

Brechin, Scotland, and is the author of several first class works of a philosophico-religious character. His testimony is fitted to carry with it very great weight :

"On grounds which I am immediately to state, I believe that this work of Revival in Ulster is a work of God. It has been characterised by deep mental feeling. Now, I suppose that the fear of the wrath of God will produce the very same effects on the body, as any other deep fear, and that the sorrow for sin will have the same influence on the bodily frame, as the sorrow for the death of a son or husband. This, I apprehend, it must do, unless God were to interfere to prevent it by special miracles—that is, interfere with His own laws, which He is not wont to do in ordinary circumstances. When the spirit of grace and supplication is poured forth, and men look on Him whom they have pierced, then they mourn for Him, as one mourneth for his only son, and are in bitterness for him, as one that is in bitterness for his first-born. (Zech. xii. 10.)

"But I do not found my belief in the work as a genuine work on the bodily manifestations. This would be as contrary to Scripture as it is to science. Scripture sets no value on "bodily exercise," and nowhere points to any bodily effect whatever as a proof or test of the presence of the Spirit of God. Nor have I ever heard any one who takes an enlightened interest in this work, ever appealing to any such evidence. All that these bodily affections prove is the existence of deep feeling. As to whether this feeling is genuine or not, as to whether it is spiritual or not, this is to be tried by far different tests—it is to be tried by the truths of God's Word. The Bible and science, truly so called, are in this, as in every other respect, in beautiful harmony. Physiology can say this is a proof of deep feeling; physiology cannot say whether the feeling is spiritual or carnal. We are brought back to the law and the testimony, and by them, and by nothing else, are we to try the "Spirits," whether they be of God.

"It is to the spiritual effects in the soul that I point, when I say that in this work there is a work of God. I do not even point to the increased attendance on public worship and prayer-meetings as decisive on this point; for this might be the impulse of the present year, as Orange processions were the impulse of certain previous seasons. Nor do I take my stand on the Temperance by which this movement has been signalled. This has, indeed, been one of the most beneficent, as it has been one of the most visible of the effects of this work of Revival; its good in this respect and in the consequent diminution of crime has been acknowledged by all; and there are moral men who praise the work, because of this feature, while they see nothing else in it to commend it to their regards. But then, I remember that there was, some years ago, under Father Mathew, quite as widespread a Temperance in Ireland, which has, I fear, very much passed away. It is of the utmost importance, in a question now agitated as this is over the three kingdoms, that those who are favourable to the work should learn to rest their defence on grounds from which they cannot be dislodged. On what, then, it will be asked, do I found my conviction? I answer, on the fact that I have found every one of the blessed effects which are represented in Scripture, as being peculiarly the fruits of the Spirit. Every one who has taken but a cursory glance at the work, has noticed the conviction of sin sharp, and penetrating, and deep; and every one who has at all looked beneath the surface has seen how the persons thus impressed will hear of only ONE OBJECT. Talk to them of anything else, very possibly they will not understand you, certainly they will feel no interest in what you say; but speak of Christ, and their attention is gained and their heart is won. This has always been to me an evidence that the work is a genuine one, as it so powerfully draws men's regards to our blessed Saviour. This preparatory work has issued in a vast multitude of cases in yet better and riper and richer fruits. Let us look at that galaxy of graces set before us (Gal. v. 22,) 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law, and they that are Christ's have crucified the flesh with the affections and lusts.' I have rejoiced to recognise, in not a few, all of these graces, glittering like stones on Aaron's breastplate, and in every one who possesses them I acknowledge a genuine priest of God, who has been at the mercy seat, and is entitled at all times to enter into the holiest of all