

them has been so singularly manifested. As a consequence, saints have been edified and built up, the careless have been quickened, and many names have been added to the Communion rolls of the Church below, and recorded in the Book of Life above. Our congregations in Pictou, New Glasgow, River John, Earl-town, and other places to the eastward, have specially shared in this blessing, and it is only because occasional relapses take place after so glorious an awakening, that we are disposed to offer a word of counsel which may possibly assist those who are entrusted with the guardianship of the flock. These relapses arise from various causes, and it should be the aim of all christians interested in the spiritual welfare of their fellows to see that they discharge their respective obligations in such a way that these blackslidings do not occur. The minister cannot in any way be responsible for them; he cannot reasonably be expected to know much about the peculiar temptations and surroundings of each one who has come to him enquiring the way of salvation. His time will not permit him, if he undertakes to discharge all the regular duties incumbent upon him as the minister of a parish, to give a great deal of attention to the numerous special cases that he has been called upon, in the good providence of God, to consider and decide upon. The cessation of daily public meetings for prayer and exhortation, which, while they lasted, kept the spiritual lamp burning brightly, may be one cause of a return to a state of partial indifference; the trials and struggles of daily life may so harass the mind that the things of eternity are allowed to fade out of view; the inconsistencies of professors—alas! too often visible—may have given the fresh, honest faith of the youthful convert a check, and cast a doubt over his mind as to the value of christianity as a renewing power in the soul; a degree of reserve on the part of his new-found brethren, to whom he looked for sympathy, and in whom he expected to see the spirit of Christ developed in their every look and word and deed, may leave the impression that the world has more agreeable company for him. These, and many other reasons, we well know, will account for the course of many a backslider, and the

fact furnishes material for earnest self-examination.

It is one of the most natural aspirations of a man, after experiencing divine forgiveness and receiving a knowledge of acceptance with Christ, to seek for the fellowship of those who are like-minded, and to be privileged to communicate to others outside the fold the glad tidings he has himself heard, and urge their acceptance of the gospel offer. Now it seems to the new convert such an easy matter to become a christian, that he wants to tell every one else about it; and is surprised if people do not see as he does, and feel as he feels, forgetting, of course, that the same blindness covered his own eyes when, time after time, the gospel trumpet was sounded in his ears in vain. We remember a case in which a young man was so overjoyed at a sudden sense of the pardoning love of Christ experienced by himself, that he immediately set out to arouse all the inmates of the house from their slumbers, to tell them the good news, and at midnight wrote affectionate letters to the several members of his family, urging them, with all the warmth of a loving brother and converted man, to seek Christ while He was to be found; and whenever he had opportunity, he was ready with a word for his Saviour. We mention this as an instance of a common type of the zealous christianity growing out of revival movements. An anxiety to be useful, a longing to labour as well as live for Christ, seizes upon the soul. Like the great Apostle of the Gentiles, as soon as he has been called of God, his heart is drawn out in love to his fellow-men, and he exclaims, "Lord, what wilt Thou have me to do?" He asks for something to do at the very moment when his mind begins to turn in the new and contrary direction; and this first gracious impression was the typical form of Paul's whole life. A thorough conversion to God, followed by comparative coldness and insipidity towards God and man, is a mystery which it is somewhat difficult to comprehend; but a christian life like the Apostle's, beginning in that sudden change in conviction and in character, and proceeding to its triumphant close, when he could say "I have finished my course, I have kept