

the founders of the church to have had one of its members say that one great aim of the church should be the bringing of men to God. The earlier Christians had no conception of any other aim.

The limits of this article will not allow me to write as I should desire concerning spiritual preparation for the work of reviving grace, and I shall therefore assume that great emphasis is to be placed upon intense and long-continued individual and associated prayer, and upon the greatest heart-searching and consecration and purification of individuals, and of the endeavor to lead the church to be willing to do all things that may be suggested by the Holy Spirit and those appointed by Him.

The very greatest material condition for a revival is, that the church should determine to make it its business that the desired results should be produced, and should not consider any sacrifice too great to be made in connection with the effort. The motto should be that of Henry Martyn, "Expect great things from God; attempt great things for God." And while I do not mean in any respect to overlook the overwhelming importance of spiritual preparation and conditions, I think I shall not be misunderstood when I say that the pastor and people should plan the practical preparations as tho their efficiency depended entirely upon them. All the business of the church and all other meetings should be so arranged as to give way to or bear directly upon the coming effort. There should be a number of special meetings for prayer and confession of sin and spiritual awakening, and personal consecration before the larger public meetings are attempted. The people should be notified repeatedly that they should so arrange their social, business, domestic, and other concerns that they can attend all of the services and give their time to definite spiritual work, "God's set time to favor Zion is come," when people care more for their own and for their neighbors' spiritual interests than for pleasure, money, formality, pride, prejudice, or convenience.

Now as regards the more practical preparation. In the first place, there should be appointed all the committees that can be made up of earnest and efficient people.

There should be a committee on finance. In order that the proposed series of meetings should be successful to the largest degree you will need money. And there is no better way to secure public interest in any enterprise than to ask financial support. You should count money as the cheapest thing you have, and should not try to see how much you could do with a limited sum, but how much could be accomplished with a free expenditure of the substance of the people. And do not think that a generous subscription or collection for this purpose would injure any of the other financial interests of the church. The trouble in almost every community is not that men do not have money, but that they do not care to spend it for spiritual things. I remember one city, where the raising of a certain sum of money for necessary expenditure was opposed by certain people on the ground that during the hard times all the extra revenue should be contributed for the support of the poor. It so happened that in this city, very little, if anything, had been done for the care of the poor, but that, after a sum had been raised by popular subscription in order to increase the efficiency of the proposed evangelistic campaign, in one of the meetings nearly two thousand dollars was contributed by the people whose hearts had been opened, for practical relief of those who were suffering from physical want.

A second committee that may wisely be formed will be one composed of ladies, for the arranging of women's prayer-meetings, weekly or daily, in such fashion as will enlist and interest all of the women. It may also be well to have special committees appointed by the Sunday-school and by the young people's societies, etc., for the direct purpose of enlisting the members of these organizations in a practical fashion in the work.