

began to take up the requests at 11 o'clock. For two hours and a half we were merely reading requests, and the result was the conversion of many. There was a revival of spiritual power all over the neighborhood. A month afterwards we had a praise meeting. It was a small village with 1,200 inhabitants, but we spent two or three hours in thanking God for answers to prayers, coming from New Zealand, California, and various parts of England. If those whose hearts are bothered about the state of the church, and desire to have more spiritual power in the church, will organize prayer meetings in their own homes, and cry to God for this one thing, the ministers and the work will feel the effects, and there will be an awakening such as we have not seen.

"HOW TO PROMOTE REVIVALS."

This topic was next considered.

REV. DR. THOMAS said:—My dear Christian friends, I think this question is being answered this morning. I have felt as I sat here this morning that the tide of revivalism is even now rising, and that an influence is being created here which is going to answer this question. It is a reproach to the Church of God that she should ever need reviving. Her spiritual life should be so intense and so full that the influences of a revival should be unnecessary. The Churches of the Lord Jesus should be seeking for larger revelations of Divine power, and for fuller manifestations of the Divine life, rather than meeting together in Convention to talk about methods for the revival of the Church. It is the sick man that needs the medicine; it is the body that is torn by disease, fed on unwholesome or insufficient diet that needs reviving and stimulating. But we are constrained to confess this morning, ministers on this platform, and the mighty body of Christian people are constrained to confess that the Church does need reviving. How is this to be done? It appears to me, dear friends, that first of all there must be a full recognition of the fact that all spiritual success is directly and absolutely dependent upon a manifestation of the Divine energy. It is not organization; it is not instrumentality; it is not Mr. Moody; it is not man, endowed though he may be with great power, but it is God. We ought to pause a moment and realize that all our help must come from Him. I am speaking of Christian ministers and Christian men, and yet I think it will do us good to stand for a moment in the presence of that one simple monosyllabic, profound, misunderstood and yet meaningful word Christ. It appears to me that it is only we understand that word, as we appropriate the meaning that underlies it, only as we know Christ, that we can rise into that largeness of Christian experience and into that magnificence of Christian life which a revival will ever promote, and which we seek to promote by the services that are being held here to-day. I believe a revival begins just there. Then there must be that other thought—and it should be so imbedded in the mind that no influence will be able to move it—that this Divine presence and Divine energy is ever with the Church, is an abiding possession of the Church. We have not to act as the fabled gods to bring down fire from heaven. The power is here. I have felt it here this morning. The power is with the Church, it is in our hands. Our Lord Jesus, previous to leaving the world, told His disciples that He would send them the Comforter who would abide with them forever. And when the disciples were commanded to go forth and bear the testimony to all nations they were promised His continual presence. It is this which comforts His workers. There is a great deal of

misconception in regard to the Holy Spirit. We often preach, pray and speak as if the Spirit was at an infinite distance from us, as if the Holy Spirit of God had to be brought by some mighty influence from on high, and as if God had special seasons in which to bless. I believe this to be a great mistake. I believe it is contrary to God's Holy Word. It is always a good time with God. He is always ready to bless. He is ready to bless at this very moment as He was on the day of Pentecost. The Divine love shines about us ever. The stream that poured forth from Horeb and refreshed the children of Israel is symbolical of the living truth as we have it to-day. It is as we believe this truth and live up to it, that we shall rise into that largeness of Christian life which we are seeking to promote by the discussion to-day. So much then, on what I might call the Godward aspect of this subject. But what are the conditions upon which these gracious influences are to flow into our lives. What, in a word, is the church to do in order that she may become the recipient of this Divine power? In answer to that question I would say, first, there must be unselfish interest in man. We are not going to receive blessing for ourselves, nor are we going to be made powerful in communicating spiritual blessing to others, unless we are large-natured, broad-hearted, and thoroughly unselfish. The selfish man must perish in the midst of fulness, and the church that is not ready to give of her very life to promote the truth cannot advance. We must love man, not the rich or cultured man alone, but man, because the message of God is to him, and because the Lord Jesus died for him. We must know something of the obligation which Paul felt when he said, "I am debtor both to the Greeks and to the Barbarians." And then there must be a cleansing from all those sinful influences that have gathered around our lives—pride, hypocrisy, worldliness and dishonesty; all those excrescences that have interfered with our church activity must be cut off. There can be no revival otherwise, the water of life and the blessed regenerating influences cannot flow through channels that are thus clogged and impure. I believe most firmly, and I have felt it deeply especially during the past few weeks, that the church itself must have a higher, grander and broader conception of character than she has to-day before God can possibly use her as His chosen vessel for the accomplishment of His glory. Then there must be an earnest personal consecration of ourselves to the service of the Master. The supreme motive of our hearts must be not to get wealth and the favor of the world, but Christ. Have we come up to that standard, brethren? All for Christ—hands, feet, voice, intellect, affections for Christ. I believe that if the church of the Lord Jesus were but able to say to-day "All for Christ," there would be such a manifestation of power, life and energy as would cause infidelity to hide its head. Lastly, there must be faith in the Divine sufficiency. The church is rich in love, in enthusiasm, in power, in exact proportion to her faith. I cannot see, from a study of the Scriptures, why the Church to-day should not be possessed with all these characteristics of the Divine indwelling which distinguished the early Church. I cannot see why to-day we should not rise to that place of magnificent achievement. The Almighty has not changed. The promise of the Spirit is as rich, clear and full to-day as it ever was; the great ocean of Christ's love can never know a change; and surely the wants of the world are as deep and wide as they ever were. The days of miracles are not by. If these promises mean anything to us, it is that it is possible for us to enter into this spiritual life, of the real power of which we have been speaking this morning. Entering