

that responsibility by an honest persevering effort for it. This idea, realized, will give a new life to the church which is asleep at this point.

(2.) "A concerted movement upon the part of the pastor and his faithful people. We would rely upon the agencies which are providentially raised up—let them seek extraordinary power.

(3.) "The field should be explored, religious reading circulated, and there should be faithful religious conversation with each man, woman, and child of sufficient age to comprehend it; such extra meetings should be appointed as are providentially indicated, whether private prayer meeting, public prayer meeting, sermons, etc., whether every day or occasionally.

(4.) "If there be none to help him, the preacher sent to save men, must alone attempt this work, and do what he can, relying upon the plain, faithful preaching of the gospel, which never has been and never can be a failure—so preached that men must feel, and following it with such other work as he can perform.

(5.) "There should be general prayer and strong faith for the outpouring of the Holy Ghost.

"In our opinion there is too little preaching of an awakening character. For what is the law given? What were the feelings of Paul as he said, 'Knowing the terrors of the law, we persuade men?' He not only taught and persuaded, he 'warned men.' Men must be started from the sleep of sin.

"We believe there is a general longing for a revival. It may come upon our thirsty soil.

"O Young Preacher! Does ambition lure you? Do you think of fame when preparing your sermons? Brother, you are sent to save men! In your youthful sympathies you are strong for persuasion. Come, brother, be this your aim—to win the souls for whom was the anguish of Gethsemane!

"O Venerable Minister! Where the fire of other days? Where the appeals that melted, the exhortations that stirred? Oh, tell us not that you have no longer a commission to the impenitent! We will not believe it. How can it be that you, skilled in applying the saving truths of the gospel, can walk among dying men who need them and have no call to help them! It is not so.

"May the present be made the most glorious year of the church!"

PERSONAL HUMILIATION AND FASTING.

Our aim in advancing a few thoughts on this subject is, to bring what we fear is a neglected, but nevertheless a beneficial practice, into consideration. We believe that it is profitable to the soul to inquire, on scriptural principles and before God, Is it well with thee? Doubt in ourselves, or in the minds of others, as to the presence and power of religion, must arise in a great degree from the want of growth in grace. That heavenly seed, sown in the heart, is intended with vigorous and healthy shoots to push its way upwards; first the blade, then the ear, then the full corn in the ear. Free from weeds and briars, the garden of the soul, when diligently cultivated, will bloom as blessed of the Lord. No amount of favourable circumstances can, however, produce growth, if the precious seed has never been sown. Our remarks, therefore, are meant to bear on those of whom there is hope. A sadly defective state of religion may exist, starting a train of mournful reflections and vain regrets. What, then, is duty? Surely not passively to submit to this mournful condition. It is time to awake out of sleep. Unless a ship is well ballasted, it suffers disaster in a high wind; so the storm of temptation will wreck the soul without true religion. The voyage will end in loss, with pride at the helm, and vain conceit as a cargo. Personal humiliation before God is