

gospel in the far West, or publishing the glad tidings of salvation to the more remote nations of the East. In the course of two or three weeks, the conversions are counted by scores. Then the intense excitement gradually subsides. But the impressions are permanent; the fruit remains. Under proper instruction, and watch and care, the converts in college are found to hold out as well as any other congregation. Oh, if we could but take our Christian readers with us from room to room, and hall to hall, when such events are occurring, and let them witness with their own eyes these thrilling scenes, and sympathize in their own hearts with these marvellous transformations; or could we place them on some high vantage ground, where they could not only take in at a glance the whole literary community, whether retired within their closets, or gathered in little circles for prayer and religious conference, or assembled in the house of God on the Sabbath, but where they could also catch a glimpse of the future history of those converted youths, and trace the results of one such season of religious interest, then they could not withhold their prayers for revivals in colleges.

Everything else in college is periodical. This is one of the most striking characteristics of college life. Why, then, should not special attention to the subject of personal religion be periodical. Classes enter and leave every year. Why should they not be converted every year? Why should this not be distinctly contemplated, expressly aimed at, and specially provided for, like all the other regular exercises and arrangements of the institution? This would not be inconsistent with the design of such institutions, or conflict with the studies or literary attainments of the student. On the contrary, it would harmonize with that design: nay, more, it is due to that design: for colleges in their original plan and intention were meant to be religious institutions. And it would greatly further the advancement of students in learning; for the principles and spirit of true religion are the surest guide, the strongest stimulus to the right use of time, to the best improvement of talents and opportunities, and to the most successful prosecution of all useful knowledge: insomuch, that not only theolo-

gians and reformers, but philosophers and scholars have indorsed the maxim: "*Bene orasse est bene studuisse*"—To have prayed well, is to have studied well.

Such a sympathetic attention to the subject of personal religion would fall in not only with the design, but with the general arrangements of a college. Everything else there is done by rule and system; everything else has its allotted time and place. Why should not the earliest suitable time, and the first proper place—why should not the best time and the best place in every year be given to the greatest and best object, which, when assigned its proper time and place, furthurs every other right aim, and secures every true interest? The whole economy of Nature and Providence is regulated by times and seasons. Why should it not be so with religion? There is a time to sow, and a time to reap; and these in Nature are annual. Why should it not be so in the church and the college? Why should any church entertain a prejudice against systematic and periodical efforts to secure the revival of religion and the salvation of souls, while they have a time and a place, a period and a system, for everything else that they do, and do to any purpose?

We should pray for colleges because, in so doing, we pray for everything else. In the present members of our colleges, we have the future teachers and rulers of our nation—the professional men and men of influence of the coming generation—the rising hope of our country, the church, and the world. In praying for them, therefore, we pray for our country in its magistrates, for the church in its ministers, for the world in its missionaries, for every good cause in its future agents and representatives—for all the streams of influence in their fountain and source. If prayer is the lever that is to raise this fallen world, here, in our colleges, is the place to apply it. If prayer is the engine that is to put in motion the whole train of redeeming influences, here is the point to which it should be attached. If prayer is the conductor, which is to convey divine influences from heaven to earth, these are the summits where especially it should be set up, and whence those influences will spread, like the electric fluid, through all the ranks and departments of society.