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16 AND 48 FRANK ST.

THE DAY IS FAR SPENT.

There seems to be a sunset tinge
On every thing I see,
And all I am, and think, and feel,
Seems drawing nearer Thee,
Heavenly Father, nearer Thee.

I know thou lovest the cheerful heart
From dark misgivings free;
Intent to act a perfect part,
And humbly worship Thee,
Father, to worship Thee!

But now, the sound of many words
E'en from an infant tongue,
And shouting peals and laughter loud—
My thoughts are not among
Dear Father, not among!

For silently I love to dwell
On things of deep intent;
To trace old paths I know so well
Where we together went,
Father, together went.

Thou leading one, a truant child,
Yet never left alone;
Forward and rash, but loving still,
The true and faithful One—
Loving the faithful One.

O! holy Love! whose guardian light
Beams at this very day;
Thou hast not left my couch at night
"Tis with me all the way—
Yes, Father, all the way.

And in the sweetly shaded vale,
Where slowly now I tread,
I feel it all my path regale,
Like blossoms round me spread—
Father, around me spread.

Yet still there seems a sunset tinge
On every thing I see;
A hallowed touch of sacred things
Which gathers near to Thee,
Father in heaven, to Thee!

The outgoings of the morning now are past,
Father and Friend!
Shelter thy handmaid to the very last,
And the pure incomes of Thy Spirit
Send,
To give her faith and victory to the
end!

O! crystal stream! in whose pure midst
Stands the immortal tree;
Whose healing leaves extend their heavenly
virtue e'en to me.
Be thou around, within—be all
In all, until I love in Thee!

Selected.

REVIVALS—SHALL WE HAVE A REVIVAL?

BY REV. W. A. MCNEIL, B.A., WOODSTOCK, ONT.

OUR NEED OF A REVIVAL—HUMAN AGENCY.—THE MEANS: PLAIN, EARNEST PREACHING OF THE GOSPEL; HOLINESS OF LIFE; PRAYER; PERSONAL EFFORT, AND GIVING GOD ALL THE GLORY.

Do we not need a revival? Where is the congregation the members of which are as holy, as earnest, as prayerful, as liberal, and as aggressive as they ought to be? Do not many professors rest in the mere form of religion? They have a name to live while they are spiritually dead. Do not the vast majority of Christians live far below their privileges; satisfied with a mere glimpse of Christ's pardon, a mere crumb from His table, a mere drop of His love? Think of the multitudes outside the Church who do not even profess any interest in Christ, or give any evidence of a change of heart. In the light of God's truth how sad their condition, how terrible their danger: Try to realize it. Whitefield saw it, and sometimes standing before the thousands, he could only exclaim: "The wrath to come! The wrath to come!" and overcome with emotion, sit down again. Paul felt it, and you know how he expresses his agony for the salvation of souls as a travelling in birth (Gal. iv. 19.) The Psalmist saw and felt the danger of the unconverted: "Horror hath taken hold upon me because of the wicked that forsake thy law" (Ps. cxix. 53); and again: "Rivers of waters run down mine eyes because they keep not thy law" (Ps. cxix. 136.) Isaiah saw it, and hear his language: "Therefore, said I, look away from me, I will weep bitterly; labour not to comfort me because of the spoiling of the daughter of my people" (Isa. xxii. 4.) Jeremiah saw it, and hear him: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. ix. 1.) But where is this weeping, this intense earnestness, this soul-agony on the part of the Lord's people at the present day, because of souls perishing around us? Six millions of people die every year the vast majority of them professing no interest in Christ. The whole world lieth in the evil one. The enemy is coming in like a flood. Intemperance, Sabbath profanation, licentiousness, worldliness, fraud prevailing on every side. Only

five per cent. of the young men of America members of any Church, and only three per cent. of them doing any religious work; while seventy-five out of every hundred are practically never inside a church door. The prospect is sufficiently appalling. Oh, sir, the Church of Christ to-day is engaged in a terrible conflict. We need the baptism of the Holy Ghost. Shall we not then cry, "O Lord, revive thy work!"

We are apt to regard a religious revival as a kind of miracle, or as some arbitrary manifestation of the Almighty's power, given in His own time, and without any reference to any action of His Church as a preparation for it. There is no use trying to "work up a revival," we often hear said. "A revival," it is urged, "depends upon the sovereign will of God, and we are not to move until there are unmistakable signs that God is about to commence a work of salvation, lest we run before we are sent, and injure the cause of religion." All such reasoning is based upon an erroneous conception of the divine method. Undoubtedly a revival is a work of God, otherwise we need not pray, "O Lord, revive Thy work." But God works through means in the spiritual as in the natural world; and He has ordained that His people shall be co-workers with Him in extending His kingdom. They are to plant and to water, in order that He may give the increase. It is the Spirit that quickens believers and converts sinners. And the Spirit is given not in any arbitrary manner, or without regard to the human will, but in answer to prayer, and to render the human agency successful. A revival is thus in an important sense the result of means employed by the Church. If the Church is seeking a revival she must "awake, and put on her strength," she must stir herself to take hold of God. Isaiah said; "As soon as Zion travailed she brought forth children," and it is true of the Church to-day.

What, then, are the means which the Church should employ to promote revivals? I answer, we must have much plain, earnest preaching of the Gospel. The Apostolic Church was a revived and revival Church, and it gave the very first place to preaching. The most striking figure in the Pentecost scene is Peter standing up to preach in the company of his brethren. Wherever the Apostles went it is said, "they preached the word"; "the word of the Lord was published throughout all that region"; "it pleased God by the foolishness of preaching to save them that believe." Preaching, then, is God chief means for advancing His Kingdom. But remember it must be the preaching of the Gospel. However the agnostic may sneer and the ungodly rage, that preaching is the best preaching, the most effective, the most edifying, the most soul-saving, that has the most of Christ in it. Such was Paul's preaching. He determined to know nothing save Jesus Christ. "I am not ashamed of the Gospel," he says. And when we say that Christ ought to be the subject of every sermon, let no one think that the subject will ever grow threadbare. Christ in His divinity and humanity, in His person, His character, His work, as our wisdom, righteousness, sanctification and redemption; in His birth, life, death, miracles, parables, His prayers and His preaching; Christ suffering and conquering, Christ exalted and ruling, Christ all in all! Why, the subject is endless; eternity cannot exhaust it. And it must be plain preaching if it is to affect the masses. The hiding of the Cross beneath the veil of fine language and the flowers of rhetoric, is, I verily believe, the source of much of that want of sympathy with the Church which so sadly characterizes many in the lower ranks of society at the present day. And besides being plainly preached, the Gospel must be earnestly preached. McChesney was accustomed to visit some one or two of his dying parishioners on the Saturday, with a view of being stirred up to greater earnestness in the Sunday's work. Of his preaching one says, "He appeared as if he were dying almost to have you converted." There is a beautiful legend of St. Chrysostom. He was a man of much culture and refinement, yet in his earlier ministry he was not remarkable for success. But one night he had a vision. He thought he was in the pulpit. Round about him were holy angels. Beside him was the Lord Jesus; and before him the congregation to which he was to preach. The vision deeply affected him. The following day he ascended the pulpit; he felt the impression of the scene, he thought of the holy angels as if gathered around him; of the blessed Saviour as at his side listening to his words and beholding his spirit; he became intensely earnest, and from that time forward a wonderful power attended his ministry. Multitudes gathered around him wherever he preached. Though he had the simple name of John while he lived, the ages have called him Chrysostom, or the Golden Mouth. Could we as ministers forget ourselves in the pul-

pit, and remember only that there is a heaven above and a hell below, and dying sinners before us, and a living, loving, mighty Saviour at our side, and that we are commissioned by that Saviour to speak with those sinners, and to plead with them in the name of His love to flee from the wrath to come and to lay hold on eternal life, would not our preaching be earnest and would not the Almighty Spirit bear our words with wings of fire to the hearts of the people, arousing the careless and convicting the unconverted?

"We'd preach as though we ne'er should preach again,
And as a dying man to dying men."

If we want a revival of religion we must see that the faithful preaching of the Gospel is backed up by holiness of life. Our God is a God of holiness. Before He appeared on Mount Sinai, the children of Israel had to cleanse themselves for three days. And before Israel could take possession of the promised rest of Canaan, Joshua had to see to it that they were purified. And so if we wish God to do a great work for us, and through us, we must sanctify ourselves. Whatever of pride, or envy, or anger, or evil-speaking, or worldliness, or covetousness, or slothfulness we find in ourselves, we must be willing to give up forever; for these things grieve the Spirit, and the Lord will not hold fellowship with us while we indulge them. Do we not see the explanation of the cheerless, low spiritual life of many in the Church? They are neglecting some known duty or living in some known sin.

"The dearest idol I have known,
What'er that idol be,
Help me to tear it from thy throne,
And worship only Thee."

Truth is most powerful when presented in a life transfigured and ennobled by it. The most effective way to commend our religion is by a godly life. Character is mightier than profession. The world care not how we preach on the Sabbath, or how you speak and sing at the week-evening meeting; but if you live soberly, righteously and godly; if you are gentle in temper, patient in trouble, honest in business, always generous, cheerful, unselfish, and always seeking to make others happy, the world will see it and recognize it, and ask the reason why. There is no logic so powerful, no rhetoric so persuasive as a holy life. It is an argument for the truth and power of religion which the most hardened will observe and the most obtuse understand. And if the modern Church is far behind the ancient in faith, and zeal, and in revival power, perhaps it is because it is far behind it in godly living.

And if we want a revival we must pray for it. "I would rather," says Moody, "pray like Daniel than preach like Gabriel." We cannot explain the "why" or the "how," but we know by revelation and experience that true prayer will give birth to revival. When the Church groans and travails in pain and pours forth loud cries and tears the blessing will come, the life will be manifested. When God promises to give a new heart and a new spirit to Israel, he says, "I will yet for this be inquired of by the house of Israel to do for them." And when God promises to give Christ the heathen for His heritage, He promises it in answer to prayer: "Ask of me and I will give thee." And when he would give life to the dead and dry bones in the open valley, He directs His servant to pray, "Come from the four winds, O Spirit, and breath on these slain, that they may live." When Elijah prayed the nation was reformed; when Hezekiah prayed the people were healed; when the disciples prayed Pentecost appeared; when John Wesley and his companions prayed England was revived; when John Knox prayed Scotland was refreshed; when the Sabbath school teachers at Tannybrake, in Ireland, prayed, eleven thousand were added to the Church in one year; when Luther prayed the Papacy was shaken; when Baxter prayed Kidderminster was aroused; and in the lives of Whitefield, Payson, Edwards, Tennant, whole nights of prayer were succeeded by whole days of soul-winning. To your knees, then, ye Christians! Plead until the windows open, plead until the springs unlock, plead until the clouds part, plead until the rains descend, plead until the floods of blessing come.

Then to faithful preaching and holy living and earnest prayer, there must be added personal effort to save souls. What would be thought of a man praying for a harvest of wheat, but neither ploughing nor sowing? And yet this is what many are doing in the Church. So far as personal effort to rescue the perishing is concerned, multitudes of Church members are doing nothing. They are barren trees in the vineyard, withered members on the Christian body, drones in the hive. The ministry and a few earnest, consecrated men and women are left to do the whole work, while perhaps two-thirds of the members are fast asleep. Now all this must come to an end, if there is to be a revival in the congregation.

The whole Church must be organized for work, and all must feel that they are equally called to work as they have opportunity. When our Saviour fed the hungry multitude He gave to the disciples, and the disciples to the multitude. So that in order to reach a dying world, in their various conditions and necessities, we need to organize and distribute by making every member of the Church a disciple indeed; and as they go forth with the Bread of Life, He will bless the labour and work to the famishing thousands around. What we want is not an occasional spasmodic effort, to be followed by a folding of hands and a going to sleep. The whole Church must be engaged in a persistent attack on the Devil, the world, and the flesh. We want special efforts, by all means, but after these, what? Do we not need to be as earnest and diligent as ever in waiting the good seed sown; in building up and strengthening the tender vines which have been transplanted from the wilderness; encouraging the zealous disciples who have become fellow-workers to the truth, and watching, working and praying with Jesus?

Look at the early days of Christianity. These were the days of earnest, persistent, personal service. As soon as a man was converted to God in those days he became a worker for Christ. Every Christian, whether he moved in Caesar's household, or like Lydia, in the pursuit of humble commerce—every Christian did something for Christ and sought to advance His cause. And what was the result? Why, within three centuries after the death of Christ the Cross was uplifted in every land; the name of Jesus was pronounced in every known dialect; missionaries passed through the desert; penetrated into the remote recesses of uncivilized countries, and the whole known world was evangelized. They were all at it, and always at it, and the Lord blessed their labours. And so, ye soldiers of the Cross to-day! if you are to obtain glorious victories you must not rest satisfied with one man in a hundred going to battle. Every man of you must fight the good fight of faith, every heart must be stout, and every arm must be strong; every follower of Christ must march forward with the courage of a hero and with the strength of God to do battle against the common enemy of mankind. Thus, and thus only, will a true, and real, and permanent revival of religion be experienced, sinners be seen flocking to Jesus as doves to their windows, and the glory of the Lord soon cover the whole earth.

And lastly, let us never forget to give God all the glory. Whatever instrumentality He may employ, the work is all His. It is only where the sun of mercy shines that the fruits of grace will grow. Without the Spirit of God the best arranged means are useless—lamps without oil, sails without wind, coals without fire. Underrate this truth, and you cut yourself off from the very fountain head of revival. We may plant and water, but spiritual increase is from God, and God alone. It is not of him that willeth, nor of him that runneth, but God that showeth mercy. Nothing short of God's omnipotent might, in Christ's everlasting love, through the Holy Spirit's divine efficacy, can revive a single soul. Remember this, for it will guide your actions, raise your hopes, strengthen your faith and warrant your prayers.

"Revive thy work, O Lord,
Thy mighty arm make bare;
Speak with the voice that wakes the dead,
And make thy people hear."

CHRISTIAN ENDEAVOUR.

PROVINCIAL ORGANIZATION FORMED.—ADDRESSES, PAPERS, LIST OF OFFICERS, ETC., ETC.

The first Convention of the Societies of Christian Endeavour in the Province of Ontario, was held in St. James Square Presbyterian Church, on Monday and Tuesday of last week. There was a large attendance of delegates representative of all the various evangelical denominations from all parts of the Province, among whom were many Presbyterians, clerical and lay. Of our ministry the following were present: Revs. R. H. Myers, Norwich, R. J. Beattie, Guelph; W. Frizell, Leslieville; A. H. Scott, Perth; S. Lyle, B.A., Hamilton; J. W. Bell, Newmarket; S. Carruthers, Kirkwall; J. H. Ratcliffe, St. Catharines; R. D. Fraser, M.A., Bowmanville; J. H. Simpson, Brucefield; D. H. Fletcher, D.D., Hamilton, etc., etc.

Rev. G. H. Cobblestick, Guelph, was voted to the chair, and after devotional exercises he explained the

OBJECTS OF THE MEETING.

They were met at what might be called a phenomenal gathering. For the first time they were met in the capacity of an Ontario convention. They were met that day to organize as a Provincial union. Their friends across the border had taught them some useful things, and they were not

sufficiently egotistical in Canada to imagine they knew everything. If they would thank their American friends for any good thing, they could do so for this organization. Since the formation of the Society some eight years ago, there had been no less than 7,560 similar organizations started, and that day 500,000 marched under the banner of Christian Endeavour. They in Canada could not boast of scarcely a fair proportion of those societies as yet, but he thought that they had come to the time of commencement, and the gathering before him was a good augury of future success. The growth of the Society in the States, and especially since the convention in Philadelphia, had been almost phenomenal. It was those who went to work early in their Christian life that would make the valuable Christian workers throughout their lives. This organization, he said, was in existence for the purpose of taking young Christians as they came forth from the Christian Church and putting them right into harness, and never allow them to step out until they were relieved by their Master in heaven. The Society, they read and they knew, was not only within the Church, and for the Church, but it was a spiritual society and working for the religious advancement of the young people of their religious denominations. They could manufacture literary societies in the winter and they disappeared in the spring, but this society was perennial and impervious to the frosts of winter and the scorching heat of summer.

PROVINCIAL ORGANIZATION FORMED.

It was agreed that an Ontario Union representing the Societies of Christian Endeavour throughout Ontario be formed.

The constitution recommended by the United Society, with some slight alterations, was adopted.

The following office-bearers were elected for the meeting of the Convention:—President, Rev. G. H. Cobblestick; Vice-President, Mr. A. F. Wickson; Secretary, M. A. Pennington; Assistant, R. J. Colville, Peterborough.

ADDRESS OF WELCOME.

Rev. A. F. McGregor welcomed, on behalf of the city churches, the delegates. He said he welcomed them on three grounds: first of all, on the ground of the catholicity of the movement, on the ground of its being a movement that was specially spiritual, and also on the ground of its being a serviceable movement to all the Christian churches of all the evangelical denominations. On the ground of its catholicity they might all approve of the motto of the organization, "For Christ and the Church." For Christ first, and therefore orthodox Christianity might welcome an organization whose soul and centre was the Lord Jesus Christ. They welcomed the delegates and the society because they represented a distinctly spiritual force.

Rev. A. H. Scott, Perth, replied for the visiting delegates. He exhorted the convention to be practical and not allow the session to run into words alone.

Evening Session.

After a service of song and devotional exercises, Rev. S. Lyle, B.D., of Hamilton, and Provincial Superintendent of Christian Endeavour, delivered a stirring address on the

"THE NEEDS OF THE TIMES, HOW MET BY CHRISTIAN ENDEAVOUR."

In the course of his remarks he said there was a pressing want in this materialistic age of placing before their young people a heroic type of Christian life. He believed the world was sick, and he believed the best part of the Church was sick—he had almost said disgusted—with the kind of selfish, dreamy sentimentalism that prevailed in their churches. The first lesson of Christianity was to take up the cross of Christ. All that sort of drivelling sentimentality to which he had alluded they wanted taken out, and the knife of self-sacrifice made bare and keen and plunged into it right to the hilt. He thought the Christian Endeavour Society was going to do that. He had the utmost confidence in this movement. He would give them one word of caution, "Don't put any emphasis for the sake of the Lord of truth and the Lord of spiritual righteousness, in numbers." He did not care if all Canada joined their ranks unless they joined them to do honour to the Lord.

"CHRISTIAN MANLINESS."

Rev. Dr. Potts spoke of "Christian Manliness," and prefaced his remarks by saying that he believed the Presbyterians, Episcopalians, Baptists and Congregationalists were never so near to each other as they were that night, and they would be nearer still. The essential qualifications of Christian manliness, Dr. Potts said, were full and ripe life in Christ, a broad and large knowledge of the word of God and of Christian biography, and Christian missions and generous sympathy. Small natures were always hard, always exacting; large Christian hearts that

throbbed in sympathy with Jesus Christ were always generous.

A social reunion of delegates afterwards took place.

Rev. G. H. Cobblestick again presided, and a large attendance of delegates filled the room.

STRENGTH OF THE SOCIETY IN ONTARIO.

Concise, interesting reports were heard from 126 societies existing in the Province, with a total membership of over 7,000.

"DANGERS."

Rev. John Burton, B.D., delivered an address on "Dangers to be Avoided in Christian Endeavour Work." The first danger touched was that of dividing the Christian family. The Society of Christian Endeavour, he held, should cherish the oneness of the Church of Christ. Division of work should result in union of spirit in the Church. Theology, intellectual definition, divides men, but true Christian Endeavour unites them again. The second and other danger was that age and youth should lose sympathy with each other; and to obviate this he urged that the old and the young put themselves in each other's places.

THE SOCIETY AND THE PASTOR.

Rev. W. M. Roger, M.A., of London, discussed the relation of the Society to the pastor, beginning by claiming that there should be some relation. Dr. Samuel Hunter had once warned him to have nothing to do with young peoples' societies. "They are schools of flirtation," charged the eminent divine. But he thanked God and Dr. Clark that they now had a new-fashioned type of young peoples' society with which a pastor could work. The modern pastor was not like a driver of a stage coach; he was a conductor of a large train, and the Christian Endeavour Society was the last car added.

THE SOCIETY AS A LEVELLER.

After an interlude of music, Mr. R. J. Colville, of Peterboro, read a paper on the inter-denominational character of the Society, starting a preliminary smile by remarking that in those latter days the Calvinistic lion had consented to lie down with the Arminian lamb. No other Society had done more to break down the high walls of denominationalism than the Christian Endeavour by its conventions, where it gathers all Churches and creeds as in one family.

DR. CLARK ON THE SOCIETY.

Rev. Francis E. Clark, D.D., of Boston, the founder of the movement and President of the United Society, was received with a hearty round of applause, which was renewed when he stated that he was a Canadian born, having been cradled within the shadow of the Queen's flag at Ottawa. Speaking of the outlook of the work across the border, he said that it seemed to him that they had never reached high water mark until this last year. He gave the Convention cheering evidence of this in his, but brightly coloured sketches of the various State Conventions that he had attended during the year, where the greatest enthusiasm and keenest interest prevailed. He rejoiced that this movement seems to take hold of the brightest and the best of the young people. He did not want this train run away with by a "crank" or a "hobbyist." They wanted those who were in the fore-front of business and all great enterprises. He drew a sharp distinction between inter-denominational and undenominational. The former term was descriptive of the Christian Endeavour movement. They did not ask the allegiance of the local Societies to any central board. Their first duty was to their own Church, and there they could do their best work. The pastor of the church was the head of the local Christian Endeavour Society, because he is the leader of the church.

AFTERNOON.

At the opening of the afternoon session, the subject of

THE PRAYER MEETING

came up in a paper by Mr. R. S. Wallace, and a discussion of the work of the Prayer Meeting Committee, led by Mr. J. A. Moffat, both of Hamilton. The importance of a varied programme of subjects was emphasized and the respective advantages of permanent leaders, and the leading of the meeting by all the members in rotation were discussed. Some societies appoint a new leader each month, and one delegate suggested that they should "be willing to break down for Christ." A vote was taken as to the value of topic cards, when it was found that the meeting was about evenly divided as to their use.

PRACTICAL WORK.

The work of the Lookout Committee was discussed by Rev. W. W. Andrews, of Toronto, who defined this committee as the organized conscience of the Society. They are the especially appointed guardians of the words of the Society, and they should take as sym-

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