

tion of the first. He mentions *five* seasons in this century as distinguished by general and all-pervading awakenings, each marked by some distinct and essential characteristic. These are 1821-2, 1831-2, 1848-4, 1857-8, 1875-6. We cannot follow our reviewer very closely in his interesting sketch of these. It is pleasing, for one thing, to notice how the American revivals, even in the first two decades of this century began gradually to throw off the errors and abuses that marked the closing period of the great awakening of 1740, and how, even with the beginning of this century, of these revivals were begotten a zeal for the conversion of the world to Christ which gave birth in 1810 to the American Board of Foreign Missions, as also to the Theological Seminaries of Andover and Princeton, with the great Temperance Reformation, which, after half a century, is only now in its infancy, but bringing with it so far in its growth, inestimable blessings to the church and society.

In connection with this history and review of American Revivals during the last century, these reflections naturally arise:—

1. That there is a constant danger to the church of God of pushing doctrines into a position out of harmony with what is called the "analogy of faith." We see the same tendency in every department of investigation with which man meddles. The only safety from the danger lies in a constant studying of the Word of God, not in parts but as a whole.

2. That prepared material, which is to be got only by the due training of people in religion from their youth, ought to be the main reliance of the church for increase and a "holy generation." Professor Dabney in investigating the results of a wide-spread excitement, which swept over the Presbyterian Churches in the valley of Virginia, mentions the testimony on

that point of one of the ministers in that section, the Rev. Mr. Morrison. This minister stated that of 100 communicants that had been added to the church after a long course of careful training in Sabbath Schools and Bible-classes, only three or four could be reported, after several years, as having fallen away from their Christian profession; while of 100 who were added to the church of unprepared material during that religious excitement, all but five went back again to the world. We believe that the general experience of ministers is similar to the experience of Mr. Morrison.

3. That while the revival of 1875-6 is on the whole sound and Scriptural, there is danger of its pushing some doctrines and practices to an extreme length. While combating the formalism that suspends salvation on ordinances and sacraments, is there no danger that we may run to the other extreme of neglecting and despising the means of grace that God has established, and through which, as through golden pipes, the blessings of salvation flow, and have flowed to his church. While the work of Christ *for us* is fully and faithfully presented in recent revivals, is there no danger that Christ's work *in us* and our work *for him* as a part of our "salvation" may be overlooked. One thing, however, is cause of great thankfulness in connection with the revival of 1875-6—with which the name of Moody is associated—that we see in it less of the evils that marred, to some extent, the preceding American Revivals of the century, and more of the fruits of the spirit which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." Our present revival has its roots, we trust, deeper than was seen before in these revivals to which reference has been made, and so far, its fruit has not yet degenerated into fanatical extremes, nor very decided doctrinal errors.