

disciples. They who a few weeks before were afraid of the Jews, now with all boldness and confidence charged them with crucifying their Lord. This Baptism of fire, or indwelling power for service, made them aggressive with a courage which they never possessed before. The same indwelling power for service is as freely given for us as for them, and can endure us as it did them. We also may become instruments in the Lord's hand that He may work in us to will and to do of His good pleasure. We also may have boldness for testimony, with the freedom of that love which casts out all fear, and we also may have aggressive courage to go forward in the name of the Lord, to fulfil the mission of God."

As indicative of the interest which is everywhere being excited on this subject, as well as the importance of the subject itself, we cite the following from *Zion's Herald*, Boston, U.S., an item entitled "Gifts and Grace." "Apollos of Alexandria was mighty in the Scriptures, eloquent, fervent, zealous and sincerely religious, but he did not 'help them which had believed,' nor 'mightily convince the Jews' until, under the enlightening instructions of Aquila and Priscilla, he sought and found the faith which brought him the baptism of the Holy Ghost. His natural gifts commanded public attention and made him an interesting speaker; but his possession of the Holy Spirit made him a man of power. Is it not true to-day that many popular preachers, lacking the fulness of the Spirit's baptism, accomplish little more than to draw large congregations? Fruitful of popularity, they are yet barren of the proper fruit of the minister—the spiritual edification of believers and the conversion of sinners. Alas! that it should be so, when the Holy Ghost is waiting with Divine desire to give them the baptism of fire, would they only ask it with that faith on which its bestowment is conditioned."—*Selected*.

THE REVIVAL IN METHODISM.

BY REV. E. L. LATHAM.

Much has been said about the wonderful revival, known as Methodism, in the Christian world during the last century. Many of these allusions have been with true humility, while others, no doubt, have been prompted by ecclesiastical pride. I fear there are many who refer to our Church as did the ancient king to his pet city, and call special attention of as many as possible to

this great Methodism we have builded. Let us love our Church, but worship God only.

But how about the revival of the revival? Charles Finney used to say that a revival must be revived, or it would not last long. That seems to be God's method with Methodism. A few years ago He found a few men whom He could entrust with a special work, and who were willing to take the consequences of such a work as long as God was their leader.

Thus it was that the holiness revival of the present time came before the public, and into the churches. Some very vigorous Methodists have failed to see the benefit of this late revival, and so it was with some of the Church men in the first days of the Wesleyan revival. The most of Wesley's opposers have, however, died unnoticed by the godly historian.

I do believe that the relation of the work of Phebe Palmer, and the National Association for the Promotion of Holiness, united with that of William Taylor, is inaugurating a new era in the prosperity of the Gospel. None of these agencies spoken of are to be cajoled or driven out of existence, or into the dark.

They are here to deal heavy blows upon the selfishness, the worldliness, and the dead formalism seen in our beloved Church. Whether found in the hearts of the poor or rich, the most un influential or the most prominent officials; whether it be sinful methods in raising money for the support of the Gospel at home, or whether it is fussiness and jealousy in missionary matters, I believe those who are leaders in this modern revival are authorized to do their best to knock these idols to flinders. Of course this state of things—these workers—will trouble our Israel very much. It might quiet matters for a while if these warlike Elijahs could be quietly killed off. This God will not permit. I hope that the good brother who has been addressing assemblies with a view of counteracting Taylor's work in South India, will awake to the fact that he is damaging the Missionary Society more than Taylor's work.

In this revival, two prominent features are found, each necessary to the other. One is in the consecration of hearts and money and lives entirely to God, and the other the tapping this immense reservoir of holy fervor, and directing the streams to some of the most hopeless foreign lands for missionary work—fields so hopeless that strong missionary societies have been avoiding them.

Preachers of holiness have been often told