

structions, his manifestations of glory, his sufferings and death, his resurrection and ascension, his mediatorial offices and work, his second and glorious appearing, and in the saving power of the gospel. The theme is boundless, and can be fully unfolded by no human pen. But every attempt made in a devout spirit, and following the guidance of inspiration, to exhibit "the glory of the only begotten of the Father" deserves encouragement. And the present, both in matter and manner, merits high commendation. Its matter consists of a brief but comprehensive outline of the life and character of Immanuel, and the style is vigorous, simple and polished.

CONFIRMATION WITHOUT LAYING ON OF HANDS, by the Rev. N. Hoyt, D. D., Athens, Ga.

A clear and able defence of the Presbyterian view of Confirmation.

CORRESPONDENCE.

REVIVALS.

Much has been said during the past two or three years on the subject of "revivals." We have all been surprised and gratified by reading the accounts of what God hath done for his Church. I think I may also add that the effect of these things has been to strengthen the faith of Christians, and encourage them to labour and pray for still farther manifestations of the power and grace of the Most High. I am far from thinking, however, that all the accounts of these revivals have done good to the Christian Church. The statement of the fact that God had visited his people in any particular section of the world with "times of refreshing" would, I apprehend, always do good: but it is very questionable whether the very minute accounts of what the writers deemed remarkable conversions has been of any benefit. So far as I have noticed, there has been too little care to discriminate between that which is scriptural and, therefore, commendable, and that which has arisen from the mere operation of natural feeling. I am aware that, with many, a distinction of this kind is looked upon as altogether unimportant. Nay, a disposition to subject every manifestation of feeling to such a test is by some—perhaps by many—looked upon as a sort of daring impiety. Their idea is that, at such times of remarkable visitation, the Spirit of God operates in such a way as to set aside both the laws of mind, and the ordinary and fixed rules which the Scriptures represent as governing His own modes of operation. Having adopted this view, they represent every act of professed converts, however wild and extravagant, as the work of the Spirit of God: and thus they ignorantly and impiously set aside the word of God altogether.

Another of the evil effects of such accounts of revivals as we generally meet with, is the leading of other people, while labouring for a revival, to adopt the "experiences" of others as the model according to which they must have the work carried on among them. For example, the "striking down" is, to the minds of some, such a very remarkable and palpable token of a *powerful work*, that they earnestly covet a similar display of converting power. Others again, whose taste is very much in favour of a noisy revival, notice particularly the prevalence of a disposition among some of the converts to indulge in noisy demonstrations. In cases where it is a part of the system of particular denominations to *get up* a revival—which is very common in our Province, as well as other places, these peculiar and exceptional cases are aimed at, as if they constituted the very sum and substance of conversion.

Now it is no part of my design to attempt to prove that those revivals, so called, in which "bodily exercises" and noisy vociferation were indulged in and