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REVIVAL IN EDINBURGH.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—You have doubtless heard of the great awakening which has taken place in Edinburgh, in connexion with the labors of Messrs. Moody and Sankey. The work commenced in a small way, about five weeks ago, and since that time has been deepening and extending to such an extent, that no one church or hall can contain the vast crowds who throng to the noon-day meeting. This meeting commenced in an upper room connected with Queen street Hall. The numbers increased so much that it was removed to the Hall itself, which is capable of containing about 1200 persons. That was soon found too small. The meetings were then held in the Free Church Assembly Hall, which is said to be capable of holding nearly 2000 persons. To-day two meetings were held simultaneously at noon; one in the Established Assembly Hall, presided over by Mr. Wilson, of the Barclay, with Mr. Sankey to lead the singing; and the other in the Free Church Assembly Hall presided over by Mr. Moodie.

There have been meetings connected with this great movement in a good many of the Presbyterian Churches in the evening,—in Mr. Wilson's, of the Barclay (Free Church), in St. Stevens' (Established Church), Dr. A. Thomson's (U.P. Church), St. Bernard's (Free Church), Dr. McDonald's North Leith (Free Church), and in several others. From this it will be seen that this great movement has nothing sectarian about it, but is characterized by a beautiful spirit of Catholicity and Christian love. At first some ministers stood aloof from the movement; they now give attendance and cordially sustain it; and I have heard it stated on good authority, that the spirit of this revival has penetrated some fashionable circles, who were living in a state of utter indifference about religion. Even infidels and scoffers must admit, however they may account for the fact, that there is a mighty power abroad, stirring society to its depths, and shaking multitudes out of that indifference which presents such a passive but formidable resistance to the power and progress of the Gospel.

Perhaps I shall be best able to give your readers an idea of the actual condition of matters, by stating briefly what has come under my own observation, during the last three days.

I went to the noon-day meeting in the Free Assembly Hall, on the 24th inst., but being rather late, I could only get standing room within the door. I was in time, however, to hear Mr. Moody's address, founded on some events in the History of Abraham and Lot. His object seemed to be to press on men the necessity of following the Lord fully, and the danger of half measures. Abraham, he said, had been commanded to leave Babylon and go to the promised land, but he halted at Haran, and would probably have been content to remain there had not God shaken him out of his rest and security by visiting him with affliction. He removed his father Jerah, and then he set forth to Canaan. But even yet he did not walk by faith; but when a famine arose, he went down to Egypt, where he was chastened of the Lord, by being brought into trouble. The object of the speaker here seemed to be to show that when God's people adopt half measures, he has to chasten them by afflictions, that they may be brought back to the right way. The speaker then alluded to Lot's choosing the fertile and well-watered vale of Jordan, when he separated from Abraham, and his settlement in Sodom, evidently from a regard to its temporal advantages only, whilst he disregarded the evils to be apprehended from the society of the wicked inhabitants of the place. Here Lot grew rich, and that satisfied him; and had there been Lord Mayors in those days, he might probably have been Lord Mayor of Sodom. Whilst Mrs. Lot might be driving about the city in her carriage. But, in order to save Lot, the Lord had to punish him. And here he alluded to his capture by Chedorlamer, with the loss of all his goods, and his rescue by Abraham. But this warning was not enough. He went back to Sodom, and continued among its wicked inhabitants, so that God had to burn up the city, with its dissolute people, and all the property which Lot had sacrificed so much in order to accumulate. He had hopes of his country now, he said, for God had been visiting them with troubles, burning their cities, and exciting a financial panic among them. And these things, he knew, had been leading some to seek a better position than this world can afford.

This is by no means a verbally accurate, and much less a full report of the address; but I have endeavored to carry the spirit of

it. It contained nothing that might be termed eloquent, and the accuracy of its exegesis might be questioned, but it doubtless seized the grand practical features of the case, and was telling and memorable. Notwithstanding some odd expressions, it pleased and edified myself, and I have no doubt, multitude besides.

At the conclusion of Mr. Moody's speech, the meeting was thrown open, when an aged minister, (Mr. Rose, of Brechin) arose, and stated the great benefit which he had received, in his own soul, from these meetings. He had sent, he said, for his wife and daughters, that they might share in the spiritual blessing. One of these daughters had been converted, and he requested the prayers of the meeting for his six sons and three daughters. The Earl of Cavan then rose, and after a few pertinent remarks, offered up an appropriate prayer for the family. Mr. Balfour, W. S., then made a short but telling speech, in which he besought parents to take care how they conducted their convivial gatherings, during the approaching festive season, lest they should provoke the Holy Spirit to withdraw, and then what would be the condition of the young converts. If all the young infants in Edinburgh were at once to be deprived of their mothers' milk, many would die soon, and all before long, and so if these babes in Christ were to be deprived at once of the gracious support of the Holy Spirit, they might die eternally. After a few brief remarks, and prayers by others, the meeting separated.

The evening meeting at 8.30 was for young men, who were admitted by ticket, and by going more than half an hour before, I got a good seat. Not having a ticket, however, I had some difficulty in getting in, but a gentleman who had two kindly provided me with one. The Evangelists being engaged in holding a meeting in Leith, and did not arrive till a few minutes after the hour, but in the meantime a gentleman gave out the 100th Psalm, which was joined in by the immense congregation, who now crowded the house. The closing portion of Mark 10th was now read, when Mr. Sankey sang the hymn—"Jesus of Nazareth passeth by"—with a power which I have never heard equalled. He entered with his whole soul into the spirit of the scene, and sang the hymn with a distinctness of utterance such that any one could catch and understand the words, and a feeling and pathos which thrilled the heart of the great meeting. One has only to hear Mr. Sankey sing the Gospel, to be convinced of the mighty power of his voice as a handmaid to it; an aid this, which we have not sufficiently appreciated, and which, I hope our church will yet be roused up to value more highly. I may mention that Mr. Sankey accompanied himself on a small instrument, which gave additional effect to the exquisite melody. I have no doubt that the success of these meetings is, in no small degree, helped by Mr. Sankey's singing.

Mr. Moody's address at this meeting was admirably suited for young men, and extremely telling. After the meeting was thrown open, Lord Cavan asked the meeting to give thanks for the conversion of his second son, who had found peace in believing, on the preceding night. At the conclusion of the meeting, all enquirers were requested to remain, and all those also, who had recently found peace in Jesus. All others were requested to leave. I heard that about eighty young men remained. At the same time a meeting was being held in the High Church, which is quite contiguous, forming one side of the College Square, and which, I suppose, received some portion of the overflowing crowd.

I was in time for the noon-day meeting on the 25th. I have not time to give a report of it. I shall merely mention one feature of it, which I have not yet noticed—the immense number of requests for prayer. I was not able to take accurate notes of them all. But there were far above 200. These could not be all read in detail, but they were classified: thirty, for instance, from parents on behalf of their children, forty-nine for brothers and sisters, six for Sabbath Schools, and so on.

In regard to these meetings, I would say that, in my opinion, it is mainly in answer to the prayers of God's people, that they have been accompanied with such extraordinary success. There is nothing that might be called eloquent in the addresses delivered. Mr. Moody does not, I think, seek to speak with the words which man's wisdom teaches, but he speaks in a plain direct manner, like a man thoroughly in earnest, and his remarks are always seasonable, and suited to existing circumstances. And this, I think, ought to be aimed at in all our preaching, applying the Gospel to the existing state of things. I feel that there is too much mere doctrinal preaching amongst us. Many things ought to be assumed, which we spend time in proving, whilst the people do not doubt them; if our preaching were more plain, direct and practical, I do not see why we should not witness in all cities and townships of Canada such scenes as are now taking place in Edinburgh. The good Lord stir us all up to aim, and labor, and pray for such glorious fruits of our ministry.

Yours cordially,
W. B. C.
Edinburgh, 27th Dec. 1873.

We understand that steps are being taken by the congregation of Knox Church, in general, to build a new place of worship. May success attend their efforts.

PRAYER AND PROGRESS.

"A-! great things. Expect great things. Attempt great things."—Fuller.

Sir,—Allow me space for a few thoughts suggested by present circumstances.

I. PRAYER. During the past week one united cry from this land, as well as others, has gone up to God for deliverance from the Egyptian host which presses behind, seeking to drag the people back into bondage. Surely we should find the answer given to the Israelites, and recorded for our instruction, most timely and appropriate. (Ex. xiv. 15). "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward. If your prayers are real surely we are bound to accept the answer, and individually and collectively to 'leave behind the things of the past, and reach forth after those which lie before.' Either that or be guilty of insulting the Almighty by words without meaning.

II. PROGRESS. (1) Church work. The room and the need for this are abundantly evident in the profanity, intemperance, and ungodliness of every kind, prevailing around us, and the lack of genuine piety—likeness to Christ, I mean among us; as well as the overwhelming majority of the heathen abroad. Of a population of 1,350 million, only 968 million are nominal Christians, (including the Greek and Romish Churches). Notwithstanding this, were one tenth of this number to seek the conversion of others with such earnestness that each would bring one other to the Saviour each year, and these in turn do likewise, in less than six years the knowledge of God would cover the earth as the waters cover the face of the deep.

To take the nearest illustration of what may be done when men are in earnest, let me call attention to the two American Evangelists, Moody and Sankey, during the last three months in Great Britain. After doing good work in York, Newcastle, Sunderland, &c., they are now laboring with most striking and blessed results in Edinburgh. Dr. Andrew Thompson's letter gives such an interesting account of the work that I need not produce further details. When so many are ready to decry such work as "mere excitement," it is pleasing to find this aged honored master in Israel saying, "There is no work in my lengthened ministry upon which I look back with such grateful joy. I would not for the wealth of worlds have the recollection blotted out from my memory." But where, some one will ask, are the instruments for such work among us to be found? This leads me to speak of

(2) Individual progress. Again let me take the illustration nearest to hand. A few years before the American war this same Moody left his farm near Troy, N. Y., a raw country lad, with only a common school education, but with a heart hungry with love to Christ and souls. When he first stood up to lead the exercises of a religious meeting his efforts were so unpromising that well-meaning friends said "You will glorify God more by keeping your seat." The war came and the work of the Christian commission helped to give him freedom of utterance in testifying for his Master. After this in connection with the Y. M. C. A., he did ample work in that city, as the writer of this can testify from personal observation. There some of his methods of work were far from dignified, and drew upon him the ridicule of many, but he was willing to be made of no reputation and if not otherwise, even as a fool to be received, provided souls were saved. Now at the urgent request of friends in Britain he has gone to work there for a time, and though still far from polished, he is evidently a vessel unto honor in the service of Christ. Plain truth impels me to add that I know of at least one city in Canada to which this man has come by invitation to address young men, and found such scant sympathy and encouragement as to preclude all likelihood of return. Thus by the way. Now let none suppose my meaning to be that every raw reader of this page may repeat his error, but certainly there is a law of progress, and there is not one of us who might not do a great deal more and better than we are doing, if such talents as we do possess were faithfully used. This leads me to add a word upon

III. HINDRANCES. Many see mountains on one side, and on the other, and formidable Arks, like lions in the path, but the true obstacles are carnal lust after the flesh pots, the sloth that cannot see the need of progress, and perhaps worst of all, the unbelief which cannot entertain the hope of better things. It was this that caused the hosts of Israel to perish in the wilderness instead of going up to possess the land which God had given them. It was unbelief which restrained the manifestation of Christ's power in many places in

Judea. May it not be so among us? We hear much of the doctrine of Christ's Headship being the spiritual sustenance of our church, should we not banish it from our confession? How more fully the Captain of our salvation and realize that He "always causeth us to triumph." Surely things are not as He would have them be, nor is it in Him that we are straightened. We may be voluntaries in name, yet far from so willing as His people must be in the day of His power. Would to God we had more of Paul's consecration and courage to dare and to "do all things through Christ strengthening us." Is not the declaration as true to us as to the Corinthians. "God is able to make all things abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." All that a promise for the New Year. Let us put it to the test, make his word of command our watchword, "Go forward!"

A LOVER OF THE WORK.
Jan. 12th, 1874.

"WHY NOT?"

The following article from Scribner's Monthly for January, may be suggestive to those whose minds are at present occupied with the subject of "Union." It is worthy of notice that while we, separated by such slight differences, find it hard to unite, bold views of unity such as those here enunciated are being advocated even by secular magazines:—

"In a little book by Dr. Doris Clarke, of Boston, just issued by Lee & Shepard, we find the sentiment of Christian unity, so popular during the meetings of the Evangelical Alliance, so frequently expressed and so cordially responded to by those in attendance—supplemented by a practical proposition which demands from the Christian public a candid consideration. Dr. Clarke declares the existence of sects to be a reproach and not a commendation of Christianity—that it was not so in the beginning, will not be so in the end, and ought not to be so now. Then, after disposing of the usual apologies made for the creation and preservation of sects, he declares that Christ founded a Church, and not a sect, and that the unity for which He prayed was an open and organized one, as well as a spiritual one, and that the world might know that the Father had sent Him. The larger part of Dr. Clarke's book is devoted to an effort to show how all sects may resolve themselves into one, or, rather, how all the sects may become one Church—at least all those who accept the Bible as the authentic and authoritative Word of God."

"Christianity itself is not responsible for one of the obstacles to it. They exist entirely in the minds of men. As we have declared elsewhere, and often, the simple facts that the different evangelical sects recognize each other as Christians, and rejoice in unity of spirit, make every possible apology for sectarianism an absurdity. They are an open confession that nothing essential to Christianity divides them and keeps them divided—an open confession that sectarian divisions are based upon non-essential differences of belief, policy and practice. The day is past for defending sectarianism from the divine or Christian side of the question. Christianity will have nothing to do with such a defense. The founder of our religion never founded a sect, and the religion itself is not responsible for one that exists. So far as the Church exists it is spiritually a unit in the eye of Him who founded it. That it is divided into parties which compete with one another, and quarrel with one another, and regard one another with jealousy, and are full of party spirit, is man's affair entirely, for which he is to hold responsible, and for which he is most indubitably blameworthy."

The grand obstacles that stand in the way of organic union are, first, a failure to appreciate the desirability of such a union, and second, the established secular organizations and interests. Now, in our political affairs we accept the adage, "In Union there is strength," as our maxim. No one thinks of questioning it. A number of free and independent states could gather, as the Evangelical Alliance did, in a representative Assembly, on a common basis of love of God, and devotion to liberty. The members could be one in spirit, and every time they spoke of liberty they would meet the applause of the multitude. Yet when these members should separate, each would go to his own and exercise his liberty in building up his own, even at the expense of his neighbor. The fact that all believe in liberty forms no practical union. A union which lives alone on a sympathy of this sort would not make a nation, and would not be considered of any practical value among the nations of the world. The fact that all these States are founded on the principles of liberty and that all can sympathize in the love and praise, and enjoyment of liberty, does not save them from selfishness and jealousy, from competition and quarrel; while against a common foe they present no common front, and no concentration of united power. The analogy between the position of such States and the Protestant Christian sects, in the aspect in which we present them, is perfect. The fact that these sects have a common basis of sympathy in that love of the Master on which they are founded, does not make them an organic Christian Church in any other appreciable practical sense. It does not re-

train them from controversies, quarrels, or competitions or the outlay of that power upon and against each other which ought to be united and brought to bear upon the common enemy. All sectarian and party spirit is of the earth, earthly, and is not only contemptible as a matter of policy, but criminal as a matter of principle. When all Christians become able to see it in this light, and they are thus regarding it more and more, the first grand obstacle to the obliteration of sects and the organic union of the church will have been removed.

The established sectarian organizations and interests will prove, we suppose, the most serious obstacles in the way of reform. The absolute abolition of all sectarian machinery, of all sectarian schools of theology, of all sectarian newspapers and magazines, —the amalgamation of diocesan habits and policies, the retraining of sectarian officials back to the Christian ranks, officials, many of whom have found their only possibility of prominence through their adaptation to sectarian practice. All this will involve a revolution so radical, will call for so much self-denial for the sake of a great common cause, that the Christian world may well tremble before it, particularly when it sees in these obstacles something of the horrible pit into which sectarianism has plunged it. But this resolution can be effected, and it must be. It is foolish to say that the world is not ready for it. The laity are already far in advance of the clergy on this subject, and if the clergy, who are their recognized leaders, do not move in the right direction soon, and heartily, they will find a calumny about their ears which it will be well for them to heed. Through whatever necessary convulsions, Protestant Church unity will come! Men who have come to see that they are kept apart by no difference that touches vital Christianity will not consent to remain divided.

A free enlightened, united Protestant Christianity arrayed against the repressive despotism and corrupting superstitution of the Church of Rome, and against the unbelieving world, puzzled and perplexed by the differences among Christians, would be the grandest sight that the world ever saw, and men may as well stop praying for the millennium, till they ready to pray for that which must precede it. This first, and then a purified, enlightened, reformed Rome,—and then the grand crowning union of all!"

SUGGESTIVE QUESTIONS.

Editor BRITISH AMERICAN PRESBYTERIAN
Sir,—Through your paper I would humbly have a word with my fathers and brethren in the ministry, yea, with the grave and thoughtful members of our churches.

Is it not a fact that from the beginning God has poured out His spirit on the nations as he does the showers that water the earth? The blessing of rain is not a continual dropping drizzle. The shower, sometimes the mighty summer rain, falls and refreshes the weary, parched ground.

Is it not a fact that before a Pentecostal blessing upon a nation has been given there was a deep moral degradation amongst the people? "Man's extremity is God's opportunity."

Is it not a fact that the political developments of the past year presents this Canada of ours in such a melancholy condition that men have been led to press the question, "Has the golden calf been again set up on the plains of Dura?"

Is it not a fact that our churches have suffered a proportionately spiritual decline. On all sides you find a restless unhappiness? Thinking men are like Pharaoh's lean King busy eating up Pharaohs and formalists, their hungry hearts show every evidence that the meat they eat is not the bread of life.

Is it not the fact that we are in the midst of the throes of a political regeneration? Where are the mighty men that cast into the fiery furnace the children who refused to worship the golden calf?

Now, fathers and brethren, allow me to ask you, if our country is to have the help and blessing of the Most High God in politics—is it wrong? is it weak? to believe and expect a great and effectual blessing in all our churches. The hand of the Lord is upon us for good, and we feel it. Let us appear before the Lord with a mighty cry that his spirit may descend and make us all say, "This is the Lord's doing and it is marvellous in our eyes."

W. I.
On Tuesday evening the Presbyterian congregation, Walkerton, held its annual reunion, this year in the shape of a soiree and concert. Mr. Jones, of Galt, the choir, and several amateurs, gave excellent renderings of choice music. Some well-chosen readings gave zest to the whole. Although the church was crowded it was a most enjoyable evening. The proceeds go to the erection of the new church in prospect. Financially it was the most successful soiree during the sixteen years pastorate of the Rev. R. C. Moffatt.—Con.