

erthe. Our urch dayes bred gives us to-day. And forgive us oure dettes, as we forgive our dettours. And lede us not into temptation, Bote delyuere us of yvel. Amen.

A.D. 1582.

“(O)vr father which art in heuen, sanctified be thy name. Let thy kingdom come. Thy will be done, as in heauen, in earth also. Giue vs to-day our supersubstantial bread. And forgie vs our dettes, as we also forgie our detters. And lead vs not into temptation, But deliver vs from evil. Amen.

A.D. 1611.

“Our father which art in heauen, hallowed be thy Name. Thy kingdom come. Thy will be done, in earth, as it is heauen. Giue vs this day our dayly bread. And forgie vs our debts as we forgie our debtors. And lede vs not into temptation, but deliuer vs from euil. For thine is the kingdome, and the power, and the glory for euer. Amen.

REVIVALISM.

[Portion of an Essay by Rev. Prof. Fleming James, D. D., in the *Standard of the Cross*.]

The method of Revivalism is to attack the emotions too much and the reason too little. It rightly judges that our emotions sway our life. Man is not a logical gristmill to work out the products of life according to the arguments and instructions which you feed into the hopper. You may convince him over and over again of the folly of his sinful courses; he may be already convinced when you begin; but he has got used to being convinced. He likes the conviction, he cherishes it carefully, much as a young man keeps the Bible

his mother gave him,—under lock and key. It would grieve him sadly to lose it; it would grieve him still more sadly to use it.

Revivalism sees all this; sees the worthlessness of conviction without the moving impulse of emotion; comes to despise reason and instruction as lifeless. So it sets to work upon man's emotional nature. I must make you *feel* right. You must tremble at your sin; you must sweat cold drops at the thought of torment; you must shed floods of tears; you must hear the voice of God speaking the promise to your quaking soul till it leaps up in an ecstasy of salvation. You must know, you must *feel* with the soul's sense, the assurance of salvation. Till you have done that, you are not saved; when that is fully done, then you are saved forever.

Now this works harm both ways; it keeps back from profession those who are prepared to take the step, and it lulls both the new convert and the vigilance of the Church into a dangerous and delusive security. It keeps back, I say, those who are prepared for profession, and throws them back in despair into the world. I saw at a revival once—and I was there, not as a critic, but as a thorough believer and participant—I saw a fine lad of fourteen, already so mature as to be an independent merchant, already so dutiful that he was supporting out of his hard earnings his mother and his sisters, a devout and regular attendant at Church, a sincere believer in the Bible—I saw him at a revival coming to the altar night after night, wrestling there for conversion, or its supposed sign, wrestling till midnight, long after the congregation had