

of supplication" is richly granted. "Do good in thy good pleasure unto Zion," "bring again her captivity," bring our kindred to Christ, save a lost world, are but the natural expressions of earnest prayer which leap from the hearts and lips of God's suppliant people; and "God builds again Zion."

The outpouring of the Holy Spirit arrests the *unconverted*. They hear the truth as for the first time, as for eternity. Guilty, trembling, contrite, they are led to Christ. There is joy on earth and joy in Heaven. "The time of the singing of birds is come," "lo! the winter is past." Such days are "as the days of Heaven upon earth." The church casts aside the mourning drapery of her widowhood, and "comes up from the wilderness, leaning upon her beloved," "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Satan and his emissaries stand appalled and retire. The "arm of the Lord" is at work. The community is wrapped in solemnity. The gay youth flees to Christ, the children find the Saviour, and the aged sinner is at the foot of the cross. It is spring-time, summer and harvest in one. More good is done in a little time than for years before. And so far from being evanescent, such a work has the direct and strong tendency to perpetuate itself.

When these blessings are bestowed simultaneously upon many churches and communities, the triumph for truth and righteousness is so much the greater. The ministers of religion take courage, the public morals improve, God is honoured, joy echoes from dwelling to dwelling, and from village to village. The prospects of the cause of Christ for generations to come are seen to brighten.

Let us now take a nearer view of some of the more *specific and permanent results* of a *genuine, continuous, extensive* revival of religion.

1. The effect upon *Society* would be most happy. Renewed, consecrated hearts would yield willing homage to the great Creator and to his laws. The growth of dangerous errors would be checked. Scepticism, the harlot mother of Universalism, would hide ashamed. The claims of time and eternity would be fairly adjusted, and this world, as Edwards remarks, would be a "thing only by the by." Of the town in which he labored during the great awakening, he says, "It seemed to be full of the presence of God; it was never so full of love, nor of joy, and yet so full of dis-

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