

Consecrations carelessly or hurriedly made are the bane and plague of the sanctification movement. Under the pressure of exhortation, some there are who rush to the rail appropriated to the use of seekers of holiness. They are told to consecrate their all, they do so in words, imagine they do so in reality, but for want of having looked the whole ground over, and counted the cost, find themselves failures in the pursuit of the pearl of great price. Some have unpardoned backsliding on the conscience, and ignoring that fact they knock at the wrong door. Others are satisfied with a cursory and hasty look at themselves, and still others have a pet standard of their own, and thus never fully reach the true door. In our opinion, much stress should be laid and much attention drawn to this subject in those special meetings for holiness which are now becoming numerous, for there should be in this matter especially, no "daubing with untempered mortar." If the consecration be right, the rest will soon follow. If the devil's furniture is all thrown out of the soul, and all the doors and windows flung wide open, the love of God which has been flowing around humanity ever since Pentecost, will surge right in, and the soul be "filled with all the fulness of God."

THE PRESERVATION OF THE REVIVAL ELEMENT IN METHODISM.

FIRST PAPER.



METHODISM is a revival of spiritual religion. There was less manifestation of human agency in it than in any of the great religious movements that preceded it. Great and good men were workers in it, but they were rather led by it, than leaders of it. Some very important doctrines, partly or altogether neglected, were brought prominently forward by it; but still it did not originate in theological controversy, nor was it carried on by that means. Throughout its history its chief characteristic was the awakening of men's minds to their need of personal salvation, and the actual leading of these awakened ones to the forgiveness of their sins and the regeneration of their hearts in righteousness. Its introduction into any village or town was usually made by some one who had lately been led from sin to the joy of pardon and a life of holiness, and if it gained any hold on the people of such village or town it was by some gracious work of the Spirit, in which wicked men were saved and became its most active adherents. The Methodist Churches of to-day are the product of such revivals. In the face of opposition and scorn, this method of advance has secured for them respect and power. Other peculiarities do exist, but this revival spirit is the most noticeable phase of their whole history. Other churches have had revivals, but the Methodist is the revivalist-church.

It would be a natural conclusion that as our church originated in, and has extended by revivals, so she must be perpetuated by them. But the spirit of