

REVIVALS OF RELIGION.

IN the first place, then, I would advise you, my brother, not to talk too much about a "revival." You will wear out the very word. Lay hold of your heaven appointed work of preaching the whole Gospel, and soak it in prayer; keep at it, and do your utmost to keep your people at work, and then commit results to God. Do not worry; do not become disheartened; do not scold your people; do not undertake anything but the fearless, faithful, and loving discharge of duty to your Master and to dying souls. Constantly present the great vital truths of the inspired book, such as human depravity, the remedy for sin, the atonement of Jesus Christ, justification by faith, the character and claims of Jesus, the Bible rules of clean living, the final judgment, and future retributions. Waste no time in defending your Bible; preach it, and let it defend itself! Preach sound doctrine fervently, and with lively, helpful illustrations. A revival that is not founded on Bible truth is a blaze of pine shavings, and will end in smoke. You should mingle your instructive discourses with frequent arguments and tender appeals to the unconverted. Say as little as you can about "revivals," and keep your own eyes and those of the people upon "no man, but Jesus only!" Deal with sin fearlessly; press home upon the consciences of your hearers the tremendous claims of God, the necessity of immediate repentance and acceptance of the Saviour. Keep your people at personal work for the welfare of others and for the salvation of souls.

Watch with open eye and ear for the first tokens of an especial manifestation of the Spirit's presence; be on the lookout, and the moment that you detect such a manifestation follow it up promptly. One afternoon, when I was out making calls, I discovered that in two or three families there were anxious seekers after salvation. I immediately called together the officers of my church, stated to them my discoveries, and we instituted a series of meetings for almost every evening, and followed them with conversations with enquirers. A large ingathering of souls rewarded our efforts and prayers. Without any noise or violent excitement, or "sensational" devices, the good work went steadily on for months, and there was no reaction after it. People did not flock together to hear a noted preacher; they came to hear the preaching of the word (which is a mightily different thing). All the time, too, there was abundant and fervent prayer by God's people. When revivals die down they die from the want of humble, persistent supplication, and the lack of persistent laboring and living for the Lord. The church gets satisfied with the harvest, and the harvesting stops. When we cease to co-operate with the Holy Spirit, then the grieved and neglected Spirit withholds his converting power.—*Dr. Cuyler.*

WORKING INSTEAD OF SCOLDING.

WE are told that "there is a time to keep silence and a time to speak." The statement is self-evident. The difficulty with us is that it is not always easy to determine when it is wiser to keep silence than to speak, or to speak rather than to keep silence. There is no doubt that more harm is done by rash speech than by rash silence, and nearly every man or woman has had many more occasions to regret the former than they have had to regret the latter. We sometimes pray, silently or audibly, for the gift of fluent and efficient speech, when it may be

that the Church has too many talkers already. Speech is cheap, and is not always a witness-bearer for the Master when it professes to be. A self-imposed silence often brings more honor to Christ than an hour of very fluent speech, which may be quite neutralized by an inconsistent life. When the Master heard the accusations of the Jews, and was asked by Pilate what He had to say to the accusations He had heard, *He answered nothing.* Such silence then was indeed "golden," and we should do well to imitate the example.

We learn a lesson as to what constitutes a true and acceptable service of the divine Master only when we conclude, and act upon the conclusion, that such service consists not in indicating duties for others and in upbraiding them for a neglect of their performance, as we are too apt to do, but in the quiet, faithful, and prayerful discharge of such duties as each day, and every hour of each day, bring to our hands. Work for the Master is a far more acceptable service to Him than frequent and long discourse about what we have done, or propose to do, or, which is often more frequent, about what others ought to do.

ACCORDING TO THE MASTER'S WILL.

I CANNOT believe that the average Christian life is according to the will of our Master. I cannot believe that he wants to have so many idlers in this vineyard. I am persuaded that he reveals, in his providence and by his Spirit, a course which each of us ought to finish—a way we ought to walk in, nay, to run in, to the very end of life. I have very little patience with the Christians who think that there is nothing special for them to do; that they have no gifts they can utilize in the service of Christ; that they are in the Church simply as passengers. Though salvation is as free as the air we breathe, yet we are all exhorted to work it out for ourselves. Oh, what faith can he have in the Saviour who said, "Thou shalt love thy neighbor as thyself," who takes no interest in the soul of his neighbor, who, though he believes him to be in the broad road which leads to death, does not warn him of his peril? What faith can he have in him who said, "Go ye into all the world, and preach the Gospel," who stays at home, takes his ease, and gives a dollar a year, or less, to the cause of missions?—*Herald and Presbyterian.*

TALKING ABOUT YOUR MINISTER.

A young man who was at church with his parents was deeply impressed by the sermon of the minister, but on the way home the father criticised the discourse, and made several disparaging remarks about it. As the father was a member of the church, as well as a kind father in the family, the effect of his criticisms was that the serious thoughts of the son were dissipated, and the solemn lessons of the sermon entirely lost their power over the young man.

As another instance, a woman who often criticised her pastor in the family, saw her children growing up indifferent to the church and to religious things, and said to her pastor with tears: "Doctor, can't you help me to save my boys?" "Madam," he replied, "I have no influence with your boys; you have talked it all away!" What a lesson to all to speak with respect of one's minister and of the truth he proclaims, that those whom you love may be led by that truth to the way of duty and to heaven.—*The Religious Herald.*