

vincing testimony to the power of the Gospel and an encouraging incentive to all true self-denying Christian workers.

This most hopeful and beneficent mission is not the only cheering sign of spiritual re-awakening in the land of the Huguenots. The divine seed sown amid blood and fire, exposed to the terrible shaking of the St. Bartholemew tempest, consecrated by martyrdom, is not destined to extinction. May it not have its glorious harvest in days not far distant. The revocation of the Edict of Nantes did not extirpate evangelical Protestantism from the soil of France. Huguenot churches yet remain. The descendants of ancestors who worshipped in the fastnesses of the Cevennes, survive and are alive to the enlarged responsibilities and opportunities of the age in which they live.

Dr. Beard, who has had ample opportunity of studying the religious life and movements of modern France, in a contribution to the first number of the *Andover Review*, gives an excellent description of the actual condition of spiritual life and its possibilities in that land. He details interesting facts which speak hopefully of the immediate future. The Bible Society maintained by the Huguenot churches in 1871 after a greater degree of civil freedom had been entered upon, distributed 16,000 copies of the Scriptures; last year the distribution had increased to 40,000.

The Reformed Church of France has in its ministry at the present time 706 pastors, many of whom, in addition to their congregational work, are actively engaged in Home Mission effort. In connection with this Church is an evangelical society that has opened up 163 preaching stations. The contributions of this society during the first ten years of its existence were only some \$360, now they amount to \$20,000 annually. Then there is the Central Society whose success is still more striking. It began its work with three missionaries. It now employs 150. There are 345 mission stations, forty-five of which have been added within the last four years. Eighty new churches have been organized within the last twelve years.

Of recent origin is the Interior Mission. Its sphere of action is preparatory. It seeks out new fields, proclaims the Gospel, prepares the way for its occupancy by a more permanent agency and presses on to a new district.

The press is also employed as an efficient auxiliary in the work of evangelization. Within the last ten years effort has been largely increased. At the present time seventy-three Protestant religious papers are published in France.

Education is another important agency in fostering religious life. There is a society whose object is the establishment and maintenance of primary schools. Every Thursday is a "rest day," when in the forenoon religious teaching is imparted, and once a month on the Thursday forenoon, the children thus taught are assembled in the churches and are examined by the pastors. The Sabbath school, so long recognized in other lands as a most valuable institution, is comparatively new in France. Its development, however, is rapid and most encouraging. There, as in so many other lands, the International Scheme of Lessons has been adopted.

Twenty years ago the rationalistic tendency in the Reformed Churches of France was by some regarded as portentous. It has long since ceased to be important. It lacked earnestness and enthusiasm. Two-thirds of these churches were evangelical then. They remained steadfast. They have increased in zeal, in adaptive Christian work, and have been most fruitful in spiritual results. It is from positive Scripture truth that Christian activity comes. The speculative vagaries of rationalism lead to spiritual torpor, the Words of Christ, as of old, are spirit and life. The belief of the Gospel would be the most important factor of a regenerated France.

EVANGELISTIC WORK.

MESSRS. MOODY AND SANKEY.

The recent "mission" of these honoured evangelists at Stratford, has been a scene of great power—"the most successful yet held in London," says one writer—the results upon the infidel bands of that section being particularly prominent.

A Y.M.C.A. FOR STRATFORD.

Stratford, at any rate, will have something to show to all the world as a permanent and tangible result of the evangelists' visit. A branch of the Y.M.C.A. was

formed on the last day of the mission. Mr. George Williams presided at the formal inauguration of the young society, and a number of sympathisers, including many of the clergymen and ministers who have been active helpers at West Ham-lane, were present. Mr. Moody, too, was there. With an eye to the future of the young converts, the evangelist pointed out that something much more extensive would have to be done if the many artisans and working men who have been influenced for good during these past weeks are to be shepherded and cared for. In accordance with this suggestion it was without delay resolved to erect in connection with the Y.M.C.A. a conference hall for the holding of united Gospel meetings, and for various objects of a cognate nature. One friend, said Mr. Moody, had generously promised the free gift of an excellent site, and it only remained for other friends to subscribe the sum that would be needed for the erection of the buildings.

A goodly sum was promised on the spot, and we understand that since the close of the meetings other amounts have flowed in, so that the project is in a fair way to speedy realization. It is hoped the new Conference Hall may be erected before the close of the London mission, so that the evangelists may be present at the opening and thus share in the joy of those whom they have made joyful.

THE NEW CROSS MEETINGS.

Crossing the river once more the evangelists have found their next field of labour at New Cross. The New Cross road hall stands on an open space, on the south side of the great highway leading from London to Greenwich. It is in the centre of a populous middle-class neighbourhood; being near several railway stations, it is very accessible, not only from the city but from the south-eastern provinces. The opening meeting on the afternoon of a recent Tuesday was largely attended, and since then the crowds that flocked to the hall every day, and all day on Sunday, have been enormous. The human tide seems to rise higher and higher in each successive district.

Mr. Sankey, having unfortunately contracted a cold at Stratford, was laid aside for the best part of a week. He was present and sang at the opening meeting in the New Cross Hall, but for the rest of the week his voice was not heard, much to the disappointment of the great crowds. It is hoped he will soon be able to be at his accustomed post. Despite this drawback, there has been no diminution in the attendance, or in the interest. They key-note struck by Mr. Moody in his first address was on the need of the Holy Spirit's power to give efficacy to the Gospel message spoken or sung. The subsequent course of the meetings has surely proved that God Himself is working mightily among the people in this neighbourhood.

At one of his earliest Bible-lectures Mr. Moody took up the subject of

"REVIVALS."

We do not know of any recent opposing utterance that may have evoked his defence of the movement; anyhow, it was well fitted to disarm such opposition, if it exists, and to provide the friends of the work with ample material from which to meet critics and objectors. He said that opposition was to be expected from the keepers of public-houses and others who were losing the hope of their gains, but it seemed rather hard that good people should not be in the fullest sympathy with a movement that is saving so many people from the dominion of sin. So many appear to be afraid that things will not be done in "the regular order." The great movements under John Wesley and Whitefield were departures from the ordinary routine, and so, indeed, are all great awakenings of religious interest. When the Holy Ghost begins to work He will mark out channels for Himself. There is plenty of "order" in the cemetery, but there is no life. Talking of Wesley, Mr. Moody thanked God that the work of that mighty preacher was still going on. There are now perhaps 30,000 Wesleyan ministers and 80,000 local preachers on the American Continent alone. If one method does not succeed, why should the Church not try another? the methods that were successful fifty years ago may have lost their force now. Let us not be afraid of new methods and new plans. People are stretching their necks, and asking where are the fruits of the mission in London nine years ago. Well, he thought it would not be easy to say where the fruits were not. London is the centre of the whole world. When at Stratford, a man told him they had at the meetings some from India, some

from Africa, some from Canada, and some from America. The fruits of the London work in 1875 are to be found in every part of the city, and in almost every town in England. When the meetings were at Clapham, a lady helped in the mission who had worked in the Camberwell Hall in 1875. She took the names and addresses of those with whom she conversed in the inquiry-room. She has kept up a correspondence with them all these years; at Christmas she sends them cards—not one out of the thirty-five has gone back. That is pretty good testimony, and it is only one instance out of many. Mr. Moody quoted many other authentic facts, proving the permanence of the past work. Probably, however, no array of facts will satisfy those who are anxious to give some excuse for not joining in the work. Meantime, the stream of blessing flows on unhindered. Many dark lives are being lighted up with a new found life and joy; many hearts and homes are being transformed, day by day; the Gospel, so faithfully, simply, and affectionately presented to the people, is continually proving itself, as of old, the power of God unto salvation.

COLLINGWOOD.

At Collingwood the four weeks of united meetings were followed by one week in the Presbyterian church, all attended by large numbers and very encouraging results. Over 200 inquirers sought counsel as to the way of life, about three-fourths of that number professed decision for Christ.

BRADFORD.

At the recent communion at Bradford fifty-five new members were received on profession of faith as the result of the special services in the Rev. Mr. Bryant's church. The meetings have been closed in the tower but continued in the adjoining Scotch Block with much interest and power.

A PETROLEA LETTER.

MR. EDITOR,—Petrola at present is the scene of a wide-spread revival. Skating rinks, curling, masquerade and itinerant shows have all been put in the shade by an advance party of "Salvation Army" sharpshooters. The Methodist church has been crowded to suffocation every night during the week, and hundreds have declared themselves on the Saviour's side. A union meeting of children on Sabbath afternoon was a most interesting and glorious sight. Many little boys and girls stood up and gave their experience in a clear and intelligent manner, with faces beaming with delight, evidently expressing their joy of soul and heart in being able to testify for the Saviour who loves little children.

All the meetings have been very orderly—a deep solemn earnestness seemed to pervade the whole audience—fathers and mothers were seen weeping, children publicly praying for their parents, young men inviting their "chums" to come and taste of the joys of salvation—mothers leaving their infants sleeping on the seats, and going up to testify for the Saviour, and of the joys of salvation in their own souls.

While the oil boom is down here, the salvation boom is up. Salvation is talked of everywhere—in the hotels, around the dinner table, at the street corners. It is sung in the streets, in the stores, yea even by those who care for none of these things.

Most of the ministers of the town are in hearty sympathy with the movement. Petrola has never had such a shaking up. May the work of conversion deepen and spread until the unsaved be in the minority, everywhere.

The Rev. Mr. McRobie continues to labour faithfully and earnestly among his people. The quarterly communion was celebrated last Sabbath. The service was very interesting and edifying, his text being—Mat. vii. 21: "Not every one that saith—but he that doeth the will of my father." Obedience was the great test of true discipleship—profession was not true religion. Hypocrites do not often deceive others—more frequently themselves. He urged upon his congregation to labour and work for the Saviour. Those who left Mr. McRobie's congregation are worshipping in the Old English church. We seriously hope the Presbytery of Sarnia will not sanction another congregation here; and especially that no money be paid from the Home Mission Fund for that purpose—one Presbyterian congregation is sufficient here.

The weather continues severe. Trade generally, is very dull.

A. J. G. H.

Petrola, March, 1884.