

of the human race. The Spirit of God, if He came to us with power, would kindle throughout the Church a fervent loyalty to the throne of Christ, and we should vehemently long for His final victory over the sins of men, and the secure and universal establishment of His kingdom.

The Church would also be eager that men should be redeemed from sin and from eternal death, in order that the power and glory of God might be manifested in their redemption. There is no revelation of God known to us so bright or so wonderful as that which is seen in the restoration of sinful men to holiness and blessedness. The majesty and beauty of the material universe, the splendid gifts which God confers upon men of genius, even the unstained purity of the angels of heaven, do not so fully reveal the Divine glory at the rescue of human nature from the chaotic confusion, the darkness and the sorrow into which it has sunk in this world, from the more appalling terrors which threaten in the world to come, and its elevation to the sanctity, power, and everlasting honour and joy which are possible to it in Christ. What a fair and noble poem is to a poet, what a great picture is to an artist what a nation rescued from internal disorder and from foreign enemies, is to a statesman,—*that* a redeemed and regenerated soul is to God; it is the triumph of His love, His wisdom, and His power. A Revival of Religion would make us long, and long passionately, for the revelation of the Divine Glory in the salvation of all mankind.

It would also inspire us with a deeper compassion and more brotherly love for those who are as yet unsaved. The very pity of Christ for the human race would become ours. It was not the iron hand of duty which forced Him down from His throne to achieve the redemption of men; He came to us under the inspiration of an infinite love. He could not endure to see our shame, our misery, our peril. Even in heaven His love for us made our sorrows His own; and the dark shadows of our awful destiny fell across the glory in which He dwelt with the Father. He was "moved to compassion" by our sad estate, and He longed to deliver us from it. If the Spirit of God came to us with power, we should be inspired with the same compassion for our race. How great a change would instantly pass upon very much of our Christian work if we were possessed and penetrated with these transcendent spiritual forces. Now, very much of our preaching and teaching is very formal and mechanical. There is little heart in it and no enthusiasm. We are often animated, even in religious work, by no higher aim than to do something by the influence of Christian truth, to sustain natural virtue with the strength that comes from supernatural motives, to lessen the temporal sorrows of mankind, and to alleviate, by the brightness of Christian hope, the sufferings which are the inalienable inheritance of our race. We are inspired by philanthropy rather than by earnest Christian zeal. If a genuine Revival of Religion came, all our religious work would become really religious, and we might anticipate from it larger religious results.

With the increase of spiritual earnestness in the Church there would be an increase in the number of those engaged in religious work. To be appointed to a class in a Sunday-school, to be sent into a tract district, to be