

ble that the condemnation of the one may involve the condemnation of the other?

If at any time we may even suspect, what some may call "a revival of religion," to be mere excitement, let us take the advice of one learned in the law, "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God." Acts v., 38-39.

With great pleasure we learn from one of the concluding paragraphs that Mr. Anderson does believe in revivals; yet as on the last three pages of the sermon there are candid statements of doubts and fears, such as would have prevented him from standing boldly with Peter and the rest of the apostles on the day of Pentecost, or from holding up the hands of brethren worn down by excessive labor in Scottish and Irish revivals of which we have read, it will be to us a not unpleasant task to notice these difficulties, and, if possible, remove them. When Nathanael asked Philip, "can there any good thing come out of Nazareth?" Philip answered, "come and see." The acceptance of a like invitation, which with all our heart we tender, would render our task an easier one. It would be wrong to speak of these suspected dangers in a trifling spirit; attendance on even the ordinary services of the Sabbath has its dangers, in no way avoided by him who for this reason neglects them; the ministry of the preacher whose sermon we review is to the congregation he addresses a ministry of condemnation, if not of salvation.

Yet we are in no part of scripture taught, that because earnest labor involves increased responsibility, and consequently increased danger, we are to relax our labors; on the contrary, the example of Paul, struggling under his burden, and groaning out, "who is sufficient for these things," yet girding himself up for fresh efforts, "if by any means he might save some," teaches us plainly in what direction our path of duty lies.

The first difficulty we note is the fear of *excitement*. Yet why, we ask, should a minister be so fearful of excitement? "Is it not enough for the servant that he be as his master?" Surely the life of Jesus will not be condemned; or his works be lightly spoken of because they were not done in a corner. Excitement surrounded his