

awaited for the morning, hoping, at least, that some relic of their lost one might be found. The morning came. The winds were hushed and the ocean lay comparatively calm, as though its fury had abated since its victim was no more. At this moment the little gate in front of the dwelling turned on its hinges, the door opened, and their son, their lost son, stood before them. The vessel had been driven into one of the many harbours on that coast and was safe. The father rushed to meet him. The mother, hanging on his neck, earnestly exclaimed: "My child, how came you here?" "Mother," said he, as the tears coursed down his sunburnt face, "I knew you would pray me home!"

What a spectacle! A wild, reckless youth, acknowledging the efficacy of prayer! It seems he was aware of his perilous situation, and he labored with the thoughts—"My mother prays—Christians' prayers are answered, and I may be saved." This reflection, when almost exhausted with fatigue, and ready to give up in despair, gave him fresh courage, and with renewed efforts he labored till the harbor was gained. Christian mother, go thou and do likewise! Pray for that son who is likely to be wrecked in the storm of life, and his prospect blasted forever. He may yet be saved.—*Wayside Tracts.*

NOISY DEMONSTRATIONS IN REVIVALS.

There has always been a good deal of diversity of opinion as to the propriety of noisy external manifestations in revival services. Some people have a strong aversion to all noise and excitement, as if there could not be a genuine work of grace where such things took place. Others think there can be no real revival of religion except there are noisy demonstrations and excitement. This difference of opinion arises partly from differences of mental character, and partly from education and usage. Many who were born into the kingdom amid great outward displays of feeling, which are a feature of revivals among a simple and frank people, think no good is accomplished unless there is noise. In

others mental constitution and reticent habits of life make them prefer the solemnity and quietude which give better opportunity for calm reflection and self-examination. In our judgment it is a mistake to magnify the importance of any particular external mode or outward manifestation of feeling. In regard to religion, as in other things, similar feelings are differently expressed by people of different mental constitution and religious training. We would not like to see any decline of the old Methodist fire and earnestness. Anything that is a natural and proper expression of a true religious emotion should not be condemned. If anyone is so overwhelmed with contrite anguish as to cry aloud, because of the disquietude of his soul, let him give audible expression to his feeling. If any are so filled with the joy of salvation that they cannot refrain, let them praise God with uplifted voice. But shouting to order, without emotion, is a rude ritualism, no better than the High Church ritualism.

We think it is a grave mistake for those who conduct evangelistic meetings to stimulate or encourage shouting, physical demonstrations, or promiscuous noise and confusion, as if these things had some moral and religious value, or were signs of a work of grace. Not only is there no spiritual value in noisy confusion, it is unfavorable to serious thought and solid religious experience. We must not forget that conversion is a mental and spiritual process, which in its very nature requires sober thought. It is necessary that the sinner should consider his ways, fully resolve to turn away from his sins, and exercise an intelligent trust in Christ for salvation. This process may take place under a variety of outward circumstances. But it will hardly be claimed that noise and confusion have any special adaptation to aid in promoting a clear apprehension of saving truth. On the contrary, such surroundings increase the danger of mistaking a transient excitement of feeling for an experience of converting or sanctifying grace. Subsequent reaction and declension are general in proportion to the preceding degree of physical demonstration and excitement.—*Guardian.*