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REV. E. McLEOD.]

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

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THE INTELLIGENCER.

THE ROOTS AND FRUITS OF A REVIVAL.

BY REV. THEODORE L. CUYLER.

The roots of a genuine revival of religion are prayer and Christian labor. The central trunk of a revival is the convicting and converting work of the Holy Spirit. The fruits of a revival are the increased numbers, piety, and power of the church of Christ. At the Pentecostal season these three phenomena were all realized; for we read that after the little band of working men and women had "continued with one accord in supplication and prayer," the power from on high descended upon them, and three thousand souls were converted in a single day. The Apostolic church was therefore born in a revival.

The Continental churches under Luther and the Reformers—the British churches under Whitefield and Wesley—the American churches under Jonathan Edwards and the Tennents, were also visited by this "power from on high." The roots of those revivals were found in the closets of a few earnest men mighty in prayer. Their fruits have gone out into all lands, self-multiplying and self-perpetuating to the day of judgment.

Among modern revivals, the most remarkable we have heard of was the famous awakening that occurred in Western Scotland in 1742; so thoroughly was it a type of what every church should strive after, that we will sketch it briefly as the model of a genuine revival.

It occurred at Cambuslang—a small parish on the Clyde, in full view of the smoking chimneys of manufacturing Glasgow. In the whole parish there were not over nine hundred souls; yet out of that number about five hundred were converted. At the same rate, the number of converts in New York city would be half a million! The number in Brooklyn would be 120,000!

This awakening in Cambuslang was preceded by a year's faithful preaching of Jesus Christ and the way of salvation, by Mr. McCulloch, the pastor of the parish. Then for twelve weeks there was a daily proclamation of the Gospel—in the open air, or under tents. The modern Paul, George Whitefield (then at the zenith of his splendid power), came to Cambuslang, and pronounced twelve of his burning discourses. He could not tarry long in one spot. A few superb jets exhausted his reservoir. He was no student; he was no philosopher; he was no profound expositor; he was simply a "silver trumpet" with a few glorious strains. "I must not stay long in one place," he used to say of himself, "for more than two weeks in one pulpit kills me as dead as a door-nail."

But his two visits to the rural flock near Glasgow were inundations of blessing to the thirsty multitudes from the neighboring city, and from all Western Scotland. Frequently, twenty thousand thronged to hear him in a single day! At the first communion season after his visit, no less than seventeen hundred persons sat down to the tables, which were spread under tents. A few weeks later, the Lord's Supper was dispensed again; and probably it was the most extraordinary communion service ever witnessed upon earth. No less than forty thousand people gathered to witness the solemnities! Preaching from Whitefield and others went forward for several days; but on the second Sabbath in August, the Pentecostal scene reached its culmination.

The day was mild and genial. The air was fragrant with the breath of new-mown hay, and the fields were yellow with the wheat-harvest. At half-past eight on that memorable Sabbath morning the "action sermon" was preached. Then came the "fencing of the tables," as our Scotch brethren style the address to the communicants. Immediately after this, the table was spread, and the first company passed in to the Lord's Supper. During the whole day the sacred ceremony went forward. In those high latitudes the midsummer day is very long; and no less than twenty-four separate companies sat down in rotation. The whole number who partook of the sacred emblems was about three thousand. The soft twilight was stealing over the braes when the last group left the consecrated tent, and there was only light enough left to read four lines of a psalm as a doxology. A gray-haired pastor, turning homeward from the hallowed place, exclaimed in the fullness of his grateful heart, "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation."

Such a revival could not be without its abiding and glorious fruits. We are told that the morals of the whole neighborhood were changed after the extraordinary meetings were over. Profanity became almost unknown. God's day was honored in every dwelling. Nearly every house became a house of prayer. Evil tongues were silenced; old enmities and family feuds were forgotten. Every father was a kinder parent; every child became more dutiful. Religion went into men's daily business as a controlling principle, and scoffers were struck dumb before the majesty and beauty of daily godliness.

A revival such as this throughout our land—following the pathway of patriotic words and prevailing prayer—would save our beloved Republic. It would purify the churches. It would regenerate the nation. It would wipe out slavery "as one with a dsh"—wiping it and turning it upside down! Who knows but such a blessing is in store for us, if this people will but bow their knees to God and put their shoulders to duty? Let us plant the roots; and wait for the fruits.

A habit of looking at the best side of every event is far better than a thousand pounds a year.

TO A YOUNG DISCIPLE.

MY YOUNG FRIEND—I rejoice with your other friends in the change which has taken place in your views and conduct. Though it is too soon to pronounce it a *saving* change, yet I am willing to hope that it is such. The day will disclose it. I do not know whether a tree full of fragrant and beautiful blossoms, or the same tree laden with ripe fruit, gives the most pleasure. So, I am not able to say whether a young Christian, full of simplicity, eager for instruction, and ardent in hope, or the aged child of God, chastened in all his desires, deeply versed in the knowledge of his own heart, and richly laden with experience, is an object of the greatest interest. Older Christians commonly hope that those who come after them will avoid the errors into which they have fallen, and so accomplish wonders in the cause of Christ. At least, they have good hopes, even if they have fears also, respecting those who promise well, and so they desire to be useful to them. I venture to say some things which may do you good. They are said in love. I feel assured you will not despise them.

1. It is not an easy thing to be a Bible Christian. "The righteous are scarcely saved." It is the "violent who take the kingdom of heaven by force." To lead a Christian life is to run a race; it is to wrestle with principalities and powers, it is to fight with legions of foes. Running, wrestling, and fighting are all hard. Of all horrors, none are more wild than those who teach them it is easy to obtain the crown. "Strive to enter in at the strait gate." Thy work will not be done till thou hast got thy crown.

2. Obtain clear views of religious truth. To be clear, they must be both definite and extended. Be not satisfied with a few vague notions. "Be filled with the knowledge of his will in all wisdom and spiritual understanding." "Search the Scriptures." The Bible is the richest mine ever worked.

3. Settle if now and for ever, that whatever pushes up your mind and makes you feel secure or self-satisfied is adverse to piety. To the humble alone does God give grace. Nothing, positively nothing, can be a substitute for deep self-abasement before God.

4. Adopt as your standard the Word of God, and nothing else. There is not a more dangerous practice than that of comparing ourselves with men, and not with God's Word. It is the adoption of a forbidden rule. Besides, when we have begun to lower the standard, we continue to lower it until we get it so low as not to condemn us in our own eyes. This was the great error of the Scribes and Pharisees. Paul says: "We dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." Will you dare to do what Paul did not venture on? Your life, your heart, your faith will all be judged in the last day by the Bible, but by other men's attainments.

5. Beware of becoming, in any measure, a mere professor of religion. "He that boasteth himself of a false gift is as clouds and wind without rain." Never express more feeling than you have. Let your life, even more than your words, declare your real principles.

6. While it is very desirable that you should, by firm reliance on the atoning blood and precious righteousness of Christ, get rid of that "fear which hath torment," yet there is a fear which is salutary. "The fear of the Lord is a fountain of life to depart from the snares of death." You cannot fear God too much. Sanctify him and make him your dread. Nor can you be too much afraid of sin. Nor can you be too fearful of being left by God to the deceitfulness of your own heart. Many of your fears are the means of your preservation. "Be not high-minded, but fear."

7. Never trifle or jest with sacred things. It is profaneness. It must harden the heart. It cannot fail to induce a sad confusion of mind. Never smile at a witicism on divine things. Some wits are madmen.

8. Try to do something every day for God; nay, live to him every hour and moment. Be always trying. He who never fails would never succeed. There is no good horseman who has not been often thrown. There is no good wordsman who has not been often disarmed. There is no good Christian who has not often wept at the failure of his efforts for the glory of God and the happiness of man. Keep trying.

9. Beware of superstition, fanaticism, melancholy, and a morbid conscience. All these are foes to faith. I mention them together because they are often united. If anything be not sin or duty in God's Word, make it not such in your creed. Beware of sleepless nights and nervous prostration. Nature is feeble. Lay not upon her heavier burdens than the Lord has done. Fanaticism is a wildfire that will destroy intelligent piety.

10. If favoured with high religious joy, and seasons of sweet communion with God, do not let Vain-glory be the bane of communion with God. When Moses' face shone, he covered it with a veil. Some things in religion are best known only to God and our own hearts.

11. Avoid all conduct of a doubtful kind. Many consciences are defiled by yielding to fashion or opportunity, not only against convictions, but even against doubts. God never shuts us up to the necessity of doing a doubtful deed, whereby guilt may be incurred. We always sin when we do an act the lawfulness of which we are not clear about. Go not into the twilight. Live in the sun light of Bible truth.

12. Waste not your time in idle fears and thoughts of the future in this world. To you the future may be very short. The things you most

fear will probably never disturb you. If evils come, they will probably be such as no foresight of men can anticipate. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Rest in the Lord, and wait patiently for him."

13. Love all who love our Lord Jesus Christ. Love them tenderly. Bigotry and a narrow mind are great sources of misery, and great sins also. No man is more to be pitied, no man is in greater danger, than he who rejects those whom Christ receives, or who says to any child of God, "Stand by thyself, I am holier than thou." You have joined the church you prefer. That was right. But remember that there are some people in all branches of the true church of Christ, who please the Lord better than some in the branch to which you belong.

14. Be ever ready to give a reason of the hope that is in you with meekness and fear; but avoid angry controversy. It is unfriendly to growth either in knowledge or in grace. Friendly discussion of even religious doctrine is often useful. But you are as yet a private and a feeble Christian. You are not now "set for the defence of the gospel" after this fashion. An inadequate defence is often worse than none. Be sure that you understand a matter before you decide upon it. "He that answereth a matter before he hearth it, it is folly and a shame unto him."

15. If you shall fail of eminence in a life of piety, it will probably be, as in most others, by inattention to comparatively little duties and little sins. It was the "little foxes" that "spoiled the tender grapes." All defections begin with little things. Nothing is of little importance which affects the honour of God and the safety of the soul.

16. Be steadfast. A miserable changeling in the days of bloody Mary, said that he was a willow, not an oak. I hope you will be an oak, not a willow. He whose heart and purpose have no stability is not fit for the kingdom of God. The Bible often says as much. If you are naturally firm, still remember that grace alone can make you spiritually so. If you are naturally feeble, be doubly on your guard.

17. Get and maintain clear views and deep impressions concerning the glorious doctrines of salvation by grace alone. Human merit is naught. Ever say, "What I am, I am by the grace of God." "What hast thou which thou hast not received?"

18. Come to Christ daily for cleansing and salvation by his blood. Come as you came the hour you first fled to him. Come naked, guilty, defiled, poor, helpless, and lost. He is all your salvation. Be much in communion with him. "Except ye abide in me, ye cannot bring forth much fruit."

19. Often think how soon your toils, and tears, and temptations will be over, and how sweet, and pure, and unfading the bliss of heaven will be. "To be spiritually-minded is life and peace." To be heavenly-minded is eating the grapes of Eschol before we enter the Promised Land. Another day, and you may be forever with the Lord. At most "a little moment" will end the warfare, and open heaven to all believers.—*British Messenger.*

WHERE DOES THIS ROAD LEAD TO?

A stranger was once walking a public road, when he came to a place where two roads met. Seeing an old man seated under a tree near by, he went to him and pointing toward the roads asked—

"Friend, can you tell me where those two roads lead to?"

"That narrow road to the right leads to the church, sir," the old man replied, "and the broad one to the left leads to the jail."

A wide difference truly, yet not nearly so wide as the difference between the only two roads by which immortal men can travel to eternity: "Wide is the gate and broad is the way that leadeth to destruction." "Strait is the gate and narrow is the way which leadeth unto life." O awful divergence! Destruction, HELL, DAMNATION at the end of one road; life, HEAVEN, SALVATION at the end of the other.

Years are milestones on these roads to eternity. Eighty milestones mark the extreme limits of both. Yet few, very few, reach the fiftieth stone without finding their terminus to the road. Dear reader, how far are you from the end of the road you have chosen? Perhaps you are on your last mile! Wouldn't it be well to look to its end? Which road are you in? THE BROAD ROAD? Is it possible? Can you, who were nursed in a Christian home, be in the broad road? It is too true, O man of many prayers, you are in that awful road, and near its end too. Will you not then solemnly inquire, *Where does my road lead to?* The most high God who is to judge you, the Saviour whom you reject, the Holy Ghost whose grace you resist, the men and women who have preceded you on the road, all reply, "IT LEADETH TO DESTRUCTION!" Dare you tread it any longer?

The New York Advocate addresses some serious thoughts to young ministers on the importance of patient and earnest application to study. To many, charged with the preaching of the word, these words might be addressed:

"Your talent in preaching does not increase; it is the same as it was seven years ago; it is lively but not deep; there is no variety, and no compass of thought. Whether you like it or not, study daily, else you will be a trifle all your days, a petty superficial preacher. Do justice to your soul. Give it time and means to grow. Do not starve yourself any longer."

WITHHOLDING.

"There is that withholdeth more than is meet, but it tendeth to poverty."—Proverbs.

Striking and varied are the many incidents in the providence of God, which might be adduced to illustrate and confirm the above Scripture fact. God has ten thousand ways and means by which to strip of their property those who withhold from the poor and His cause more than is meet.

There was a rich farmer of our congregation who walked by the rule, "Get all you can, and keep all you get." He regularly attended church. Every Sunday he and his family were there, but he would pay nothing towards the support of the minister. When asked to do so, he said, "I hold by the good old book—the Bible—which says to ministers, 'freely ye have received, freely give.' I have no skill of them gentlemen parsons. Peter and Paul could preach as good as the best of them, and they fished and made tents for a living, and parsons now-a-days ought as did they to work for their bread."

The late Rev. Dr. Abeel, when about to return a second time to China, visited our church to tell us about matters and things in China, and take up a collection to aid the missions there. The rich farmer came, and heard with attention all that the Dr. had to say about China, but at the close, when the collection was taken up, he took his hat and walked out of the church.

The same night a knock was made on my window.

"Who is there?" being asked.

"It is Mr. G.—(the rich farmer). Mrs. D. is dying, and wishes to see you immediately."

I was soon dressed, and off in my cutter, with all speed to the bedside of the dying lady: We had gone but a little way, when he said:

"I have met with a great loss to-night."

"How?"

"You know," said he, "that noble yoke of oxen I lately bought of Mr. S.?"

"Yes; what of them?"

"Well, as I passed the creek on my way for you, I found one of them had got out of my barn-yard and lay dead in the water."

"I am sorry for your loss, but not at all surprised at it, sir. Last evening you kept back your offering from the cause of God, and before the morning light he has taken from you more than you withheld. When the collection was to be taken up, you left the church, and shall a man rob God and prosper?"

"Poh!" said he, "do you think God takes notice of such little things?"

"I do; nor are you the first who has read his sin in just such a punishment as you have received."

That man may breathe but never lives

Who much receives but nothing gives;

Whom none can love, whom none can thank;

Creation's blot, creation's blank.

—N. Y. Examiner.

"I DANCED MY CONVICTIONS AWAY."

What probability is there of serious impressions being retained for any length of time by those who frequent the giddy dancing-school, the soul-enslaving ball-room, the demoralizing circus, or the theatre? The practice of attending upon such places is generally formed in youth, and the judicious exercise of parental authority would generally suffice to turn the mind to more wholesome and legitimate sources of entertainment. Many a one who has fallen a victim to parental indifference, has bitterly lamented that he was not more carefully guarded on this point; and in some instances, perhaps in many, dying souls have attributed their perdition to the mistaken kindness which indulged their youthful follies. Says a venerable divine: "I was called in the early part of my ministry to stand beside the bed of a beautiful young mother, whose life was fast ebbing away. Anguish, deep, hopeless anguish, was riveted on her countenance. I asked her if she was willing that I should pray with her. Her reply was, 'I have no objection, but prayers will be of no avail now; it is too late; I must die. I am lost! lost forever!' I prayed earnestly with her, but her hard heart was untouched; there was in it no fountain of love to its Maker, and it was 'too late.' She had been, at a very early period of her life, seriously impressed; but," said she, "my mother sent me to the dancing-school, and I danced all my serious convictions away." As she lived, so did she die—without Christ in the world."

It may seem a trifling matter to allow a child for once to mingle in the society of the wicked and profane, or to taste the tempting wine, or to visit scenes of unchristian amusements, but let the parent reflect that it is more difficult to prevent the second step than the first, and that the child whose principles are not yet matured, and whose impulses have not yet been modified by experience, will quickly acquire those habits which may yet master him, body and soul, and ruin his prospects for eternity.

"The clay is moist and soft; now, now make haste And form the pitcher, for the wheel turns fast."

And "The pitcher, once formed, may be more easily broken than altered."

John Wesley, in a considerable party, had been maintaining with great earnestness the doctrine of *Vox populi vox Dei* against his sister, whose talents were not unworthy the family to which she belonged. At last the preacher, to put an end to the controversy, put his argument in the shape of a dictum, and said, "I tell you, sister, the voice of the people is the voice of God."

"Yes," she replied mildly, "it cried, 'Crucify him, crucify him!'" A more admirable answer was perhaps never given.

THE RIGHT SORT OF RELIGION.

We want a religion that goes into the family, and keeps the husband from being angry when the dinner is late, and keeps the dinner from being late—keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and door-mat—keeps the mother patient when the baby is cross, and keeps the baby pleasant—amuses the children as well as instructs them—wins as well as governs—projects the honeymoon into the harvest moon, bearing in its bosom at once the beauty of the tender blossom and the glory of the ripened fruit.

We want a religion that bears heavily, not only on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing—a religion that banishes small measures from the counters, small baskets from the stalls, pebbles from the cotton bags, clay from the paper, and from sugar, chicory from coffee, otter from butter, beet-juice from vinegar, alum from bread, strychnine from wine, and water from milk cans.

The religion that is to save the world will not put all the big strawberries at the top, and all the bad ones at the bottom. It will not make one half of a pair of shoes of good leather, and the other of poor leather, so that the first shall redound to the maker's credit, and the second to his cash. It will not put Jovian's stamp on Jenkin's kid gloves; nor make Paris bonnets in the back room of a Boston milliner's shop; nor let a piece of velvet that professes to measure twelve yards, come to an untimely end in the tenth; or a spool of sewing silk that vouches for twenty yards, be nipped in the bud of fourteen and a half; nor the cotton thread spool break to the yard-stick fifty of the two hundred yards of promise that was given to the eye; nor yard-wide cloth measure less than thirty-six inches from selvage to selvage; nor all-wool delaines and all-linen handkerchiefs be amalgamated with claudestine cotton; nor coats made of old rags pressed together, to be sold to the unsuspecting public for legal broad-cloth. It does not put bricks at five dollars per thousand into chimneys it contracts to build of seven dollar materials; nor smuggle white pine into floors that have paid for hard pine; nor leave yawning cracks in closets where boards ought to join; nor daub the ceilings that ought to be smoothly plastered; nor make window-blinds with slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at, but are on no account to be touched.

The religion that is going to sanctify the world pay its debts. It does not consider that forty cents returned for one hundred cents given, is according to gospel, though it may be according to law. It looks on a man who has failed in trade, and who continues to live in luxury, as a thief.

A CLINGING FAITH.—A Nestorian Christian lady wishing to commune with the American missionaries, appeared before them for examination concerning her knowledge of Christ. Her heart was overflowing with love and joy. To test her profession a missionary asked her:

"Would you still trust in the grace of God if your present joy were taken from you, and you were left in darkness?"

"Certainly I would," she replied.

"And what would you do if we were to refuse you admission to the table of our Lord?" asked the missionary.

"I should rejoice the more in the Lord Jesus," said the lady.

"Why so?"

"Why, if all my friends cast me off, and you too, to whom could I go but to Him? I would cling more to Him than ever!"

"I would cling more to Him than ever! That simple utterance is the language of strong faith. Weak faith is querulous and capricious, letting go of Christ when clouds lower and storms burst upon it. But strong faith is a clinging faith. As a man falling overboard at sea grasps the spar thrown to him by his friends with a firmness proportioned to his consciousness of danger, so strong faith clings to Christ "more than ever" when the blast howls loudest and the sea is roughest. This is as it should be. For when a Christian is forsaken by friends, assaulted by foes, and overwhelmed with trials, to whom can he go but to Jesus? He must cling to Christ or perish. Cling to Christ then, O troubled Christian!"

THE WONDERS OF PRAYER.—The Bible abounds in great historic facts, which strikingly illustrate the nature and the power of prayer, when addressed in strong faith to God, whose arm wields, at will, the resources of the universe, to accomplish his designs, and answer the requests of his people.

We quote the following from an eminent writer, richly suggestive of topics enough for twenty discourses, and ample food for private Christian meditation for many hours:

"Abraham's servant prays—Rebekah appears. Jacob wrestles, and prays, and prevails with Christ. Esau's mind is wonderfully turned from the revengeful purpose he had harbored for twenty years. Moses cries to God—the sea divides. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Aithopel hangs himself. Ass prays—a victory is gained. Jehoshaphat cries to God—God turns away his foes. Isaiah and Hezekiah pray—185,000 Assyrians are dead in twelve hours. Daniel prays—the dream is revealed. Daniel prays—the seventy weeks are revealed. Mordecai and Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Ahava—God answers. Nehemiah darts a prayer—the King's heart is softened in a