

when he sees himself liable to the wrath of God, as to warrant the inference that his convictions are unreal? One would not think so. For my part, if I saw a man very deeply impressed with a sense of his sins—if I had the best evidence of this on other grounds—I would not alter my opinion because I saw his features losing their wonted composure, his heart getting big within him, his breath waxing louder and shorter, his voice faltering, choking, breaking into loud sobs—nay more, although I saw him fainting and carried out of a church; I would not alter my opinion if instead of one such case I saw a hundred. And if I were told that each of these hundred was for seventy-two hours, perhaps, in this faint, lying prostrate on a bed, unable to utter a word except when the crushed spirit had a moment's lucid interval, and uttered a piercing cry ("I felt sin choking me") for mercy, while the vacant absorbed eye and the hands swung alternately hither and thither as if to grasp something, gave indication that the imagination wandered wild; and that on emerging from the mysterious struggle he told the awe-struck by-standers, "I have found peace in Jesus; He has taken my weight off; His blood has washed me; I now see Him to be altogether lovely." I should only say "God is here, and I knew it not; and if there is something here to perplex me, there is infinitely more to fill me with awe and gladness." I need not say that my conviction would be strengthened if I saw such cases in hundreds multiplied over all the congregations in a country.

"On the subject of religious excitement in general, in times of revival, the two following positions admit no question:—1. No judicious man will seek such excitement for its own sake, or do anything directly or indirectly to promote it. 2. No judicious man will conclude that parties have been converted *simply because* their feelings or their bodily frames have been excited or affected, however strongly. And therefore in times of religious awakening every judicious minister—first, will avoid everything in his *teaching* which is fitted or intended to produce excitement merely for its own sake—such, for example, as giving disproportionate prominence to the doctrine of eternal punishment;—and his aim will be to set before the inquirers Christ in the glory of His person, in the efficacy of His blood, and in the riches of His grace; and, second, in his *personal dealing* with inquirers, he will use every means to "shut them up unto the faith," showing them how very critical their state is, how very far one may go, how very deeply one's hopes and fears may be stirred, without his vitally closing with Christ. I believe every wise Christian will lay very great stress upon these positions. But it is a sad mistaking of the state of the question to hold that a work, bearing every mark of being God's, is not God's because it is attended with extraordinary, perhaps inexplicable, bodily manifestations.

"Such considerations as the following appear to me very pertinent at the present time:—1. Every religious awakening that has been at all wide-spread has been attended with great excitement. There must