

from the death of a beloved child—during which period she had had convictions, interrupted and renewed at different times, but by this awakening brought to a crisis. Another mentioned twelve months, another four months, another six weeks; the last, however, had found the rest which Christ gives to those who trust in Him, three weeks before the beginning of this revival. Accounts had been given in the various churches of the religious movement in the north of Ireland, and many of the people had read accounts of that movement in periodicals circulated among them. These narratives greatly promoted a spirit of prayer, and earnest supplications were offered, that the cloud of Divine influence, with its showers of blessing, might be carried to the East.

Such are some of the things that were secretly preparing for this great work. There was then no outward manifestation, but even a trifling circumstance might set many agencies in operation. On Tuesday evening, the 22nd of November, the usual weekly prayer-meeting was held in the Free Church. It was unusually small, there being only fifteen persons present. A portion of the 28th chapter of Genesis was read, containing Jacob's vision, and his exclamation, "Surely the Lord is in this place and I knew it not. How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." The closing verses of the 90th Psalm were sung, and it was especially during the singing of the lines—

"O let Thy work and pow'r appear  
Thy servants' face before," etc.,

that a gentleman present was overpowered by the thought of the Divine majesty and holiness. When the meeting rose for prayer he suddenly fell down, and was removed to the vestry. Let us not be surprised that any one should be deeply impressed while singing these solemn words. It is our indifference to Divine things that is amazing, so that, alas! too often, the praise of God is only

"A solemn sound  
Upon a thoughtless tongue."

When Isaiah heard the burden of the angelic song, "Holy, holy, holy is the Lord of hosts," the good man and great prophet was overwhelmed by the thought of his own sinfulness, and exclaimed, "Wo is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King the Lord of hosts." On the following Tuesday a larger meeting assembled in the Free Church, and the gentleman above referred to, and the Rev. Mr. Turnbull, gave some account of the immediate cause of the occurrence at the former meeting, and much interest was excited. The news of this soon spread over the town, and a deep impression was produced. Many thought, "If so good a man is concerned about his sins in the presence of a holy God, how much greater cause for alarm have we? He had to travel several miles to attend the weekly prayer-meeting, and was regularly there; and this fact, in connection with his consistent Christian conduct, was considered decisive evidence of superior piety. In the end of that week deeply interesting meetings were held at the Methodist Chapel. On the Thursday evening it was with great difficulty that the meeting could be brought to a close. I met with several who had been anxious inquirers at that meeting. On the following Sabbath a profound impression was observed in all the churches, and in most of them a daily prayer-meeting was immediately commenced.

It is premature to speak of the *extent* of this movement. The number of converts has been stated to be between two and three hundred. I myself have conversed with upwards of fifty who appeared to have received saving benefit at this time: but the whole town is more or less under impression, and there may be many more genuine converts ere this "day of salvation" pass away. The week of greatest excitement was between the 4th and 11th of December; but on the 2nd of January the impression seemed to be deeper and wider than at any previous period. At the two meetings which were held simultaneously in the Established Church and the United Presbyterian Church, almost the whole population must have been present. The latter was called the Union Meeting; but one church could not contain all who