

exerted on such occasions sometimes leads to a spirit of inquiry, and that good is done, but features that are felt to be objectionable stand out with such prominence as to dissuade many from associating themselves with the movement. On the other hand, place of influence is practically denied to human instrumentality, and it is believed that, independently of any effort on our part, the Holy Spirit revives the souls of God's people and converts the ungodly. They who favour this view, while *professedly* ascribing all the honour of the work to divine power, are apt to allow themselves to fall into a state of spiritual inactivity and practical indifference. They represent themselves as *waiting for the Spirit*. Their estimate of themselves in this particular is wrong, for if we are truly waiting for divine manifestation, we should be in a state of eager expectancy, which implies that, feeling our need of the Spirit's aid, we are found earnestly pleading for it and prepared to co-operate with the Quickener and Reviver of hearts. There is nothing more obvious than that the experience of the divine blessing implies the use of means. And these should not be *extraordinary* means of man's devising, but the *ordinary* means of God's appointment.

We are assured by the Holy Scriptures that the ordinary appliances placed at the disposal of the Church are for the edifying of the body of Christ; and the very *need* of revival implies that these appliances have either been feebly employed or wholly neglected. In the erection of a building, it is not intended that the workmen should raise the walls by spasmodic efforts, separated by intervals of indifference and idleness, but that, regularly laying stone on stone, they should persevere until the building is completed. So in the edifying of believers or the building up of the spiritual edifice, the Church, the intention of God is that the work should go on regularly by the appliance of the ordinary means which have been so abundantly furnished. If the Church were in a healthy condition there should be no need for revival. The very cry for revival implies conscious weakness, a state of spiritual disease. Let us not, therefore, suppose that we are conferring honour on the Holy Spirit by waiting in indolence for his special operations, but remember that the Spirit is waiting for us, that He is *now* willing and ready to bless. Let us exercise more faith in the ordinary influence of the Holy Ghost, and give more earnest heed to the preaching of the Word, the private study of the Scriptures, and the privilege of prayer.

Beginning in our closets, let us familiarize ourselves with God at a throne of grace; let us, by constant and watchful examination of our own hearts, seek always to know our need, and with the candour and faith of a soul in earnest, let us plead with God for the fulfilment of his own covenant promise. To the social meeting for prayer, to the public assembly in the Sanctuary, let us carry with us the same devout earnestness; and not simply in obedience to habit, but impelled by the felt presence of a spiritual hunger and thirst, let us come to Him who has promised to satisfy us with divine nourishment.

RELIGIOUS MOVEMENT IN BRITAIN.

We give the following from the *Free Church Record* for April:—The Wave of Revival is still rolling on, and the ear of all Scotland has been opened to the Gospel in a way that has taken the most sanguine by surprise. Not only in Edinburgh, Dundee and Glasgow—which have enjoyed the advantage of the services of the American evangelists—but in almost every town and village in the country, the attention of the inhabitants has been turned, with an altogether unwonted earnestness, to the subject of religion,