

has been, the prostration of faith and joy, without which it is difficult, or even impossible, to make much progress in the divine life. In this way, Christians have never been happy, except when the church to which they belonged have been enjoying a *revival*. Then all was life, energy, and joy; faith grew strong, and love "began to sing;" but the revival has declined, and all that is holy and delightful declined along with it. We do not mean to say, that this has been universally the case among the churches; but it has prevailed to a very great extent.

In the Scriptures, the words *revival* and *revive* are used with a considerable variety of applications. They are used, in one case, to describe the resurrection of Christ from the dead; in another, the return of hope and joy to the wounded heart; in a third, the deliverance of Israel, as a nation, from depression and calamity; and in a fourth, the diffusion of vigour and elasticity through the wearied spirit and exhausted body. When applied to the church, they describe her resuscitation from comparative death, and her consequent restoration to prosperity and power. They may also be used, in this connexion, to describe a remarkable elevation of character, and increase of energy and hope, with a corresponding extension of influence on the part of the church, after a season of langour and inactivity. This is probably the meaning of the word *revive*, in the prayer of the prophet: "Oh Lord, I have heard thy speech, and was afraid; O Lord, revive thy work in the midst of the years; in the midst of the years make known, in wrath remember mercy." In such a use of the term, it is equivalent to the words *awake* and *resurrection*, which, in their etymological structure and general import, may be regarded as nearly synonymous with *revive* and *revival*. In-

deed, this term, properly speaking, means *living again*, or a *resuscitation*. Revival is truly "life from the dead;" a state of such energy, hope, and enjoyment, that even in those cases where there has not been a total extinction of every thing good, the preceding state of things has appeared by contrast, one of darkness and death.

If this, however, is a correct interpretation of them,—and we think it is, though, for the sake of brevity, we have not quoted the passages of Scripture in which it occurs, with one exception,—what shall we think of those churches or those Christians who are *living* and *dying* alternately during the whole of their existence; and especially of those who *expect* thus to *live* and to *die*, and make no attempt to produce a more uniform and consistent state of things? Is it that divine system, which, by the Spirit of God, is fitted to produce in us "*all the peaceable fruits of righteousness*, and the work of faith with *power*;" and under the holy influence of which Christians and Christian churches are to arrive at the stature of perfect men and perfect societies "in Christ Jesus?" It may be Christianity; but Christianity shorn of its strength, and exerting but a feeble and imperfect influence over individuals and churches.

In the scriptural sense of the word, the most distinguished and glorious revival of religion was that which took place at the resurrection of Christ, the consequent descent of the Holy Ghost, on the day of Pentecost, and the conversion of so many thousand souls. In this case, the spiritual Zion, which had existed from the earliest times, was, as it were, resuscitated, and clothed afresh with beauty and power. Hence the prophecy of Isaiah, addressed to the church, with reference to this season,—"*Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee,*"