

Contributed.

REVIVALS.

BY REV. W. A. MACNAUL, B.A., WOODSTOCK, ONT.
SCOTLAND.

"PRESBYTERIANS don't believe in revivals." So wrote a youthful member of the Church to a minister who was at the time assisting a brother in special evangelistic services. At the funeral of Jabez Bunting, when the officiating clergyman declared that there was not such another just and good man living as Jabez Bunting, a somewhat eccentric but veracious woman cried out, "Thank God, that's a lie!" I was strikingly reminded of this good woman's reply when I read the statement, "Presbyterians don't believe in revivals." On page 822 of the Minutes of the Second General Council of the Presbyterian Alliance, which met at Philadelphia, 1880, I find the following statement:—"It is a matter of record that probably seven-eighths of the hundreds of thousands of Presbyterian communicants in America are the fruits of these blessed means of grace" (revivals). Presbyterians may, indeed, conscientiously differ from some of their fellow-Christians as to the best means and methods of conducting and promoting revivals, but they most assuredly believe in revivals, and no Church on earth owes more than the Presbyterian to powerful and extensive awakenings. Look at her history in Scotland. There she was born in a revival, and has prospered largely by means of revivals; and to day her clear apprehension, unflinching maintenance, and earnest propagation of Scripture truth evince her origin and her history. See the earnestness of John Knox, who, under the burden of souls, could not sleep, but leaving his bed in the cold night, knelt down and prayed for Scotland; and when his wife importuned him to come back to the pillow, replied, "Woman, how can I sleep when my country is not saved? O God! give me Scotland, or I die." Under the preaching of John Knox, George Wishart, William Cooper, and other men with glowing hearts and tongues of fire, Scotland, from centre to circumference, was aroused from spiritual slumber, redeemed from the blight of the papacy, and a direction was given to the whole of modern Scottish thought that has made itself felt throughout the civilized world. A gracious rain descended on the pastures of the wilderness, and the thirsty land became springs of water. "The whole nation," says the historian, "was converted by lump. Lo! here a nation born in a day." Who can estimate the far-reaching influence of that mighty outpouring of the Spirit upon the General Assembly of 1596, when more than 400 ministers and elders humbled themselves before God with "sighs and groans and shedding of penitential tears?" These were also the days when the venerable Bruce preached with such power at Edinburgh, the house of God becoming literally "a Brochim," a place of weeping.

Who has not heard of that memorable day in the history of Scottish Presbyterianism, Monday, June 21, 1630, when John Livingstone, only twenty-seven years of age, and not yet ordained, took his stand on a tombstone in the church-yard at the Kirk of Shotts, and preached amid a heavy shower of rain, but the Spirit of God came down with such power that nearly 500 souls were converted in one day. Nor did the good work cease on that day. "It was," says Fleming, "the sowing of a seed through Clydesdale, so that many of the most eminent Christians in that country could date either their conversion or some remarkable confirmation from it." Again, in 1638, refreshing showers of divine influence were poured on many congregations, so that Livingstone said, "In all my lifetime, excepting at the Kirk of Shotts, I never saw such motions from the Spirit of God. I have seen more than a thousand persons all at once lifting up their hands, and tears falling down their eyes." Space will not permit to dwell upon the great spiritual awakenings that occurred in 1742, at Cambuslang and Kilsyth, at Campsie and Calder, and in all the regions round about. Saints were quickened, sinners were converted, and God was glorified.

ous work was accomplished chiefly through the instrumentality of Rev. W. C. Burns and Rev. R. McCheyne, of blessed memory. At the beginning of this revival McCheyne was absent from home on a mission to the Jews in Palestine. He tells us that on his return he found no less than thirty-nine prayer-meetings held weekly in connection with his congregation; "five of these were conducted and attended entirely by children." Within three months not fewer than from 600 to 700 came to converse with him about their souls, and this by no means included all who were deeply concerned. "I have observed at times," says McCheyne, "an awful and breathless stillness pervading the assembly; each hearer bent forward in the posture of rapt attention." * * * Again at times I have heard a half-suppressed sigh rising from many a heart, and have seen many bathed in tears. At other times I have heard loud sobbing in many parts of the church, while an awfully solemn sense of the Divine presence pervaded the whole audience. * * * I have seen persons so overcome, that they could not walk or stand alone. I have known cases in which believers have been similarly affected through the fullness of their joy." I am sure your readers will excuse me for giving a few more words from this, one of the most saintly and Christlike ministers that ever blessed the Presbyterian Church of Scotland, or of any other land. Speaking of the immediate and outward results of this revival, he says: "The effects upon the community are very marked. It seems now to be allowed, even by the most ungodly, that there is such a thing as conversion. Men cannot any longer deny it. The Sabbath is now observed with greater reverence than it used to be; and there seems to be far more of a solemn awe upon the minds of men than formerly. I feel that I can now stop sinners in the midst of their open sin and wickedness, and command their reverent attention, in a way that I could not have done before. The private meetings for prayer have spread a sweet influence over the place. There is far more solemnity in the house of God; and it is a different thing to preach to the people now from what it once was." Further on he adds, "I do entirely and solemnly approve of such meetings, because I believe them to be in accordance with the Word of God, to be pervaded by the Spirit of Christ, and to be oftentimes the birth-place of precious never-dying souls."

In 1859, tidings of the work of grace in America and in Ireland, stirred the hearts of Scottish Christians, and in many places there were gracious awakenings. These awakenings were called the "Laymen's Revival," from the fact that at this time the Divine Head of the Church, as if to assert His own sovereignty and the power of His grace in the salvation of men, was pleased to raise up an extraordinary number of eminent laymen to preach the Gospel. Among these honoured laymen the following may be mentioned:—Brownlow North, Reginald Radcliffe, H. M. Grant, Duncan Matheson, James Turner, Robert Annan and Robert Cunningham. The revival was indeed led and sustained by bands of earnest ministers of various denominations; but the laymen named, and many others, were extra harvest hands called to the work on this remarkable occasion, and many were the sheaves gathered in. We cannot go into particulars, but in many parts of Scotland congregations and communities rejoiced that the winter was gone, and the time for the singing of birds had come. A single illustration must suffice. Duncan Matheson thus writes of one place:—"At eight o'clock Mr. Campbell and I preached to thousands in the open air. What a night! We had over and over to preach. The crowds had to be divided, for they were too large. We could not till nearly eleven o'clock get away from the awakened. Pray for us. The Lord is doing great things. I believe almost every time one speaks, souls are brought to Christ."

A gale of the Spirit at this time reached the fishermen of Scotland, a class usually found to be painfully proof against the operations of the ordinary means of grace. Out of the crews of two boats numbering fifty men, forty-two were converted to Christ, and on many a fishing-boat earnest prayers were offered, and the sweet melodies of David's Psalms might often be heard mingling with the still more ancient harmonies of the great ocean.

Rev. J. Macpherson says of this revival. "Many thousands were added to the Lord. Of these a large proportion consisted of young men, not a few of whom are now ministers at home or missionaries abroad. In fact there is scarcely a church in which you do not find some of them in honourable posts of office or useful spheres of work. Nor is there a foreign mission in connection with which some of them are not labouring. Out of that movement there sprang, too, an host of Sabbath school teachers, district visitors, and other Christian workers. The impulse given to family religion was a striking feature."

The last, and, perhaps, the greatest, revival of religion that has blessed the Scottish Churches since the days of John Knox, was that under the now world-renowned American evangelists, Moody and Sankey, in the latter part of the year 1873 and beginning of 1874. Space forbids going into detail. The record of the work is a history of one

long-continued miracle of grace. Drs. Blaikie, Bonar, Brown, Duff, Thomson, A. Moody Stuart, Prof. Calderwood, and a large number of the most eminent ministers and professors in Scotland, joined hands with the evangelists, prayed for their work, and rejoiced in their prosperity. No building could contain the multitudes that came to hear Moody preach the Gospel and Sankey sing the Gospel. At an open air meeting in Glasgow the policemen present at not less than 50,000 persons. In a place with a population of not more than 2,500, as many as 1,400 persons would come together for prayer. Rev. C. H. Spurgeon says of this work, "The gracious visitation which has come upon Edinburgh is such as was probably never known before within the memory of man. The whole place seems to be moved from end to end. When we hear of many thousands coming together on week-days, to quite ordinary meetings, and crying, 'What must we do to be saved?' there is, we are persuaded, the hand of God in the matter." Speaking of the work, Dr. Bonar says: "In all my life I never preached to such an audience. The vast multitude bowed under the simple preaching of the Gospel, and, without any excitement, were melted into tears of penitence, and the children of God to tears of joy. * * * The presence of God pervaded the very air and was felt everywhere." Upwards of 3,000 persons were added to the various churches of Edinburgh alone, as the result of this great awakening, and the work was endorsed as a great work of God by the most eminent clergymen and Christian workers in the land. I now leave it for the readers to say whether or not Presbyterians believe in revivals. O for the fire from heaven!

ARCHBISHOP CLEARY'S ADDRESS.

A GREAT deal has been written in the newspapers, both in Kingston and Toronto, for a week past, in reference to Archbishop Cleary's utterances before an assemblage, in the former city, of young men who claim to be representatives of the Emerald Isle.

It is doubtful if the game be worth the powder, and that for two reasons. In the first place, the people of Canada cannot forget the Napanee speech of the same cleric—one quite in harmony with the recent one. There is no reason to suppose that he repented of that utterance. Some of his friends who publicly appear to be ashamed of their spiritual head, tried, as they have again tried, to explain away what was said, and to deny in a half-hearted way some of the grosser statements reported. But what of that? No apology has ever been made. Nothing has ever been taken back. No regret has been expressed.

In the second place, the utterances of Archbishop Cleary are quite in keeping with the doctrines of the Church of Rome. They do not in one iota exceed the theology in which all the clerics of that Church are trained. From one point of view, no doubt, they are brutal statements to make. They are very impolite. They go in the face of the mawkish sentimentality that is so current in some quarters, especially among politicians, who have the impudence occasionally to read lectures of good will and all that to honest and sincere Protestants. But they are the pure logical outcome of the doctrines of the Church of Rome—doctrines that have never been repudiated by the representatives of that Church. Others may waste their breath in trying to persuade us that Rome has changed. Rome herself has never yet said so. On the contrary, she ever tells us that she is unchanged and unchangeable. Why, then, should any fault be found with the honesty of Archbishop Cleary, when he says that but one-sixth of the people of this Province are Christians? And we need not cavil over a word. If he said "Catholics," it was all the same. Catholic and Christian are with that cleric and his faithful followers interchangeable terms. Why should he not say that Protestant ministers are scoundrels, mere hirelings, and that the more immoral said ministers are, the larger will be their congregations? It may be true, as some think, that the man himself is so coarse in texture that he delights in making such statements; but whether or no, such are the honest teachings of the system of which he is a part. Instead of finding fault with him, we should give him credit for candour and honesty. He says what he thinks. He is outspoken and sincere. No doubt it grates on one's finer feelings. It is not diplomatic, it is not politic (in the sense of party politics), but it is the truth in the eyes of the teaching of that Church. It is altogether in harmony with the dogmas of the so-called Infallible Church.

There is one thought that cannot but occur to many people when they read such statements, as well as the utterances that are become of late years so frequent in the public press, or some sections of it. There was a time when the Celtic races were distinguished for chivalry and courtesy. Whatever other faults the Irish and French had they were, as a rule, polite. They might be more or less insincere; but they were not rude, at least such portions of them as pretended to culture. Are the Irish and the French losing the courtesy which so long was associated with the Celtic race? So it would seem. The

utterances of Archbishop Cleary are as coarse and intolerant as those of any boor can be. Are the French and Irish papers inspired by ecclesiastics of the stamp of the prelate of Kingston, or have such ecclesiastics dragged down the laity to the brutal level which they themselves have reached? We leave these questions to the consideration of readers of THE REVIEW.

Before concluding these remarks, a word may be in place as to a production that was copied into a Kingston paper some days ago. The writer was exulting in the progress that is made, as he thinks, in ritualising the Episcopal Church of Canada. There is even a sort of chuckling satisfaction over the way in which the work is done. The heaven is introduced in many places in a stealthy way, in other words, with all the arts of the Jesuit. Pusey's name is not once mentioned, but the teaching of Pusey is practised under another title. The word Protestant is repudiated, and Catholic is used. The work goes on beautifully in spite of the hated and hateful Orangemen who are so much in the way of the ritualistic practices. When there is so much progress in the face of such obstacles, what would it not be if the Low Church and Protestant Orangemen were out of the way. With such an aping after the so-called Catholic doctrine in practice on the part of a portion of the Episcopal body, there is but faint hope of fraternal relations between Episcopalians and other denominations. It is idle to talk about possible union where there is such exclusiveness. The hopes of union with such people are mere mockery. What they mean by union is nothing but absorption. H.

Correspondence.

TEMPERANCE SOCIETIES.

[To the Editor of the PRESBYTERIAN REVIEW.]
SIR,—We ought to have in the city of Toronto a Temperance Society in connection with each Presbyterian congregation. I think the better way would be to have a general Temperance Society for all the churches in the city and this could meet once a month, during, perhaps, eight or nine months in the year, in the different churches in rotation, and in addition each church could have its local meeting, the alternate fortnight from the general meeting. This would provide a temperance meeting once a fortnight in connection with each church, the one a general one for all the churches; and the other, the one for each church to attend to its local matters. What a nice annual gathering or picnic could be held, and how these meetings and gatherings would enable the members of the different churches to get acquainted with one another!

I would like to learn the views of others, and if it is looked on favourably will try and arrange a preliminary meeting. Yours, etc., THOMAS CASWELL.

TORONTO, Sept. 16, 1889.

Church News.

CARD FROM THE MODERATOR OF THE GENERAL ASSEMBLY.

To save himself and some of his brethren a little trouble and perhaps disappointment, the Moderator thinks it well to intimate that every Sunday in the months of October and November is pre-arranged, as follows: Oct. 6th, Sherbrooke; Oct. 13th, Brampton; Oct. 20th, Stratford; Oct. 27th, Belmont; Nov. 3rd, Smith's Falls; Nov. 10th, Brockville; Nov. 17th, Kingston; Nov. 24th, Kingston.

QUEEN'S UNIVERSITY, Sept. 28.

REV. DR. ARMSTRONG, pastor of St. Paul's, Ottawa, is spending a three weeks' holiday in Western Ontario.

THE Rev. Jos. McCoy, upon his induction into the pastorate of St. Andrew's, Chatham, N.B., received a hearty welcome from the congregation.

REV. DR. KELLOGG, pastor of St. James' Square congregation, Toronto, returned from Stockholm, on the 26th ult., where he has been a tending the Eighth International Congress of Orientalists.

THE induction of the Rev. A. F. Gaudier, B.A., (Queen's) late of St. Mark's Mission, Toronto, into the pastoral charge of Brampton congregation, took place on Tuesday, Sept. 24th, before a crowded audience. Rev. W. Amos, Moderator of Toronto Presbytery, presided; Rev. R. M. Glassford, of Streetsville, preached; Rev. G. M. Milligan, B.A., of Toronto, addressed the newly inducted pastor and Rev. R. P. Mackay, M.A., of Parkdale, the people. On the following day a welcome social was given, Chas. V. Moore, Esq., M.D., in the chair. The settlement is regarded as a very happy one. Mr. Gaudier takes up with large promise of success the work laid down by the late lamented senior pastor, Rev. James Pringle of fragrant memory, and continued by his respected colleague, Rev. E. D. McLaren, B.D., recently translated to Vancouver, B.C.

THE Halifax Chronicle of Sept. 16th, has the following respecting one of our missionaries home on furlough: "Fort Massey lecture room was filled last evening by an audience which assembled to hear Mrs. Morton, wife of Rev. John Morton, tell of the field of her love and labour in Trinidad. The gathering enjoyed a treat, indeed. Mrs. Morton described the topography of the island, the social condition of the inhabitants, the characteristics of the coolies, who came into the island in a state of heathenism at the rate of 2,500 a year, the material progress of the country, the state of the mission work, which, though beset with difficulties, is full of encouragement, and the immediate need of a missionary for Couva, as well as men for other districts and in Demerara. At the conclusion of the meeting a number of friends remained and indulged in hand-shaking with Mrs. Morton. It is the intention of Mr. and Mrs. Morton to return to Trinidad in November."

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