

reasonable that the pent-up fires of holy love should burst forth in consuming zeal for the conversion of souls. If there is no such expression, there is danger that these holy fires may go out. The revival spirit must, so to speak find vent, or it will depart. It is God-like to see the church putting forth her mightiest efforts to save men; it is then that she preserves, in the highest degree, the endowment of power. And where every one is called out to do something to accomplish such a work, there will be the fullest possession of this divine gift. In such efforts the attention of the church, and of the world too, is specially called to the fact of an unseen spiritual power existing in and working through the church. It is a most tangible indication that she has a divine mission.

To say nothing about a thing is a good way to forget it; these efforts prevent the possibility of such a calamity. To talk about this matter and yet do nothing, would ultimately create doubt of the existence of such a thing as the presence of revival power. The world would see in the organic church little better than a secular institution, claiming distinctions and honors which it could not reasonably demand.

6. *The administration of the affairs of the church in such a way as to foster and encourage this feature of our church life*, and the constant recognition of it as an essential to our existence. I do not mean the mere exercise of a godly discipline, important as that is, but the use of the executive power of the church so as to protect rather than repress this spirit. We want to guard against such acts as brought into existence the Primitive Methodists of England, and by which the English Wesleyans ultimately lost the most vigorous type of their revival power. If a man, or a body of men, are disposed to work for God, by all means let them; and never tie their hands by unnecessarily close church regulations. So, if honors are to be bestowed, let them not be studiously conferred upon those who have no sympathy with this phase of our history. If a minister has this gift of revival power, and promotes the work of God, let not stationing committees keep him ever working up run-down circuits, while before his eyes they promote those who run them down, far above him. He is human and will be discouraged, and the church will lose the best of his power just where it seeks to get it. And if the people desire to have a ministry pre-eminently efficient, let not circuits clamour for men who put forth all their power only in one direction, viz.,—in the production of highly-finished sermons, over which the people laud the preacher and love their sin the more. The highest sermonizing-power is good, but soul-saving power is better, and should be recognized as the most valuable of all gifts. The executive bodies of the church can do much for or against this spirit by their mode of dealing with these sacred and weighty matters.

In every way by which we may hold in its fulness this element of our life and promote its extension, we are bound by every consideration to do so. For in proportion to its presence is the church mighty and prosperous. Let it live and operate, and it will make the church able to meet the demands of the world. It will then stand vindicated before the world as the kingdom which the God of Heaven set up.

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