

the part of those who are more deeply interested in the prosperity of the Church and the glory of her divine Head ; and we doubt not the agonised feeling of many a burdened spirit is finding expression in the Psalmist's passionate language of entreaty and exhortation, " Wilt Thou not revive us again, that Thy people may rejoice in Thee ?"

That there are great and formidable difficulties which lie in the way of such a revival of religion as that of which we speak, which the most vital interests of the Church require, and for which earnest and intelligent Christians are praying and looking, cannot be denied ; and if we had nothing more than human agency to depend upon, we might well quail before them ; but if " the Lord of Hosts is with us, the God of Jacob is our refuge"—in the name of the Lord we may set up our banners. " Through God we shall do valiantly, for He it is that treadeth down our enemies." He teacheth our hands to war and our fingers to fight. At the same time that He imparts the divine courage which enables His people to say " We are well able to go up and possess the land," he infuses into them that supernatural energy by which, like David, they can run through a troop and leap over a wall, and gives them the divine wisdom and skill which enable them to make the very best of the resources placed at their disposal, and even, as some one has said, to organise victory out of the very elements of defeat.

But if we are to have a great, wide-spread and sweeping revival of religion, we must have as definite a conception as may be of what is involved in such a work of grace. This is all the more important on account of the loose and erroneous views which are afloat in respect to the nature of a revival. There are many who, at the mention of such a movement, think only of the awakening and conversion of sinners, whereas *the Church is the work of God which is to be revived*. Where there is increased vitality and energy in the Church, the awakening and conversion of sinners will generally follow ; it is nevertheless true, that the Church is the proper subject of a revival. If such of the members of the Church as are spiritually dead were quickened,—if the vitality of such as are apparently dead or dying were increased,—if the means of grace which by many are so sadly neglected were restored to their proper place in the affections of professing Christians generally,—if, in a word, the Church itself were restored to a thoroughly healthy, active and prosperous condition, even though not one addition had been made to its membership, if we could conceive such a thing to be possible, a great and blessed revival would have already taken place, and the *reformation* among sinners would speedily and inevitably follow.

The history of Pentecost is full of instruction on the subject, and it cannot be too carefully studied by such as desire to see the scenes of that memorable occasion repeated on a scale commensurate with