

whether our organization and plans of work could be continued in the absence of it. Everything about us therefore proclaims our high duty of preserving this gift. Faithfulness to God, consistency with our history, devotion to ourselves, demand this at our hands. The enquiry, How may this revival spirit be preserved? is therefore a very practical and important subject. In such an enquiry there are two points that we should keep very clearly before us. First, that this revival element is a divine gift, and not the product of any particular form of church organization. Our itinerancy, class-meetings, love-feasts, prayer-meetings, and all beside, won't produce it. Second, that organization, plans of work, and particular means of grace have a very powerful influence on this phase of church life.

The foremost essential for the preservation of the revival element in our beloved Methodism is the possession of the highest type of religious experience. The membership of the church must be a converted membership; for unconverted people have little interest in revivals, and less qualifications for promoting them. Throughout our history we have been blessed with such a people. There no doubt have always been some unconverted persons among us; but the great mass have been joyful partakers of the forgiveness of their sins, and when this shall cease the glory will have departed, and a dead church, where no scenes of revival occur, will be the product. How are we to continue a converted membership? is therefore a question of much the same import as the one we are considering; yet they are not identical. It has sometimes occurred that a converted society among us has not had much, if any, of this spirit manifested among them. I therefore put it in this form, that not merely a converted people are necessary for the perpetuation of this spirit, but a people of high religious experience of the things of God. A people of deep and fervent piety are essential for the revival spirit. They have the elements of it in themselves, they long for its manifestation, and they are sure to secure it. A thousand obstacles may be in their way, but their holy fervor will break them down, and the pent-up fires will break forth and glorious triumphs of grace in the conversion of sinners will be the consequence.

Among those things tending to the preservation of the revival element among us may be mentioned the following:—

1. *A due appreciation of the value and honor of its possession, and our responsibility for its preservation.* A Methodist who does not prize this peculiarity of our history cannot be much in sympathy with Methodism, nor does he possess much, if any, of this spirit in himself. Aside from all other reasons, and towering high above them, this has been the main cause of the success of Methodism. Residing in its preachers, both itinerant and local, and in its officers and members, it has led them on to glorious conquests for the Master. The preachers have preached with "the tongue of fire," and the people have prayed with a fervency and power that nothing could resist. It is thus that the strongholds have been taken. Surely the Methodist that does not highly value this, cannot understand it. To realize its value is to have the strongest motive for its perpetuation. Holding it as our chief glory we must not yield