

Awakening in Edinburgh

DR. ANDREW THOMPSON TO THE "DAI LY REVIEW."

Sir,—After the labours of Messrs. Moody and Sankey in Broughton-place Church for a week, I am sure you will give no space in your paper for the statement of a few facts and impressions.

The services of song conducted by Mr. Sankey, in which music is used as the handmaid of a gospel ministry, has already been described in your columns. I have never found it objected to except by those who have not witnessed it. The one who has come and heard have departed with their prejudices conquered and their hearts impressed. We might cite in commendation of this somewhat novel manner of preaching the words of good George Herbert:—

"A verse may win him who the gospel dies, And turn delight to a sacrifice."

There is not a day of a week in the doctrine which Mr. Moody preaches. It is the old gospel—old, yet always fresh and young too, as the living fountain of the morning sun—in which the substitution of Christ is placed in the center and presented with admirable distinctness and decision. It is spoken with most impressive earnestness, not as by a man half convinced and who seems always to feel that a sceptic is looking over his shoulder, but with a deep conviction of the truth of what he says, as if, like our own Andrew Fuller, he could "venture his eternity on it," and with a tremendous earnestness, as if he felt that "if he did not speak the very stones would cry out."

I wish once more to call attention to one essential feature in the action of these good men—the daily morning meeting for prayer. It began some weeks ago in an upper room in Queen-street Hall, which is capable of holding 120 persons. It was not long ere this became over-crowded, and now there are full meetings every day in the Free Assembly Hall, which is capable of holding some hundreds more. It is a fact with meaning in it, that small meetings with the increase of the morning meeting for prayer have led to the increase at Broughton-place Church at the evening addresses, and also in the number of enquirers afterwards. Before the end of last week every inch of standing ground in our large place of worship was occupied with eager listeners, and hundreds were obliged to depart without being able to obtain so much as a sight of the speaker. The number of enquirers gradually rose from fifty to a hundred per night, and on Monday evening this week, when the awakened and those who profess to have and gone the "great change" were gathered together in our church hall, to be addressed by Mr. Moody, no other persons were admitted, there were nearly 300 persons present, and over these were only a part of the fruits of one week. I wish to give prominence to the statement that the persons who conversed with the perplexed and enquiring, were ministers, elders, and deacons, and qualified private members of our various churches; and also Christian matrons and Bible-women, as far as their valuable services could be employed.

And now, at the close of the week of special services in Broughton-place Church I wish to repeat the statement in your paper which I made on Monday in the Assembly Hall, that there is no week in my length of ministry up to which I look back with such gratification as I would not for the worth of a world have a recollection of what I have seen or heard during the past week blotted out from my memory. When Howe was chaplain to Cromwell at Whitehall, he became weary of the turmoil and pomp of the palace, and wrote to his "dear and honoured brother," Richard Baxter, telling him how much he longed to be back again to his beloved work at Torrington. "I have devoted myself to serve God in the work of the ministry, and how can I want the pleasure of hearing their crying and complaints who have come to me to do conversions?" I have shared with many awakened brethren during the past week in his sweet gladness, and it is like angels' bread first to hear the cry of conviction, and yet next, to hear at length the utterances of the joy of reconciliation and peace!

I was much struck by the variety among the inquirers. There were present from the old man of seventy-five to the youth of eleven, soldiers from the Castle, students from the University, the backsliding, the intemperate, the skeptical, the rich and the poor, the educated and the uneducated; and in how many instances were the wounded healed, and the burdened released?

It may be encouraging to Christian parents and teachers to be told that very much of this marvellous blessing, when once begun in a house, has spread through the whole family, and those who already had the knowledge of divine truth in their minds by early Christian education formed by far the largest proportion of the converts. The seed was the sleeping in the soil, which the influence from above quickened into life.

There was a considerable number of skeptics among the inquirers, but their speculative doubts and often their very own became of no account when they came to have a proper view of their sins. Some have already come to tell me of their renunciation of unbelief, and their discipleship to Christ. One has publicly announced that he can no longer live in the ice house of cold negations, and has asked Mr. Moody to publish the address which brought light to his heart, and to circulate it far and wide over the land.

I witnessed no excess in the inquiry-rooms, but there was often a sob of sorrow and the weeping prayer of contrition or gratitude. There must, however, occur at times a proper balance and excess in connection with even the best works that have imperfect, though good, men employed about them. But cold criticism that is in search of fault, or ultra-prudence that attempts to set the temper in which regard such events. I would not dare to take either of these positions. "Last night I should be found to be fighting against God."

I have already expressed my high appreciation of Mr. Moody's manner in addressing. It seems to me that it wants the polished elegance of certain of our home orators, it has qualities that are far more valuable; and even were it otherwise, the great thing is to have the gospel of the grace of God clearly and earnestly presented to the multitudes, who are crawling every night to listen to him. When the year of jubilee came in ancient times among the Jews, I suspect the weary bond-slave or the poor debtor cared little whether it was proclaimed to him with silver trumpets or with brass horns, if he could only be assured that he was free.

I am, &c., ANDREW THOMPSON.

Edinburgh, 63 Northumberland-street, Dec. 9, 1873.

The Forgiven Injury.

Some twenty or thirty years ago, a certain man residing in the northern part of New England, being involved in some family quarrel, cathered four or five associates, and disguising himself, went with them to the house of his brother-in-law, against whom he had a spite, and taking him from his bed at night, covered him with tar and feathers, and rode him on a rail down into the woods, and left him there, to find his way back as best he might.

This outrage caused great excitement in the neighborhood; but the perpetrators of it so effectually concealed themselves that the injured man could not discover or punish them. His will to do so was good enough, but all his inquiries and investigations were in vain.

Some six years passed away, and at length the Lord was pleased to send the gospel of his kingdom into that neighbourhood, and to awaken many souls to a better condition. Among them the ringleader in this outrage—church member though he was—was awakened from his backslidden condition, and made to feel that he must prepare for the speedy coming of the Judge of quick and dead. He turned to the Lord with purpose of heart, and sought mercy at His hand with prayers and tears. But all his prayers, seekings, and promises of amendment, this outrage which he had planned, and in which he had been concerned, rose up like a cloud of darkness between him and his God, and he felt that he could find no forgiveness at the hand of the Lord, unless he first confessed his sin, and obtained pardon of his offended brother-in-law.

To go to his injured brother-in-law and ask his pardon for this sin was a heavy cross to bear, and the performance of this duty was not without danger. For the brother-in-law was truly determined, if he ever discovered the authors of the outrage, to inflict on them severe punishment.

Hence he resisted his convictions of duty until he dared delay no longer, and at length was compelled to rise from his bed one stormy wintry night, and go forth and seek to be reconciled to his brother.

He started out in the darkness. The snow was about four feet deep, and the distance to the house of his brother-in-law about a mile; but he could not wait for a ring, or for roads to be broken; he must go at once.

A part of the way he walked on the top of the stone walls, then he would hold on to the fence stakes, wallow through the snow, then he would climb up the drifts, and roll and flounder through them, until at last, wearied and exhausted, he reached the house of his brother-in-law, knocked at his door, waked him from his sleep, entered the house and exclaimed:

"I have come to see you as I never came before."

"Why, what is the matter? Is anybody sick? Is your wife dead?"

"No there is nobody dead but me, and I have come here to get brought to life. I was the leader of that gang that carried you off down into the woods. You have guessed and tried to find out who the men were. So you have guessed right and some you have guessed wrong; but you never thought of me. I was the man who planned the whole thing. And now I want to settle it. I will do anything you say, only I want this matter settled."

And then the strong man fell on his knees, and began to cry to his brother-in-law and to his God, to forgive him. The brother-in-law was thunder-struck. Surprise, revenge and anger struggled in his bosom; but conscience and God were too much for him, and he knelt beside his penitent brother-in-law and joined in his prayer.

Pretty soon his wife, an old backslider also, startled by the tumult and noise, came out of the bedroom to see what was the matter. She saw, and she knelt down with the rest, and there they prayed, and wept, and cried together, till they found peace in Christ, and embraced and kissed each other in the raptures of that love of God which is shed abroad in the heart by the Holy Ghost, and their difficulties were all settled.

"When you first told me what you had done," said the man, "I thought I would kill you; but this pays for it all. I am satisfied."

With a light heart the repentant and forgiven sinner returned to his house, carrying within his own breast a joy only equalled by that which he had left behind him in the house where their nightly quiet had been so strangely broken, and only surpassed by that joy which is in heaven "over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance."—I. O. M. in *Christian at Work*.

God is, and shall be, all in all. Father of our brothers and sisters! thou wilt not be less glorious than we, thought of Christ, are able to think thee. When thou goest into the wilderness to seek, thou wilt not come home until thou hast found it. It is because we hope not for them in thee, not knowing thee, not knowing thy love, that we are so hard and so heartless to the brothers and sisters whom thou hast given us.

The Mowat Family.

The "Whistler at the Plough," Mr. Alexander Somerville, thus writes of a Kingston family in a letter to the Northern (Scotland) *Ensign*.—

"John Mowat was the son of a pious father in Canada, whose father was too small to gain much schooling—only a few months. But the boy put tasks of education before himself. The difficulties he encountered and overcame may have inspired him in after years to promote educational institutions in new fields. At Watkin, in Cathlamet, when still a youth, John Mowat enlisted in the 8th Regiment of Foot, the County of Kent Battalion. In the war of the times, notably the campaign in Portugal and Spain, under Sir Arthur Wellesley—Lord Wellington,—the Cathlamet lad shared many hardships, and acquired the rank of Color Sergeant. He left the army in 1812, and came to Canada in 1816. A year or two later he began business in Kingston as a merchant, whose prosperity rewarded a virtuous life. Having married Miss Lovack, two sons were born, both distinguished gentlemen of learning and high position—the one Premier of Ontario, the other a Reverend Professor of Classical Languages. A younger contemporary informs me that the Kingston merchant, having made up in a considerable degree his own disadvantages by self-education, approached highly the importance of a thorough scholastic training in others. He took an active part in establishing a private classical school in Kingston, and in founding and supporting Queen's College, of which he was a trustee from its foundation till his death. He was an enthusiastic lover of his native country and his church, as many a friendly Scotchman and the older of the church ministers can testify. For many years Mr. Mowat was a Director of the Commercial Bank, the President of the Board of Trade, an elder in the church, and vice President of the Bible Society. He long held various other important offices, being appointed to them on account of his unblemished character and sound judgment and experience. This venerable gentleman died in 1859. The oldest of the family, the Honorable Oliver Mowat, Premier of Ontario, was born at Kingston in 1829, and educated there. He married, in 1846, Jane Ewart, daughter of the late John Ewart Esq., of Toronto, was called to the bar of Upper Canada in 1842, and made Queen's Counsel in 1846. He is head of the law firm of Mowat, McLennan & Dawson, and is a member of the Senate of Toronto University; has been a member of Toronto City Council, and a Commissioner for consolidating the public statutes of the Province of Ontario, 1856 and 1859. Was in 1866 a member of conference forming the Dominion of Canada; Provincial Secretary for a time in 1853; Postmaster General in 1853-4. Was appointed, November, 1864, Vice-Chancellor of Upper Canada, which high judicial office was held until 1872, when he was solicited to resign the Equity Bench and return to political life as Attorney-General and Premier of the Province of Ontario, previous termed Upper Canada. He was accepted office at the head of the Provincial Government. Mr. Mowat re-entered the Legislature as one of the members for the County of Oxford."

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Stick to the Text.

The Rev. T. L. Caylor, addressing the Brooklyn Sabbath-school Teachers' Association, enforced the duty of causing the Scriptures to be committed to memory by these pertinent considerations. —

"Nothing can ever come in the place of a literal learning and committing of the Word of God. What has kept the Jews through all the centuries? They have taught their children the very letter of the Hebrew Scriptures. They are the sum and substance of their education. They understand their every job and title of such importance is understanding the Word of God exactly, that I do not wonder that very often people feel themselves fortified as to their faith and conduct on doubtful points, by calling back the literally exact statement of the inspired word. They are all manner of incoherent quotations of the sacred text in public speaking, and in the prayer-meeting, patchings, and interpolations, and guesses which the Spirit never taught. You hear people making use in prayer of pretended quotations from the Bible, but they cannot improve upon God's own word. Stick to the text."

The Early Home of Jesus.

Nazareth is one of the prettiest towns in Palestine. It is built of white stone, and rises on the side of a high hill which slopes into a wide and fruitful valley. From the top of this hill where the Saviour in His youth most often have wandered, the view is grand. Here you see the Mediterranean; Mt. Carmel across the plain of Esraclon, which is at your feet; the mountains of Gilboa and Tabor, and scores of places memorable in Scripture history. If you choose to be credulous, you may see the house of Mary, where she received the wondrous announcement of the angel Gabriel her kitchen and cooking utensils; also the house of Joseph in his workshop, and even the chair he made and sat in.

The Grandeur of Faith.

A New England friend relates this suggestive incident:—"We recently called on a lady of culture and refinement, who, having just taken possession of a new house with elegant surroundings, had suddenly been called to face the approach of a fearful disease that seemed beyond human power to avert. With a loving husband and winsome daughter, with a house filled with evidences of wealth and taste, encircled by warm, true-hearted friends, with every thing earthly to make life glad and joyous, we remarked: 'You have every thing to live for. Does it not depress you to think that all this must be given up if this disease is not stayed?' The reply, simple, earnest, truthful, 'Why, I have every thing to die for!'"

O, the grandeur and the beauty of that faith which sees through the rifted clouds the glory beyond, which can say, amid deepest darkness, "the morning cometh;" that faith which, with "things seen and temporal," most beautiful and attractive, can raise one up into a full appreciation of "the things that are unseen and eternal;" that faith which bridges over the river, enabling the believer to tread with firm footstep and alone the way that leads to the unknown land; that faith which will lead one encircled by richest earthly gifts to say, "I have everything to die for!"—*Advance*.

Prayer and its Effect.

Dr. Hamilton narrates the following as symbolic of the effect of prayer:—"Among the forms of insect life there is a little creature known to naturalists which can gather around itself a sufficiency of atmospheric air, and so clothed upon, it descends into the bottom of the pool, and you may see the little diver moving about dry, and at his ease, protected by his crystal vesture, though the water all round and above be stagnant and bitter. Prayer is such a protector: a transparent vesture—the world sees it not; a real defence—it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him; and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon."

Care for Daughters.

Would you show yourself really good to your daughters? Then be generous to them in a truer sense than that of heaping tinkles on their cheeks. Train them for independence first, and then labor to give it to them. Let them, as soon as over they are grown up, have some little money, or means of making money, to be their own, and teach them how to deal with it, without needing every moment somebody to help them. Calculate what you will give them or bequeath to them, not as usual, on the chances of their making a rich marriage, but on the probability of their remaining single, and according to the scale of living to which you have accustomed them. Suppress their luxuries now if need be, but do not leave them with scarcely bare necessities hereafter, in striking contrast to their present home. Advise all, help them to help themselves. Fit them to be able to add to their means rather than to be forever pinching and economising till their minds are narrowed and their hearts are sick. Give all the culture you can to every power which they may possess. If they should marry after all, they would be the happier and better for it. If they should remain among the million of unmarried, they will bless you in your grave, and say of you, what cannot be said of many a dotting parent by his surviving child, "My father cared that I should be happy after his death as well as while I was his pet and toy."

Sorrow comes soon enough without despondency; it does a man no good to carry a lightning rod to attract trouble.

Scientific and Useful.

AN ILLUSTRATION FOR THE COLONIES.—The *New England Home* says:—"A neighborhood near New York has discovered a new method of producing a dye-stuff called mauveine, which gives a beautiful color to wool, and is now being used in the manufacture of dyestuffs. The process is as follows: A solution of a certain substance is mixed with a solution of another substance, and the mixture is allowed to stand for a certain time. The mixture is then filtered, and the residue is washed with water. The residue is then dried, and the dye-stuff is obtained. The dye-stuff is then used in the manufacture of dyestuffs. The process is simple and cheap, and it is believed that it will be of great value to the colonies. The dye-stuff is now being used in the manufacture of dyestuffs in the colonies. The process is simple and cheap, and it is believed that it will be of great value to the colonies. The dye-stuff is now being used in the manufacture of dyestuffs in the colonies. The process is simple and cheap, and it is believed that it will be of great value to the colonies."

LAUGH AND BE HEALTHY.—The physiological benefit of laughter is explained by Dr. E. H. Clark in the *Archiv für Psychiatrie*. The comic-like tickling causes a relaxation of the sympathetic nerve, by which the caliber of the vascular portions of the system is diminished, and their nervous power increased. The average pressure of the cerebral vessels on the brain substance is thus decreased, and this is compensated for by the forced expiration of laughter, and the larger amount of blood thus called to the lungs. We always feel good when we laugh, but until now we never knew the scientific reason why.

THE CURABILITY OF CONSUMPTION.—This is the attractive title of a very excellent article in the *Deutsches Archiv für Klinische Medizin*, June, 1873, by Dr. Massini. He shows, first, that true tubercular consumption is curable, as post mortem of persons dying with other diseases prove. That it is communicable he also attempts to prove, and hence he disapproves of consumptives marrying. The means of prevention are general and special. His enumeration of them includes nothing novel; but wish in most of the latter German authorities, he is strongly in favor of elevated health resorts—pure mountain air.

THE WEAR OF GOLD COIN.—It appears from an experiment made in St. Petersburg that, contrary to the opinion generally entertained, gold coin wears away faster than that of silver. Twenty pounds of gold half imperials, and as much of silver copeck—coins of about the same size—were put into new barrels, mounted like churns, which were kept turning for four hours continuously. It was then found on weighing the coins, that the gold ones had lost sixty-four grammes—the silver ones only thirty-four; but as the number of gold pieces was twenty eight per cent less than those of silver, the proportion is of course greater to the amount in favor of the latter. The silver also contained more alloy than the gold.

THE PURIFICATION OF TALLOW AND LARD.—Dr. Dotch states that tallow and lard can be kept from getting rancid by the following process: The tallow or lard is first treated with carbonate of soda in the proportion of 2 pounds of soda to every 1,000 pounds of lard, and is then subjected to a digestion with alum in the following manner: 10 pounds of alum are dissolved in 500 pounds of water, and 1 pound of slaked lime is added to the solution and boiled. This solution is stirred well with 1,000 pounds of lard at a temperature of 150° F., for about half an hour. The liquor is then separated from the lard, and the lard is treated with the same amount of pure water again. This lard will keep for an exceedingly long time. The fact is that the alumina in the alum applied acts very readily in a disinfecting manner upon those compounds which are liable to give rise to rancidity. The lime is added to the alum in order to render the alumina more active by its giving up some of the acid to the lime. This treatment has also the advantages of restoring the origin of flavor and of producing a lard of a greater whiteness.

Avoid falls head in a its varied forms, and I repent, if you sin at all, sin on the side of truth.—*Becher*. Every new born soul has a holy taste given it, or it could not "hunger and thirst after righteousness."—*Hill*. It is Satan's greatest artifice to make a man think lightly of sin, while the very first work of the Holy Spirit is to make him see it in its true colors.—*Kovland Hill*. The best reward to a scholar in the Sunday-school is good teaching. Every scholar needs it, and it is in the long run sure to be attractive to him.

Modes vary and the dew alike love the shade; but shine forth in day-light only to soar to heaven. "The servant is not above his Lord." Then we shall be ashamed to complain of our sacrifices when we remember what Jesus, our Master, endured for us. The Hebrews had two great actions or songs of praise. The first was called the *Egyptian* or common "Hallel," according to the deliverance of Israel from Egypt, and appropriately began with Psalm cxxxvi, and ended with Psalm cxviii. It was sung respectively at the Passover sacrifice, the feast of Pentecost, feasts of Tabernacles, and of the dedication of the temple. The second was the great "Hallel," Psalms cxxxvi, sung only on very rare occasions.