

counteract the swelling tide of worldliness, and to lead the Christian church to understand that its supreme business is the saving of the world by the Gospel, and that to this end its wealth, its energies, and its members are to be consecrated. Nothing else can stop the mad worship at the shrine of Mammon and turn men back to God. Nothing else can lead the church to furnish what is needed for the carrying out of Christ's command. Nothing else can transform the present spirit of self-seeking and self-indulgence into the spirit of self-denial and self-sacrifice, of which Christ Himself set the example, and without which His work can not be done as it should be done; and nothing short of this can extricate the church from the rush of mechanical activity, with the whirl and hum and emptiness of which so many of us are dizzy, and lead to that spiritual service of Christ in the saving of humanity in which the genuine work of the Gospel consists. Most of all is it to be emphasized, that such baptism of the Holy Ghost is the very thing now needed to make available for spiritual results the power of prayer, the sympathetic and social forces, all the rising tides of Christian unity, and all the perfected machinery of religious effort and activity—giving force, and fervor, and divine direction to them all in the conquest of the world for Christ. This is the only way of becoming endued with power from on high.

Fifthly, *the present and immediate obligation of the church to give the Gospel to all the world.* This is absolutely fundamental; since it would be irrational to expect Christians to do what had not been brought home to them as their duty to Christ.

Sixthly, the necessity that the ministry, and the officers of the church, should take their places as the called, appointed, and authorized *leaders and directors in the Gospel work* that must be done. Their failure in this respect was, as already seen, a main defect in the awakening of 1858, and in the subsequent years. There was, doubtless, a providential necessity for this; in order that the lay element in the church might be brought to understand their duties and responsibilities in the work of the Gospel, into which they had hitherto entered to a very limited extent only; and in order that a sympathetic and social element, which is so powerful a factor in all social and religious movements, might be developed and given the large place that belongs to it in our Christianity. The incompleteness of the results was also doubtless intended to teach the church in general—especially the more active lay element, and the ministers themselves—the absolute necessity for the leadership of the ministry, as doctrinal instructors, and as pastors and guides in all substantial and complete Christian work. The experience of the past generation has furnished an example, on a grand scale, of what Paul illustrated when, in writing to the church at Corinth, he represented the church as a "body," in which rational and effective activity requires all the members, from head to feet, to co-operate, each in its own sphere, and to the utmost extent of its capabil-