

cise time, is more likely to be committed again. If s may be replied, that the great sacrifice for the sins of world has been offered: the message of God to man "believe in the Lord Jesus Christ, and thou shalt saved." By Him all that believe are justified from things from which ye could not be justified by the law of Moses." If forgiveness of sin did depend upon penitential sighs and tears, it might be long withheld, but it depends upon Him who dying upon the cross cried, "I finished." Therefore, as a New Testament saint writes from experience, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Sudden conversions are the rule, not the exception of the New Testament. Sin is repented, faith in Christ is exercised, God according to promise pardons. How easily, it is not for man to say.

From experience we can confirm one remark in the sermon, "very mysterious" indeed "is the way in which God uses man for his own eternal purpose."

The author of this hastily written review, cannot lay down the pen, and hand his manuscript to the printer without acknowledging his deep indebtedness to the author of the sermon on excitement.

He has been led to look into the philosophy of revival to mark their results upon the Church at large and upon the lives of private individuals, to call to mind many members of the Church above and the Church below, who have lived lives of faith and labors of true Christian love committed in seasons of religious excitement; he remembers that branch of the Church with which he esteems it to be an honor to be connected has grown up and prospered; spread around a goodly influence, mainly by means of revivals, and he returns from the unattractive work of fence to the pleasanter work of building up, well pleased if he may be the instrument *by any means*, of saving souls and thankful to the writer who has been the agent "stirring up his mind by way of remembrance."