

outpouring of the Spirit. And that such disposition with its concomitant fruit, is not only enjoined in the Sacred Scriptures, but stands in close connection with the reception of very special and important blessings, promised to the church of Christ, is equally obvious from the combined declaration both of the old and new Testaments. "Pray for the peace of Jerusalem; they shall prosper that love thee." Psalm cxii. 6. "Ye that make mention of the Lord keep not silent, and give him no rest till he establish, and till he make Jerusalem a praise in the whole earth." Isaiah lxii. 67. "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Malachi iii. 10. And again: "If any of you shall agree on earth, as touching any thing they shall ask, it shall be done for them of my Father which is in heaven." Matthew xviii. 19. While, therefore, such as "fear the Lord and think upon his name" are presenting their united petitions at his foot-stool, relying alone on the merits of Christ for their acceptance, and in the exercise of faith on the influences of the holy Spirit for the accomplishment of the work: they may humbly and confidently anticipate a fulfilment of his promise which cannot fail, seeing it is written, "Heaven and earth shall pass away, but my word shall not pass away." Matthew xxiv. 35. Now although the duty of prayer for revivals cannot be doubted, in order to a fulfilment of the divine word relative to this important subject: neither the disposition to pray, its legitimate affinity to the Christian character, the soul of the believer, as "always zealously affected in a good cause," nor the blessedness of such special visitations from the Great Head of the Church lightly esteemed: is it not to be feared in the present day, that the *ordinary* operations of the holy and ever blessed Spirit, as all-efficient to the salvation of man, are sometimes slighted or neglected, and the *ordinary* means appointed, through which the more extraordinary operations are most likely eventually to be secured, are treated with indifference. How solemn is the thought! that multitudes pass from time into eternity, in the *interim* between revivals of religion! Surely, then, such as are either waiting for their own salvation, or the salvation of those around them, until the event of a *revival*, while they neglect the present and ordinary means of mercy with regard to their own souls, or the souls of those intrusted to their care, are acting an unwise part, and are in danger of sharing the tremendous fate of those, described by a celebrated writer, who, procrastinating the purposes of their eternal interests to periods never permitted to arrive, and "big with life's *futilities*—expire!" That "prayer is appointed to convey the blessings God designs to give," indubitable proof hath oft times been given in all ages to his Church and people: yet, important as the duty undoubtedly is, it can only be urged as *one* means: *one* efficient agent in the enlargement of Zion's borders. Other means, equally important, and of divine authority, are enjoined: other means present themselves to the enlightened mind, as needful in conjunction, that the munificence of heaven to man be not retarded, and the work of salvation frustrated. In the concerns of daily life *various* means are frequently used to accomplish the same object, so that what is defective in one may be supplied through the efficiency of another; (and yet in *all* one entire dependence on the divine blessing may be reposed, in order to success) the result of such procedure is often crowned with abundant prosperity. And here, perhaps, "the children of this world"—those engaged to secure *temporal* immunities, to heap up to themselves the perishable benefits of this mortal life!—are "wiser than the children of light"—they usually make appli-

cation to all the facilities within their reach, in order to secure their desired object, while "the children of light," who have access to the Father of Lights, and to that "wisdom which cometh down from above," are sometimes, it may be feared, content to rest on *one* auxiliary alone, and that, perhaps the most remote, while *surrounding* expedients, efficient and salutary, in the use of which the heavenly benediction is equally promised, and with which it is inseparably *interwoven*, are overlooked or neglected. It is written, "Faith cometh by hearing, and hearing by the word of God." Romans x. 17. "Not forsaking the assembling of yourselves together, as the manner of some is." Hebrews x. 25. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John v. 39. A diligent attendance, therefore, on all the various means of grace, the appointed *channels* of divine light and life, as directed to in the sacred oracles, or fairly *inferred* through their spirit or letter, are needful, in order to the reception of the blessings they promise and convey. To *hear* the word of God, at all convenient, stated opportunities, as also a daily searching "the oracles divine" with heart-felt aspirations, heavenward! are duties of paramount, of vital importance to every one who would believe and be saved; and consequently are allied, either directly or indirectly, to revivals of the work of God. The Apostle, to the Galatians, exhorts, "If we live in the Spirit, let us also walk in the Spirit." And may not the exhortation without irreverence or injury to the tenure of the word, but with a very slight alteration as to the mere form of the expression, be used to enforce an admonition on the present subject, namely, if we *pray* for revivals, let us also *live* for revivals? It is recorded, Corinthians iii. 9, with reference to ministers, "We are labourers together with God: ye are God's husbandry." If such, then, be the *labourious*, the arduous duty of the ministers of the sanctuary, the Lord's anointed ones, the "overseers of God's heritage"—may it not be fairly inferred they need the agency of the *under-workman*? that there is much to be done in every sphere, by every member, in every department of the Lord's vineyard? And if so, how important that all should be employed in their respective services, that each should accomplish the work allotted him to do. It is said of Abraham,—"I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Genesis xviii. 19. What duty and what dignity of character are conveyed through this declaration! How manifest also the blessing conjoined with a faithful discharge of the former,—a duty not to be supposed confined to patriarchal governance, but rather as pointing out the way to those who serve God themselves, placed as heads of families or guardians, and offering the strongest encouragement to such, in the exercise of their delegated authority, to engage their household in the same sacred services. It has been remarked,— "The rising generation are the hope of the Church;" and if it be true, what a weight of responsibility connects itself with the acknowledgment! The family of each converted parent may be considered as forming a section of that interesting hope, placed by the God of providence, in a special manner, under their care, either as children or domestics, not only to "teach them the fear of the Lord," but to withhold their feet from the paths of the destroyer, and from running with the giddy multitude to do evil, that they may be prepared to receive the heavenly benediction, "when the time of refreshing shall come from the presence of the Lord," and so be gathered into the fold of God. But is there not reason to fear, in the present day, that these blessed results, in many instances, may be frustrated through laxity of discipline and neglect of restraint? It is admitted that stern