

place in a church comparatively dead, where, in consequence of a special and powerful divine influence, the dry and inanimate bones of "the valley of vision" are supplied with life and energy; or, in other words, where professors of religion are aroused to a sense of their vast responsibilities, their glorious privileges, their immortal hopes; possess higher affections and more powerful energies in the cause of God, and, as a consequence of this, individually and unitedly "come up to the help of the Lord, to the help of the Lord against the mighty."

Such a revival is permanent in its results, at least with reference to those who have been its subjects. They have attained a higher elevation in the divine life. They have become more holy, more like to Christ, more detached from the world, and more submissive to the will of God. They have become more humble and more happy, more devoted and more consistent, more prayerful and more watchful. They have acquired higher views of truth and duty; and their hearts burn with a purer, more god-like affection. And the remembrance of it "will never die;" the effect of it will be perpetuated through life, and be felt in the entire subsequent history of the church.

As a natural effect of this, the gospel, at least in its practical bearings, will be invested with greater power over the unconverted world around, and, generally speaking, sinners in large numbers will be converted to God. Still, it ought to be remarked, that the conversion of sinners is not a revival of religion; it is merely an accompaniment or a result of a revival, not a revival itself. A revival can only take place among Christians; although its effects will seldom be confined to them. "In unconverted men, there is nothing to revive but sin;" and to speak of a

revival among them is an abuse of language. Nay, more, we can conceive of a revival, in which there are no sinners converted; and a revival, too, which will be followed by permanent results, in the improvement of individual Christians, and "the edification" of the church.

Hence, every revival must begin in the church, and with individual Christians; although it will generally result in the conviction of the ungodly, and the consequent extension of the Redeemer's kingdom.

The church is constituted with a view to the salvation of the world; and while a revival is to be desired, for its delightful effects upon individual Christian character, yet its principal design is to supply the church with increased energies and faculties for the promotion of the Saviour's cause.

Thus it is usually followed by earnest desires and fervent prayers, on the part of the church, for the conversion of souls. It is also followed by a greater willingness to support the gospel, and maintain the institutions of Christ; by increased liberality and benevolence, and a deeper interest in the salvation of the whole world. In one word, it is followed by increased practical effort and prayer for the benefit of our fellow-men.

A revival of religion, then, is a great and glorious transition from a state of religious depression and dearth to one of life, energy, and hope. It consists in the permanent improvement of individuals and churches in faith, love, and obedience. It is followed by increased stability and strength in the church, and an accession of converts from the world. It glorifies Christ, renders Christians happy, and confers great benefit upon the world.

We are now, in the second place, to consider the conditions upon which a revival of religion will be