

we are not responsible—when a message came on Sabbath asking for Mr. Anderson the use of the school house on Wednesday evening. The request was at once granted, the intended service announced on the following evenings, and on Wednesday evening the sermon on excitement, the largest part of which most of my readers have had in print before them, was preached. (4.) Had Mr. Anderson wished to warn members of his own congregation against excitement, he had the opportunity of doing so on Sabbath at the Kirk in Wallace, where his people on the Six Mile road attend.

These facts presented, the reader is of course free to draw his own conclusions. From the same facts nearly, if not quite, all the Methodists present—who had of course the advantage the hearer possesses over the reader—that of being able to judge by voice, gesture, &c.—drew the inference that the intended purpose was to crush out the revival. Let it be remembered, that the inference was drawn by a congregation strongly prepossessed in the preacher's favour, some of whom had not hesitated to shew their personal regard for him by tangible proofs, when tangible proofs were needed.

We have spoken at length concerning the intention of the discourse; let us now inquire into the correctness of its teachings. Two passages from the Gospel according to Matthew, make up a double text. The one, Matt. xxi. 9, describes the triumphal entry of Christ into Jerusalem; the other, Matt. xxvii. 22, the clamor of the Chief Priests and the multitude for his blood. The two scenes are pourtrayed and placed in contrast with each other; it is taken for granted that those who shouted, "Hosanna to the Son of David," and they who cried to Pilate, "Let him be crucified," did not only "belong to the same race and city, speak the same language, and profess the same faith," but, with a few exceptions, were the same individuals. On this assumption are based sundry exhortations to beware of "mere excitement."

It is stated, see page 1, that

"These passages have often been quoted to describe the character of the religious professors who under the solemn and holy influence of the service of the sanctuary, have been moved to vow and resolve allegiance and attachment to Jesus Christ; yet who have been found when the solemnity of the occasion, and the warning, earnest words of the man of God have become things of the past, as harden-