

reached us here. It was a new thing to hear of business men in hundreds meeting for prayer day by day, at an hour when the pressure of worldly work was greatest. Perhaps of all the other developments of that movement, the Fulton Street Prayer Meeting was that which attracted most observation, and which spoke most unmistakably of the power and genuine character of the work in progress. From that day until now the meeting has been kept up with unabated interest and success. It takes its place as a permanent institution in the great city of New York, and has proved during its fifteen years existence a fountain of spiritual life and blessing. The success of this meeting called forth a host of imitators, which, for a longer or shorter period, maintained their existence. Even had the meeting done nothing else, it has done a great work in showing that there is nothing impossible in breaking in on the drift of the world, and calling the minds of men to the consideration of divine and eternal things even in the very heat and toil of the world's mid-day.

Shortly after the spiritual movement in the United States, the attention of the Churches was attracted to a wonderful work of grace in the north of Ireland. There had indeed for a year or two before, been a gradual work of preparation going on. About three years before, as Dr. Gibson records in his work the ("Year of Grace,") a movement was commenced in a district in the county of Antrim, which was destined ere long to exert a widespread and most hallowed influence. "At the close of a Sabbath evening at that period, and at one of his Bible class examinations, Mr. Moore was heard urging affectionately upon a young man present, the duty of doing something more for God. "Could you not" said he, "gather together at least six of your careless neighbors, either parents or children to your own house, or some other convenient place on the Sabbath, and spend one hour with them reading and searching the Word of God." The young man hesitated a moment, but promised to try. From that trial, made in faith, originated the Tanny-brake Sabbath School, and in connection with it, two years subsequently, a prayer meeting, which yielded some of the first fruits of the great awakening. In the course of the winter following, a devoted christian layman came to reside in the vicinity, with whose co-operation in the spring, the school, which had been closed during the months preceeding, was re-opened under more favorable auspices. During the summer it greatly flourished, a marked seriousness and earnestness being discernible, both among teachers and the taught. Seeing the good effect produced upon the children, the teachers anxiously considered whether an effort might not be undertaken on behalf of the parents also. Accordingly, they resolved to commence a special exercise for prayer and reading the Scriptures each evening, after the closing of the school, to which the parents and others were to be specially invited. A Sabbath evening, early in August, found the expectant teachers engaged in their new work, *with only one solitary visitor present*. Nothing discouraged, they resolved to persevere, and a second meeting showed a more decided measure of success, for about thirty persons besides themselves and a few scholars attended. From week to week, the numbers continued to increase, till at last the house was filled. Prayer, praise and reading of the Bible, with plain observations on the portion read, were the exercises engaged in. Everything sectarian was strictly prohibited, and promptly checked as soon as it appeared. Questions that might have given rise to controversy were not discussed, while the one great and absorbing topic "Christ and the Cross," seemed to occupy the attention and steal the affections of all present. The Sabbath School Teachers' Prayer