

### "A GREAT REVIVAL NEEDED."

"In every part of our land spiritual expectation is quickened, and Christians are praying and hoping for a powerful work of grace. The wonderful results of the labors of Moody and Sankey and other evangelists in Great Britain and the United States have stirred hopes of similar results here. Pastors and people are longing to see crowds flocking to the place of worship, and to hear from scores and hundreds of renewed hearts songs of grateful praise.

"There is urgent need of a great revival, and men of the world feel it no less than Christians. The general laxity of morals, the low standard of character in private and public life, the increase of startling crimes, the dishonesties of business men whose integrity had been unsuspected, the growth of unbelief and the loose teachings of popular preachers who call themselves evangelists are facts apparent to every observer. They forebode a decay of national strength and an arrest of national growth unless a new spiritual vitality quickens the conscience and ennobles character.

"Common revivals such as have been frequently enjoyed during the last forty years will not reach the malady. It requires a great spiritual movement upheaving the moral foundation of Society, revealing a new insight into the great truths of the Bible, which shall make them all-penetrating and life-giving. The Reformation gave a new moral sense to European life, and put new energy into all social and religious forces. Education, business, politics and even amusements took on a higher character, and were penetrated by purer and loftier aims. The Methodist Reformation in England in the last century, changed the social life of the higher classes no less than the lower. It purified the Court of licentiousness, it put an end to bribery in the House of Commons, it quickened higher aims in the nobility and recovered multitudes from degrading vices. For an entire generation its influence could be clearly traced in the elevation of the national life.

"Such a revival is needed in Canada penetrating to the sources of national life, bringing God nearer to man, making his moral government the most solemn of realities, quickening the conscience, inspiring lofty aims and creating a sense of moral responsibility which shall make character strong and noble. Religion has become too much a matter of form and divine truth a tradition from the past. A great revival will not only stir the motions, and give a temporary impulse to Christian activity, but will make the truth quick and powerful, vital with divine energy to produce likeness to Christ in heart and life."

When this was finished the clock had already struck four, and Miss Menzies felt that she must think of home.

"We will have a cup of tea before you go," said Miss Thompson for which she had ordered arrangements to be made, and ringing the bell she called for the service.

Finding her tea too hot, and returning her cup and saucer to the tray, she broke the silence which followed the reading of the above article, by remarking that she thought there were a few sentences in it that were put very strongly, such as this one: "*Common revivals such as have been frequently enjoyed during the last forty years will not reach the malady.*" Evidently," she added,

"the writer believes in something *new* in revival work. Well, I confess I am willing to learn, and if it be God's way, it shall be my way. But we have lost sight almost wholly of the direct object of our meeting this afternoon. I suppose in our highly conceived parlance, the blame must be attributed to the *President* for not keeping the Council to it. Suppose you give me a few of the leading characteristics of the meeting before I go, will you, Miss Thompson?"

"Most gladly, Miss Menzies. They had singing, prayer by several different parties, reading of Scripture and some attempts at reaching an understanding of the true and proper object in holding the meetings. Upon this point, Tom Harrison remarked that it was pretty generally known that there were numbers of church members, confined to no particular denomination but belonging to all, who find that they cannot say just what they want to say in their own meetings, because, if they do, they are either looked upon as enemies of the church or of the Bible, while in point of fact they are enemies of neither.

"Then Mr. Meredith said, the churches seemed to him to divorce the spirit of devotion from proper logical thinking. The people do not sing and pray and read the Scriptures in order to calm the spirit for a truer and fuller operation of the intellect and the life, but ordinarily, they seem to be designed to stagnate and quench thought and activity rather than to inspire them."

"Well," said Miss Menzies, "we cannot depend upon reports exactly, but at the best these people of different churches seem to be feeling their way to something, that which the church fails to give them and which they have not yet defined to themselves. But there is a point in Mr. Meredith's remarks that is worth considering. Doubtless many good Christian people think that the end of the Sabbath day is truly attained when they have attended the means of grace and obtained rest in spirit from the perplexities of the world. *That* to them, is a blessed thing for the duties of the week, in their work and in business. But here they only see half of the whole. They do not look upon the means of grace, the Gospel, the Sabbath day, etc., as thereby helping them to renewed vigor of thought and life *in* that work. Then, if they be helpful or inspiring in these secular things, they