

have more is to be grateful for what we have. And it is a sweet and consolatory thought, that our reward at last will not be in proportion to our *success*, but to our *labour*. It is the "good and faithful" servant that will receive the "*Well done*" from the lips of the Master, and not only the successful one. Still, preaching, as we do, amidst thousands and millions that are going down to the pit, we should pray, and long, and labour, and preach, and look for the fulness of the blessing, for this constitutes a revival.

But this is not all, for another end for which the Gospel is preached is the growth of believers in knowledge, faith, holiness, usefulness, and comfort, and there cannot be, and is not, the fulness of the blessing unless *this* also is accomplished in a considerable measure. Conversion is not everything in religion, and should not be everything in ministerial teaching and desire. There may be a large family, and life in each, but a number of rickety, or otherwise weakly and diseased children is a somewhat painful sight. So, to refer again to the illustration of the farmer and the owner of the orchard the whole field may be covered with a crop, but if it be filled with smut or mildew, or be thin, small, and withered, it may not be fulness even then; every tree in an orchard may have fruit, and much of it too, but if it be small, shrivelled, and parched, and somewhat decayed, neither is *this* fulness; but it is this when in each case the crop is as good in quality as it is great in quantity. So in a Christian church, it is not the mere *number* of professors that constitutes the fulness of the blessing, but the consistency and eminence of their piety. The life and prosperity of a church are to be estimated, not by the former, but by the latter. A church consisting of a hundred holy, spiritual, heavenly-minded members, all shining forth in the brilliancy of Christian beauty, has more of the fulness of the blessing than another containing five times the number of worldly-minded, inconsistent ones. What we want, therefore, to constitute a revival is, the waking up of the churches to a far higher degree of spiritual life. Indeed, this seems the primary idea of a *revival*. The word means the revivification of that which has life, but where this life has become feeble and dormant. It is the Church only that has life. The World is dead; and conversion is not so much the reviving of life as the communicating of it. I believe there is a mistake on this subject pretty extensively prevailing among professors, who confine the idea of revival to the conversion of the impenitent, never dreaming that it refers to themselves, and means *their* being roused and raised up to a higher degree of personal godliness.

Throughout the whole of God's Word it is not merely godliness, but *eminent* godliness, that is enjoined. Our Lord's words on this subject should be well considered by every Christian,—"*Herein is my Father glorified, if ye bear much fruit. So shall ye be my disciples.*" Mark that, not only fruit, but *much*. "*So shall ye be my disciples,*" as if we could not prove our discipleship without *eminent* piety. The apostle prayed for the Philippians, that "*they might abound in fruits of righteousness;*" and for the Ephesians, that they might "*be filled with all the fulness of God.*" What a petition! What ought a Christian to be, might be! He might have a *fulness*, the fulness of God, *all* the fulness of God, and be *filled* with it. Oh, have we not yet to learn our duty and our privilege? How few have entered into the deep import of this wondrous passage! Now, revival means the Church being brought into this state. *There* is a revival, when a church answers to its characteristics as "*a holy nation, a royal priesthood, a peculiar people, a chosen generation,*"—when the whole body is instinct with life, motion, and activity,—when it is invested with the beauties of holiness, and is conspicuously separated from the world,—when religion is seen to be the great thing amongst its members, and stamps its character upon them in all their social as well as ecclesiastical relations. In such a church there is a pervading spirit of private, family, and social prayer, as is evident from the prayer-meetings and the fervent breathings of those who lead the devotions. Brotherly love knits their hearts together, and either prevents or heals breaches. Selfishness gives way to sympathy and liberality, and works of religion and common charity abound. The public assemblies are at such times characterised by unusual solemnity. No visible token of the cloud is seen, no audible voice is heard, to indicate the presence of the great Master. None are needed. The preacher's soul is so filled with a