

character, but, like the enfeebled child, the believer cannot put forth all the strength which his soul is capable of containing. He does not apprehend the fulness of his privilege, the power and willingness of Christ to take away from him everything that occasions him weakness. The New Testament very plainly recognises this state of spiritual imperfection and weakness, and it also points out a higher state of finished holiness. We care nothing for names and phrases, and we would sacrifice a thousand forms for one pearl of shining truth, but we do most earnestly maintain that the child of God may love his Father above, as earnestly and fervently as the prattling child of earth loves his earthly father. Look at that little boy as he stands looking into his father's face. Is there the faintest shadow of doubt in his little heart about his love towards his father? Does he not love him with the whole strength of his filial affection? We think it perfectly reasonable that he should love his parent with all his heart, and yet we start back with a strange revulsion of feeling when any one claims to love God with a corresponding intensity. Is divine love so much less perfect than human, that we must forever be outdone by the children of earth? Is the child of God so far beneath the little ones of this world in the richness of his privileges, that he cannot aspire to the same simplicity of childlike love which every prattling infant exhibits? We cannot believe it. The strongest power in the universe is the love of Christ, and the soul that is filled with its hallowed inspiration can love God with a fulness of power compared with which the child's affection is but a dim shadow. May we all learn the full extent of our privileges, and may we become so rooted and grounded in love, that we "may comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God."—From the *Lucknow Witness* (published at the American Methodist Mission Press.)

RELIGIOUS REVIVALS.

[We are happy to find the following as the first article in *The Congregationalist*,

for January, edited by Mr. Dale, of Birmingham]:—

It is a serious mistake to look upon religious revivals with suspicion. Again and again, in the history of Christendom, the power of God has been suddenly revealed in new and surprising forms. Men have received a baptism of fire, under the inspiration of which revolutions have been accomplished in the moral and spiritual condition of large sections of the Church. There are, no doubt, periods in the history of the Church during which there has been a quiet growth of Christian life. Without any excitement, and in the absence of any extraordinary methods of Christian work, men have repented of sin and trusted in Christ for the gift of eternal life. Parental influence, the quiet and unimpassioned illustration of Christian truth and duty, and the silent yet subtle and mighty power of holy living, have wrought upon the hearts of children and grown upon the hearts of children and grown people, and gradually constrained them to receive the grace of God. These are the periods during which ecclesiastical organizations and theological systems have acquired strength and solidity; and as the peaceful years have glided by, the intelligence of the Church has been cultivated, and its morality purified. There are many who regard with distrust any interruption of this noiseless and orderly progress; but it is clearly in harmony with the divine method that, from time to time, the power of the Holy Ghost should be manifested in more striking and startling forms. The thin veil which separates us from the invisible and eternal world is rent, and the terrors and glories which it conceals are no longer the objects of faith; they are almost visibly revealed to mankind. These revelations constitute a new epoch in the religious life of the Church.

It is a mistake to suppose that religious revivals are transient in their influence, and that in the alleged "reactions" which follow them the deeper religious earnestness which they originated is succeeded by a deeper religious indifference. All great revivals have left a permanent impression on the moral and religious condition of Christendom. The revelation of the power of the Holy Ghost in the twelfth century not only created the Waldensian Churches, and