

A close study of the circumstances attending the revival of 1859 enables us to trace a strong similarity between the movement and that which Wales witnesses to-day.

The meetings are described as being simply wonderful for their spontaneity and the absence of human direction and leadership. The great audience seem to be under the immediate impulse of the Holy Spirit. In many places as many as three or four meetings are held daily, and all are crowded to the utmost. A deep spirit of prayer prevails wherever the meetings are held. This was so strong at Aberfan "that the people gathered in the streets at midnight to pray for souls."

Wonderful scenes have been enacted in the collieries. In the largest colliery in the Llynvi Valley, 1,300 men are employed, prayer-meetings are being held underground. One of these meetings was specially remarkable. It "lasted for nearly an hour in the glimmer of the safety lamps and amid wierd surroundings, which lent unwonted impressiveness to the solemn scene. The men took spontaneous part in the service, and as the glorious notes of the stirring revival hymns rolled through the headings and stalls, workmen hurriedly dropped their tools and wended their way to this revival meeting in the depths of the earth. There was a most impressive scene when prayer was offered.

The effects of the revival on wicked characters are very marked. Many notorious prize fighters have been converted, as well as hard drinkers and gamblers. Football players have left their games and are spending their strength in the revival. Theatres are closed, the public houses are deserted, and magistrates testify that their work is greatly reduced. In many towns the police are idle, as the tough classes have either been converted or are greatly restrained. In one police court the usual number of ninety cases of drunkenness went down to nine. The testimonies at some of the meetings are varied and interesting. "Thank God," says one, "three columns in the press for revival meetings, and four lines for a prize fight!" Another tells of ninety-two converts at a meeting the night before. Three men went from bed to the meeting and gave themselves to Christ. One of them had been in bed for hours, but could not sleep; but no wonder, his wife was at the meeting praying for him.

Minister after minister testifies as to the genuineness of the revival. It is, also, they say, intensely ethical. A revival which reconciles people who have not spoken to each other for years, which reunites separated husbands and wives, which restores prodigal sons and daughters to heartbroken parents, which amazes tradesmen by filling their tills with money they had given up as hopelessly bad debts, which stops swearing, drinking, gambling and scamping of work, which makes advocates declare that there is no work for them in the police courts, which brings Magdalens by the score from the streets to the *set fair*, or "big pew," where the penitents are dealt with, which closes low drinking clubs by members almost to a man returning their tickets of membership, which sends betting bookmakers back to earning their living in the colliery or in their old trades—this is a revival that wins the respect of even the non-church-going man in the street.

The young man, Evan Roberts, who has been much spoken of in connection with the work, was at one time a collier, but a few months ago had begun studying for the ministry. He is twenty-six years old. His manner is modest, and his speech simple, but he is "full of faith and love and zeal and the Holy Spirit." The burden of his message is:

"Confess your sins to God;" "Forgive your enemies;" "Out with every root of bitterness and malice;" "Bow down your souls at the King's feet;" "Repent and believe—believe—believe;" "Trust and obey;" and you shall be "filled with joy unspeakable and full of glory." He then makes his appeal for public confession. The response is immediate and impressive. Who will receive Christ now? he asks, and instantly there is a chorus of acceptances.

The Welsh bishops of the Established church are giving the revival their commendation. In a pastoral letter one of them says his investigation of the work has confirmed his conviction that their attitude towards the revival should be an attitude of sympathy, watchfulness and prayer. The grave danger to the social and personal life of the Welsh people from the rapid growth of indifference during recent years should make them all thankful for a revival of the religious fervour of former days. Underneath all their unhappy divisions there was latent a fundamental spiritual unity among all Christian believers. Another bishop has also addressed his clergy, quoting Paul's exhortation to "Quench not the spirit. Despise not prophesyings." And still another says: "Those of us who remember the great days of forty-five years ago feel as if again one of those times of mysterious but manifest blessing might be at our doors, not in Wales only, but over England, when—by means transcending great organizations and striking personalities, by a power secret and divine—the old cry of the soul for a true salvation is met by the eternal answer, the Lord Jesus Christ, with results immediate, wonderful, and on a mighty scale."

The effect of the revival in still another and most important direction is very manifest. Ministers who formerly leaned toward "higher criticism" and preached the "new theology," are now preaching Christ and him crucified, and some of them God has used mightily in the work of preparing and ingathering. In the face of such drift away from the atonement, the virgin birth of Christ, and even from God himself, as we see on all sides, it is clearly nothing but the mighty and overwhelming power of the Holy Spirit that can arrest the tide of unbelief and bring men back to simple faith and obedience. God has begun in Wales, where he had a prepared people. Why should it not spread from there all over the earth? Last August a speaker at the Llandrindod convention, moved by the power of the Holy Spirit then present, and the number of ministers on the ground, said, "Wales may be the cradle of the evangelists for the coming revival throughout the world." Let us all do our part by humbling ourselves before God and by much secret and united prayer.

#### A SERMONETTE.

A PARABLE.

BY THADDEUS.

"We must not make a scare-crow of the law,  
Setting it up to fear the birds of prey,  
And let it keep one shape till custom  
make it  
Their perch, and not their terror."  
—Shakespeare.

A sheep was slain by a wolf—at least that was the supposition—for ears that were not deaf heard the cry of the dying sheep and the snarl of the angry wolf. Eyes that could see saw the wolf kill the sheep; but the wolf, when accused of the killing, said he did it in

self-defence. The sheep objected to be killed, and made what defence it could, but it was old and had been wounded. The wolf was young and strong, and so the sheep died.

The jury brought in a true bill against the wolf for "sheep-slaughter." Tried for sheep-slaughter, the jury brought in a verdict of "not guilty," and the wolf was acquitted after being told that he was innocent, but he must not do it again, and that he would always feel badly whenever he saw any of the relatives of the slain sheep. And that would be his punishment.

A man kicked his wife to death. The jury acquitted him of the murder because he was drunk when he killed his wife and did not know what he was doing, and he was a very affectionate husband when sober.

A dishonest executor stole a widow's estate; through a technicality he was declared "not guilty."

A man stole bread for his starving family; he was imprisoned for ten years. His family went to the Alms House.

A man was fined \$8.00 or 30 days in jail for getting drunk. The man who sold him the drink that made him drunk is not in the chain gang.

I saw a crow perched on the scare-crow made to scare crows away, he was eating the stolen corn and evidently laughing at the scare-crow.

"We must not make a scare-crow of the law," etc., etc.

### News of the Churches.

PORT MOUTON, N. S.—I have just returned from an trip to Port Mouton. It is forty miles from here. It is on the sea coast ten miles below Liverpool. It is a pretty little place, facing the sea and quite thickly settled. The chief industry there is lobster fishing. There are two or three canning factories and seven or eight stores. There are two Free Baptist churches, one at the centre and the other southwest two miles. There is a parsonage under construction near the centre church. It is beautifully located on an elevated piece of ground overlooking the whole settlement. They expect to have it finished in May. The churches are anxious to get a pastor. I have written to Rev. J. A. Robertson, Somerville, Mass., for them. We expect to hear from him soon. I spent nine days with them and would have been glad to remain longer, but duty required me at home. I held twelve services, which were largely attended. The people appeared to be revived very much; a number of backsliders returned and testified that the Lord is gracious. Some unconverted also made move towards the Kingdom. Appreciation of my visit was shown by loading my sleigh with fish, lobsters, canned and fresh, and besides giving me \$20 in cash. May God richly reward them. I expect to begin special work at Caledonia the 30th inst. Pray for us, that the Lord may give us "showers of blessings."

L. A. COSMAN.

MINISTERS.—Rev. D. Long has tendered his resignation of the pastorate of the Victoria St. St. John, Church, to take effect in April. We are hoping the church may be able to persuade him to remain where he has had such marked success.

Rev. A. W. Currie, of Millstream, K. Co., visited his father and mother at Kingsley last week. He looked into the INTELLIGENCER office en route. He is in

good health, and reports the work of his pastorate moving along about as usual.

Rev. O. N. Mott reports all well at Campobello.

We learn from the *Morning Star* that in December G. D. Milbury was given "a junior license" to preach by the Farmington, Me., Quarterly Meeting. He was a licentiate of the New Brunswick Conference.

### General Religious News.

—The International Sunday School Convention is to meet this year in Toronto—June 23-27. The Association embraces 153,000 schools and 14,000,000 members in Canada, United States, Mexico and the West Indies. It is expected that there will be a large attendance.

—Forty-one years ago the first statistical report in connection with the Canada Presbyterian Church appeared. Then 89 mission stations were under her care, 77 of which were in Ontario, 12 in Quebec. It is an interesting fact that all of these stations today in Ontario, except three and all in Quebec except four are now self-sustaining congregations. Some of them are among the strongest charges in the church at this time.

—The Rev. Dr. H. K. Carroll gives, in the *Christian Advocate*, his annual make-up of the statistics of the churches of the United States. According to his figures there was a gain during last year in all the denominations of 1,674 ministers, 2,310 churches, and 582,878 communicants. The gain of Baptist communicants was 85,000, Presbyterians 36,000, Episcopalians 25,000, and Methodists 25,000.

—The statement is made from the headquarters of the Christian Endeavor Societies, Boston, that reports received from all parts of the world show that 1904 was the most progressive the Endeavor movement has known in the 24 years of its history. In no part of the world has there been greater progress than in Africa. Great Britain, next to the United States, now has the largest number of societies of any country in the world, more than 10,000. France has formed a national union. There are now more than 45,000 of the 65,000 societies in the United States and Canada, over 5,000 new societies having been formed within two years. The movement has grown notably also in Australia, New Zealand, India and Cuba.

### Marriages.

BELYEA-MCALPINE.—At the home of the bride's father, Lower Cambridge, on January 18th, by Rev. Samuel James Perry, Mr. Gilbert H. Belyea, of Wickham, Q. C., to Zillah B., eldest daughter of Alfred E. McAlpine, Esq.

ALLINGHAM-MITCHELL.—At the residence of Mr. Ethelbert Savage, January 18th, by Rev. O. N. Mott, Mr. George H. Allingham and Miss Vilona Mitchell, both of Welchpool, Charlotte Co.

### Deaths.

FENWICK.—At Fairville, January 11th, of consumption, William Fenwick, son of J. A. Fenwick, of Berwick, in the 38th year of his age, leaving father, mother, three sisters and five brothers to mourn their loss.—A. W. CURRIE,