

prominent part in some recent revival movements; 'your view of the doctrine which revives, if I rightly understand it, does not correspond with facts. What I mean is, that, in some revivals which have taken place, the preaching has by no means been uniformly of the kind you recommend. We had, in the revival near my residence, very much of arousing, and of what might even be called terrifying preaching. The enormities and deserts of sin, and the awful nature of its penalty, were not seldom the topics discussed.'

*Deacon.*—"But they were discussed I hope in connexion with a full view of the divine mercy in the plan of salvation, and in such a way as rather to draw the soul to Christ, than to attempt to drive it?"

*Farmer.*—"Why sometimes only. We had sermons which contained much to alarm, and but little to soothe."

*Deacon.*—"Then you surely do not mean to say, that these sermons were the chief means of the revival?—that appeals to the feelings, and efforts to alarm and agitate, were instrumental in imparting light and life?"

*Farmer.*—"Ah, as to the effect of individual sermons, I do not pretend exactly to know; but I am certain of this, that while these sermons I refer to were preached, the work of revival was going on."

*Deacon.*—"Did you not observe another movement going on besides the revival? Did you not see that while some were finding the clear light and the warm life of Christian faith and hope, others were labouring under tumultuous emotions of mere excitement? The intermixture of the class of sermons you describe, with others of a really reviving character, goes far, in my view, to account for the undesirable circumstances, the violations of order and sacred decorum, which, in a degree, accompanied some stages of the revival in your neighbourhood."

*Merchant.*—"But may not sermons which alarm, do good in an incidental way? Though they are not the means of reviving the soul, may they not be a means to excite it to seek revivals?"

*Deacon.*—"Why an alarmed or agitated person, let his alarm or agitation arise whence it may, is peculiarly in need of repose to his mind, and will anxiously seek and highly appreciate it. And I do not doubt that many who have been shaken out of stupor by the sort of preaching in question, have eventually and perhaps very soon obtained, a true knowledge of God, and true peace of conscience, through acquaintance with the doctrine of the cross. Still I would not choose, even with the prospect of the incidental good which may arise in this way, to incur the responsibility of creating such excitement or alarm as may be mistaken for conviction of sin, or as in some cases, may terminate in a very different way from the individual finding peace and a knowledge of salvation. The Bible rule is the only safe one—the only one which is legitimate—the only one from the observance of which we may expect genuine revival; and that rule undoubtedly is to 'persuade' to 'draw with the cords of love,' to 'beseech men to be reconciled to God,' to 'preach to them Jesus Christ and him crucified,' to 'testify to them repentance toward God and faith towards our Lord Jesus Christ.' If you want to make a sinner truly penitent, show him the Saviour's cross, exhibit to him the surpassing love, the atoning sufferings, the glorious obedience, the mediatorial all-sufficiency of Immanuel. All would go well for revival if ministers and people steadily bore in mind the prophecy. 'I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one that mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.'"

Sheffield, N. B.

R. W.

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**WATCHFULNESS.**—When we are alone we have our thoughts to watch; in the family, our tempers; in company, our tongues.—*II. More.*

Our prayers and God's mercy are like two buckets in a well; while the one ascends the other descends.