

attend?" "I don't know as I want to attend any." "Well, brother, I will put your name down; do as well as you can." "All right."

Of such a work what shall be said? The ungodly understand it as well, if not better, than we. Here follows an extract from actual conversion: "Why won't Mary come to the dance to-night?" "Oh, she has been converted, and is going to join the church next Sunday! She won't come while the meetings last, but she says she will come next month."

We do not presume to say how many such revivals there are. But the above is not a fancy sketch, nor an isolated case.

A genuine revival—the greatest blessing God can confer upon any people—begins in the church. It shows itself in increased earnestness in the godly. They prayed much before; they pray more now. They felt the burden of sins before; it is almost crushing now. From them emanates a spirit which at first unconsciously rouses the slumbering consciences of those who had lost their first love. Soon they begin to see themselves as they are. They repent, humble themselves, confess their sins, and take their former places in prayer and exhortation. Now a real agony of spirit possesses the godly for the unconverted. Business men begin to think at their stores of the peril of their sons; mothers find they cannot sleep for thinking that those daughters, so affectionate to them, are not in love with Christ, and that if separated by death there is no ground to hope for a union in heaven. So the husband begins to yearn over the wife of his bosom, and the wife, long travelling in the narrow path alone, now feels this loneliness as never before. The pastor knows what prayer and fasting means. He cannot now enjoy the social dinners as he could months ago. He is absorbed. A feeling akin to awe fills the church. The more susceptible among the irreligious begin to feel it. An appeal is made to sinners. Nothing seems to come of it but a solemn stillness. Those who have seen only a spurious revival are surprised; they wonder that more do not respond. But the scribe, well instructed unto the kingdom of heaven, may be depressed, but is not surprised. The work begins slowly; it is not shavings, but coal, that is kindling. The unconverted are drawn toward, and drawn from Christ, they see that it is no light thing to be a Christian; that it means giving up the world, giving up many things that many professed Christians and some ministers love to do. They

are not ready for the sacrifice; they hold back. But the spirit of exhortation comes upon the church; prayer seems to bring together heaven and earth. Sinners tremble; they yield. Men—strong men—women of fashion, little children, fiery youth, all know that the Lord is in His temple. Now they need no one to tell them that they are converted—to cajole them by asking them if they feel better. They receive instruction, consecrate themselves to God, and soon they testify, by word or look, or inarticulate utterance, that they have passed from death unto life. Every such conversion has more moral force to bring men to repentance than a sermon. Some cannot believe for days; they struggle and pray, and see more to give up, and give up all, and their "chains fall off," "their dungeon flames with light," "their soul is free." When a genuine revival is in the pause before the mighty movements of the power of God, there is danger that some of God's people will be impatient, and transform the genuine into the spurious revival. But the minister that walketh wisely shall be delivered. If there be but forty converts in this revival, most of them will be found after many days. If there be a hundred in the other, but few of them will remain, and of the few who do, some will be tares.

Every church that has a revival has either the spurious or genuine. Some have had the spurious year after year, and actually have not "heard whether there be" any other kind.

God grant them a true revival this year.

Invitations, appeals, songs of different kinds, are common to both; the fundamental difference is, that in the spurious the fallow ground is not broken up; in the genuine it is. The one is on the surface; the other goes to the depths of the nature. The one changes the profession only, the other the profession and the life.—*New York Christian Advocate.*

MUDDYFY.

A fearful brother who was trembling at the tumult and threats of the ungodly, wanted us to "muddyfy" our preaching to suit the ungodly. He meant modify, but being a foreigner, he got it just right, "muddyfy." That is just the kind to suit the devil, hypocrites and unrepentant sinners everywhere for all time. The clear water of life from beneath the throne of God and the Lamb, mixed up with the dirt of earthly compromise, colored to suit the sore eyes of