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THE

REVIVAL SYSTEM

AND

THE PARACLETE.

A SERIES OF ARTICLES

FROM

The Church Journal.

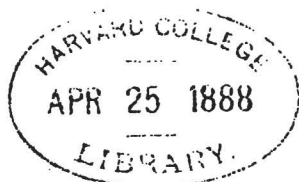
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P R E F A C E .



THE series of articles that appeared in THE CHURCH JOURNAL, during the progress of the late Revival, attracted such general attention, and so many applications have been made for them from many parts of the country, that they are here placed before the public, unaltered, in a more permanent form.

THE EDITORS OF THE CHURCH JOURNAL.



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THE
REVIVAL SYSTEM.



A REVIVAL OF PREACHING.

MARTIN LUTHER, rather coarsely, compared human nature to a drunken man on horseback. "If," said he, "he lurches down on one side, and you prop him up, he is immediately down quite as low upon the other. To keep him upright is impossible." There is no small contempt implied in this simile; and to one of a cynical turn of mind, it would not be easy to present any view of our poor fallen human nature in which the contempt would not seem to be deserved. We prefer another comparison, however, as the more correct for the illustration of the zig-zag line in which human progress advances—a comparison which involves no cynical contempt for that which the Creator has evidently ordained. As man himself, individually, is so formed, that in moving onward he must use one foot first, then the other; and that each in turn shall be first in advance, and then be left, by the motion of the body, in arrear again: so is it also with the advance of the race. The microcosm explains the macrocosm. And as the ever-changing present is ever folding itself

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away into the changelessness of history, the mighty range and change of opinion, swinging slowly but surely from one extreme to the other, is the vast pendulum that regulates the advancing march of the ages through the onward-moving realms of time.

In nothing is this alternate motion more visible than in the progress of the Church, whether in the course of error, or in the more permanent line of light and truth. Truth is infinite; the mind of man is finite. And among the many minds in an age, the few lead; the many only follow; therefore the one step of progress—which is generally the most that can be made in one generation of men—is deeply marked by the limited and one-sided peculiarities of the few whose dominant energy gave it birth.

To go no further than the bounds of our own communion, and within the memory of some men yet living, we shall find it easy to exemplify the principles of which we are speaking. After the general deadness of the eighteenth century, the evangelical leaders were foremost in rousing the Church to new life. The pulpit they found to be their great instrument in the prosecution of this work. With a sacred eloquence, fervid, earnest, fully charged with the living lightning of the soul, they broke through the crust of dry and dusty platitudes, which sleepy preachers had long been droning into the ears of sleeping congregations, dotting thinly here and there the frigid emptiness of churches filled with high-backed pews. Their new earnestness wrought as it always works upon the minds of men. It *drew*. Converts were made. Ridicule was turned against the movement; but in vain, for again and again those who came to laugh remained to pray. Persecution—such

as is now often meant by that word—was tried against them, but with no success except that of building up the faster those whom such devices never can put down. Thus the revival of vital, personal religion went on, the great means, from first to last, being the Word of the Lord coming warm from the heart and lips of the living preacher. *Extemporary* preaching, and the singing of hymns, formed of course, as they always do, prominent features of this revival, throughout its whole course; and without using *both* these, it is certain that *no* religious movement can ever become general, or penetrate deeply into the main body and lower *strata* of any population.

Fishermen in olden time, we read in the Prophets, burned incense to their net, and to their drag. So was it with the Evangelicals. Preaching was their net, their drag; and they burned incense unto it. They came too much to consider it as the all in all of religion. This was not so much the fault of the leaders. *They* gave a much more prominent place, both in theory and in practice, to the *Sacraments*, than was done by their followers and successors. And the reason is, that the second generation of leaders in any such movement is commonly a very different thing from the first. Strong men instinctively surround themselves with those who are more likely to receive an impression, than to make any independent demonstration of individual character themselves. *Two* leaders of distinguished power may begin together; but they almost inevitably quarrel before they have gone far. Paul and Barnabas parted, not very peaceably. Wesley and Whitefield quarrelled, and came no more together. Even John Wesley and his brother Charles, could not walk wholly together

during their own lives. And in our own day, Newman and Pusey are farther apart than any other couple we have mentioned. When the leaders disappear, those who first take their places cannot *fill* them, for they are smaller men. They cannot preserve so much of breadth in the practical system, because they are more narrow-minded. They cannot originate new and compensating discoveries; for they are receptive minds, not creative, and their whole energy is concentrated upon the leading ideas of the system into which they were trained, which is endeared to them by all that is great and glorious in their own personal experience, and which is naturally to them the *ne plus ultra* of perfection. Under their management, therefore, the finer and broader features are all omitted; the salient points only are kept; and these are, by an irresistible tendency, exaggerated in order to make up for that which has been unconsciously dropped altogether. Thus the system comes to be, not the perfect image of what its zealous founders intended—not a true copy, but a copy with the finer strokes omitted, and the stronger points exaggerated—that is to say, a *caricature*.

It is when this stage of a movement has been reached, that the reaction begins. When the need of personal living faith had degenerated into making the doctrine of "justification by faith" a mere party shibboleth, by which the loud profession of holding the dogma was accepted as all-sufficient, in place of that true faith itself working by love; and when, in order to ensure the honor due to the preaching of the Word, all the other means of grace—especially the sacraments and the authority and ordinances of the Church—were studiously depreciated and decried; when the Bible alone,

as each man understands it for himself, was boasted as the sole rule of faith for true Protestants, and the Bible Society was exalted as the great means for accomplishing the work which the Lord Jesus committed to His Church: when all this, and much more, marked the degeneracy of the Evangelical school, the pendulum had reached its utmost limit, and began to return back upon its course.

The Church movement then arose; and, from the first, its tendency was to replace and exalt all that the Evangelicals were so conscientiously determined to ignore. The divine authority of the Church, and of its ministers, especially the inherent and inalienable rights of the Bishops; the continuousness and unity of the life of the Church in all ages; its sanctity, apostolicity, and catholicity; its liturgical worship, its sacraments, and the grace which they are the appointed channels to convey; and with these, all that concerned the building, and restoring, and adorning of the visible sanctuary, the filling out the framework of its machinery by the establishment of Church schools, the restoration of catechizings, the founding of Church homes, hospitals, houses of mercy, and the like,—all these have been wonderfully supplied since the Church movement began. The increase of the Episcopate, to the extent of doubling the number of bishops in the Anglican communion throughout the world, has, together with all the rest, given a healthy and well-proportioned vigor, such as has been known in no other portion of Christendom for a thousand years.

But with all this, as was natural, there has been in England largely (though less among us) a decided tendency to depreciate unduly the importance of preach-

ing. All attention was given to architecture and liturgies, to rubrics and services: but sermons were brief, quiet in tone, and more than merely quiet in delivery. Keenly alive to the necessity of rendering the house of God *attractive* by other means, a horror of *cant* and methodistical ranting has produced too generally a style of preaching very well calculated, indeed, to convey sound and solid instruction to willing and attentive heads, but very little likely to touch the careless or pierce the callous heart. Extemporaneous preaching has been avoided as unchurchlike. Gesture was forsworn. Moving appeals, and every rise and fall in the wondrous scale and compass of revelation, were read from manuscript, with eyes fixed on the paper, and the arms and hands hanging motionless by the side, except when used to turn over the leaves. There has been also a strong disposition to treat the hymns with contempt and neglect, and to discourage all kinds of music except the chanting of the Psalms of David *not* in metre.

Now, there is no doubt of the immense momentum given by the Church movement to the progress of true religion throughout our whole communion, and very largely, too, throughout other parts of Christendom. There is, however, just as little doubt, that its strength has been crippled precisely in the degree to which it has neglected the use of those means which had been so powerful in the hands of the Evangelicals, and without which no movement of any kind is likely ever to pervade the middle and lower classes. *Their* tastes are not critical enough to appreciate the delicate beauties of classic style or quiet reading. *Their* musical feeling is not flexible enough to be thoroughly at home

in the chant or the Psalter. The fervor and fire, the kindling eye, the impassioned gesture, the loud appeal, of the extemporary orator, *these* are what they can feel. The metrical hymn, fastening itself readily in their memory by the hooks of rhyme, and sung to a measured tune, the rhythm of which is so simple that it cannot be mistaken,—*these* are the demands of the million. These appeal to them in a way they can always understand. These enter in at the eye, and the ear, and march on their conquering way straight to the heart. Without these *the people* never will, they never *can*, be won.

As it is the bounden duty of the Church to preach the Gospel to the poor, therefore it is her bounden duty to use especially these two great means, of *popular preaching* and *the singing of popular hymns*. And she is beginning to find it out. The reaction is already, in many places, splendidly apparent. In England, courses of sermons, serial preachings, especially for the working classes, have become one of the leading features of the day; and in a very large degree these sermons are, as they ought to be, extemporaneous (by which, of course, we mean *unwritten* only,—by no means *unprepared*). Singing, too, is receiving more and more of attention from day to day, and is becoming rapidly more and more truly congregational. And everywhere, the effect has been found fertilizing in the highest degree, and at once productive of abundant fruits from precisely those classes which it ought to be our chiefest aim to reach.

There is one other point upon which we are beginning to learn wisdom. It has long been a leading test of good churchmanship to denounce the “revival sys-

tem," as it is called. And rightly, too; for the degree to which it has been abused has sown the land broadcast with the seeds of infidelity. But the singular success of the system in gaining converts, ought of itself, to have taught us a wiser course than that. In every popular error, there is some truth, or something at least of practical philosophy, from which the children of light may learn wisdom; just as the bee sucks honey even from the poisonous flower. The revival extreme, as largely carried out among dissenters, made a season of extraordinary excitement to produce a stock of religion, which, practically, was relied upon to last for one, two, or three years,—or until the next "time of refreshing" should come. The Church movement on the contrary, rightly took the *Daily Morning and Evening Prayer* as its type, and attempted to carry out this uniform measure throughout the whole year. But there has been too great a neglect of the evident intention of the Church to make Advent and Lent, as well as several other and minor occasions during the year, seasons of *special* devotion, and more earnest and specific prayer. The ancient custom of the Church was also to employ Advent and Lent, but specially the latter, as the great preaching seasons of the year. Thus the Church system, rightly apprehended and acted on, *includes the true revival system in itself*. And this only needs to be vigorously and wisely acted on, to produce its richest and ripest fruits.

> For the rest of the Church year is so arranged as to *preserve* what may be gained at these special seasons. It is not left, as with the denominations, to run to waste again, like water poured abundantly into a leaky vessel,—a broken cistern that can *hold* no water; but the

pastoral system of the Church, its frequent communions, its set times for the full presentation of all the great doctrines of the faith, its continuous, sober, and healthful Life of the Body,—*these* give a preserving power which cannot be found elsewhere.

We know that in many of our city parishes a very full series of Lent preachings is carried out, and that in *all*, more is done than at other seasons, and much more than in former times. But still, there is room for a further advance. The highest mark of spiritual fervor can never be realized on a large scale, except with *daily* efforts, continued for some time. And we would respectfully suggest whether it would not be well, at least during the last two, or still better, the last *three* weeks of Lent, to have service every evening, with stirring sermons and a good portion of congregational singing; and that, too, at several churches in different parts of the city, at one and the same time.

Suppose that St. Paul's, St. Thomas's, Ascension, Trinity Chapel, St. George's, and St. Peter's—or at least *some* of them—should be opened for continuous night services and sermons, for the two or three weeks preceding Easter, *seats free*, with *popular* preaching and singing: who can measure the amount of sober yet fervent good that might result! The time is propitious. The very atmosphere seems full of spiritual movement. The harvest is fully ripe for the sickle of the Church. There are clergymen enough in and near the city to divide among them the additional pulpit labor requisite, without burdening any too heavily. Shall the opportunity be lost, for the want of sufficient energy and enterprise to make the effort?

THE REVIVALS.

As we gather from the papers, both secular and religious, the whole country is once more in the flood-tide of a great "revival of religion."

This phenomenon, common enough in the religious history of mankind, and especially so within these United States, deserves serious consideration, whenever and under whatever form it may from time to time reappear. In itself it is simply an awakening of that profound religious instinct, which, disguise it and smother it as men may, is very part and parcel of our common humanity. Man is in his essence a religious creature. To feel after God is as natural to the heart, as it is to feel at all. Sense grovels, reason gropes, faith soars, towards God. The consciousness, that in some way or other He is near to every one of us, may indeed slumber for a while, but it is sure to awaken; it may be deadened for a moment, but it is certain to revive. By no effort can we escape it, or dislodge it altogether. Beneath the rationalism, and materialism, the worldliness and self-seeking of a pleasure-loving, and money-loving age, there is ever, as it were, a worm that dieth not, a fire that is not quenched, an unsatisfied and insatiable longing, which, awakening at times, sends an unearthly thrill through the frame of social life, and creates a sensation, keen in proportion to the torpor that has gone before.

Such occasional awakenings are somewhat loosely called "revivals of religion." They are revivals of *religious feeling*. But religious feeling in fallen human nature being a blind and senseless thing, which *may* be drawn towards God, but which, under a bad direction, may with equal ease be led to grovel before a fetish, or to go wild with excitement over the juggling wonders of table-tipping, its revival in a community is not necessarily a revival of religion. Religion, in any true or desirable sense of the word, is grounded upon truth. Truth is the sanctifying element—as it is written, "Sanctify them by Thy word, Thy word is truth"—without which the excitement of religious sensibility leads merely to that *corruptio optimi*, which a wise heathen declares to be the worst form of corruption. To a serious mind, therefore, these popular "revivals" are suggestive of fear, fully as much as of hope, for the cause of true religion. In the early Church, Montanism was hatched in the heat of a great revival. In the middle ages the Crusades, whether against the Mohammedans in Asia, or the Waldenses and Albigenses in Europe, were started and kept alive by a similar excitement. In the Protestant part of the modern religious world, hundreds of wretched *isms* have sprung from the same prolific source; some of them hardly equalled by the greediness with which in Roman Catholic countries the multitude have, under the same stimulus, run after the gross delusions of false miracles and relics. In all countries, and all times, human nature is the same. The craving for religion exists everywhere, but everywhere, unhappily, it loves its drink, so to speak, better than its meat. Delighting in mere intoxication, it is always ready to barter a loaf for a

dram. And it requires but a little indulgence of the morbid appetite to do away with religion altogether as the daily food of life, and to make it instead a mere periodical vibration from hot to cold, the feverish excitement of one day being succeeded as a matter of course by a reaction into utter chilliness and indifference.

Indeed this state of things has become so normal in our day, that the phrase, to "get religion" is used much in the same sense, and the "getting" is gone about in much the same way, as when men seek to be inoculated for a prevalent disease. We hear little of men seeking the truth. On the contrary, in seasons and places of revival, "controverted questions"—that is, in plain English, such questions as "What is truth?"—are studiously kept out of view, or expressly forbidden. In the same way we hear little of any earnest condemnation and rejection of the real and crying sins of the religion of the day. There are more frequent "prayer-meetings," to be sure; and however irregular and spasmodic these assemblages may be, we hail them as an instinctive protest against that mere Sabbath-day devotion, which is peculiar to modern times, and which disgraces Protestantism in the eyes of every religion upon earth. The house of prayer, closed six days out of seven, is a "novelty" of an undevout age. The daily prayer-meeting, then, held as has lately been the custom in the height of the work-day, and in the midst of the whirl and roar of the work-day world, is preaching from the house-tops a lesson which we Churchmen have been endeavoring to whisper politely in men's ears, but so far, we confess, without any very striking visible effect. We shall rejoice, if the louder voices of some

who follow not with us should make the lesson better heard. Christ may be preached effectually, even of contention. On the same principle, the readiness of Christ to meet daily with the two or three who are willing to come together to meet Him, may be commended to men's hearts in more ways than one. We suspect, however, that the daily prayer-meeting will not outlast the particular occasion that has called it forth. Men easily forget that to *keep* religion requires as much of prayerful labor, as it does to "get" it. They do not reflect, that every day Satan is going about; that every day the world and the flesh are pressing sore upon the spirit; that every day men are dying, and souls perishing, and the gates of hell open, even though church doors be shut; that every day, in short, is an "accepted time" of prayer, a "day of salvation" for "such as should be saved." If in this matter, however, our forebodings should be falsified by the event; if the "noons" so earnestly revived now-a-days by some of the religious denominations of this city should prove, not a spasmodic excitement, but a step towards the universal restoration of the daily sacrifice of prayer, the phrase "revival of religion" may turn out less of a misnomer, than from experience of former movements we are disposed to regard it now.

But towards this desirable consummation many other things are needed, which the religious public are prone to overlook. There is a stern accusation against God's people, in the book of the Prophet Malachi, which for all we can see is just as true, just as forcible, just as worthy of consideration to us Christians now, in this enlightened age and this luxurious metropolis, as it ever was to the carnal Jews in the days of old. "Ye

have robbed Me," saith the Lord, "in tithes and offerings; ye have robbed Me, *even this whole nation.*" A silly story has been going the rounds of the daily papers, entitled the "conversion of one of the Forty Thieves." If the withholding of its just dues from the cause of religion be, indeed, as the prophet represents it, a robbery of God, what a den of thieves the Church of our day is becoming, and what a conversion is needed to make the present "revival" a true and real thing!

It is equally manifest, that wherever the fault may lie, and however difficult it may be to find a remedy for the disorder, schism is among the crying evils of the day. Our Lord prayed on earth, and at the right hand of the Father still prays, that His followers may be one, in order that the world may believe. But His followers are not one. Consequently the world does not believe. Nay,—however we may disguise or shut our eyes to the fact,—it is becoming daily more apparent, that so long as this state of disunion among Christians continues, the world is not going to believe. It is even more than we can do to make *Christians* believe. For every convert made from heathenism by all our missionary and Bible-society labors, we venture to say that there are at least two baptized Christians who practically become heathen. At all events, the loss to Christianity is, in proportion to the increase of the earth's population, greater than its gain. In any true "revival of religion," these things should be taken to heart. If the repentance preached among us touches not this great and flagrant evil, it is hardly skin deep.

In short, the present revival, like many similar movements that have gone before it, is not necessarily good in itself; on the other hand, it is not necessarily evil.

It is simply an awakening of religious sensibility. As such it underlies all denominational distinctions, all party differences, all controversies, all questions about truth, all systems of devotion. It is simply a breaking up of the soil of our common humanity, a thawing of the ground, as favorable for one kind of seed as for another. The good sower avails himself of such opportunities to sow good seed. The enemy, we may be sure, is not behindhand on such occasions in scattering tares. Moreover, it is a favorite device of the devil to make openings for good suspected, by standing in them, and casting over them the black shadow of his wings. He gives a thing a bad name, or artfully envelops it in bad odor, and so driving sober folks away, gets it all into his own power. One instrument of good is dropped because it is called Popish; another because it is Puseyitish; another because it is supposed to have a twang of Methodism in it. Revivals labor under all these disadvantages. They are eminently Popish—the Jesuits particularly having made a science of them. They are profoundly Methodistic. There is not a folly of which human nature is capable in its lowest degradation, not an antic which Satan can inspire in his most malignant humor, that has not at some time or other been connected with revivals. Yet it does not follow that these movements should be ignored by wise and earnest men; much less, that they should be censured with wholesale condemnation. In themselves they are simply facts, simply phenomena, simply occasions. They are opportunities—opportunities of good to the good, opportunities of evil to the evil. And whenever such opportunities occur, that cause will on the whole profit most by them which shall be most watchful,

most laborious, most diligent and abundant in the use of means, sowing beside all waters, laboring with the ox or with the ass as occasion shall best serve, spreading the nets widely in deep waters and in shoal, instant in season and out of season to commend the truth to every man's conscience as in the sight of God.

THE NECESSITY OF THE REVIVAL PRINCIPLE
IN THE CHURCH.

THE Church is a net, enclosing in her vast sweep fishes both bad and good. She is a field, in which both wheat and tares grow together until the harvest. She contains at all times in her bosom great numbers of baptized persons who live in practical neglect—more or less—of their baptismal vows; confirmed, who wrap the seven-fold gift of the Spirit in a napkin and bury it in the sordid life of earth; communicants, who show forth no true communion with Christ in their daily life, but who would fain be at the same time, partakers of the table of the Lord, and the table of devils. In a few of these cases, the result is already reached, perhaps, of that judicial hardness and invincible blindness, which is sure to blight the latter end of those who live in the midst of the warmth of Divine love, and yet *will* not melt. They harden in the fire: and after that, the Spirit of God, wounded and grieved, departs and visits them no more. But these cases are very few. They are marked by that complete and perfect callousness which is destitute of the least trace of religious sensibility. So long as any thing of sorrow, or desire, or yearning, or secret drawing is felt in the heart, at times, the Spirit still is calling; and the sinner still retains the power, because God gives unto him the grace to return.

There is another—also a very small—class of persons, who have so far progressed in the spiritual life, that they have reached that highest degree of earthly advance, called in Scripture, the “walking with God.” In the climax of spiritual growth, as given by the evangelical prophet Isaiah, this appears as the last and perfect form of Christian life—so far as earth may attain perfection. It is for the neophytes,—the young and extatic converts,—to “mount up with wings as eagles.” It is for those who yet retain some portion of that youthful and spasmodic energy, to “run, and not be weary.” But it is only the old, steady, well-tried veterans in the Christian warfare, who can “*walk*, and not faint.” The eagle who is now soaring far up into the skies, with his eyes fixed upon the noon-day sun, until we almost lose sight of him, is very apt to be seen, not long after, pouncing down at lightning speed, to strike his talons into some tempting prey, crawling upon the surface of the earth. The runner is wont to spend a long time in preparation before he is ready to begin his race: and a still longer time is lost after it is over, in order to compensate for the violence of his exertion, by the irresistible temptation to repose. But he who *walks*,—who advances without the soaring flight of wings,—who presses on without the excitements of the race,—who simply and steadily sets one foot before another, with the firmness of a cool, deliberate will, strong because free from passion, unwearying because no longer spurred on by impatience,—one in whom no place is found for idleness or neglect or sloth, and in whom nevertheless patience hath had and still keeps on its perfect work;—such an one as this needs no revival. He is above it. He hath climbed up along the

beautiful mountains far beyond the regions of clouds and storms, and enjoys the calmness of perpetual sunshine in the kingdom of peace. These are few,—very few. For them the Church has her Order of Daily Morning and Evening Prayer throughout the year,—a course as calm, as steady, as unexciting, as unchanging, as faithful, as their own daily life.

It is granted, at once, that as this is the highest type of the Christian life here below, so it is the most worthy of attempts to reach it. But, because it is *the highest*, it can not well be a sign of wisdom to provide *no other*. What shall be done for the immense majority *in the Church itself*, who do not yet know how to move at all, except they have the mighty eagles' wings of excitement on which to rise?—who may be spurred into the brief and stimulating race, but are yet of a will too infirm to undertake the life-long, unvarying walk? Our fault, hitherto, has been, that we have forgotten the infirmities of the weaker brethren, in our exclusive admiration for those who follow after the more excellent way. And the consequence has been, the maintenance of the Daily Morning and Evening Prayer of the Church in many places, while yet the amount and character of the preaching, the style and quantity of the singing, the frequency of the communions, have been of a similar monotonous excellency, scarcely betraying any perceptible change from Advent to Christmas-tide, or from Epiphany to Lent, or from Holy Week to Easter; or from rapturous Whitsuntide to the quiet Sundays after Trinity.

Now this is all wrong; and a deeper and truer sympathy with, and yearning after, the weaker and worldlier and more wayward brethren, would make us *feel*

that it is all wrong. They are in a condition which is itself, indeed, a visitation for past sins of omission and commission. No grace can be unused, no calling of God can be unheeded, without leaving a growing incapacity, a greater deadness of sensibility, behind it. And as this inertness and unwillingness increases, the power of the world grows stronger. As the voice of the Bride falls faint and fainter upon the wandering ear, the roar of the world's turmoil waxes louder and louder. The sluggard who has not awaked at the first warning, nor the second, nor the third, can sleep on unmoved, at last, through a storm of lightning and thunder. And business, and pleasure, and politics,—all the innumerable thoughts and cares and absorbing trifles of earth,—fill up the heart, and the time, until no place is left in which the *ordinary* Sunday service can find a lodgment long enough to produce any change for the better. How many such are there, in every parish in the land, who are regular at Sunday morning service, perhaps even *twice* on Sunday; who give, also, a “respectable” amount whenever called on; but who will not attend week-day services; who find Daily Prayer cold and unattractive; who do not take interest enough in the Word of God to relish the Bible class; who will not partake of frequent communions even when they have the chance; who are more likely to grumble at plain preaching on Sunday than to profit by it; who will take no regular part in the practical work of the parish; and who seem to stick fast at their low grade of the Christian life;—or rather, grow harder and more hopeless every year, as the crust of worldliness thickens more and more upon their mammonized or pleasure-seeking souls.

Now what shall be done for such as these? Personal intercourse at their houses may accomplish a little here and there: but a Christian in *that* state is harder to get at than most persons would believe until they try it. Several calls may be made before any good opportunity occurs for conversation so deep and searching. It is easy, with the best intentions, to wound a sensibility which is *very ready to take offence*, in order to afford an excuse for warding off a probing, which it instinctively shrinks from as so unpleasant. To conquer individually all such persons, or even to attempt it, would leave time for little else: for each case, taken by itself, is touchy, tough, and obstinate. And *the deliberate coldness in which the attempt must be made*, in this way of private conversation, is *fatal to its general success*. When sensibility *has been excited* by public services, private conversation can accomplish much in a little while: but as a means of *creating* that sensibility itself, no one who has ever tried it extensively can be persuaded that it is worthy of much reliance.

There remain then only the *public services* of the Church. And these, in order to produce an impression beyond that which is ordinary, must manifestly be of a character more or less *extraordinary*. And this *special* character must be given them, both in their *frequency*, and in the *tone* which marks them,—the latter change being effected partly through the subject matter of the preaching, and partly through the quality and quantity of the *singing* and other devotions in which the people are themselves to take part. Electricity is latent in every kind of solid substance whatever. *Friction* is needed to bring it out. Rapid and repeated rubbing develops the hidden power, and the first manifestation

of its presence is, that it now *attracts* what it did not attract before. When no longer needed for use, we have but to let the thing lie still awhile, and the electricity quietly disappears again. Crowds will everywhere attend a definite and limited *series of special services*, when no persuasion or entreaty will get them to come to Daily Prayer throughout the year, or even attend a Bible class. The presence of numbers has, of itself, a tendency to intensify and multiply the power in the bosom of each. Individuals, each in his own house, are like plates of zinc and copper scattered about in disorder, and no one touching another. Individuals, *in the great congregation*, are like those same pieces of metal orderly built up into the Voltaic pile, which you cannot touch that it does not thrill through every nerve in the body. The multitude laughs with wonderfully greater ease than the individual; it weeps freely, when the individual would listen with dry eyes and a heart utterly unmoved. *The power of numbers*, therefore, is an immense power, and, like that of friction, it is great in proportion to the frequency and rapidity with which it is exerted.

The first sign of its presence is, that it *attracts*. The opening service may be attended but by few. The second will bring together more. The next increases still further; and so the ball, once in motion, gathers bulk spontaneously as it rolls along from day to day. Another peculiarity is, the *warmth* that results. The soul kindled on Sunday must commonly wait till the Sunday after for an increase. But the six days are long, especially for a weak soul, and one which has given but a cold reception in former times to the heavenly fire. Monday somewhat cools the unwonted fervor; Tues-

day finds it falling down to lukewarmness ; and, ten to one, before the next Sunday morning arrives, even the live coal from the altar lies dead in its own ashes ; the poor heart is stone-cold again ; and all the work must be begun once more at the beginning. But when Monday *helps* the work of the Lord's day, by heaping fresh fuel on the kindled fire ;—when Tuesday still adds more ;—and, day after day, strong heavenly breathings fan the rising flame, hundreds will soon begin to come, and rejoice in the light, and glow in the heat, and be melted, and purified, and come forth like gold and silver from the furnace, freed from the dross that obscured them before, and reflecting faithfully the image of the Sun of Righteousness.

We have thus demonstrated the necessity of the Revival System, not because there is any thing new in the analysis, or in the argument ; but only because Churchmen have been too apt to shut their eyes to the whole subject, from their disgust at the gross and revolting abuses which, under the name of “revivals of religion,” have devastated whole regions of this our favored land. The electricity has been recklessly accumulated, until it was no longer the gentle principle of life in a body of health, but the sulphurous lightning flash, blasting with ruin and death. The fire has been, not the spiritual and unscorching flame that rested with cloven tongues on the heads of the apostles of old, but a roaring conflagration, which swept up every green thing as well as dry, and left behind it the blackness of spiritual darkness and desolation. But Churchmen hold, as their fundamental principle in all such matters, that the *abuse*, no matter how fearful, does *not* condemn the *right use*: but rather that, in the *right*

and lawful use of that which is needed by mankind in some form or other, we shall find our *true and only reliable safeguard against excesses.*

How the Church system, administered in the true Churchly spirit, gives full range for the proper working of the revival element, and at the same time furnishes all requisite safeguards against the mischiefs of excess, we shall consider in our next. Her Catholicity and her moderation—when viewed in contrast with the narrowness and violence of all merely human systems—are equally wonderful.

THE CHURCH REVIVAL SYSTEM.

THE essential principle of the Revival System, as is the case in many other things, shows the singular power of truth, in wringing an unconscious confession even from the mouths of her enemies. One of the "superstitions," for which several of the leading sects felt themselves bound in conscience to separate from the Church, was the fact that she observed special seasons, and required more of devotion at one time than another. This they repudiated. All week days were to them alike, and they undertook to regard all Sabbath days also as alike, without any set difference between them from year's end to year's end. This plan, faithfully carried out, led them to a degree of dryness which was unendurable. The Revival System therefore gradually grew up and spread throughout the land everywhere, being greedily welcomed by perhaps the majority of nearly all the "evangelical denominations;" and it was, moreover, sympathized in by those Churchmen especially, who observed the Church seasons as little, and fraternized with the denominations as much as possible. These revivals have, from the first, and in more ways than one, avenged the truth with wonderful power upon her opponents, and that, too, by means only of their own tongues and their own acts.

But while enough has thus been done to show the utter unreasonableness of the old objection against the

Church, more than enough has also been done to show that our earnest revivalists among the denominations have *not* attained unto "a more excellent way." If it be assumed, that the prevailing influence of the Holy Spirit upon the hearts of men, is only given at rare and remote intervals of time; that there is no principle in its bestowal but that of an almighty and uncontrollable caprice; that at times, He descends upon earth like the thunder storm, sweeping through the land with lightning and great rain; while at all other times He is as inaccessible to His suppliants,—as deaf to all entreaty,—as was Baal of old to his prophets on Mount Carmel:—if, we say, *this* be assumed as the normal idea of the mode in which the Holy Spirit acts upon the hearts of men, then the Revival System, as hitherto proclaimed among the denominations around us, is all right, and much better than that of the Church. Its root is in old Calvinism;—that God's grace comes, not by any regular system or through regular means, but at uncertain times and in extraordinary measures; and that whenever it comes it is irresistible. All that any man could do, therefore, was to wait quietly—no matter how long—until some angel should come down to trouble the waters; forgetting that the Holy Spirit is the Spirit of *Christ*, sent by Him to be an abiding power with His Church; and that as, when on earth, He needed not to wait for the angel to trouble the waters, but said on the spot, "Arise, take up thy bed and go to thine house:" so the perpetual law to His Church is "*Now* is the accepted time, *now* is the day of salvation;" "*To-day*, if ye will hear His voice, harden not your hearts."

Experience proves that the revival theory as com-

monly understood, is very unreliable in practice. It often leaves whole regions of country destitute for years together. Very seldom does it lead to a refreshing season more than once a year. The exercises are naturally violent, when they once begin, in proportion to the length of the previous drought and dearth: and again, the number of backsliders afterwards is in proportion to the violence of the outpouring; and so also is the length of the succeeding interval of inaction, until the waters shall be troubled once more.

All this is irregular, spasmodic, irrational; grievously overdone in seasons of activity, and as grievously falling short in the seasons of deadness intervening. It only remains to look for the remedy.

Notwithstanding the apparent and theoretic spontaneousness of these movements (so far as man is concerned) it has been found, by the most experienced masters of that mode of operation, that a revival can be procured *whenever the proper means are used*. When it is desired to "*get up* a revival"—(the very phrase proves how purely *human* is the instrumentality)—the services of one or more *revival preachers* are secured, the day is appointed, the congregation come together, and the services begin, continuing until the managers of it are satisfied that they have gathered in all that can be gained at that time; or—as is more common—until the specific number of days or weeks has elapsed, for which the services of the revival preachers were engaged. Now all this is based, by unavoidable implication, upon a denial of the supposed fundamental principle of the irregular system: for it proceeds—not upon Calvinistical notions of the operation of the Holy Spirit,—but upon the correct Scriptural and Church idea, —

that the Holy Spirit is always ready, waiting, willing, striving with men, that they may be drawn unto God. — It is not men that need to wait for Him, therefore, until He shall please, at length, to descend, and lead them unto life: but it is *He* who is kept so long waiting by *our* carelessness, coldness, and unbelief. At *all* times the command holds true, “*Ask*, and ye shall receive; *seek*, and ye shall find; *knock*, and it shall be opened unto you.”

Another Church principle is involved with equal clearness, namely, that God blesses such asking and seeking and knocking, when united in at times of *purely human appointment*. We never heard yet of men waiting for a special revelation from heaven to tell them when the Holy Spirit would be ready and willing to attend on a revival. But it very often happens that if the *popular preacher* is not ready, or has other engagements, the revival and all its spiritual blessings are postponed for a week or two, or even some months, or a year. So far, then, from being any objection to such special occasions, it is simply a *matter of course*, that they should be of *purely human appointment*.

One thing more. It is universally accepted by all advocates of revival measures, that the movement is most likely to be deep and permanent, and may most certainly be regarded as a true work of the Spirit, when it is wide-spread. A local excitement may be due only to local causes, and may therefore command less confidence. But if the movement be felt throughout the land, or through any large portion of the country, at one and the same time, the faith of all is wonderfully strengthened. In the present remarkable Revival, for instance, with what exultation of confidence are the ac-

counts published, of what is simultaneously going on in all parts of the country! And justly, too,—justly, and truly, and *Churchly*. For so it is also, always, with the set seasons of the Church, and so it has been from the beginning. This is precisely the reason why they were appointed.

This same true-hearted love of union, and holy confidence in union, is shown also in the monthly concert of prayer, and concerted days and seasons of prayer for missions, and prayer for the increase of the ministry; all of which are united in, to a considerable extent, by quite a number of the denominations, on the same day; and all those who join with them derive great comfort and increase of faith from the thought that there are so many others, in so many places, all praying for the same thing at the same time. And they always base this their union upon our Lord's gracious promise, that whatsoever His disciples agree together to ask for in prayer, according to His will, shall be granted.

But all this, as may easily be shown, is embodied,—only much better in every way—in the Church system.

There are only two great motives which can be legitimately presented to the minds of men, as of power to produce a revival of religion. The one is based on that *fear* of God, which is the beginning of wisdom,—and which is awakened by enforcing upon the sinner the certainty of death, the uncertainty of the time of that death, and the hopelessness of retrieving, in a future life, the wilful contempt or neglect of the means of grace vouchsafed us here. As death finds us, so we shall stand at the judgment-seat of God. Death, therefore, is to every man the Second Coming of the Lord Jesus to *him*. Now the Church has devoted her whole

season of *Advent*,—name and thing,—to this specific branch of soul-preparation for the coming of Christ; setting forth also the Scripture as the Word of God, and the ministry of the Church as the preachers of that Word, calling men, in its power, to repentance. The services of the whole season tell us plainly that none can rightly or with true joy celebrate the festival of the Birth of Jesus at Bethlehem, who has not also made himself ready for the Second Coming at midnight, when the Bridegroom shall go in to the Wedding. This, then, is the *first revival season of the Church*. It begins the Church year. It is set in the forefront of the winter, to hallow all the active *business* portion of the twelve-month. It lasts four full weeks, during which *daily*, morning and evening, the voice of the faithful Bride calls upon God for grace that her children may put away the works of darkness, and put on the armor of light, *now*, in the time of this mortal life, that at Christ's Second Coming they may rise to the life immortal. This, then, is the Church's first yearly revival season, its leading idea being the fear of God, which is the *beginning* of wisdom, and leadeth sinful man to repentance.

The other great revival motive is, the *love* of God, as
▷ drawn forth by the gift of His dear Son, to be a Man of Sorrows and acquainted with grief, to bleed and die for our sins, and rise again for our justification. This is wider, deeper, and more searching than the other, and therefore the Church hath given to it her longer and greater season of Lent, lasting forty days: thus, in the very number of the days, teaching her children that Christ must be their pattern as well as their Saviour, and that if they would be cleansed by His Blood, they

must learn to walk in His steps. Throughout the whole season of Lent are our Saviour's life, and teachings, and miracles, and parables—all that is needed for the full building up of the spiritual man—kept continually before us, deepened in its penetrating power by fastings and prayers; and in Holy Week His agony and Death of unutterable love becomes the one absorbing theme that concentrates upon itself all the strength of mind and heart: and the grief of the true penitent is not sent away mourning and comfortless, but is made to tarry until the brightness of the joy of Easter morning has crowned the gloom with glory. This, then, is the second, and greater, revival season of the Church,—a season which ushers in the Spring and Summer, but always yields a rich spiritual harvest to the Church, before the fields of earth are yet so much as sown.

The whole ground of revivals is thus thoroughly, completely, and systematically embodied in the Church system, with a just proportion as to length of time, and season of the year, and an admirable climax and culmination of spiritual power; all of which are as wonderfully superior to the hap-hazard of the denominational practice, as a regularly trained and disciplined "army with banners," is better than an undisciplined, ungenerated mob.

Nor are other occasions wanting, although, as experience proves, *two* seasons of protracted *special* services are as much as human nature can judiciously use in a year. Two of the Ember weeks,—weeks of special prayer for the increase and effectiveness of the ministry,—occur in the midst of the two great revival seasons of Advent and Lent. The other two—making four in all—occur at proper intervals, making, as it were, con-

venient stepping-stones, whereby to aid us through the remainder of the year. And in all these, we have every advantage enjoyed by our brethren outside, with *much more*. Is the union of many at the same time worth having? Then we have: it for these two great revival seasons are kept at the same time by the Church *all the world over*; and the Ember seasons are likewise observed with equal universality, compared with which, the limited and imperfect *attempt* at union among a few of the denominations of this one country deserves not even to be mentioned, except as a proof of the degree to which hearts that are at all touched with the power of Christianity, *cannot help* yearning and laboring for that which has been, from the first, the royal heritage of the Church. For the Church is simply the *full and complete* historical embodiment of the *reality* of *Christianity itself*. All Christian bodies, other than the Church, are fragmentary, imperfect, and, even by what they *have*, demonstrating unanswerably their need of, and longing for, that which, by separation, they have *lost*.

We do not pretend either to disguise or ignore the fact that Churchmen have, for a long while, suffered these revival seasons of the Church to pass by, more or less unimproved. The weeks of Advent have often been marked by no services more frequent or more earnest than on the Sundays after Trinity which preceded them. Lent, indeed, has been much better observed, and its observance has been for some years steadily improving in every respect, and always with the most marked benefit. Many a time the Church services in Lent have stirred up the denominations themselves to a revival; by way of counter attraction:

and there is no doubt on our own mind that not a little of the moderation and quiet depth,—the singular freedom from physical phenomena, and from extravagance of every description, which distinguishes this revival from all the great movements ever known before in this country,—is in a large measure due to the more extended influence of Church feeling in the community. In architecture, in music, in the tendency to a love for ritual, in the higher cultivation and the more refined tastes, in the growing preference for kneeling in prayer, and the feeling of a need of greater reverence in the public worship of God,—in all these points, and others; also, the influence of the Church has been largely felt, even by those who are the last to acknowledge it, or even to be themselves at all conscious of it.

But in returning to the fulness of duty among ourselves, it is necessary that we should understand *where we ought to look*, in order to discover what is needed for repairing our deficiencies. And it is evident, from all that we have said, that *our own system* supplies us with *all we need*. It was only because that system was allowed to rust into rest, instead of being kept bright and busy by vigorous use, that the occasion was given for the formation of sects and schisms. It was by running into extremes upon those points where Church practice had fallen short, that the denominations have attempted to cure the evil: and their own bitter experience has proved, that such a remedy is, in the long run, worse than the disease. And as for those few benighted brethren among ourselves, who are so dead to the meaning and power of the true Church system, as to think that all we need is to borrow something from the sects;—who are persuaded that we

ought to adorn the wrought gold in which the King's Daughter is clothed, with a few ragged shreds stolen from the garments in which the prodigal son returned from feeding on husks: such men need to be sent to school once more, to learn the very first elements of true Churchmanship. Let them try their plan, if they will. The new wine will not taste well, after the old. The new patches upon the old garments will only make the rents worse. *Church revivals can be carried out only in the Church way.* And in that way, they are so frequent, that they cannot become violent; nor can there be any long drought between; nor is there room for individual excitement to run away with common sense, while our glorious liturgical worship gives the key-note of the sacred song, and modulates its sober compass so as to be within the easy and safe reach of all. Nor only so, but the full and true system follows up the sowing and the springing of the seed, with that careful, conscientious, and never-ceasing tilth, by which the Husbandman prepares the golden grain, in the fields of the Church,—not to be a prey to the hurricane, or the drought—but to be gathered hereafter, full-ripe, into the garner.

HIGH-CHURCH NEOLOGY.

UNDER this strange heading, the *Christian Intelligencer* thus quotes and comments on some words of ours:—

“One of the so-called ‘Church presses’ recently had a leader of two columns on the revival now pervading the country, of which it says, ‘it is simply an awakening of religious sensibility;’ and in the whole article made no mention whatever of the Holy Spirit of God. Such an ignoring of the heavenly Paraclete reminds one of those disciples whom Paul found at Ephesus, and who said to the Apostle, ‘We have not so much as heard whether there be any Holy Ghost.’”

The *Intelligencer* seems to forget, that “those disciples whom Paul found at Ephesus” had themselves been the subjects of a most genuine revival—of that true revival, namely, which had accompanied the preaching of John the Baptist. Under John’s exhortations their “religious-sensibility” had been awakened; under John’s teaching they had been converted; “unto John’s baptism” they had been baptized; following John’s lead they had believed in the Lamb of God, which taketh away the sins of the world. Yet the Apostle, whether from “High-Church Neology” or from whatever view of their case, did not scruple to ask them, *Have ye received the Holy Ghost since ye believed?* He knew they had believed, he knew they had been converted, he knew they had been the subjects of one of the most extraordinary awakenings re-

corded in history; yet he did not take for granted, on this account, that they had received "the Holy Spirit of God." Whether they had received Him or not, was still in every way an open question, a question to be determined irrespectively of the fact of their conversion, or of any particular experience whatsoever.

Now, as S. Paul seems to have regarded the case of these disciples at Ephesus, we are disposed to regard the case of what are popularly called revivals, and of subjects of revivals in general. Such movements, as we have said, are at best an "awakening of religious sensibility;" and that such awakening is a good thing as far as it goes, and must, therefore, be ascribed to Him, "from whom all holy desires, all good counsels, and all just works do proceed," is a truth too obvious to Churchmen to need any special argument to enforce it. With all this, however, the gift and office of "the heavenly Paraclete" is not in any special way connected with revivals. His particular work belongs to a higher sphere of religious life. As God revealed Himself to the prophet, not in the earthquake, not in the tempest, not in the raging fire, but in *the still small voice* that followed these great commotions, so is it also with the special ministrations of the Spirit. He, says our Lord, is the Spirit of Truth: He shall guide into all truth. But the question of truth is little thought of, little heeded, amid the first tumult of the "awakening of religious sensibility." It is after the excitement subsides, that men begin to discriminate between truth and error. As long as it lasts, they are blown hither and thither by every wind of doctrine, from whatever quarter it may come. They are ready to welcome "every spirit." So that, whether they shall receive

the Holy Spirit of God, or become the victims of some spirit of delusion, depends entirely, under God, upon the kind of discipline with which the work of revival is afterwards followed up.

And if our charitable contemporary, the *Intelligencer*, instead of calling us hard names, would only study the case of "those disciples at Ephesus," whom he compares us with, he might derive from it a useful hint or two, as to the way in which the proper gift of the Paraclete is commonly bestowed.

"When they heard this, they were *baptized* in the Name of the Lord Jesus. And *when Paul had laid his hands upon them*, the Holy Ghost came on them."

The same had been the case in Jerusalem; the same at Samaria; the same in every instance of which we have any record in the Scriptures. First comes the awakening of religious feeling, then the pricked conscience, then the question, *what shall we do?* then the plain dogmatic answer from the authorized teacher, then the baptism, then the laying on of hands, and so, finally, the gift of the Holy Ghost. This is the order of the Bible. This is the Church order. By which, of course, we do not understand, that the Spirit is absent from the first "awakening of religious sensibility," or from any other motion towards good, however feeble and imperfect. He goes before as well as follows after; He prevents as well as furthers. We understand merely, that it does not please Him to *identify* Himself with the troubled preliminary stages of religious experience. In a certain sense He may be in the earthquake, He may be in the storm, He may be in all the feryid excitement of the most tempestuous "revival." But He does not exercise in these His particular office. He

prefers the still small voice. He chooses as His emblem the air which men breathe, and by which they live, with hardly a consciousness that they really breathe it; and to prevent our relying too much upon excited feelings, rapturous experiences, and fervid emotions—affections, under the pressure of which, the multitude shout “hosannah” one day, without being a whit the less ready to cry “crucify Him” the next,—He connects His coming into the soul with things indifferent in themselves, things which “revivalists” utterly despise, namely, the “mere ceremonies,” the quiet, feeble, and, except so far as they are *commanded*, insignificant, acts of baptism, and the laying on of hands. “Repent and be baptized, and ye shall receive the gift of the Holy Ghost.” “Then laid they their hands on them, and they received the Holy Ghost.”

— In other words, the Holy Paraclete is especially present in the quiet, and normal, rather than in the noisy and abnormal, stages of religious progress. He was promised, and according to the promise comes, to the Church as a Teacher and Sanctifier. He teaches the truth, and sanctifies through the truth. He comes, moreover, as a Spirit of order, of unity, of love, joy, peace. Now, the work of *teaching* hardly commences at revivals. Not God’s truth, but man’s *experience* is most in request at those scenes. Young persons full of excitement, and “compassed about with sparks of their own kindling,” which they mistake for celestial light; old hardened sinners, suddenly awakened by what is *sometimes* merely the phosphorescent glow of their own corruption, and eager to be teachers before they have begun to be taught; these, and such-like, are often most prominent at “revivals,” and exert a greater in-

fluence by far than the long-trying pastor or teacher. There are also others, we grant, of a very different sort. There are quiet, thoughtful persons, male and female, who sit with aching hearts, and brains utterly bewildered, upon "the anxious benches," waiting for an "acceptance," which Christ, if they would be taught by Him, would tell them, is freely granted to them ere it is asked; not to be sought for in the height, or in the deep, but within them, in their hearts and in their mouths; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. But the quiet "mourners," who sit and wait, and wait long in proportion to their humility and honesty of mind, are only passive parties in scenes of revival. The noisy, the demonstrative, the self-confident, get the upper hand there. There is an intense craving for excitement, and those persons or things that minister to excitement are most in demand. Naaman's notion is the doctrine most in vogue; and to the crowd prepossessed with the idea, that to cleanse their spiritual leprosy, religion must "come out to them, and stand, and call on the name of the Lord, and strike her hand over the place," and in short make a great ado about it, the simple "wash and be clean" of Bible and Church teaching seems utterly powerless and insipid. Hence, even in the moderate revivalism that is now going on in this city, "young men and youths" are particularly requested and encouraged to take a prominent part in the exercises. Hence, even women forget the modesty of their sex, and discover that they have a gift for public speaking. Hence, "boy-revivals,"—a phenomenon analogous to the boy-crusades of the middle ages—begin to make their appearance, and school-

boys meet together, and exhort and edify one another, without having "the spirit grieved," or "quenched," by the presence of such inveterate legalists, as parents, sponsors, spiritual pastors, and masters.

With such facts in view—and the present revival, it should be remembered, is only as yet in "the green tree"—we are fully warranted by experience in saying, that *teaching*, in any true sense of the word, belongs not to the occasion. It is felt, by those concerned, to be out of place. The copious learning of S. Paul, the tranquil wisdom of S. John, the holy severity of S. James, if they could all be enlisted in the service, would operate merely as a damper, perhaps an extinguisher, upon the whole proceedings. Teaching comes, if at all, at a later and more orderly period. As Solomon says, "the words of the wise are heard in quiet." But, when teaching comes, then is the time for the great Teacher. Then begins the proper work of the Paraclete; and, accordingly, we see a profound and practical significance in the fact, that in Holy Scripture "the gift of the Spirit" is coupled, not with excitement, not with noisy demonstration, not with new-hatched experiences, eager to run about before they are sufficiently fledged to steer themselves aright, but with the steady, sober, divinely appointed, sacramental order of the Church.

Revivals, indeed, are sometimes occasions of good, and so far occasions of the Spirit. On this latter point our creed extends to the full breadth of that large saying of S. Paul; "no man can say that Jesus is the Lord but by the Holy Ghost." But it must also be granted even by the *Intelligencer*, that they are often the occasions of evil. If the good in any particular in-

stance should be found to preponderate, we are ready to acknowledge it; though we ascribe it in such cases, not to the employment of revivals as *a means*, but as *an occasion* for the more vigorous use of those means,—namely, the Word, the ministry, the sacraments with prayer, the line upon line of patient discipline and instruction,—which are the appointed instruments of the Spirit, through which He always works, and through which alone He works effectually to the solid building up of the Church of God.

WHAT IS A PENTECOSTAL REVIVAL?

THE earnest efforts, by united and intercessory prayer, which are now being made to obtain from God the awakening and conversion of those who have grown up in sin, cannot be regarded by Christian men with any other feeling than that of the warmest sympathy, and this we have repeatedly expressed.

We are not bound, however, because we entertain this feeling, to look upon the present religious movement as the result of the personal agency of the Spirit of God. It is not a Pentecost. A Pentecost takes place but once in the world's history.

A Pentecost is the trophy of a Crucifixion, a Resurrection, and an Ascension. A modern revival needs no such mysteries to bring it forth; it can be obtained whenever men are willing to pray for it. It is the result of man's prayer to God, not of God's sovereign interposition in human affairs.

There is a strong human element in it, a human element moved by God's Spirit doubtless, but not necessarily controlled thereby. It is quite a mistake—though a very natural one—to suppose that in every case of religious interest, of general and earnest seeking after the things that concern salvation, the Spirit of God is to be regarded as the prime mover and the controlling power. But such cases are too varied, too contradic-

tory the one to the other, too extravagant, to admit of such an hypothesis.

What, for instance, are we to say of the scenes which are described in the following statement? An English clergyman, the Rev. Mr. Meyrick, is giving an account of a revival in the Roman Catholic Church in Malaga:

“We have just had a Mission here. The missionaries were four Capuchins. On Sunday, and for the next fourteen days, two of them preached at the same hour at two of the parish churches. The purpose of the sermons was to preach repentance, and bring the people to the confessional.

“Their ways of preaching are very different from ours, and some of them very striking; the preacher, for example, wishing to impress upon them the reality that they must die, made them repeat after him *ten times*, very slowly, ‘He de morir’—‘I have to die.’

“The first sermon I heard was on the danger of putting off repentance. At the end the speaker took down the crucifix that hung at the back of the pulpit, and addressed the latter part of his sermon in the form of an impassioned prayer to it, crying bitterly for himself and the people, and covering the crucifix with kisses. This was the signal for all to be on their knees, and the women broke out throughout the church into sobs and cries, like those of children. Then followed a hymn, the burden of which was known to the people, and consisted of ‘Woe is me—it is I that have sinned, and Thou that hast suffered, O my God.’

“The next sermon I heard was on the great judgment—the sobbing and crying followed as before. Indeed, Spanish women, on these occasions, come to church with the full determination to have a good cry, and would not be satisfied without it.

“The most moving part was when the preacher described the sinner’s parting from the Virgin Mary on the day of judgment. This they all felt; for she is to them all in all. The nerves of the people were so worked up that they were ready to cry about any thing or nothing; and one woman by my side actually howled so as to make it difficult for me to hear.

“How many confessions there have been cannot yet be told; for when once the people began to confess, it was like an epidemic. In one church a thousand people confessed in one day, and many of them

were the first confessions of middle-aged and elderly people, who had lived all their lives in the neglect of the ordinances of religion."

What shall we say of these converts to the confession-box, and to the worship of the Virgin Mary? Was this a 'Pentecost'?

Now let us look upon another scene—a scene at home—described by the late Dr. Alexander, a distinguished Presbyterian clergyman, and long a professor in Princeton Theological Seminary. It will be seen that one and the same power, one and the same spirit, was at work in the two cases:—

"Hearing that there was to be a great meeting and a good work in progress, I determined to attend. The sermon was really striking and impressive. The people were generally attentive—many tenderly affected—except that in the extreme part of the house, where I sat, some old tobacco-planters kept up a continual conversation, in a low tone, about tobacco-plants, seasons, etc.

"When the preacher came to the application of his discourse, he became exceedingly vehement and boisterous; and I could hear some sounds in the centre of the house which indicated strong emotion. At length a female voice was heard in a piercing cry, which thrilled through me, and affected the whole audience. In a few seconds one and another rose in different parts of the house, in extreme and visible agitation. Casting off bonnets and caps, and raising their folded hands, they shouted to the utmost extent of their voice; and in a few seconds more the whole audience was agitated, as a forest shaken by a mighty wind. The sympathetic wave, commencing at the centre, extended to the extremities; and at length it reached our corner, and I felt the conscious effort of resistance as necessary as if I had been exposed to the violence of a storm. I saw few persons through the whole house who escaped the prevailing influence; even careless boys seemed to be arrested, and joined in the general outcry. But what astonished me most of all, was that the old tobacco-planters whom I have mentioned, and who, I am persuaded, had not heard one word of the sermon, were violently agitated. Every muscle in their brawny faces appeared to be in a tremendous motion, and the big tears chased one another down

their wrinkled cheeks. Here I saw the power of sympathy. The feeling was real, and was propagated from person to person by mere sound. The feelings expressed were different; for while some uttered the cry of poignant anguish, others shouted in the accents of triumph.

"The speaker's voice was soon silenced, and he sat down and gazed on the scene with a complacent smile. When this tumult had lasted a few minutes, another preacher began to sing a soothing yet lively tune, and was quickly joined by some strong female voices near him; and in less than two minutes the storm was hushed, and there was a great calm. I experienced the most sensible relief to my own feelings from the appropriate *music*, for I could not hear the *words* sung. The dishevelled hair was put in order, the peculiarities of the dress adjusted, and no one seemed conscious of any impropriety. Indeed, there is a peculiar luxury in such excitements, especially when tears are shed copiously, as was the case here."

And what is the judgment to be pronounced on this transaction? Was it the spirit of truth and soberness which moved over this assemblage? Was this a Divine visitation?

There has been very little, however, of this sort of excitement in the present movement—in this city at least. We indicate it only as one of the phases of the Revival System considered as a whole.

But has there not been an unsafe, not to say an unsound, theological opinion lying at the basis of much of the revival teaching, not only of the past, but of the present, hour?

Let us look at the case of that unfortunately notorious man, Orville Gardner. He thus tells his experience:—

"After I had my dinner I resolved that I would seek the Lord that night. I made a strong resolution; I felt where I stood that perhaps it was the last time the Lord would strive with me. Saturday night the invitation was given to come forward to the altar—on my shoulders my load of sins—up I went with them, the cross of Christ upon my

back. I got up and threw my sins down by the altar. I tried as hard as a man ever did, and I got no religion.

"Sunday night I attended with a like result. That night I could not sleep, my sins looked so bad; they came up on every hand and looked at me; all the sins of my life crowded upon me, many I should never have thought of, had not the devil brought them before me. I could not sleep; I wiggled and waggled around the bed all night; the Lord was striving with me. Monday morning I got up and prayed; I did the best I could; I asked the Lord to take away the weight that bore me down so. There was a friend came to me that day, and said he was going over to White Plains, and I could go with him. Knowing I would be in good company, I concluded to go, thinking he might do me some good. There was little said on the way, but he told me to keep looking for the Saviour; that I was trying to get religion, and had let everybody know it; the Lord was willing to bless me at any time or any where. I was riding along, singing a hymn, and in an instant I felt as though I was blessed. I am sure I gave up my soul and body. The first thing I knew, God spoke peace to my soul. It came like a shot—it came like lightning, when I was not anticipating it, and the first thing I said, "Glory! God bless me." My friend said he knew it; he felt the shock too. We rode against a stone fence two or three times, and came near tumbling on the ground. The change was surprising; the trees looked as if they had been blessed; every thing appeared to have been blessed, even the horse and wagon. I felt strong. I could almost fly. Glory to God, this religion is good!"

This story, with all its ludicrous features, is yet a touching one. But we cannot help contrasting it with that of Saul of Tarsus. Did Saul, when convinced of sin, agonize in this way to "get religion?" Does he describe any such *result* in his case? How did he "find Christ," and wash away his sins? Christ said to him "Go into the city, and it shall be told thee what thou must do;" and when he had obeyed, Christ sent to him Ananias, who said, "And now why tarriest thou? Arise, and *be baptized*, and *wash away thy sins*, calling upon the name of the Lord?" This was the way in which S. Paul "got religion"—if by this phrase

is meant the assurance of the remission of sins. Nor was his case an individual one. Those three thousand converted men of the day of Pentecost—whose history is pleaded as the great justification of the Revival System—asked, “*Men and brethren, what shall we do?*” And S. Peter answered:—“*Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.*” This was the way in which they received the “blessing” and “the Spirit.” So again the jailor and the eunuch had no need to look long, and wait indefinitely for “religion.” “*See, here is water; what doth hinder me to be baptized?*” They were baptized, and went on their way “rejoicing.” But their rejoicing was based upon an altogether different fact from that which makes the modern convert feel “good.”

It is very true that the case under consideration is an extreme one in some of its features. But in its main principles it accords, we fear, with the popular idea of the manner in which men are to “find Christ.” Mr. Beecher—many of whose sayings on this subject have been excellent—gives the following as the notion which men entertain:—

“Now I suppose I must be three or four days serious, and then I suppose there is about a week’s time in which I shall be very anxious; then I shall go through Hell-gate, and come out into a safe anchorage *having a Christian hope.*”

This is Orville Gardner’s history over again; and, singularly enough, Mr. Beecher—while sympathizing with the conviction that God is ready to receive all who do turn to Him, without keeping them in this agony of suspense—yet has not a word to say against the idea

which makes all the mischief; the idea, viz., that this "*Christian hope*," in other words, the internal sense of acceptance, is what a man is to seek for. And, what is still more remarkable, he expressly discourages "the impression that the work of grace requires the interposition of some official instruction," or of any official personage. Now it is undoubtedly true that God does speak peace to the soul, independently of sacramental acts. But it is also most true, that the Scripture directs those "*under conviction of sin*" who are seeking Christ, to the appointed "*official*" ordinances, viz., Baptism and the Holy Communion—in which, they who seek Christ, shall always find Him.

When men who are penitent and feel the burden of their sins, who believe in Christ and are seeking Him, are not directed to the very "official acts" which Christ Himself has appointed as "pledges to assure" them of His forgiveness, they will necessarily seek some inward assurance, and agonize and suffer till they secure the "*Christian hope*,"—and they will often spend many sad days before they attain to it. We believe in free grace, free salvation, justification by faith—we believe that the sinner who comes to Christ can bring nothing in his hand wherewith to purchase acceptance. We believe, too, in an immediate acceptance. We believe in a Divinely-given assurance of forgiveness. But we find all this, not in any man's "*Christian hope*," but in the official act whereby the minister of Christ says to the penitent and believing sinner what Ananias said to Saul.

But the other idea is the popular one—not only among the Methodists, but among others also. The phrases "*Christian hope*," "*hopefully converted*," "*find-*

ing Christ," all look towards this notion of the acceptance of the Christian. These words may be otherwise interpreted, doubtless, and are often used in a different sense. But it is still true, we fear, that many men who are truly seeking Christ, are disheartened and turned back because this "sense of forgiveness"—which is no part of the requirements of the Gospel, be it remembered—is a thing which they cannot obtain. And the peculiarity and advantage of a revival season is, that it stimulates the feelings, and makes it somehow easier for a man to obtain this assurance. Excitement brings on a premature birth. We are not saying that there is any undue excitement prevailing generally at the present moment, or that quiet prayer meetings are to be confounded with boisterous camp-meetings. But we say that whenever the soul is nervously and improperly excited in spiritual things, it acts more or less hysterically. It passes suddenly from tears to laughter. Bowed down at one moment with the burden of sin, it is liable, with the most amazing suddenness, to spring from the depths of grief to the transport of joy. Every soul thus excited has the great fact before it that *Christ died for sins*. This fact, at least, effects a lodgment, and peace and transport are the necessary results. These feelings do not, indeed, come at once. But as a thought for which we are seeking does not come at our call, and yet often does come, suddenly, when we are not expecting, so is it with the *sense* of God's forgiveness. Sooner or later, in a greater or less degree, every one who believes in Christ will have the "witness in himself." And the heat of a revival, like a hotbed, forces the growth and maturity of the spiritual plants.

But this "witness," or "assurance," or "religion,"

when “got,”—does it make a man a whit more conscientious than he was before? Does it change a “sinner” into a “Christian”? Does it mark the actual period of man’s acceptance by God? No, nothing of the sort. Scripture makes no such statement. The true conversion of a man takes place at the moment when, in faith and penitence, he sets his face steadfastly to God’s will; and when he pledges himself to Christ in Christ’s own sacrament of baptism, Christ gives him the assurance of the remission of his sins, and bestows upon him the Holy Ghost. This, at least, is what S. Peter tells us at the great Pentecostal Revival:—

“Repent and be baptized, every one of you, in the name of JESUS CHRIST, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call.”

BREAKING OF BREAD AND PRAYERS.

THE Sacramental character of the Pentecostal Revival is very noticeable. We have already alluded to the prominence of baptism. We must also direct attention to the frequency with which the Lord's Supper seems to have been administered during the first glow of Christian feeling. After mentioning that, on the very day of Pentecost, three thousand were baptized, S. Luke adds, "And they continued steadfastly in the Apostles' doctrine and fellowship, and *in breaking of bread* and in prayers." Nor is this a mere passing allusion to a service celebrated at great intervals. For in the very fourth verse following, the Evangelist is at pains to reiterate and enlarge his statement: "And they, continuing *daily*, with one accord, in the temple and *breaking bread* from house to house," etc.

We breathe here—with all due respect be it said—a different atmosphere from that of a modern revival. There is a calmness, a subduing power, in a devout Communion, which is the very needed element of safety, the counteracting influence to an undue excitement.

Prayers, sermons, hymns, are all legitimate instrumentalities. Christians may, and must, use these eagerly, if they are anxious to win souls. There are times when they must enlarge their zeal, and add prayer to prayer, sermon to sermon, and hymn to hymn. All

earnest men agree on this point. But is the Holy Communion—the highest service of our religion, the nearest approach to Christ—to be forgotten, when we are most anxious to draw nigh to Him, and to reap the harvest of which His Passion is the seed?

And yet we know not of a single instance—except in the case of one whose name is thrown out by many as evil—in which the Holy Communion has been repeatedly celebrated in modern times during any effort to secure a revival of religion. In speaking of the long series of religious services, which were held at the time of the opening of a new church at Leeds, Dr. Pusey says that there was nothing new in the plan. “It was but the employment,” he writes, “of the daily services of our Church, daily communion, frequent sermons, so as to occupy the minds of those who had leisure in a series of prayers, hearing of Holy Scripture, meditation on solemn subjects, and the great act of Christian worship and communion, at intervals through the day. Thus, by the dew of His blessing, might, it was hoped, both the faithful grow and sinners be converted. Private intercession, on the part of the clergy engaged, could not but form a part of the plan; and the prayers of distant friends were asked and obtained. More than they asked, they had, through the mercy of their God, and the Christian love of their brethren.” And then he adds, “Courses of sermons on special subjects have been in the Church a great instrument in the revival of religion in the United States. The writer was much impressed many years ago by some accounts given by Bishop McIlvaine. He mentioned that, on such occasions, the only external attraction used, was a public notice of a course of sermons specially relating

to some class,—as ‘On the Duties of Young Men.’ Of ‘eighty converts at one such season, two only, many years afterwards, had apparently gone back.’”

And the writer continues, speaking of the services at Leeds: “On the late occasion, God did bless very visibly the solemn services. There seemed, so to say, an atmosphere of blessing hanging around and over the church. How should not one hope it, when, beside those gathered there, many were praying Him in Whose hands are the hearts of men, and Who turneth not away the face of those who seek Him. It was the very feeling of those engaged, that God was graciously, in a heavenly manner, present there. He seemed amid the solemn stillness of those services to speak in silence to the soul of each; and many hearts were there, by His secret call and through the Holy Eucharist, (which we were permitted daily to celebrate,) stirred to more resolute, devoted service. To Him be the praise, Whose was the gift.”

We are sure that some of our readers will thank us for this extract. We hope that some may thereby be induced to believe that “a good thing may come out of *Nazareth*.” Without disparaging the wine of other festivals, we may say that this last wine, this revival in our own Church, is better. It is, at the least, more in accordance with the Apostolic sample that the “breaking of bread” should accompany the “prayers.”

POLITICAL PREACHING AND THE REVIVAL.

THE *Revival Tribune Extra*, in its leading editorial, comes ingeniously and boldly to the rescue of its staunch friends, the ministers who *preach politics*. It says:—

“It is well known that for several years preceding the religious revival now in progress, the Churches, especially in the northern states, seemed generally to have come to a stand-still. In many parts of the country, formerly the most religious, they even seemed to be dwindling away. This condition of things was tauntingly pointed out by the *Observer*, *Herald*, *Journal of Commerce*, and other advocates of slaveholding Christianity, as proof that northern ministers and Church members, in allowing their attention to be drawn off from theological dogmas to great social questions, had been guilty—at least, in a religious point of view—of a most serious error. They alleged that the preaching of politics, as those journals choose to call it, had set a fatal stumbling-block in the progress of personal and vital religion. They urged repeatedly, and with much unction, that until ministers and Churches ceased to agitate the slavery question, or to intermeddle in any way with politics, it would be in vain to expect that a season of spiritual refreshing or of re-edification for the dilapidated Churches could ever return.

“To all these maledictions heaped upon the heads of so-called political ministers; to all these exhortations addressed to the Churches, to let politics, and slaveholding, and such worldly questions alone, and to restrict themselves entirely to points of dogmatic theology; to all prognostications of a protracted and increasing spiritual decline, only to be arrested by Church members withdrawing themselves within the four walls of their respective churches, and there, in light dim as well as religious, with doors shut and windows closed, and all the noise and turmoil of the external world carefully excluded, giving themselves up to sleep and meditation—to this entire theory of conservative Christianity, as it calls itself, as to the causes and cure of past spiritual decline, what is at this moment going on every where around us affords a com-

plete and most overwhelming refutation. Simultaneously with the deep interest felt and expressed by the great body of the religious men of the north in the attempt to save Kansas from the evils and horrors of slavery, and in the midst of renewed efforts on the part of the *Observer*, the *Herald*, the *Journal of Commerce*, the *Washington Union*, and other affiliated prints, to bring odium and contempt upon the intermixture of religion and politics, we see a revival breaking out and extending over the country quite unprecedented in its character, and which promises to restore to the Churches all they have lost during the past years of decrepitude and decline.

This is a very bold and very adroit use of the logical fallacy, *Post hoc, ergo propter hoc*. But it will not do. The facts of the case, rightly considered, are all the other way. The *Tribune* admits that the religious decline had been going on for several years. It will not deny that during these same years the political preaching had gone on steadily increasing. The people were evidently getting starved religiously, on a surfeit politically; and we grant that the present revival is, in some measure, the result of that starvation. But *how?*

Let us see. Was it the great Kansas and anti-slavery preachers who began this revival? No. Was it the ministers and preachers who took the lead in the movement in any way? No. They were too much absorbed in Kansas to think of any such thing. And it was *because* the people had thus and therefore lost confidence in their ministers, that this revival has been distinguished from all that ever went before it by one most remarkable feature, and that is, it was begun by *the people*, and has been carried on by *the people*, almost entirely, without even the occasional aid of a minister, until within a fortnight or three weeks. So the *political preachers* did not, directly, have any thing to do with bringing it about.

And anti-slavery feeling had just as little. All controverted topics—and if slavery is not one of them we know not where any can be found—were *expressly to be avoided*. So rigidly was this construed, that it was very generally considered an infringement of the rule, even to request prayers for a poor fugitive slave: and the “colored people” who were moved in spirit, and wished to take part in the spiritual exercises, were separated from the “white folks,” and shown up to a garret where they could hold prayer-meetings *by themselves*. Nay, on the very same page with that editorial, the *Tribune* gives us a trenchant article from Dr. Cheever, who is a political preacher, and who is boiling over with indignation that this revival and the *revival of the slave-trade*, as he calls it, are *both going on together*: With such facts, and such accompaniments, the modest assurance that can claim the revival as the legitimate work of political preaching, borders upon the sublimities of impudence.

One other fact; and we have done. The revival—as it is called—has been somewhat felt within the Church. It is the only part of the movement which has been *entirely conducted by the clergy*: and the explanation of it is, that the clergy of the Church, as a body, have kept themselves wholly free from political preaching, and therefore they alone have *not* forfeited the confidence of their people. It is no wonder, however, that the denominations around us, when religion is to be revived, are at length compelled to take it wholly out of the hands of the preachers, and get the people to attend to it in their own way, by themselves. If that is done, the revival prospers. If it be not done, the revival dies.

•

"NEOLOGY" AGAIN

IN a rejoinder to our defence against the charge of neology, lately brought against us by the *Christian Intelligencer*, that journal opens upon us in the following cavalier fashion :

"In the bulk of the article, our contemporary seems to argue *on both sides of the question*, admitting in one place what he denies in another. *When he has made up his mind to a definite statement, we shall consider it.*"

If it be really true, that we "argue on both sides of the question," what would be easier than for the *Intelligencer* to approve what we say on one side, and to *refute* what we urge on the other? On the one side, we have affirmed, that the Spirit goes before all motions towards God, however blind and feeble they may be, and under whatever circumstances, or by whatever means, they may be brought about. On the other side, we have contended that the Spirit, in His proper office of Paraclete, the promised teacher of the Church, and guide into all truth, "is not in any special way connected with what are popularly called revivals;" the "gift of the Holy Ghost" being coupled in Holy Writ with baptism and the laying on of hands, and His sanctifying power being exerted through the Truth. Now, of course, the *Intelligencer*, if he believes this latter position to be antagonistic to the former, is at liberty to say so, and to prove his assertion by the best arguments he can. It is a simple question of truth, to be settled, not by vilification,

but by reason and authority of Holy Scripture. In this spirit we have met the vague charges of the *Intelligencer*. But when the latter replies in an entirely different spirit; when, having gratuitously accused us of gross heresy, he refuses even to "consider" our arguments in answer; but merely repeats the accusation, adding to it an insinuated charge of the unpardonable sin of blasphemy against the Holy Ghost he is pursuing a course which can be justified neither by charity, love of truth, nor by the ordinary maxims of fair dealing among men.

Having received such treatment at the hands of the *Intelligencer*, with regard to "the bulk" of our two articles, we might well afford to let the question drop; consoling ourselves with the reflection, that when an assailant attacks only the outskirts of an argument, leaving the bulk of it untouched, it is generally because he finds the bulk more unmanageable than he is willing to acknowledge.

And if any thing were needed to strengthen us in this conclusion, we should find it in a long article in the *Episcopal Recorder*, in which, after a garbled statement of our position, accompanied with the admission, that "*there are indeed expressions used which, taken apart from their connection, would indicate the holding of a different view,*" he goes on to combat the man of straw thus manufactured, and to prove a number of things, which we have in no way denied. "There are indeed expressions used, which . . . would indicate the holding of a different view!" Why, then, does not the *Recorder* give those expressions? They are expressions which we used for the very purpose of qualifying and defining our general statements. To guard against misconception, they are repeated, or im-

plied, in almost every paragraph of our article. Why, then, are they omitted from what professes to be a "summary" of our remarks? Whatever may have been the motive of the *Recorder* in this particular instance, there can be no question that such omissions spring generally from a desire of cheap victory; and no victory is easier or more cheap, than that which is gained by refuting one's own misconceptions, or perversions, of another's meaning.

But while the *Recorder* misrepresents, and the *Intelligencer* passes by, "the bulk" of our article, we are indebted to the latter for a statement, which more than justifies all we have said as to the agency of the Spirit in so-called revivals.

"Spurious revivals may be gotten up by men; a sort of excitement about religious things may be manufactured to order."

There are, then, "spurious revivals;" there are excitements about religious things, "manufactured to order." If so, then, of course, we can not say of "revivals" *in general*, what the *Intelligencer* says, namely, that they are "the results of the Spirit, the fruit of His direct agency." If we affirm any thing of the sort, we must affirm it only of *genuine* revivals. But what are genuine revivals? The *Intelligencer* answers, in continuation of the sentence last quoted, that they are "revivals *in that sense of the word, which is authorized by Scripture and the use of the Church.*"

In other words, the *Intelligencer* makes substantially the same distinction that we made in our first article on the subject, and that we have kept in view in all we have said since. In our first article we spoke of revivals *in general*—of those great movements, namely,

which take place from time to time, irrespectively of particular creeds, or sects, and which, being good or evil according to the direction given to them, we defined as merely "an awakening of religious sensibility." We did not call them "spurious." We did not say, and in truth we do not believe, that such excitements about religious things may be manufactured to order. Under all circumstances there is a mystery about them which lies deep in human nature, and in that spiritual world which human nature touches. We were content, therefore, to say, that revivals of religious sensibility are not necessarily revivals of true religion. They are not necessarily "revivals in that sense of the word, which is authorized by Scripture, and the use of the Church." Accordingly, we went on to show, in the latter part of our first article, that a "revival of religion," in the true sense of the word, implies a revival of the *love of truth*, of the *desire of unity*, of *zeal and self-devotion* in the service of God, and of many other virtues in which the religion of our day is grievously deficient.

In precisely the same spirit, varying only in some points of detail, the *Intelligencer* distinguishes a genuine from a spurious revival.

"Whenever God's people are particularly refreshed and strengthened in His service; whenever they are made more humble, meek, prayerful, earnest, and heavenly-minded; whenever their Christian graces shine out with increased lustre; and when, in consequence of this, careless worldly men are brought to reflection, are led to seek God by prayer and by studying His Word, and in not a few cases are made believers in the Lord Jesus Christ, then there is a revival of religion. Such a revival comes and can come only from the Holy Ghost."

But, does the *Intelligencer*, or the *Recorder*, pretend

to say, that we have denied the agency of "the Heavenly Paraclete" in revivals of this sort? Can it be honestly inferred from any thing we have said, that "when God's people are *refreshed and strengthened* in His service, or are made more *humble, meek, prayerful, earnest, and heavenly-minded,*" we attribute such an improvement to mere natural causes? Yet the *Intelligencer* does not scruple to insinuate as much. Gliding off from genuine revivals in general to the present revival in particular, and by a logical sleight of hand, substituting the one for the other, he goes on to exclaim:—

"That a Christian journalist, looking over the great awakening which has been effected through the length and breadth of the land, seeing the ample proof of its (so to speak) spontaneous character, hearing credible evidence of the wondrous transformations which it has wrought, knowing that editors, pastors, and even prelates of its own denomination have publicly testified to its godly and spiritual character as far as their own observation extended; that such a journalist should discuss the whole matter at length, and never even name the Holy Ghost in connection with it, fills us with inexpressible amazement. "Neology" may seem to some a "hard name" for such a course, but in our view it is a very mild one. We all know what our blessed Lord said of those who attributed His mighty works to Beelzebub. There is an approximation to the same sin when the mighty work of the Spirit, in convincing the world of sin, and turning men from darkness to light, is attributed to mere earthly, human causes. Let our right hand forget its cunning, let our tongue cleave to the roof of our mouth, before we do such dishonor to the Spirit of all grace."

Now, all this we account as a mere *argumentum ad invidiam*—a species of "cunning" in religious controversy which the *Intelligencer's* "right hand" would do well to "forget." Upon the present "revival" we have said little, and in what we have said have passed no judgment whatever. And why? Simply because,

on our own principles, and equally on principles avowed by the *Intelligencer*, we have had as yet no sufficient *data* for a deliberate judgment. The present movement is as yet only in the green tree. It has put forth buds and blossoms, but has had no sufficient time to ripen such fruit as even the *Intelligencer* demands. Has it "made God's people," for example, "*more humble, more meek?*" Really we do not know; though, if we permitted ourselves to judge from the temper of some leading advocates of the revival, we should rather suppose not. Or has it made them "more prayerful, earnest, and heavenly-minded?" This, also, is a question for time to answer. We sincerely hope that such will be in the main the result of the movement; and we doubt not, that in some cases such has been the result. But the *Intelligencer*, in his eagerness to condemn us, passes by such proofs of the genuineness of the revival—though they are proofs of his own suggesting—and seems to appeal rather to "its (so to speak) *spontaneous* character." Why, are not weeds as spontaneous as flowers, the bramble-bush as spontaneous as the vine, the growth of tares as spontaneous as that of wheat? Some of the most pernicious movements that have ever taken place—Montanism, for example, in the early Church, and in our own day Spiritualism, of the table-tipping kind—have been singularly marked by spontaneousness of origin, and by the simultaneousness of their outbreak in different places. We can not accept, then, the spontaneity of the present "revival" as proof of the direct agency of the Holy Spirit. We are content to wait for more solid proofs. In the mean time, we will not withhold our conviction, that the movement, whatever its character may ultimately prove, will gain credit in the

s of sober men, in proportion as its advocates refrain
n railing accusations of blasphemy against the Holy
ost, and cultivate that spirit of charity, which of all
Christian graces has most need to be revived at the
sent day.

THE

PARACLETE.

SPIRITUAL GIFTS.

WHEN our blessed Lord, on the eve of His departure from the earth, promised His disciples *another Comforter who should abide with them for ever*, He made the fulfilment of the promise *dependent on His going away from them*; thus implying that the Spirit, in the fulness at least of His gracious and life-giving ministry, had not been given before. The promise, in other words, afterwards referred to by S. Peter as “the gift of the Holy Ghost,” implied a peculiar presence and indwelling of the Spirit.

But in what, it may be asked, did this peculiarity consist? In what sense was the Holy Ghost to be more of a Guide, and Paraclete, and Gift, in the absence of our Lord, than during the blessed time of His visible ministry and presence?

It is sometimes said, and we have seen it stated recently in the columns of a Church contemporary, that the peculiarity of the “gift of the Holy Ghost” consisted merely in the effusion of supernatural and wonder-working powers; that “the gift” promised upon bap-

tism, or "the Holy Ghost" conferred "by the laying on of hands," was nothing more than the *charismata* or "spiritual gifts," so often mentioned in the Acts, and the Epistles of S. Paul.

But to say nothing of the difference in meaning between "the gift"—*dorean*—and "the gifts" *charismata*,—such a theory would confine the benefit of the promised boon to a single generation of believers; whereas S. Peter said expressly to the Jews, on the Day of Pentecost, "the promise"—namely, "ye shall receive the gift of the Holy Ghost"—"is to you, and to your children . . . *even as many as the Lord our God shall call.*" In accordance with which, sound interpreters in all ages have maintained, that "the Comforter" promised by our Lord, or "the gift of the Holy Ghost" heralded by S. Peter, is accessible to believers in all times and places; the presence or absence of miraculous demonstrations affecting the outward aspect only, not the reality of the gift.

And besides all this: the Holy Spirit, as a wonder-working power, is not by any means peculiar to the Christian dispensation. As we say in the Creed, He *spake by the prophets*. From the age of Enoch to the days of John the Baptist, holy men of God spake, as they were moved by the Holy Ghost. The Spirit rested as manifestly, though not perhaps with so varied a demonstration of spiritual gifts, upon the Seventy gathered around Moses in the wilderness, as upon the hundred and twenty, who met in the upper chamber in Jerusalem on the day of Pentecost. Even the artisans, who wrought in the fine work of the tabernacle, were specially gifted by the Spirit. To come to later times, the Apostles and disciples performed miracles, before

as well as after the sending of the Comforter. To make, then, the peculiarity of the promised "gift of the Holy Ghost" to consist merely in the *charismata*, or wonder-working powers possessed by some of the first generation of believers, is to ignore the constant and oft-repeated testimony of sacred history.

Yet these *charismata* were so prominent a feature of the Pentecostal age of the Church, and were at that time so intimately connected with "the gift of the Holy Ghost," that to understand the import of this latter, a preliminary consideration of their force and meaning is absolutely indispensable.

What, then, were the *charismata*, the miraculous endowments of the Pentecostal Church? They were manifestly, as the very name implies, *largesses* or *free gifts*, scattered with lavish hand from the triumphal chariot of the King of Glory, as He ascended up on high leading captivity captive, and making an open show of the principalities He had spoiled. More briefly, they were visible demonstrations of an invisible victory over the powers of Death and Hell. As such they were not "the gift of the Holy Ghost:" they were "signs" of that unspeakable gift. They were not the promised Paraclete: they were evidences or tokens of His coming, who, being in His own person invisible, and inscrutable, was to be nevertheless a substitute, and more than substitute, for the visible presence of the Incarnate Word Himself. Accordingly, when fiery tongues settled upon each of the Apostles, it was a sufficient proof that the promised Spirit had alighted upon each. When Cornelius and his household spake with tongues, it was a sensible demonstration that to them also the Paraclete had come. And so, when by the laying on of hands

the Apostles gave the power to do wonders of any kind, it was a manifest token, which even Simon Magus could understand, that "by the laying on of hands the Holy Ghost was given." The miraculous "gifts," in short, were "signs" of the one great Gift, of which they severally, or collectively, were but partial manifestations. Their effusion upon the Church has been rightly called, therefore, the blossoming of the Tree of Life. In grace, as in nature, the flower precedes the fruit. As the fruit begins to grow the flower disappears, though destined to revive again, and to have as it were a glorious resurrection, in the sweetness and glowing beauty of the ripened harvest. Such is the law of growth in every plant of God's planting. First "glory," then "virtue:" then at the latter end virtue crowned with glory. The Pentecostal age was the blossoming of glory. The long ages since are the growth and seasoning of the fruit. In the meanwhile we cherish the remembrance of that blossoming season of the Spirit, not for its own sake, for it was transitory in its very nature, but because it was a "sign" of the ever-abiding Gift; a visible "demonstration" of that spiritual power, invisible, intangible, inscrutable, and indescribable, which inhabits, inspires, and secretly invigorates the body of the faithful, enabling them to bear solid fruit, and destined at the last to crown that fruit with a supernatural glory infinitely greater in kind, and higher in degree, than was witnessed at the beginning.

And this view of the "gifts" of the Pentecostal age enables us to discern a common ground of error between two systems of our day, which at first sight seem diametrically and irreconcilably opposed to one another.

There are the ultra-spiritualists—the Gnostics of our

times, the "neologists" as they are sometimes vaguely called,—of whom the historian Neander is one of the ablest, and most amiable, representatives. Such men are averse to all "sensible" manifestations of the Spirit. Miraculous signs especially they try to explain away, as inconsistent with their notion of a religion of spirit and of truth. Hence, Neander does not scruple to account for the events of the Day of Pentecost by a theory, substantially the same as that of the Jews on the same occasion. "These men," he reasons, "were not indeed 'full of new wine;' they were intoxicated with the excitement of their own teeming hopes and expectations. Under the influence of a psychical hallucination of this kind they mistook natural, though somewhat extraordinary phenomena, for a miraculous disturbance of the laws of nature." Yet Neander does not deny that the Spirit truly came. He only thinks it more probable, that the Mighty One—the Spirit of all truth—should signalize His coming by imposing upon the senses, and unsettling the sober judgment of simple men, than by showing a real control over the elements of nature!

On the other hand, there are the revivalists of our day, who to do them justice are averse to rationalistic speculations, and receive the miracles of Pentecost according to the letter. They believe, that in the Pentecostal age men spoke in divers tongues by a supernatural gift. But yet, they do not hesitate to run a strict parallel between the miraculous demonstrations recorded in the Acts, and the emotional phenomena of modern revivalism. Thus they play most effectually, though unintentionally, into the hands of the neologists. For if the phenomena of excited religious feelings are

to be attributed now-a-days to a direct agency of the Spirit; if He works now through such disturbance of the faculties as is witnessed often in American camp-meetings; why may not the same have been the case on the Day of Pentecost? Why may we not suppose that the Apostles on that occasion were in just such an ecstatic state, as Neander so ingeniously describes? But if they were so carried away with their feelings; if they were in a condition at all analogous to what is often brought about by the appliances of the modern "anxious bench;" if, in short, their minds were in that frame, which we have seen described in some of the "experiences" of sensible conversions, what assurance can we have, that what they *thought* they saw and heard might not have been, as Neander suggests, "only a perception of the predominant inward mental state, a sensuous objectiveness of what was operating inwardly with Divine power?"

Much as we abhor such explanations of the plainly recorded facts of Holy Writ,—and we abhor them on philosophical as well as religious grounds,—yet we cannot see how they can be avoided, if the parallel between modern revivalism, and the phenomena of the Pentecostal season, is founded upon truth.

But in truth no such parallel can be established. When the Comforter came, it was necessary, or at all events proper, that His coming should be attended by a "sign." The sign, moreover, should be of an indisputable character; such as could not be accounted for, without the acknowledgment of the working of an Almighty agent. Hence, miracles were wrought. Hence miraculous "gifts" largely accompanied "the gift of the Holy Ghost"—the unseen reality of the latter being

demonstrated to the senses by the visible reality of the former. Hence also, to warrant the confidence we now feel in the testimony of early disciples and eye-witnesses, the religious experience of those men was, so far as we can learn, singularly free from all appearance of emotional excitement. In the whole of the New Testament there is not a single record of an "experience" in the modern sense of the word. The nearest approach to one is that of the blind man in the Gospel of S. John. He had been converted as well as restored to sight; yet all the account he could give of the matter was, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam and wash: *and I went and washed, and received sight.*" And so it was in all other cases. Certain facts, certain truths, supported by evidence addressed to reason and the senses, were brought before the mind. Not what we have *felt* by "a perception of the predominant inward mental state;" not what we have "experienced" in the way of internal emotions; but "that which we have *heard*, which we have *seen with our eyes*, which we have *looked upon*, and *our hands have handled*, of the Word of Life," was the burden of their testimony. And men believed this testimony, some slowly on reflection, some with sudden conviction: as the case might be. Their belief was followed instantaneously by the sober, matter-of-fact question, "What shall we do?" They were instructed what to do. They forthwith did it. And that was ordinarily the beginning, the middle, and the end of a conversion, which we firmly *believe* the Holy Ghost wrought, but in which His direct agency was as invisible and in-

scrutable, as is the mysterious act of the will which moves a finger or an arm.

Miraculous "gifts," then—not emotional experiences, which are too easily brought about to prove the direct agency of a Divine worker, but "gifts," the supernatural character of which was beyond dispute—were the evidence afforded to the world of the actual arrival of the Spirit. The fact, that the promise was fulfilled, that the Holy Ghost had truly come, and that He was ordinarily *given* to believers in *baptism* and *the laying on of hands*, being once for all established, there was no further need of the miraculous demonstration. Accordingly it soon ceased. Of most of the *charismata* the names alone remained on the sacred record: the gifts themselves vanished with the Apostolic times.

It was natural, however, that men should still continue to crave some *sensible* evidence of the Spirit's operation. It was equally natural, that external signs having ceased, they should imagine an internal proof of His agency in the various forms of the phenomenon called *ecstasy*—a phenomenon common to all religions, and leading in many cases to religious insanity, but which enthusiasts are none the less apt to foster as something peculiarly Divine.

How this gained ground in the early Church, and how it led to one of the most powerful, and influential of early heresies, it will be instructive, and we hope not uninteresting, to consider in another article.

MONTANISM.

Among the idolatrous nations of civilized antiquity, the Phrygians were particularly distinguished for that proneness to ungovernable transports of enthusiasm, which S. Paul justly lays to the charge of heathenism in general. "Ye know," says he to the Corinthians, "that ye were Gentiles, *carried away unto* these dumb idols, *even as ye were led.*" To be carried away, transported, ravished, or in short *to be beside one's self*—which latter phrase conveys the precise meaning of the term *ekstasis*, or ecstasy—was, among the heathen generally, a sure mark of religious inspiration. The Phrygians were noted for a particular propensity that way. At certain seasons the whole population, male and female—especially the latter—were seized with a sudden access of Corybantic phrensy, under the influence of which they exhibited those singular contortions of the body, accompanied with yells, and shrieks, and subsiding not unfrequently into deathlike trances, of which those acquainted with the forms of religion most popular among the colored population of the southern states, or who have ever witnessed the somewhat more orderly spectacle of a camp-meeting in the north, or west, need no particular description.

When the Phrygians were converted to Christianity, the evil spirit, by which they were annually transported, seems to have departed from them for a season. The Gospel gave food for the mind, as well as a grateful

stimulus to the heart and soul. While it sought to transform men into something entirely different from their former selves, it aimed at this result only by the slow and gradual process of a daily renewal in the spirit of the mind. It stimulated only so far as stimulation was absolutely needed. It sought rather to feed, to nourish, to strengthen, to build up, to cause to grow. Doctrine and discipline, with a worship whose sobriety and simplicity were admirably shadowed forth in the expression "the breaking of bread," were its principal instruments of power. In short, it inspired a reasonable, as well as a religious hope; it demanded a reasonable sacrifice; and the Spirit which it gave to men was not like the spirit of the Corybantic worship, a substitute for reason, or intended in any way to deprive reason of its just influence and control, but rather, as the word Paraclete implies, a Divine power *called in to stand by* reason, to counsel, to inspire, to comfort, to strengthen, to refine,—to guide, in short, into a full understanding of the truth.

Accordingly, so far as Christianity was really embraced by the Phrygians, it tended among them, as among the other nations, to transform the wild irregularity of religious enthusiasm into the sobriety and order of religious life. Society was not only cleansed: it was clothed, as it were, and restored to its right mind.

But about the middle of the second century, symptoms of the old malady began to appear again in the Phrygian congregations. At first, individuals, here and there, were carried away by the fervor of their feelings; and occasional swoons and trances, with distempered utterances, began to disturb the quiet of public worship. These, however, were but the few big drops, which

herald the approaching storm. The religious mind is intensely sympathetic, and of all epidemics none spread so rapidly, or break out in different places with such spontaneous and simultaneous effect, as those which arise from a morbid or unregulated state of the spiritual affections. The Phrygian fever sped like wildfire from one congregation to another. The influence of the more sober part of the clergy could do little to check it. Synods were held everywhere, and judgment pronounced against it, in vain. In less than half a century it had swept through the East and the West, with a rapidity which was plausibly compared to the successes of Pentecostal times, with a display of strange emotional phenomena which weak minds regarded as little less than miraculous, and with a general appearance of increased earnestness, sobriety, and strictness of life, such as the strongest minds found it difficult to account for on any other theory, than that of a new demonstration and outpouring of the Holy Spirit.

Montanus, a Christian presbyter, and once it is said a priest of Cybele, had enough of the sympathetic in his composition to make him share in the common delusion: at the same time he had the strength and breadth of mind, to qualify him to become its interpreter and director. He had tact, and common sense, and great intellectual resources. In him, as in Mohammed, in Cromwell, and in many other eminent enthusiasts, calm constructive reason brooded over the wild movements of distempered fancy, like the rainbow spanning the cataract, or—to use the comparison of the English poet—like hope watching madness in its cell. Montanus, accordingly, reduced the Phrygian phrensy to a doctrine and method.

The doctrine which he invented or adopted, attributed the *ecstasies* of the Phrygian enthusiasts to the direct agency of the promised Paraclete, who, having come in some of His gracious influences upon the Church at the Day of Pentecost, had reserved the fulness of His presence for the riper developments of later times. This, therefore, became a cardinal point of the Phrygian new lights. Those who attributed the movement to the direct operation of the Spirit, were regarded as believers in the Paraclete, and were called *spiritual* men. Those who doubted, or denied it, were charged with the sin of blasphemy against the Holy Ghost, and were mere *carnal* Christians. The same epithets were lavishly bestowed on those, who fell short of the severity of Montanistic manners; a severity, which, to do them justice, presented a striking, and on some points perhaps a praiseworthy, contrast to the laxity of behavior, which was becoming more and more common in the Church.

In matters of discipline, Montanus completely anticipated the scheme of John Wesley, or in later times of the Irvingite sect. He acknowledged the calling and mission of the ordinary priesthood. He would merely add to it an extraordinary or prophetic ministry—a ministry, so to speak, of the Holy Ghost. On this theory, as is well known, Wesley sent forth his preachers, carefully enjoining upon them to abstain from administering the sacraments, or encroaching in any way upon priestly functions. In the same way the Irvingites acknowledge the mission of the ordinary ministry of the Church. They only pretend to an extraordinary ministry, over and above the ordinary, consisting of apostles, prophets, evangelists, and the like, sent forth by the

Holy Ghost, and proving their mission by extraordinary "signs." With a ministry of similar pretensions, the Montanists were not in any haste to withdraw from the communion of the Church. They had conventicles of their own, in which they practised the peculiar exercises, by which the *ecstatic* frame of mind was superinduced—the subjects of this frame being commonly of the weaker sex. They had their trances, and visions, and experiences, and prophecies, in their own assemblies. It does not appear, however, that they had at first any intention of separating from the mass of their Catholic brethren. The separation, as usual in such cases, was brought about by circumstances, or by inherent tendencies, beyond the control of either party.

And as finally they fell off from the Church, they began at the same time to fall apart from one another, and were disintegrated into innumerable petty sects. Some became *Aquarii*—Cold-water Christians—abstaining from wine even in the Eucharist. Others anticipated the error of the *Anti-pædo-baptists*—as the ancients picturesquely expressed it, "killing the little fish by keeping them out of the water." Others distinguished themselves—especially among the warm-blooded races of north Africa—by peculiar dancing movements in worship, or by a mystic motion of the fingers, or by other singularities of like sort, too numerous, and, if similar phenomena were not witnessed in every age, too incredible, to mention.

Now the vast brood of errors thus engendered—the parallel to which may be found in the religious history of every age, our enlightened century included,—sprang all more or less directly from the one prolific source, a misapprehension, namely, of the proper work, and the

proper fruits or manifestations, of the Holy Spirit. Men thought they saw proof of His direct agency in emotional phenomena, of a sensuous and natural, though extraordinary kind. Once resigned to this prolific error, they found nothing too gross for unreasoning belief.

On the other hand rationalistic men, revolting from this delusion, began to look with disfavor upon every doctrine, which asserted the indwelling of the personal Paraclete. Hence in early times, as in modern, the various shades of unitarianism, or simple theism, followed the extravagances of a sensuous enthusiasm step by step.

It only remains for us to show, which we shall undertake, God willing, in a concluding article, how the early Church met the wild onset of a sensuous spiritualism on one side, and the cold and calm defiance of a bloodless rationalism on the other; condemning both, with weapons drawn from the armory of Scripture, and bringing out into clearer view that doctrine of the Holy Ghost, and of His mysterious operation in the soul, of which Montanism, with all its high spiritual pretensions, was a senseless caricature.

THE PARACLETE.

THE Montanistic controversy, of which we gave some account in our last article on this subject, had the effect of bringing out more distinctly in the mind of the Church certain truths with regard to the operation of the Spirit, of an eminently practical, as well as profoundly interesting character.

In the first place, the distinction was clearly drawn between the operation of the Holy Ghost, and the pseudo-inspiration, which, particularly among the Phrygians, had so constantly accompanied idol, or Nature, worship. In the latter, it was deemed a mark of the divine *afflatus*, that the subject of it should be thrown into an *ecstasy* of some kind or other; in other words, that he should be put beside himself. Hence the peculiar force of the Apostle's censure—"Ye know that ye were Gentiles, *carried away* unto those dumb idols, *even as ye were led.*" The temporary abdication of reason and conscience, and the surrender of the mind to a mysterious impulse, deemed irresistible, were every-day phenomena among the heathen, which priestcraft took advantage of, and which it labored to bring about, and foster, in every possible way. That something like modern mesmerism was employed for this purpose can hardly admit of a doubt. The Phrygians especially, and the Montanists, exalted the use of this dangerous weapon into something like a science. What

is now called *spiritualism*, with its rappings, table-turnings, and other forms of deviltry still largely practised and advocated in New England towns, was probably not unknown. There is, in fact, a *terra incognita* in fallen human nature, a sort of debatable land between the natural and supernatural, an obscure realm of mysterious sympathies and affinities, particularly accessible to the influence of the prince of the power of the air, which has always had a fascination for weak minds, and which in the ancient world the most enlightened philosophers were as easily drawn into as the superstitious rabble they affected to despise. This border land of a spurious supernaturalism becomes enlarged in proportion as religion is separated from truth, and made a matter of mere feeling and emotion. Among the ancients, the sorcerer and the philosopher were not unfrequently the same. Not silly women merely, but strong-minded, flint-faced, proconsuls of imperial Rome, bowed before the influences of wretches who deserved nothing better than the whipping-post, or pillory, and who, if the wise old Roman laws could have been enforced, would surely have met with their deserts.

But it is not necessary to appeal to the ancient world for specimens of the power of delusions of this kind. In our own age and country religious sentiment has been largely separated from the maintenance of religious truth. To contend earnestly for the faith once delivered unto the saints, is a duty seldom practised; and when practised, it is popularly regarded as little else than bigotry. The consequence is, that questions of truth are of little interest to the mass of religionists. What is called "practical Christianity," on the one

hand, and emotional Christianity on the other, have displaced doctrinal Christianity from more than half the pulpits of the land. And this, many people think, is just what it should be. There can be no question, however, to any intelligent observer, that the commandment to love God *with all the mind*, as well as with all the heart and soul, is becoming practically a nullity. There is no subject of real concernment, to which, on the whole, *less mind* is given, than to the subject of religion. People hate controversy, they say. In other words, they hate all discussion of the question, *What is Truth?* Truth, as the bracing and strengthening element of religion,—the “girdle of the loins,” so to speak,—can hardly get the attention of the active intellect of the country. As a consequencé of all which, we are condemned in this enlightened age to see not only an amount of godlessness perfectly appalling, but to behold the old heathenism cropping out in the very blaze of our intellectual light; so that not silly women merely, but judges, statesmen, and philosophers are *carried away*, as in old pagan Rome, *even as they are led*, into the grossest and most contemptible delusions.

In the early struggle of Christianity, first with heathenism, then with Gnosticism and Montanism, then with the various forms of a rationalistic spirit, the line of separation between the true indwelling of the Spirit, and the innumerable devices by which this great fact was speciously counterfeited, had to be sharply, clearly, and broadly drawn.

The line was drawn, in fact, by inspiration itself. S. Paul made *spiritual* gifts a matter of particular instruction to the intelligent, but versatile, Corinthians. And what are the marks he gives of a true spiritual

operation? There is first, *orthodoxy*—"no man speaking by the Spirit of God calleth Jesus accursed," etc. There is secondly, *order*—"if any man speak . . . let it be by two, or at the most by three, and that by course," etc. There is thirdly, *self-control*—"the spirits of the prophets are subject to the prophets,"—the reverse of the heathen notion of the Divine *afflatus*. Fourthly, there is *submission* to a duly-appointed ecclesiastical authority—"if a man think himself to be . . . spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Finally, there is the phrase so often thrown into the teeth of Churchmen by way of mockery, and which people seem to forget is a Divinely-inspired word—"let all things be done decently and in order."

With what power maxims of this kind were quoted and expounded against the extravagances of the Montanistic sects, is sufficiently well known to every diligent reader of Church history. The inference drawn from them may be briefly stated thus: the Holy Ghost, even in His extraordinary manifestations, does not disturb the even balance of the mind. Under the mightiest *afflatus*, reason sits unshaken on the seat of self-control. But if this be the case with extraordinary manifestations, how much more in the ordinary work of the Spirit! How eminently true it must be, that the *spiritual* man is emphatically the reasonable, the sober, the self-poised man!

Another inference easily drawn from the same premises was, that all strange and startling exhibitions of religious emotionalism were to be looked upon at least with a certain degree of suspicion. For any departure from sobriety and good sense, scores of different reasons

may be plausibly assigned. For conformity to sobriety, for soundness and even balance of the moral and intellectual faculties, there is but one sufficient cause. And that one cause is, the operation of the Holy Spirit. "God is not the author of confusion, but of peace"—so S. Paul taught; and he deemed the principle important enough to teach it "in all the churches of the saints." Wherever, then, the proper order of things is even temporarily set aside, as was frequently the case in the Montanistic meetings, and confusion of old relations is brought about, we are at liberty at least to doubt whether the Spirit which maketh men to be at one in an house is really present.

The same reasoning applies to the introduction of novelties, whether of doctrine or of discipline. The Paraclete was not to "speak of Himself." As our Lord said, "He shall take of mine, and shall show it unto you." Or again, "He shall bring all things to your remembrance, whatsoever I have spoken unto you." The faith was *once for all* delivered by our Lord and His Apostles. It is the office, then, of the Holy Ghost, not to teach a new faith, or establish a new discipline, but simply to guide into the understanding of the faith, and conformity to the discipline, *once established*.

These, and many other inferences of a like character, were brought out more distinctly than before in the consciousness of the Church during the prevalence of the Montanistic and other controversies. They are all based upon express words of Scripture. Since the period when the attention of the Church was first powerfully directed to them, there has never been an age in which they have not had to be repeated, or in which

they have not been found to be a wholesome medicine for the times.

And they all rest upon the one great truth, symbolically taught by our Lord to Nicodemus, that the operation of the Holy Ghost is in itself strictly invisible and inscrutable. Let a man be a *man* in the full sense of the word, and the Holy Ghost is with him. Let him be sober, temperate, truthful, charitable, godly—right-minded, in one word, towards God and man—and we say at once, it is the Holy Ghost that makes him what he is. And why? Not that we *see* the presence of the Spirit in such a man. Not that he feels by any sense, or by any mode of consciousness, the inscrutable indwelling. We say that God dwells and works in such a man, simply because that without such an indwelling he could not be what he is. In other words, we infer the presence of the Spirit from the fruits of the Spirit.

In the same way we infer the gift of the Spirit, not from any *peculiar sensation*, external or internal, but merely from such signs as God Himself has expressly appointed for the purpose. For the gift of the Spirit must be in itself absolutely inscrutable.

Resting on such grounds, the doctrine of the gift, the indwelling, and the sacred operation of the Paraclete, can be defended against the shallow doubts of the rationalist, or skeptic. If put upon other grounds; if His mysterious inworking is confounded with any sort of "sensible experience:" then, the doctrine, as all history shows, is found indefensible. Violated reason asserts her rights, and in the assertion of them becomes irrational. Unitarianism and deism are inevitable results of revivalism. The latter may reign, as long as excitement lasts. But when sober thought comes, with it

comes the feeling that there has been a delusion somewhere or other; and it is from such a feeling that rationalism and neology have in all ages derived their strength.

THE END.

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