

warning, with such liberty and melting of heart, as I never had the like in public all my life time."

"To this sermon, under the blessing of God, no less than five hundred people ascribed their conversion. And in gratitude for such a remarkable token of the divine countenance on this day, the Church at Scotland has ever since devoted a part of the Monday after a communion Sabbath, to the duty of public thanksgiving.

"From this, and other well attested instances, it appears that the revival on this occasion was not characterised by those faintings, exclamations, raptures, and other enthusiastic excesses, which have brought discredit on similar work in our own country and elsewhere. The Word of God sank deep into the hearts of the hearers, forcing them to retire, like the stricken deer, into solitude, there to mourn, till the dart was extracted by the Hand from which it had come, and the balm of consolation was poured into the bleeding-wound. It was some time before the modesty of the converts would permit them to own the change which had been wrought upon them, till, like the spring of water, which cannot be controlled or concealed, the grace of God evinced its power by bursting from the once "stony heart," and pouring itself forth in the pure, and peaceful, and fertilising stream of a holy conversation."

The latter, i. e., the Revival at Kilsyth, is thus related by Mr. Burns, the Minister of the Parish, and now Minister of the Free Church there:—

"In the month of July last, more than usual solemnity characterized the meetings on the fast day, (i. e., the day preparatory to the Lord's Supper) and on Friday evening when there was a sermon by my oldest son. The solemnity that was observable on these occasions led me to adopt a course I had not followed before, and in the evening I had a meeting to confer with those who wished to receive instruction, and to give advice. On Monday the attendance was good, and the services interesting and solemn; and in the evening, there was held a half-annual meeting of a Missionary Society. A sermon from the first verse of the 52nd of Isaiah, 'Awake, awake; put on thy strength, O Zion; put on thy beautiful garments O Jerusalem, the Holy City,' was preached by my brother from Paisley. It was then intimated, that as my son was about to leave us on a foreign mission, and perhaps would never have an opportunity of speaking to the people of Kilsyth again, he would preach to them in the open air. The circumstance of his being a young man, brought up among them, and the interesting circumstances, too, in which he was placed, as about to leave his native country, all these had the effect of bringing out a very unusual attendance. The day was very unfavourable for having services in the open air, and they were proceeded with in the Church, which was crowded to overflowing by the people, many of whom had never been seen in any church before, and who had remained away on the excuse that they had not the requisite dress. After praise and prayer, a portion of the 2nd chapter of Acts was read. The impression produced by reading that portion of God's word was unusual, and the feelings of the people were evidently deeply interested, and this solely by the reading of it, with perhaps a remark or two in passing, by way of explanation. The sermon was from the text, 'Thy people shall be willing in the day of thy power.' There was nothing unusual in the first half-hour, though there was a tendency and a pre-disposition to the burst of emotion which took place at the close. When the preacher was depicting the scene in the parish of Shotts, and when he was dwelling on that topic, and making affectionate and earnest addresses to the people, many of them known to him from his boyhood, and some of them known to be neglectful of ordinances, circumstances which gave a degree of affection and pathos to his address,—when he was referring to this topic, he spoke of the text and sermon of Mr. Livingstone, which converted in one day five hundred souls; and he went on affectionately to ask if he

was to leave them in their sins, using the words 'if there was no cross there would be no crown.' When he came to this point the audience went beyond all bounds with their emotion; some cried out, and others swooned away. With regard to three or four of them, as was learned afterwards, the emotion was just the effect of a powerful impression made upon their feelings, for the results, as seen in the future, were the only things, as all might be aware, on which we could rely. The preacher's voice was drowned by the feelings of his auditory, and he was compelled to pause. A Psalm was sung, and my brother delivered an address, warning them that mere feeling was not to be relied upon, without the influence of the Spirit. The meeting broke up, but met again in the evening, my brother deeming it his duty to remain, and to send another person to supply his place in Dundee."

Such is a brief sketch of these two Revivals, upwards of two hundred years asunder, and yet we see the same divine agent honouring the celebration of the Lord's Supper, in both instances.—Surely such facts should lead us to a higher appreciation of this holy sacrament—to yet more prayerful anticipations of the accompanying influence of the Holy Spirit, that days of Revival may come from the presence of the Lord.—*Hal. Presb. Wit.*

JOHN KNOX'S HOUSE.—We learn from the Scottish Press, that this venerable tenement is undergoing a thorough repair. It is found to be necessary to take down a portion of its walls, but the stonework is carefully numbered and laid aside in order, so that in rebuilding they will occupy their former places. A chamber which projected over the street southwards of the house, was removed a few years ago on account of its unsafe condition. It has now been restored.

The design of perpetuating the most interesting memorial of the great reformer, is a laudable one. Upwards of three hundred pounds have already been collected for the object.

Scotland has produced many men who have caused her name to be honoured among the nations, but to no one does she owe such a debt of gratitude as to him "who never feared the face of flesh." What have Burns and Scott, Robertson and Playfair, Stewart and Brown done for Scotland compared with Knox? He was the instrument of giving her the pure gospel, of laying the foundations of her prosperity so deep and strong, that persecuting prelates and tyrannous kings could not upheave them.

We hope that with the renewal of the house there will be a revival of the spirit of Knox, that we may see throughout Scotland the same devotion to religion which characterized the first age of her reformation.—*N. Y. Observer.*

THE EFFECTS OF GIN.—An English paper speaking of intemperance, remarks;—Mr. Wakley, M. P., coroner for the county of Middlesex, an excellent chemist, and a physician of no mean order, says:—"Gin is the best friend I have; it causes me to have annually a thousand inquests more than I should otherwise hold. I have reason to believe that from 10,000 to 15,000 persons die in London every year from the effects of gin drinking, on whom no inquests are held." Captain Brunton, Royal navy, adds:—"During the late war, almost every accident I witnessed on board ships was owing to drunkenness. I hold spirituous liquors to be more dangerous than gunpowder." Let the loss of the St. George, Kent, East India-man, Ajax, and Rothsay Castle, testify to this fact! If war has slain its thousands, intemperance has swallowed up its tens of thousands.

A BAD SIGN.—A little boy seeing a drunken man prostrate before the door of a groggery, opened the door and putting in his head, said to the owner, "See here, friend, your sign has fallen down."

THE GENTLEMAN AT CHURCH MAY BE KNOWN BY THE FOLLOWING MARKS:—

1. Comes in good season, so as neither to interrupt the pastor nor congregation by a late arrival.
2. Does not stop upon the steps or in the portico, either to gaze at the ladies, salute friends or display his colloquial powers.
3. Opens and shuts the door gently, and walks deliberately up the aisle or gallery stairs, and gets to his seat as quietly, and by making as few people remove, as possible.
4. Takes his seat either in the back part of the seat, or steps out into the aisle when any one wishes to pass in, and never thinks of such a thing as making people crowd past him while keeping his place in the seat.
5. Is always attentive to strangers, and gives up his seat to such, seeking another for himself.
6. Never thinks of defiling the house of God with tobacco spittle, or annoying those who sit near him by chewing that nauseous weed in church.
7. Never, unless in case of illness, gets up and goes out in time of service. But if necessity compels him to do so, goes so quietly that his very manner is an apology for the act.
8. Does not engage in conversation before commencement of service.
9. Does not whisper, or laugh, or eat fruit in the house God, or lounge.
10. Does not rush out of church like a tramping horse the moment the benediction is pronounced, but retires slowly in a noiseless, quiet manner.
11. Does all he can by precept and example to promote decorum in others.

How I would PREACH IF I COULD.—"I am tormented," said Robert Hall, "with the desire of wrung better than I can." I am tormented, say I, with the desire of preaching better than I can.—But I have no wish to make fine, pretty sermons. Prettiness is well enough when prettiness is in place. I like to see a pretty child, a pretty flower, but in a sermon prettiness is out of place. To my ear it would be anything but commendation, should it be said to me, "You have given us a pretty sermon."

If I were put upon trial for my life, and my advocate should amuse the jury with tropes and figures, bury his argument beneath a profusion of the flowers of his rhetoric, I would say to him: "tut, man, you care more for your vanity than for my hanging. Put yourself in my place—speak in view of the gallows, and you will tell your story plainly and earnestly." I have no objection to a lady winding a sword with ribbons and studding it with roses when she presents it to her hero-lover, but in the day of battle he will tear away the ornaments and use a naked edge on the enemy.

THE BEST RECOMMENDATION.—A youth seeking employment came to this city, and inquiring at a certain counting-room if they wished a clerk, was told that they did not. On mentioning the recommendations he had, one of which was from a highly respected citizen, the merchant desired to see them. In turning over his carpet-bag to find his letters, a book rolled out on the floor. "What book is that?" said the merchant. "It is the Bible, sir," was the reply. "And what are you going to do with that book in New York?" The lad looked seriously into the merchant's face, and replied, "I promised my mother I would read it every day, and I shall do it," and burst into tears. The merchant immediately engaged his services, and in due time he became a partner in the firm, one of the most respectable in the city.

A man who was hung for murder said in his last moments, "Oh, if I had gone to prayer that morning when I committed the sin for which I am now to die, O Lord God I know that thou wouldst have restrained my hand from that sin."