry tricks and all sinful desires. Thence the measure of though they were but mistakes, or little errors; of trade, or to do that which you would not have of trade, or to do that which you would not have ones depravity is the measure of either his wrong shut-to the door, and draw the curtain, and hide religion, or else his want of it; whilst that of his yourselves in secret from men ; strangely forget- goodness is but that of his right worship. And ting that when the curtain is drawn and the door this is equally true of communities, so that to is shut, God is there still. No walls can shut him out; no darkness can conceal the deed from his eye; he is everywhere and seeth us in ali things. Why, my hearers, we are all guilty in the text in all its fulness; but, doubtless, I have this respect in a measure; we forget the actual presence and the overlooking eye of God. We talk as we dare not if we were thinking that he heard us. We act as we would not act if we vitiating as its right is purifying. Thus heathen in thoughts which we should cast out if we could medanism. As those ancients who worshipped but bear in perpetual remembrance the abiding presence of God, the Judge of the whole earth. Forgetting God is so common a sin, that the behave it forgiven, while the unbeliever may solemn- corrupted in and by his drunken orgies, and so confess this to be his crying sin, a piece of guilt in respect to which he dare not profess innonence

> And, O sinner! how forgetful thou hast been of of God's justice! How seldom dost thou set "The pomp of that tremendous day, when he with

day, and would not be thought of to-morrow. his talents to an unholy object. Thou goest to thy follies and thy pleasurss as though God had no book of remembrance in brass on which to engrave, as with an iron pen, all thy iniquities. Why, if sin were but a mistake; if iniquity never could be punished; if hell had resolved itself into a few dying em-

"Holy, holy, Lord God of hosts." Why, you know very well, that the glory of God is to you as much a mere matter of speculation, as the what is it but this that leads men to sin with Do you not walk about this world as though God own righteousness? If a heathen were to come had no throne, or as if the throne of the universe and walk among us would he ever suspect us of were entirely vacant. To Him you give no songs having a God at all? In the old days of the Span lards when the Spaniards had invaded Mexico, a have made no confession of your littleness, and large number of Indians had fled to Cuba for shelunto Him you have ascribed no songs of praise ter. One of them, the chief of the tribe, gathering Spaniards' god was gold, and having a chest of be no more subject to the Spaniards' cruelty; wearied themselves, and then fearing the prein the slumber of your habitual forgethfulness; not in future disturb them even if they had this is not your abiding condition of soul, 'tis made a mistake in their prayers. Sensible but a spasm; the spirit of your heart is not heathens those ! very sensible heathens indeed! adoration of his majesty, but forgetfulness of for surely, if they should walk through London among many men, they might make the same Remember, too, oh sinner, that thou hast for- m stake, and it would be very little of a mistake gotten God in his mercies. Day after lay thou either, it were as near the truth as possible. plied thy means of a livelihood, and thou hast business, as it were painted on their retinalacked nothing; but how seldom hast thou ever always before their eyes, but the God to whom thought of thanking him. Thou hast ascribed they build their temples, being behind their thy wealth to thine own prudence, thy compe- backs, utterly and entirely forgotten! Why, est thyself for the clathes that are upon thy of you; you would not be like Micah of old, who when the sons of Dan stole his seraphim, ran and all this while thou knowest not that the breath after them crying. "They have taken away my power in thy nerves without him thou wouldst taken away you might clap your hands for very fall back to thy mother dust, and crumble to the joy, for you would say, " He was never a person this religious decline? We think we have the earth which brought thee forth. Why, thou dost whom I esteemed; I never had any reverence not praise him! Thou hast songs for thy lusts, for him; I can do better without a God than I but none for thy God. Thou hast praise for could do with one, I can feel vastly more comthine earthly friends, and thanks for those who fortable in my course of life without God to pry help thee here; but he is as much forgotten by in o all my ways, weigh all my actions, and dethee as he is by the beasts that perish. Thou clare that he will award to me at last a recomcallest not thy family about thee, thou sayest pense for all my sins." I charge home then upon your consciences this guilt, that you ther's God." Thou liftest not holy hards over belong to the number of those who forget God. thy table, thanking God for every mercy that is If it be not so with you, thank God and rejoice thereon; but thou livest as though these things before him; but if you do forget God, let this

To be Continued.

For the Christian Visitor. SYNOPSIS OF PROF. FOWLER'S LEC-TURE ON THE "THEOLOGY OF PHRE-NOLOGY.

(Continued.)

True religion naturally softens off and sanctifies all the passions, and, through love to God, produces love to man, and all forms of life, for he who duly and truly loves his maker, will also delight in making all happy; for by his love to God, will be his love for all His creatures, all His works. See that cruel man terribly whipping that would have been in so pleasant, so happy a frame of mind as to bear with the animal, evenif refractory. Yet it was doubtless rendered bad by quel treatment or an inpious driver. Or think you that man who scolds wife or angrily punishes children truly loves God, even though minister, descon, freedom, and obedience to his laws a delight. The mood too exalted to evince temper even to beast, much less to man, but most of all to family?-And the more love to God the more love to nan. need not fight that sin, but have only to cultivate a promote genuine religion among men, is to obviate their depravities in a like ratio.

Yet all this is avered only of the right exercise of Veneration, whilst its wrong exercise is as were conscious that God was there. We include religion is appallingly vitiating. So is Mahom-Venus became the more sinful the more they worshipped her, in and by lustful indulgences, liever himself needs to repent of it, and ask to as those who worshipped Bacchus became basely of all other wrong religions, so the more sincere -God is not in all, peradventure not in any of and devout a man is in a wrong worship the worse he becomes. And by virtue of this universal law-that the better any good thing is by nature, the worse it becomes when perverted,

just as anything sweet when sour becomes the

sourer, the sweeter it was before, or the more

A WRONG RELIGION DEPRAVES.

But leaving this obvious doctrine on the digwhich to write down thy sins, and no tablets of nity and power of its own intrinsic merits, let us bers, if the throne of God were shaken : if the high religious authority truly-and on an august balances were Jashed from his hand; if his occasion-while preaching to the President of the sword had grown blunt, men could not be more United States, Heads of Departments, Justices

ed and practiced is almost impotent when months ago, while it is painfully obvious that a compared with its powerful effects over men in the hands of the apostles and early Christians, for whereas then in the hands of a few apostles lowers of the Lord Jesus. Our noon-day prayerit spread over the then civilized world in an incredible short space of time, boke in upon rously attended as a year ago. Heathenism and established itself, notwithstanding all its persecutions, yet now, of the inhabitasts of our Globe, comparitively few belong even to Christian nations, and few of these to any christian church, and he feared few of these to Christ, and that in the business and every day walks of life christians could not be contra-distinguished from worldings by their daily walks and conversations; that religion was not now holding its own, or keeping up with the increase of population at home, whilst abroad not withstanding all the millions of mony and thousands of lives spent in carrying the Gospel to the Heathen, not one Temple had ever been reared to the worship of Christ by Heathen hands, and that our missionary efforts, like marks in the tide beach, were obliterated by every incoming tide, the effects of their preaching on heathen being scarcely visible.

Without either endorsing or gainsaying these sweeping declarations, we yet ask one and all has not the Sampson of religion been shern, or are its present practical effects on its professors all it is capable of producing? That i , is there not some very great weakening or enervating condition in religion as now preached and practiced, robbing it of its native power for good over man; or is it constitutionally this powerless? Of course not. Then whence trie answer, and proceed to point out and apply wiat we claim to be this its cardinal defect,

WORSHIPPING GOD IN HIS WORKS, In order justly to appreciate or esteem persors or things, we must first know their excellerces. Can a human mind admire or reverence and farther than it discerns admirable qualities? Can a wife love her husband any farther than sle perceives his loveable traits? However geat they may actually be, if she sees them not, tley are to her, and her love as if he did not ess them. And the more of them she thus perceives, the more she loves. Can any man duly prize Socrates, Bacen, Howard, Washingun, Webster, &c., farther than he knows what they have done, been, or written, that is praiseworthy? Then can we, tho' ever so devout, duly exalt or worship God any farther than we perceive his adorable attributes? By a first natural law, intellect must preceed and enkindle benevolence, taste, anger, appetite, mechanism, conscientiousness, mirth, each and all the human sentiments. For how can we experience sympathy for one in distress till we first perceive that he is distressed? And thus of each of the others.

Or suppose this worshiping sentiment to be equal in twopersons, how perfectly by obvious that attributes of God, the more this knowledge prompts him to love and worship his Creator in, and for them, more than ever the other could do if he would, or would if he could. Nor is it possible for our worship of the Deity to exceed this our knowledge of his worshipful glories. By a first law of mind, this knowledge, not only both determines the amount of this worship but also its kind or quality for these who look on God as the ancients did on Jubiter Amnon, or Neptune, or Venus, will worship in exact accordance with these their intellectual views of the divine character and government. In this, as in all else knowledge is power," both to worship, as well

as to accomplish and enjoy. This then being a first law of both mind and worship, of course, other things being equal, he who knows God most and most correctly, cannot help worshipping most and best, and thus deriva ing most of that purification and elevation of soul. we have shown to inhere in worship, whilst ignorance of him precludes right worship, besides diminishing its quantity, at the same time that wrong theologic: I views naturally and necessarily corrupts and perverts this worshiping sentiment and render it all the worse, the stronger it is-And the entire parphanalia of religion, all sermons, all commentaries, religious books, tracts, newspapers, exhortations, each and all means emlaw of intellect, to redouble devotion. Else, and thereby secures its beneficial effects.

Whence then can we derive this worship-pronoting knowledge?

"From the Word." especially from his works.

THE REVIVAL IN SCOTLAND.

GLASGOW, Nov. 10th, 1860.

spirit of lukewarmness and worldliness abounds to a deplorable extent among the professed folmeeting is still continued, though not so nume-

The Bridgegate Mission, recently commenced

by Mr. M'Ca'l, late of the Wynd Mission, and which to a good extent is the fruit of the Revival that took place in connection with it last year, appears to be a great success. The Scottish Guardian says, in regard to the celebration of the Lord's Supper in connection with that mission, on Lord's-day, October 27th, 1860 :-Besides the ordinary congregation which meets twice on Sabbath, at the usual hours, in the Bridgegate Church, there are congregations which assemble with nearly as much regularity in the church on Sabbath evening, and in the Town Hall three times every Sabbath. But there would not have been room for the dispensation of the sacrament amongst even the regular Bridgegate congregation in their own church. Accordingly the City Hall was engaged for the Communion Sabbath, so that all connected with the mission might meet together to commemorate or to witness the commemoration of the dying love of the Saviour. Tickets were issued for admittance to the half, so as to secure that the persons connected with the mission should have the preference. The usual prayer-meeting on Sabbath morning was held in the lesser City Hall, and was the largest meeting of the kind yet held the hall being filled to overflowing. At the Com munion services the hall was crowded above and below with a congregation of nearly 3,000 .-About 700 of these were communicants, and it was deeply interesting to observe that some of the communicants had so completely overcome the pride which is the home missionary's grand obstacle, that they made their appearance at the Lord's table in their mutches and short gowns, some bare-headed-rightly judging that it is some other adorning than outward apparel that the Master of the Feast expects from His guests. The services were most impressive; ministers, office-bearers, and people felt that verily the Spirit of the Lord was present to countenance and bless. It is believed that very many had never seen the Lord's supper dispensed before. 240 communicants were received for the first time at this occasion into connection with the Bridgegate Church, and of that number 140 were young communicants. Fifteen of these-adults of course, were baptized in the Bridgegate church on the previous Sabbath. Of the 100 who were not young communicants, many were persons of various evangelical denominations from the country, admitted on certificate. The City Hall being pre-engaged by the Abstainer's Union, the evening services were held in the Bridgegate Church, which was crowded to excess. As during the day, there was much uncontrollable feelthe more the one knows of the infinitely adorable ing, and one or two cases in which persons were completely prostrated. The success of the Bride gate Mission is daily increasing its difficulties. A congregation is ready to be hived off, and there is no place to house them, and there is difficulty, we believe, in getting some one to take charge of the embryo congregation." On the evening of Thursday, the fast day, a

meeting was held in our City Hall, and it having been intimated that the Rev. Mr. Toye, of Belfast, would give some information respecting the Revival in Ireland, the spacious hall was crowded. Some say 4.000 were present. A writer in a morning paper says:-" The proceedings were not far gone when many indications of uneasiness of soul were palpable, and before ten o'clock scores of both sexes were removed out to the side rooms, and there attended to by the promoters and sympathisers of the meetings, who whispered peace into the ears of the agonised The cries for 'mercy' were frequent and heartrending, and strong men and able-bodied woman were to be seen shaking like aspen leaves; their countenances and behaviour evidencing the most intense agony. After the addresses were over the area of the hall presented such a scene as the writer never saw within its walls. It was covered with groups, either engaged in praise or prayer, and the effect of this on either the eve or the ear was pecular and striking. At one portion of ploved among men to promote religion, presup- the side galleries we could see a young man, in poses and consists in, an attempt to apply this the agony of prayer, looking up beseechingly for a bleesing, surrounded by some females in what their use? In fine, our studying the cha- tears, and on their knees clasping each other as racter and attributes of God, naturally augments they uttered 'Amen' to every sentence. Some and rightly directs to our love and worship of him, were to be seen inconsolable, seeing nothing but their sins, and refusing to be comforted. At another portion of the gallery could be seen, as indeed at several portions of the area, parties of three, four, ten, and eighteen, engaged in con-Granted. But is this its only source? Let all versation, so intent upon one subject that they derive from the Bible all possible incentives to were heedless of all which was going an around divine love and worship; furthermore, let them them." A friend who was present says :- "In likewise superadd all other possible God-wor- one of the side rooms I observed a female in deep Thou sinnest as though sin were a thing of to- dangerous a man of talents when he prostitutes shipping incentives from all other sources, but distress, exclaiming, 'I am lost, I am lost! 'The Son of Man came to seek and to save that which was lost. That's you; do you believe it?' (Correspondence to the "London Freeman.") 'Yes." "Do you believe the Son of Man died for you?' 'I do.' Soon after she said, 'I am better, I feel He loves me,' and joyfully she Much religious excitement prevails in many praised the Lord. To another who was seeking parts of this land. A Free Church minister of but could not find Jesus, I said, 'He is near unthis city says that there is more good being done to all that call upon Him in truth. Are you in Glasgow just now than at any former time .- willing to give your heart to Christ?" 'O yes." Dost thou know what it is to be overswed with a sense of the glory of God? Hast thou ever thought of him, before whom the angels veil their faces with their wings, and solemnly cry, what is it but obliviousness of the fact that God at Washington, say "religion a) now preach
United States, Heads of Departments, Justices in Glasgow just now than at any former time.—
Willing to give your heart to Christ?" 'O yes."

He is willing to give your heart to Christ?" 'O yes."

He is willing to give your heart to Christ?" 'O yes."

He is willing to give your heart to Christ?" 'O yes."

He is willing to take it with all its hardness and one thing is clear, that there is less apparent what is it but obliviousness of the fact that God at Washington, say "religion a) now preach
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Willing to give your heart to Christ?" 'O yes."

He is willing to take it with all its hardness and one thing is clear, that there is less apparent what is it but obliviousness of the Lord, why at is it but obliviousness of the fact that God at Washington, say "religion a) now preach-

the answer. 'He says, I will help thee, yea, I will uphold thee with the right hand of my righteousness.' Still hesitating; united prayer was made on her behalf, pleading the promise in Matthew xviii, 19. Afterwards, she requested the friends to sing the 40th Pealm. The new song was put into her mo uth." The next day the meeting was the subject of conversation in a city omnibus, by persons strangers to each other-One lady mentioned that her servant had been awakened at the hall, and was now rejoicing. A young lady with her had been quickened, and she herself had got a blessing. Many other cases could be mentioned had we space, the blessed fruits of this meeting-"

A second meeting was held on Wednesday

evening, 7th inst. The hall was nearly full .-

Mr. M'Neil of Campbelton, stated that the prayer-meetings in that town, belonging to the Free Church, are being attended weekly by, on the average, 500 persons, and those connected with other demonstrations have also proportionally increased. The whole island of Islay, where he had recently been labouring, he said had been visited by showers of blessings from on high .-Mr. Toye and Mr. Dunlop, of "The Banner of Ulster," also addressed the meeting, and an eye witness, says " The Banner," mentions that before the first manifestation took place, a lady and gentleman, of considerable position in Glasgow, became so deeply impressed with the address of the speaker, (Mr. Dunlop,) that they were obliged to retire from the hall. At the same mement, a young woman, seated below the platform, was observed to be in a state of great distress. She, too, had to leave the hall, and was followed by one of the promoters of the meeting, who spoke to her on the subject of her salvation. The party referred to prayed with this young woman, saw her home, and left her apparently under deep conviction. In the midst of the proceedings, which were in every respect of the most interesting character, a man was stricken down in the centre of the hall, whose cries moved the whole audience. He was immediately surrounded by a large group of persons, but he was so completely overcome that it required the strength of several persons to remove him from the hall. He was conveyed to one of the adjoining rooms, where an old gentleman, who happened to be present, entered into an affectionate conversation with him on the saving power of the Lord Jesus Christ. The man gradually became calm, and, at the conclusion of the conversation, he said, smiling, "Oh, I have got an answer to my prayer." In the case of this person, a remarkable evidence of feeling was made by the audience. When he was stricken and gave a loud cry of agony, the people in the body of the house and the gallery rose to their feet, and for a moment the proceedings were interrupted; but the speaker at once gave out the hundred and third Psalm, which was taken up by the meeting and sung with a fervency and power which our informant never heard or witnessed before, except the great meeting in the Belfast Botanic Gardens. In several quarters of the hall parties, labouring under great distress of soul, were removed during the proceedings to adjacent chambers, and before the meeting closed they expressed themselves to have found a state of great happiness. The case of one young woman particularly attracted attention .-During the addresses she moved her body backwards and forwards, in a most peculiar manner, while labouring under much distress, and when removed by some female friends, her voice was heard amidst the crowded assemblage uttering, "Oh, Jesus! oh, Jesus! Jesus!" It was apparrent, from the great solemnity which characterised the conduct of those present at this immense meeting, and the marked attention which was paid to the speakers, that deep and permanent interest was taken in the object which had called them together. Everywhere throughout the hall, persons were observed with their faces covered, in the exercise of prayer, and a solemn tone was observable in every countenance. The Wyna Journal says that in Edinburgh there is scarcely a congregation which has not

its regularly recurring prayer-meetings on one or more days of the week; and the more public meeting, which begrn in Whitefield Chapel, then extended to the Theatre Soyal, and now nightly assembles in the Free Church Assembly Hall. with offshoots in othe less capacious places, brings together an assemblage of many thousand people in the sourse of the week. Many striking cases of awakening have resulted in the case of parties formely wholly indifferent to religiou. threugh attendance upon these meetings. On Sabbath last two special open-air services were held by R. Weaver, in the Palace-yard at Holyrood. The morning service commenced at nine o'clock, and was attended by many hundreds, the majority being men in working clothes. In the evening an emmense concours of several thousands were assembled round the platform long before the hour intimated, the large court being densely packed in every part, from the first wall back as far as the Palace gate, those outside the crowd being far out of reach of the

Probaly the following account, supplied in The Aurshire Express, of a movement going on at Stewarton, will strick the readers of The Freeman as presenting Revivals in some of their most objectionable aspects :-

"Being anxious to see for ourselves how the rival praver-meetings were