

and constant enthusiasm for saving souls. It is safe to say that where this enthusiasm is wanting, there has never been, and probably from the nature of the case, there never can be, any great revival of the Lord's work."

This head of the address came to a conclusion, with the experience of Mr. Spurgeon, who after a season of illness, when the wants of souls pressed heavily upon him, having set apart a portion of time for meeting with enquirers, was cheered with a great ingathering.

"This experience of Mr. Spurgeon's confirms the momentous truth that if we are to expect an awakening for a slumbering Church and a dead world, we also, as ministers and elders, must have an infinite compassion, an insatiable hunger for souls. If we were imbued with that compassion, if we were to feel the sharp pangs of that hunger, what prophets of God, what heralds of the Invisible and the Eternal might we not become.

"3. A third element, also vital and altogether essential to a revival, is the *abundance of prayer*. Prayer must not be hindered. There must be the simplicity of a constant dependance on God. The strength of workers for Christ is born of earnest and habitual prayerfulness. The only success that is worth much, the only success, indeed, that is worth anything, is won at the mercy-seat. I have read a monkish story of a famous preacher whose sermons converted great numbers, and to whom it was revealed that not one of the conversions was owing to his eloquence or talents, but to the prayers of a poor lay brother who sat during the sermon on the pulpit steps, groaning before the Lord and praying incessantly for the divine blessing on the preacher's labors. In form, this story is but a Romish legend, but it enshrines a precious truth. That truth is confirmed and illustrated by the history of all genuine awakenings, and by the experience of all those whose labors the Lord has most signally blessed. As I write thus there rises before my mind the thought of Knox pleading, "Give me Scotland, or I die;" of John Welsh wondering "how a Christian could lie all night in his bed and not rise to pray;" of Joseph Alleine exclaiming, at four o'clock in the morning, when he heard the first noise of workmen going to their daily toil, "How this noise shames me! Does not my Master deserve more than theirs?" Of Edward Payson gaining his theology on his knees. We all know the great work which each of those men were permitted to do for Christ and His Church, and these words of theirs show how well they had learned the true secret of success in working for the Lord."

We regret that space does not allow us to give the whole of Mr. Donald's interesting and highly instructive remarks under this and the following head, as well indeed as those under the first two. He concluded the consideration of the third requisite: "Those of us who desire to see a revived religious life in the Church, and who believe that the low measure in which the gift of the Spirit is now enjoyed is her greatest affliction, should be incessant in our pleading till the Spirit comes to us in His boundless wealth of blessing.

"4. Of the Fourth Essential I must speak very briefly. It may be thus expressed:—Those of us who are called upon to teach others must endeavor with great directness and tenderness to deal with the hearts and consciences of our hearers in regard to the great truths of the Gospel. There must be greater *directness of aim*. This seems to have characterized all who have been markedly successful in winning souls for Christ. Probably we could all be justly convicted of having often wearily beat the air instead of making a direct and successful aim. But with the directness must be tenderness. "Were you able to preach on that text tenderly?" asked McCheyne of a