

open air, and hundreds were often visibly impressed by strong convictions. Part of the dinner hour was generally devoted to singing and prayer. Thousands of tracts were circulated and read with avidity, and long neglected Bibles came into general use. The order of an accustomed formality was gone; and while exhausted ministers were compelled to leave, the people reluctantly dispersed—some to pray over unimpressed friends, others to feel the workings of an awakened conscience, and many to rejoice in that new liberty, and to glory in their King."

The process of conviction was greatly varied. In the larger number it was little observed, and not accompanied with any marked bodily affection. On others the sense of danger broke like a thunderbolt, and they were compelled to shout aloud for mercy, in total disregard of place and circumstances. Many wept bitterly. The first and third were the most hopeful, and the most satisfactory in result. The sudden and keen sense of danger accompanied by the violent physical manifestations so frequent for a while in connection with the work in Ireland, were felt usually by those who previously were ignorant or openly immoral. Even among them the change subsequent to their awakening in the great majority was deep and lasting. Whatever else may be said of these extraordinary manifestations, they had at least the effect of drawing attention more generally to the work going on, of awakening the interest of those who were still indifferent, and of alarming the careless. When the wail of some stricken soul rose above the voice of the speaker, a responsive thrill moved a multitude of hearts, and deepened to intensity the interest and attention of the great congregation.

To return again to our informant, he says "the order of procedure at the town meetings was little varied, yet the interest never failed while the summer lasted. Each evening had its own incidents, but one general sketch may give an idea of all. "For some time before the appointed hour many of the younger converts assemble to sing together some of the favorite hymns. A little later the people pour in rapidly, and soon every seat is occupied. We can see men of business along with their workers, each in the usual attire of the day. A large proportion is made up of the scholars in the Sabbath School, and of the lower classes, who were specially visited during the awakening. Some seem very anxious, and all are solemn. On the faces of the recent converts there is such a beaming gladness that even a stranger can tell their story at a look. A few minutes after the single stroke of the hour is heard, the minister ascends the pulpit stairs, and reads the opening psalm which is sung with thrilling fervency. The prayer which follows bears greatly on the three classes of worshippers—the converted, the anxious, and the unawakened—and contains earnest pleadings for the Spirit's presence and for the spread of the revival work. Very often, as the petition passes, there is heard far above the speaker's voice, and then sounding on the solemn stillness, the thrilling cry of some who were arrested as they prayed. And as many a conscience trembles at the arousing call, others silently offer a prayer to the Great Physician of the soul, that the broken hearted penitent may enjoy the healing of His grace.

"The addresses which follow from lay members or others are practical and earnest. The master-truths pressed home are the guilt and danger of every unconverted listener, and the full and present salvation of Jesus. By way of illustration, recent incidents are quoted, and each is brought to bear on the pressing appeal. At the close, the leader usually gives a short summary of the revival progress in the surrounding districts, and then reads