

upon men in such a manner as to teach them God's attributes, and consequently, as the first lesson, to love Him for His purity, love, and guiding wisdom. It thus brings them to a true and arousing sense of their impurity, rebellion, and sinful folly, and shows them the cause of the unsatisfied and blind cravings of the sinful soul, and the only One in whom true joy and comfort are to be found. Men thus aroused by a true Mission, desire a nearer approach, a perfect union with God, feeling that man was made to serve and enjoy God, and find their true happiness in enjoying Him forever.

This shews them the meaning and value of those Sacraments by the right use of which they find that Christ is with them always, even to the end of the world. They learn that true religion consists not merely in feelings, but in living up to the Creed. As a writer on the recent Mission in the west end of London says, "A loving son does not go to visit his father primarily for the sake of what he thinks he may get out of him for his own advantage, but because he wishes to show him respect and love. And why should it be otherwise with the Great Father and His children on earth? To hear some addresses and sermons, it would seem as if the people were being led to think that Almighty God existed for their sakes, rather than that they were created for the sake of God, to do Him honour and reverence, and to manifest before the world His power by exhibiting practically the power which He gives men to overcome temptations, to evil."

Of revivals improperly understood, this side the Atlantic has seen enough,

in all conscience. Emotional preaching, throwing men back upon themselves, instead of leading them out of themselves to God—the true Self and Centre—has been fully tried by the Sects and found wanting. The very phraseology of such a revival system is self-condemnatory. "Getting religion" has been found to be quite a different thing from living it. Mere mental and bodily excitement, without previous preparation, and subsequent diligent and reverent use of the means of grace, and works of piety and charity, have too often left men either pharisaical or obdurate. Scandalous results have too often attended mere physical excitements. Even the godless know the truth of our Lord's words, "Not every one that saith unto Me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." "By their fruits ye shall know them."

In America, where the glare and magnificence of a forest fire is followed by a devastation, with blackened trunks of trees, and naked rocks, those flashy religious excitements, with their subsequent scandals have given the scenes of their devastation the name of "burnt districts."

A true revival is preceded by prayerful preparation, and followed by the diligent use of the Sacraments and means of grace, and those good works and changed life which are the fruits of a true turning to God.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two can not be separated with impunity.

—*Ruskin*.