

that "A Revival must begin in the Believers' own hearts," it is also true that that preliminary Revival ought to be in progress all the time, and ought to be used as an encouragement: "Here God has revived my own heart; nor is it for myself alone, but also that others might be revived through me."

We prefer the autumn to the winter as the season for Protracted Meetings. But any time is better than no time. It needs two chief workers. One ministerial brother helping another is all that is needed at the desk. Let the truth that saves be pointedly reiterated from night to night—let the "sermon" be nearly all "application"—and, if possible, let every unsaved one present be personally and privately spoken to. They will not remain for such conversations for some time at first. It is sometimes good—*commencing at the door*—to converse with every one, without first "dismissing" the congregation; rapidly passing from pew to pew for that purpose. These random shafts are sure to hit some; and the more private "Enquiry Meeting" will soon be recruited.

The *Open-air Service* stands in a different position. It is more vexed with strange and wayward workers. It has become a recognized procedure in London that if a man has any outlandish fancies on social economy, morality, philosophy or religion, he immediately holds forth on a Sunday afternoon in Hyde Park. Undoubtedly, the best reply to the criticism that "many of the out-door preachers are hypocrites and enthusiasts," is for so many well-known, sound and reputable ministers to go out to this work, that it would no longer have in it any considerable measure of truth. As to the results of this practice, it is strange that any should have suffered themselves to fall into the false position of objecting to it. John preached out of doors; and it was only when he preached beneath a roof that his audience ceased to follow his injunctions. Our Lord, like his forerunner, was a Teacher and Preacher in the open-air. Not exclusively so; and, perhaps, no open-air preacher refuses opportunities of preaching at times beneath a roof; but his greatest successes in impressing and indoctrinating the multitudes were in the open air. The apostles were, every one of them, accustomed thus to preach. So much for precedent and authority. It is certainly sufficient. As to its advantages—(1) the congregations are larger. In any of our towns or considerable villages, a street-preacher, if a well-known and reputable minister, will not fail, at any suitable time and place, say a shady spot on a Sunday evening in summer, to have at least two hundred people to hear him. Many of these are habitual neglecters of public worship. It is something to get them within the sound of the Gospel. (2.) It improves the preacher. It tends to plainness and directness of speech, and to freedom from dependence on notes or memoranda.

Nothing is easier to begin. A Scotch Emigrant took his stand within fifty yards of my door, one Sunday evening this summer, and began singing a hymn. By the time he was done, there were twenty people standing near. He then began talking to them of Christ's salvation. A hundred perhaps heard the conclusion of his remarks. Next Sabbath, at the same hour, about two hundred were there.