

have life and in Christ alone, and only the believer can say, "I live; and yet not I, but Christ liveth in me." Let us take a firm grasp of this truth. It is the divine life commingling with ours in the higher life that makes us one with Him. Then we know Him, not after the flesh, but after the spirit. This is to take Christ, the Christ not merely of history, but the Christ who liveth to-day and for ever, the Christ who reaches my heart and transforms my nature. Then we have Christ transferred from the Bible and from history to the heart. The Master says, "I am come that they might have life, and that more abundantly." Not merely life, but abundant life, fulness of life, like the fulness of the sea with no reflux tide or ebb. How may we secure this abiding union with Christ? By a more devout study of the Word. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Everything else according to its kind. The heart is fed by love by intelligence, by knowledge, and the spiritual nature by the Word of God, which liveth and abideth for ever. You take away the food from any nature, and that nature dies. The food of the spiritual life is the Divine Word, felt in our hearts and carried into our experience. The great essential things are those we live by—bread. Do we merely live for it? Do we not rather live by it? Air. Do we live for it? Do we not rather live by it? So we live the spiritual life by the word of God. Take the most eminent characters of the day, and ask upon what meat doth this our Caesar feed that he is grown so great? And the answer is, The Word of God. To develop higher, deeper spiritual life in our churches then we must have more of this Word in our preaching, in our hearts and in our lives. Again, by a rich baptism of the Holy Ghost can this spiritual life be promoted. The blessed Master said to His disciples: "Ye shall receive power after the Holy Ghost is come upon you." And when they were filled with the Spirit they began to speak with other tongues as the Spirit gave them utterance. How this Pentecost changed them! Oh, that a Pentecostal baptism may come now—how it would change our lives and change us! You remember how the disciples were rebuked by the Master for unbelief; how through faith they were to subdue kingdoms, work righteousness, stop the mouths of lions, quench the violence of fire, and how they were quickened with power. And this same power is for us, for you and for me. The day of Pentecost is not to be deemed to have gone by. If we have a blessed baptism we shall be fervent in spirit, and this will give the fire of which the Bible speaks so much, that divine enthusiasm which shall burn continuously in our hearts and be like the altar fires, continually burning. Oh, that we may have this baptism now! Lastly—spiritual life may be promoted by a more consecrated personal effort. The churches are dying for want of this personal activity. Every man to his work. I am sure this will ring out again and again in this Convention—Every man to his work. I go to the hospitals and I find a multitude of sick people. They are not actually dying, but they are feeble and complaining, and know little of the joys of living. Oh, for the power to turn the churches from hospitals into workshops! Then would the tide of health run through our veins and we would feel the rapture of living—of living for Christ, living for God, living for heaven.

MR. MOODY'S ADDRESS

After the subject has been opened we hope any of our friends who have got a suggestion to make will make it. It is not set speeches we want, but practical suggestions.

Often we get in a speech occupying two or three minutes a suggestion more valuable than you will find in a sermon of an hour's length. There is not a man here but can give us some suggestion that will increase our spiritual life. And there is no question of more importance than this; it is the object of our meeting. It is only by getting more spiritual life within the church that we can hope to reach the outlying masses, what are often called the lapsed masses. A quickened church is the greatest power on earth, and I do not know anything that will bring spiritual life into the church but the Word, and work. We want the two together. Give Scripture its place, and when we are quickened by the Word we are ready to go to work for Christ. The Word says, "He that watereth others shall himself be watered." That is the true principle. A man cannot water others without being watered himself. If you dig a man out of a pit you will find your own burden falling into it. Many a Christian would forget his sorrows if he would go and help some one else to bear his. One of the most spiritual churches I have ever been in is that of Dr. Andrew Bonar, of Glasgow. It is a large congregation—a thousand or eleven hundred people, and when Dr. Bonar opens his Bible and begins to read, you can hear all over the church the rustling of the leaves. Everyone is looking at the passage he is reading. He simply tells what the Scriptures teach. A great many preachers in the United States—I hope you are following closer to the English method than the American method in this particular—use the Bible simply as a text book. Some ministers take a text out of the Bible, and that is the last you see of the Bible until next Sabbath. The minister ranges about the heavens and the earth and the waters under the earth; he gives a little botany, zoology and astronomy; but that is not what the soul wants. The soul wants food. It is not man's theories but God's idea; what God says that is needed to quicken the Church. You cannot quicken the Christian with man's thoughts or theories. Let God speak through the Word. If you take the Bible, as Dr. Bonar does, you cannot help being quickened. A friend of mine who has occasion to be in Glasgow went to hear Dr. Bonar. He was going through Galatians, and had got to that portion where Paul goes up to see Peter. The doctor had let his imagination loose a little. He imagined Peter saying to Paul, "Let us take a walk about the city." He took Paul to Gethsemane and says, "There, Paul, that is the place where I've sweat great drops of blood. I was asleep, and one of the greatest regrets of my life is that I went to sleep, although asked to watch only a little while. I knew what agony He was enduring. He only wanted me to watch an hour. When I awoke there was an angel standing over Him taking the place where I should have stood." Then he imagined Peter the next day taking Paul to Calvary and saying, "This is where he died. This is where Christ was; the believing thief was there, and the unbelieving thief there, and his mother there. I stood on the outskirts of the crowd. I could not be so near him, for I had denied him the night before. No one knew what I had suffered except God and my own soul." The doctor imagined on the next day Peter taking Paul to Bethany saying, "This is the last place I saw him. We were talking to Him, and all at once I noticed that His feet did not touch the ground. He went right up to Heaven from here." Do you tell me that we do not feed the Church and make it spiritual-minded? We want explanatory preaching; preachers to tell the people what God says, not what they say. If we get the people to feed on the Word of God we shall become a great power. Another thing we want is separation.