

AFTER THE REVIVAL.

The Holy Scriptures permit the statement that a spiritual revival has certain points of analogy to the effect of drinking wines; and the wine drinker must calculate on "sobering up," he must plan for "the day after."

I know, some say "the revival should never stop," and "we should have a revival the year around." It may be that what they mean is that we should always have the presence of the Spirit of God in our lives and in our services, that we should never lapse into spiritual deadness and formality, and that we should have souls finding God in our services throughout the year. If this is what they mean, they are unquestionably correct. But if they mean that we should maintain the same intensity of spirit, and the same exhaustlessness of effort throughout the year, that we possess during the special meeting, then they are making statements that are not true. It would be humanly impossible for a church or individual to live all the year through in the intensity of spirit and zeal that it is necessary to have when the revival is on. I am about as strong physically as the average man and I often get under conviction because I "take it so easy" in a meeting and yet I usually come out of a revival feeling so worn that I fairly pant for relaxation. So it is a mistake to think that the church is backsliding just because the members come somewhat back to normal, after the revival is over. A revival is not a revival if it does not involve extra intensity and unusual spiritual power and manifestation. A perpetual revival, therefore, is a contradiction of terms.

But any way, there should be time for growth and for the process of becoming "rooted in faith." A church can have too many revivals. Two or three good revivals a year in the average church are better, all things being considered than a larger number. Whether or not a revival really strengthens the work of God in a church and community depends upon the wisdom with which the special meeting is followed up. We have had some real revivals, now we have come to the critical and dangerous time. It is dangerous and sometimes painful to "sober up" but it must be done.

There are the new converts that must be gotten into the church and directed in lines of interesting, useful Christian service. The wise pastor will occupy his Sunday morning service, not with formally announced sermons "To the Young Converts." Such sermons seldom do very much good, but with strong, spiritual, practical Bible preaching that will serve to confirm, strengthen, settle and inspire his listeners to live lives of constant faith and victory. "Christ in the Wilderness," "John on Patmos," "Paul in Prison," "Stephen the Martyr," "Job, the Man of Patience," "Abraham's Faith," "Isaac's Submission," "Jacob's Wrestlings," "Joseph's Purity," "David's Devotion," "Daniels Fidelity," "James, the Apostle of Practice," and other themes that would not have been just suitable during the revival will go now into a bill-of-fare that will develop your people into strong men for God.

The wise pastor will make his prayer-

meeting lectures shorter now to give more time for prayer and testimony and spiritual singing. There will not be much backsliding, if you can get converts to attend the prayer-meetings for the first six months.

Now is the time to magnify the pastoral office. A visit to the homes of the newly converted means more now than it will at any time in the experience of your people. Now is the time to sow your community down with good literature. Do not be afraid of being called a "book agent;" see that your people have plenty of good wholesome reading.

Then there is the Sunday school and the Young People's Society that must have direction and counsel. Then people must be taught and inspired to become regular and systematic givers to the work of God. The next six months will surely be the busiest months we have ever had. A soul can get converted or sanctified wholly in a second of time, but it usually takes time for one to become "fixed and settled" and it takes all of our life time to develop character that is to be ours forever.—Rev. J. B. Chapman, D.D.

"I CAN'T AFFORD IT."

"Come and give me a hand's turn at my garden, Jem, of a Sunday morning, will you?" said a working man with a pick-axe over his shoulder, to an old hedger who was trimming a quick-set hedge.

Jem took off his cap, scratched his head a bit, and said:

"No, master, I can't afford it."

"Oh, I don't want you to do it for nothing; I'm willing to pay you."

"I can't afford it."

"Can't afford it. What do you mean?"

Don't snap me up, and I'll tell ye. Times be mostly hard wi' me, and if I ain't well off, d'ye see, in this world, I've a hope—a blessed hope, my missus calls it—of being better off in the next. My Lord and Saviour said these words with His own lips, 'I go to prepare a place for you. . . . that where I am, there ye may be also.'

"I learned that text twenty years ago, and I've said it over hundreds of times, when things went cross, and me and my wife wanted comfort."

"Well, well! What's that got to do with your saying in answer to my offer, 'I can't afford it'?"

"I mean no offense to you, but it's got all to do with it. I can't afford to lose any hope of a better lot in a better land."

"If my Lord be gone to prepare a place for me, the best I can do is to ask Him to prepare me for the place. And, you see, Sunday is the only day that I can give all my thoughts to these holy things."—Sel.

FILLING THE MISSIONARY BOX.

The committee of the Women's Auxiliary of the Elm Valley Church had met in the Sunday School room to pack their annual missionary box. A strained silence hung over the room, as bundle after bundle was opened.

"There's Mrs. Clade to come," said Mrs. Purdue hopefully. "She always sends something good."

"There's her car now."

Mrs. Purdue hurried to the door, and

the chauffeur handed her a large package.

Back in the Sunday School room the women crowded while Mrs. Purdue cut the cord. The bundle contained a miscellaneous assortment of shabby evening gowns and slippers, a couple of vases, an elaborate subscription book and a yellow pin-cushion.

The door opened again, and a small, shy woman stood there timidly offering a package. "I—I wish I could do more," she said,

"I'm sure we're very much obliged, Miss Howe," Mrs. Purdue replied perfunctorily.

The little woman slipped out silently. It was half an hour before Miss Compton thought to open her bundle. Her exclamation brought the others round her.

"Wil you look?" she cried. "They're new flannel, e,very one of them. And look at that brier stitching."

"And let me tell you something," Mrs. Elsie said suddenly. "Emily Howe must have drawn that out of her six hundred, all she has in the world. My nephew's in the bank, you know, and he happened to say that Miss Emily had drawn ten dollars."

"Ladies," Mrs. Purdue exclaimed, "I move that we standardize this box. Not a thing shall go into it that does not measure up to at least half-way to Miss Howe's gift. I thought that I couldn't afford more, but I can do it ten times as well as she can."

"I'll buy the material for dresses for the little girls," Mrs. Elsie put in quickly. The others followed no less promptly.

"But what shall we do with these things?"

"Rummage sale. Anything you please," Mrs. Purdue responded. Meanwhile, I move that this committee adjourn for one week. To think of little Emily Howe's clearing the situation like that!"—Presbyterian Record.

The Holy Communion, or Supper of the Lord is the most sacred, mysterious, and useful conjugation of secret and holy things and duties in religion—Jeremy Taylor.

* * * *

"I have sinned, for I have transgressed the commandment of the Lord, and thy words, because I feared the people, and obeyed their voice."—King Saul. Have all the family passed away?

* * * *

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

* * * *

"Trust in the Lord forever, for in the Lord Jehovah is everlasting strength. He is the rock of ages."

* * * *

Then shall thy light break forth as the morning.

Then shalt thou call, and the Lord will answer.

Then shalt thy light rise in obscurity, and thy darkness as the noon day.

Then shalt thou delight thyself in the Lord.

No man who is wretched in his own heart, and feeble in his own work, can rightly help others.—John Ruskin.