

that class of sins that rankle and fester in many souls. Anything more absurd or more audaciously wicked than a man professing to be in favour of revival or to carry on revival work when his own soul is bursting with conceit, or shrivelled up with envy or selfishness cannot well be imagined. And yet it does sometimes happen that the very man who talks most about revivals and whines most about the coldness of the Church is the most selfish, conceited man in the community—perhaps we might say in the Presbytery. However unctuous such a man may be in his talk, however much he may whine and groan and scold about spiritual deadness, he does not want a revival. He may *need* one badly enough, but he does not *want* one that begins on *himself*.

A genuine revival implies more than that each one anxious for it, or engaged in promoting it, should make war upon his own sins of heart and life; it implies that he should be willing to discharge his duties towards his neighbours. If a man is not ready to offer his hand to the neighbour he has not spoken to for years he is not ready for revival or revival work. He may need it but he is not ready for it. This is one of the very best tests. An unforgiving spirit and a desire for a revival of God's work are incompatible states of mind. In short, preparation for revival implies willingness to discharge every duty towards our fellow-men that the Scripture enjoins.

Passing from the individual to the Church, a real revival would make an entire revolution in many directions. It would heal old sores and put an end to the unseemly strife that so often wounds Christ in the house of His friends. Are all those who speak about revival ready to shake hands and be good friends? If not, they are not very anxious to have a revived Church.

A genuine revival would double, triple, perhaps quadruple, our contributions for every good purpose. It would send an increased number of missionaries to our foreign mission fields. It would send more preachers to Muskoka and the North-West. It would bring the Missionary Fund up to a point that Mr. Hall never dared to dream of even in his most sanguine moments. A revived Church would never look callously on while the active or the aged and worn-out servants of Christ tried to eke out a precarious existence on two or three hundred dollars a year. Are the people who talk and pray about revival ready for the expenditure that a genuine revival would imply? If not, they are not ready for revival; in sober truth they do not want a real revival. A revival that does not go down into a man's pocket does not go deep enough by one half. Can anything be more absurd than the spectacle of a man singing at top of his voice:

Love so amazing, so divine,  
Demands my heart, my life, *my all*,

and at the very time he is making the building echo with *my all*, he is searching his pocket for a nickel cent to put in collection to send the Gospel to the heathen! A congregation was once described by a genial minister, who knew it well, as having been *revived to death*. It was so *revived* that the people would give little or nothing for any good purpose. Revivals of that kind disgust all honest, sensible men and make the very name of religion contemptible in the eyes of the world. A man whose heart has been moved by the power of the Spirit will always desire to send the Gospel to others; and just in proportion as he is *revived*, in the right sense of the word, will he desire to help on every good work.

A genuine revival would set the members of the Church to work. By work we don't mean merely attending meetings when special services are being held. Anybody can do that. We mean honest, quiet, persevering, persistent work—work often done *alone*; work that the crowd does not see; work that there is nothing said about in the newspapers. Are all who speak about revival ready for that class of work? A real revival would kill all the nibbling, carping criticism that abounds in too many churches. Are those who profess to desire revival ready to stop finding fault with everybody and everything?

A genuine revival would induce all those under its influence to attend the *ordinary* services of the Sanctuary. It would lead them to attend prayer meeting *all the year round*. A revival that makes a man condense a year's prayer meeting attendance into two weeks is a doubtful blessing for him.

Now, are all those of us who speak about revivals and pray for revivals ready for all that a genuine revival would imply? Are we ready for the self-examination, self-sacrifice, self-crucifixion, increased work, and increased liberality that must accompany or flow from increased spiritual life?

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## Correspondence.

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### MR. HALL'S LETTER.

DEAR EDITOR,—The announcement in last INDEPENDENT that you intend to publish fortnightly till June, and longer if there is sufficient encouragement, will give great pleasure to most of your readers. We certainly need THE INDEPENDENT weekly, and you have done the right thing to approach that by trying a semi-monthly. I do hope you will be supported in your bold adventure; I will gladly do my share; will speak a word for it when I have opportunity, and receive subscriptions, and forward to the business manager. If arrears are promptly settled, the subscribers' list doubled (and I am sure this can be done), the end will be secured. With increasing life in the churches, and growing numbers; with all our work