

The Record.

TORONTO, JUNE, 1860.

THE ENSUING MEETING OF SYNOD.

The annual ordinary meeting of Synod will be held D. V. at Hamilton, and in Knox's Church there on Wednesday 13th inst., not on Tuesday 12th, as inadvertently stated in last Record. (See page 26 of Printed Minutes.)

On application to the Officers of the Grand Trunk Railway, the privilege has again been granted of return tickets, both to Elders, and to Ministers, who are not already in possession of Clergymen's tickets. We shall send a ticket to the address of the Minister of every Congregation on the line of railway, whence Elders would have to travel by the Grand Trunk Railway to Synod. It will be understood that this ticket is for the *Elder*. Should any Minister not be in possession of a ticket, it is requested that he communicate *immediately* by letter or telegraph with the Synod Clerk, who will forward the requisite document. Favours of this kind are not granted by the Great Western Railway.

Important business will no doubt occupy the attention of Synod. We may properly suggest the importance of much earnest prayer on the part both of Office-bearers and Congregations, that the blessing of God may be vouchsafed to the Synod, and that every thing may be done with a single eye to His glory.

THE WORK OF REVIVAL.

Almost every religious paper from Britain contains some intelligence of an interesting and pleasing character. So extensive is the movement, that it is scarcely possible to give any minute details of the progress of the revival in the various places where it is manifested. Not to speak of Ireland, in many places of which a real work of revival is still advancing, we might speak of the revival in Wales. In a recent paper it is said :

At no period in modern times has the principality of Wales been visited with such a refreshing from the presence of the Lord as during the past fifteen months. The population of the principality is not far from a million of souls, of whom more than 200,000 were previously connected with the different evangelical churches. Since the beginning of 1859, this aggregate has been increased by from 30,000 to 35,000 converts. Over 25,000 persons have united with the Welsh Calvinistic churches, and thus far instances of backsliding are very rare, though many of the converts had previously led very irregular lives. In Denbigh, 421 have united

with the different churches. In Cwm Ystralytn, a small and quiet neighborhood, where, a year ago, there were only 21 members in two churches, 110 have been added. In Holyhead, a growing town of 800 or 900 inhabitants, 139 have been added to the various evangelical churches. In Bethesda, 1,600 have made a profession of religion. The good work is still in progress, and in the increase of temperance and morality, as well as in the other fruits of the Spirit, gives evidence of its genuineness as a work of divine grace.

In Scotland, too, the work is advancing in various quarters. We copy the greater part of an article on the subject from *Evangelical Christendom*, which will, we are sure, be read with interest by many of our readers :

Such a general awakening has never been experienced in Scotland. It has embraced the Shetland and Orkney Isles, until lately famous for the cold "moderatism" of their ministers and the religious impassibility of their inhabitants, the remote and almost forgotten outer Hebrides and the scattered population of the northern Highlands. It has spread over most of the towns and villages on the east coast, and has produced signal effect on the fishing population. It has been powerfully felt in the west and south-west, especially among the miners and colliers, and is now slowly, but visibly, permeating Glasgow, Edinburgh, and other large centres of population, and innumerable small towns and villages in the country. In some villages and in districts in the thinly-peopled islands, there is scarcely a house in which some of the inmates are not deeply moved. Congregations are generally largely increased, and prayer meetings are thronged, nightly meetings for prayer and instruction are held in very many places, ministers are worn out by crowds of earnest and importunate inquirers, hopeful conversions occur in large numbers, and hundreds of communicants have been repeatedly admitted to the Lord's table on a credible Christian profession. The Lord's day services and the other religious meetings are chiefly remarkable for the solemnity which pervades them, as if the worshippers were conscious of the presence of the Invisible, and also for the eagerness with which they seem to drink in offers of mercy and direct doctrinal and practical instruction.

In the Shetland Islands the churches are crowded, and regular prayer meetings are held, and earnest inquiry is being made by very many after salvation. In Lewis and Harris the work is of a remarkable character.

The most apparent of the Scotch awakenings, and which merit the name revival in its popularised sense, are occurring in the fishing towns and villages on the east coast, and at Musselburgh and Newhaven, near Edinburgh. In a few of these places we recognise some of the distinctive features of the Irish revival, the agonising cry for mercy, the conviction of sin so intense as to prostrate the physical powers, and the arrow of alarm piercing the heart suddenly while the individual is pursuing his ordinary avocations. We recognise also the "joy unspeakable," the brotherly love, the missionary spirit, and the immediate abandonment of every questionable practice. The fishing villages contain the rudest and least educated of the Scotch population—men destitute of secular and religious knowledge—hence, a certain amount of manifest excitement is easily accounted for.

In these towns and villages the whole population has been moved. In some places the crews of boats have been simultaneously affected while at sea, and have returned to shore anxiously seeking salvation. In others the anxiety has been so great, that the boats were

laid up till the fishermen had found relief from the terrible convictions which had seized them. In others, a horn sound led through the village has called men, women, and children daily to prayer. Prayer is held in the fishing boats. The agony for sin is intense, and when those convicted are brought to Christ, they show an intense desire to lead others to the same resting-place. In the North, in about thirty small towns and villages between Aberdeen and Inverness, a quite, gradual awakening is producing most satisfactory results. These districts were the strongholds of "moderatism," and neither the Free Church nor the United Presbyterian Church has yet been able to overtake their spiritual destitution. The people are well-educated, and have a fair amount of doctrinal knowledge, but they have been characterised by coldness and apathy. Within the last six months a marked change has come over them, perceptible to all who knew the district. Warmth and life, the spiritual appreciation of truths beforetime only intellectually received, denote the working of the Holy Spirit and the descent of a rich blessing.

In such a brief sketch, anything like detail is impossible, and our space would hardly suffice even for a catalogue of the names of places in Scotland in which the Holy Spirit is unmistakably working. Not a day passes without intelligence of some fresh shower of blessing upon a hitherto dry soil. So much earnest prayer is offered and such noble evangelistic agencies are at work, that we believe that the present religious interest, great as it is, will shortly be regarded as "the day of small things." Much of human imperfection will, doubtless, alloy the work, and many hopeful conversions will turn out spurious, but the revival is likely to be one of the most satisfactory on record, for the sobrieties of Presbyterianism oppose a barrier against extravagance, while its orthodox teachings are a sure antidote for the seductions of error. While we take this somewhat sanguine view of the Scottish Revival, we deprecate all exaggeration of its results, or even any detailed estimation of them, in this early stage of the movement. It is a fact that hundreds and thousands have been admitted into the Churches on a credible profession, but we have no warrant for stating that all these are true converts. We believe that a frown rests upon those who attempt to number the chosen Israel of God, and would rather say with Joab, "Now the Lord thy God add into the people how many soever they be . . . but why doth my Lord the King delight in this thing?" The number of conversions, as in all former times, is comparatively small, and, to speak of the Revival anywhere as "a day of more than Pentecostal mercy" is a dangerous hyperbole, leading in some cases to scepticism, and in others to bitter disappointment.

What effect should such tidings produce in us? Gratitude to God for such manifestations of His power and grace, is one feeling which should be produced. Just as Barnabas, when at Antioch he saw the grace of God, was glad, so should we be glad when we hear of what the grace of God is doing in other lands. An earnest desire for such a revival, and an earnest pleading with God for his reviving grace should also be the result. Let us not read the intelligence as unconcerned strangers, but as those who need such a revival, and who are encouraged to seek it. Let it be the earnest desire and prayer of all, that we may see in our own land such glorious results as those which are taking place elsewhere. Let it be our