

occasionally in some revival meetings, especially where the physical and psychical conditions are favorable, are not only useless but dangerous, and are not to be attributed to piety, but to physical weakness or mental perversion. These unwholesome manifestations have too often, from profound ignorance as to their true nature and source, been absurdly attributed to the agency of the Holy Ghost. As we do not anywhere in God's word, in nature or revelation, read either the fact or the statement that "now the fruits of the spirit are these prostrations, trances, ecstasies, catalepsies and convulsions," it would be interesting to learn from what transcendental source the brethren have derived their astounding conclusion. We, however, who have to depend on those truths of revelation, which lie open to all who will read them, must continue to believe that these good brethren have ascribed to the power of the Holy Spirit, effects which were rather due to a special weakness of body or a peculiar excitation of mind.

Let us briefly consider the general conditions which are present in a typical revival. The first stage is one of preparation. This is a period during which the prayers, hopes and expectations of the Church are united, like the voices in a melodious unison. Faith interacts and is developed by interchange of experience and recitation of promises. In the next stage the elements of the first are all present in even greater force. The prayer of faith now attains a fervor and intensity, which is heightened by the consideration that now is the crucial moment when special appeal is made to the unconverted, and just as the soldier's quiet interest gives place to the fire of a boundless energy, amid the thunder of an actual charge, so all the workers recognize that that greatest of all battles is now being fought out in the souls of sinners. The appetites and desires are all subordinated to the one overshadowing interest which centres in the new birth. Let it not be imagined that we forget the divine operation and spiritual inflow from heavenly sources. This is always present as the chief factor in a revival; it is, indeed, the one condition without which no revival can be secured. But we shall say little concerning this divine operation; it is not a part of our subject, and further,