

entrusted with the charge of a cottage service, would be coveted as a distinction. Men would not have to be driven to evangelistic work by appeals to conscience; they would long for it, and would never weary of it. The spirit of St. Paul would return to the Church, the spirit which moved him to say, "To me is this *grace* given that I should preach among the Gentiles the unsearchable riches of Christ."

Nor is this all; there would be conferred upon Christian people those divine "gifts" which are necessary for effective Christian work. Zeal itself is a great spiritual force. But with intenser zeal we might expect that men who have now neither a vivid apprehension of spiritual truth nor the faculty of speaking to others about what God has already revealed to them, would receive from the Holy Ghost both "knowledge" and "utterance." Those who have but a dim and cloudy vision of the glory of Christ, would receive sight, and the dumb would begin to speak.

The work which is done already would become more spiritual, more earnest, and more effective; and many who are at present either unwilling or unable to do anything, would have both the disposition and the power to work.

A Revival of Religion would bring with it a great increase of earnest prayer for the salvation of men.

We may not understand the reasons which underlie the great law of the Kingdom of God, that the deliverance of those who are in danger of eternal death should in any way depend upon the intercession of those who are already redeemed. It is not necessary that we should understand. Perhaps this is only one of the forms in which a still deeper law is revealed—the law which made it necessary that God Himself should become man and offer Himself as a sacrifice for the sins of the race before our redemption was possible. But to Christian men the authority of the law is beyond dispute. In the Divine household "the elder Son," who had never "transgressed at any time" the Father's "commandment" intercedes for His brethren who are in the "far country," and "who have wasted their substance in riotous living," before it is possible for them to come home again; and only as those who have returned and been "set" once more "among princes" prolong the intercession of Christ on behalf of their brethren who are still in misery and want, are their brethren restored to honour and joy. It is not enough that we should work for the salvation of men; we have to pray for it too.

There may also be some who are unable to understand how it should be possible that with a fuller revelation to the heart of God's love for all men and His great desire to pardon their sin and to give them eternal life, prayer for the salvation of men should become more importunate. It looks paradoxical. The more we know of God's infinite compassion for the human race, the more vehemently we entreat Him to pity and to save. I do not care to attempt a solution of the paradox. Every Christian man knows that as the love of God for all men is more gloriously revealed to him, he prays more earnestly that all men may be saved. With a Revival of Religion we should receive such a revelation of the Divine love as would fill our hearts with infinite joy, and give new energy and faith to all our intercessions.