

and other cities in Scotland and in England have been moved mightily, and from these the blessed influence radiates throughout the land, until now there is scarcely a portion of the country indifferent to the movement or untouched by the spirit of revival. Ministers who have been labouring amid many discouragements; who, while praying that the arm of the Lord might be made bare, saw but little fruit in their ministry; who often scattered amid tears the precious seed in the scarcely opened furrow, and who began to fear that the time would never come to them when they should have the pleasure of returning with rejoicing, bringing their sheaves with them; together with many earnest, devout men and women who, like Simeon, have been anxiously waiting for the consolation of Israel,—are now gladdened by the manifest presence of the Saviour in the quickening influence of the Spirit; and the tear of almost despondency has given place to the tear of joy; and hearts that were once heavy and sad are now lifted up in thanksgiving to the great Head of the Church that the time to favour Zion has come.

It is impossible for us, though separated territorially from the friends in Britain—though the ocean rolls between us—not to feel more than interested in the work now in progress there, and not to rejoice in their joy. We are brethren, members of the same family, acknowledging the same Father and trusting in the same Saviour; and whatever honours the name of Jesus or exalts the work of the Spirit, or reflects the love of the Father, must call from us an expression of cordial gratitude. But is our full duty done when we have spoken our thanksgiving? Do we ourselves not need the quickening power of the Holy Spirit? Is it not true that in the midst of great gospel privilege, and enjoying an abundance of outward prosperity, we have allowed ourselves to fall into a state of cold formality, and is not the true fervour of a living and a loving faith too often absent from our devotions? It must be obvious to every one who examines the state of our Church that while there may be full attendance in the Sanctuary, a respectful attention given to the preaching of the Word, and a certain amount of sympathy with the cause of Christ, yet there are lacking the spirit of earnest prayer, the fervour of true devotion, and the heartiness of practical consecration which are the essential marks of a living Christianity. No doubt there are many true Christians in our Churches, but even they may live beneath their privileges; and while it would gladden their hearts to see the work of the Lord succeed and souls gathered to Jesus, yet it is possible that they fail to employ the means God has appointed in order to that result. It is true that the divine blessing is promised, but in answer to prayer—"For this shall I yet be inquired of by the house of Israel to do it for them." The Giver may be ready to bestow the gift, we may not be ready to receive it. We all admit that a downpouring of the Spirit is much needed; we profess to desire it, we further profess that God is willing to grant it. Then, why is not the blessing received? We are aware that erroneous views have been and are still entertained regarding the nature of revival and the means of securing it. On the one hand, excitement, physical and mental, has been mistaken for revival, and the more intense the former is, the more real and earnest the latter is supposed to be. The advocates of this view are apt to consider the revival as the result, if not wholly at least largely, of human influence, and consequently men who allow themselves to be known as *professed revivalists* are invited, and a series of religious meetings are begun under their direct guidance and control. The effect of this procedure in too many instances is that the human is exalted above the divine, and the glory that is due unto the Lord is ascribed to man. It may be that the influence