

says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit."—(John iii. 8). The simple preaching of divine truth to awaken attention, in the old way, is a legitimate and scriptural mode, and if souls are awakened thereby, we are thankful. But in the case under consideration the theory involves a new and specific moral machinery, or system of measures, to be employed and applied in connexion with the most startling and terrific appeals to the feelings and the passions. The principle of the contrivance is to shock the mind and drive it from the position and basis on which education and habit had fixed and established it, and to bring it under the influence of this new moral machinery. To shew you that I am not singular in the view I take of these proceedings, I will quote freely from a work by an American writer, who at an early period of his ministry had taken part in similar ones. "Every stage of progress," he says, "is studied and arrayed philosophically, what man is individually and socially; how he is likely to be affected by a given treatment applied to his mind and feelings as an unaccountable being. All the preachings, addresses, warnings, entreaties, exhortations, prayers,—the time, the place, the number and continuous succession of meetings,—are studiously contrived and applied to the great end—excitement. The *greater* the excitement, the better. And where the object of excitement is gained,—where public sympathy is sufficiently roused,—the most violent measures are used to press persons forward to the state which they are pleased to call 'conversion.' No matter how good and thorough the Christian education of the subject of this influence may have been, yet they must be startled—shocked; they must be invaded by some new and