

exercise of spiritual power, we need not wonder that little is done where little is taught. It is by what the Gospel does that the world will be stirred to understand what the Gospel is. Signs and wonders must therefore still be done in the name of the holy child Jesus: and those who are privileged to work miracles of grace through faith in that name, must feel with Paul: I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. Those who feel that the Gospel is this, will look out for the usual results, or the reasons why they fail to appear. It is a necessary concomitant of a missionary spirit to expect great things from the preaching of Christ. A truly Missionary Church will therefore be as ready to make known what the Gospel does, as what it is.

Report of the Work of Revival in Dumbarton, Scotland.

FROM ITS BEGINNING IN AUGUST, 1858, TO
MARCH, 1862.

In August, 1858, a number of individuals, impressed with the necessity of having in this place a branch of the Scottish Reformation Society, met for the purpose of taking such steps as would lead to the accomplishment of that object. Unable at once to devise any definite course of action, meetings were held weekly, chiefly for prayer, to ask the guidance and blessing of God on their undertaking. It will be remembered that the great American Revival was then at its height. The minds of men in every part of the world were at that time occupied with the extraordinary results of that great awakening, and in Dumbarton we were in our prayer meeting engaged in asking the Lord to direct us in accomplishing one thing, strangely led to turn our attention, not to the object intended by us, but to another, the revival of true religion. Such was the attitude of this little band—all unconscious of what would be the blessed result. At one of those weekly meetings it was suggested that a meeting for special prayer for the outpouring of the Holy Spirit, and for the edification of one another, should be held on the Sabbath evenings. Three of the number present agreed to conduct it, and a great revival of vital religion amongst us was the result. The prayer meeting thus proposed was begun on a Sabbath evening in August,

1858, at half-past six o'clock, in the house of one of those who agreed to conduct it. The attendance at the first meeting was most encouraging; but other things than the mere number in attendance soon demanded their attention. All of a sudden they found themselves in the midst of a number of people anxiously seeking the Bread of Life. It was only lately they had tasted of it themselves. The novelty of their circumstances, and the responsibility of dealing with souls, lay heavy upon them; but they were led and strengthened by a wisdom and a power not their own. Early were they taught to observe this, and give the praise and the glory to their God and Saviour for it. The knowledge of this meeting spread, and as the attendance of other Christians, of greater experience and equally willing to work, joined in promoting the movement, some even came from Bonhill and Alexandria, Vale of Leven, to help forward the work. A great interest in spiritual things was awakened, and many hearts were stirred to say, "What must I do?" Indeed, it was manifest that several were deeply impressed and seriously anxious about their souls. Souls in peril demand instant attention, and it seemed instinctively to occur to those in charge of the meetings that personal conversion was at once the most direct and effective method of accomplishing this most desirable end; accordingly such as realized the peril of their condition as sinners lost and ready to perish, were entreated to remain after the close of the general meeting. The persons who did so had not seen or heard of second meetings for anxious inquirers before, and as little dreamed that such meetings were spoken of in the Scriptures as having taken place under the immediate direction of Divine inspiration. The result of those inquiry meetings at this early stage of the work showed how opportune and useful they were; one precious soul after another was unloosed and set at liberty—even with the liberty wherewith God makes his people free. The first was a married man who had been the slave of degrading habits. He was arrested by the words, "Remember Lot's Wife," and a few simple remarks on them. Up till this date that man has given ample evidence that he is a tree of the planting of the Lord, bearing fruit to the praise of His