

it without a struggle. If God gave it to us, He surely meant us to preserve it. And its possession ought to be easier to continue, than to acquire by those who have never had it. Its presence in any one denomination is of great advantage to all the others—presenting an illustration of the privileges of the Gospel and quickening all their energies. In this way its presence in Methodism has done much for Christianity in general, by infusing new life into all sections of the church, and leading to a higher type of piety everywhere. It must have been that God designed this to be the result; and while He honored us with such a mission, He held us accountable for its accomplishment. We need to feel that this is our mission. The churches and the world are as much in need of this influence to-day as ever they were, and Methodism should be as efficient in its exercise. To feel this obligation as our honor, is to gain a motive for the preservation of the revival spirit.

2. *The maintenance of our peculiar means of grace in the utmost purity and efficiency.* Those means of grace which are to a greater or less degree peculiar to us are class-meetings, lovefeasts, and prayer-meetings. By means of these the vital conscious experience of religion as the privilege of the believer has been kept most prominently before all our people. The highest forms of scriptural preaching could not have done it as effectively. Their very existence has implied that saving faith brings a personal and conscious experience of the things of God. Even to keep such a fact distinctly before a people is to do a great work tending towards its actual realization.

In addition to this, however, these means of grace have very efficiently helped in the preservation of the very warmest type of piety, which is the guarantee of the presence and power of the revival spirit. Class-meetings may become dead and formal things, and when that comes to pass they will do little towards the spirit of revivalism. But when they are what their institution intends them to be—means to help seekers into the kingdom of God, and means to help believers to help each other to work out their salvation—then they will do much indeed towards the perpetuation of the revival spirit. Each class then is a centre of light, a home of holy influences, a hot-bed of soul-saving agencies. And what the class is to the dozen or more who compose it, the lovefeast is to the society or the circuit. If one member, whether person or class, rejoice, all the others will rejoice with it, and will be most likely to share the common good.

There may be ground for doubt whether prayer-meetings are peculiar to Methodism. And it may be very readily granted that at present they are not, though in our earlier history they were. But if not the name, yet the character of the thing is peculiar to us perhaps as much as ever. A Methodist prayer-meeting is unlike any other prayer-meeting—dispensing with all stiffness and formality, it seems to say God's people are met for *prayer*. It does not demand the presence of the stiff and solemn man of the pulpit to direct its course. Much less does it require his wisdom to determine who is fit to pray. Such a meeting would not long pass for a Methodist prayer-meeting in the dullest society in our whole connexion. The Methodist idea of a prayer-meeting is one where all have an equal privilege and right to