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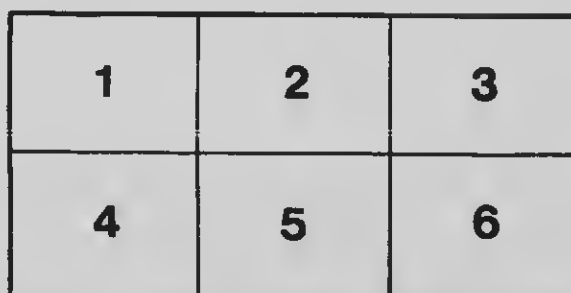
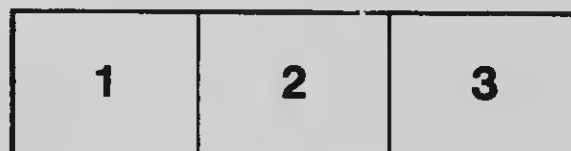
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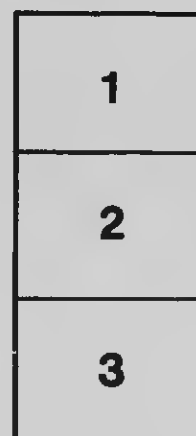
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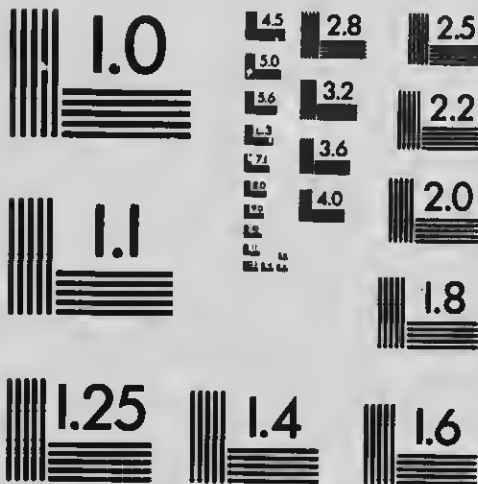
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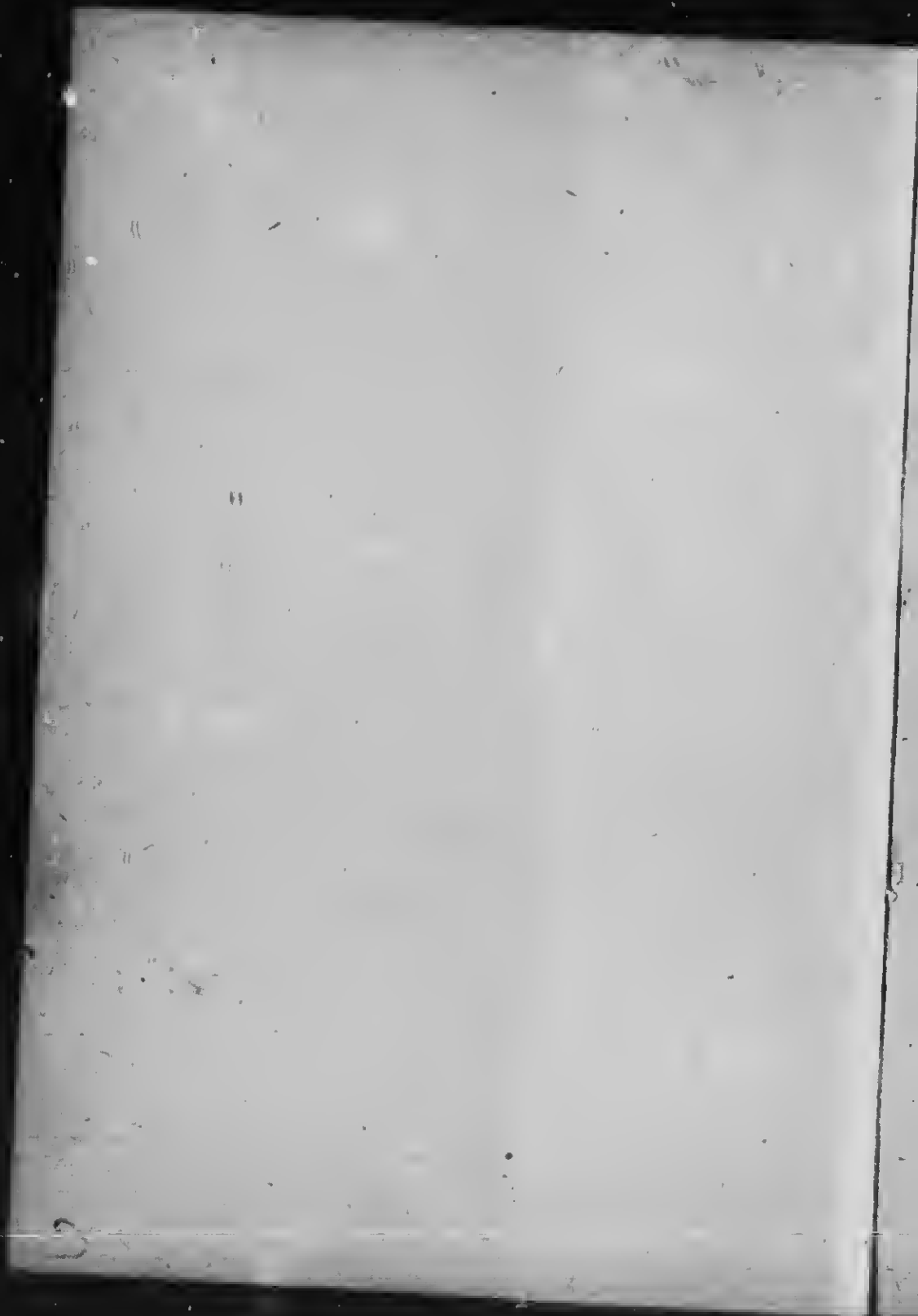


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A HISTORY
OF
THE GREAT REVIVAL
IN IRELAND.

OTTAWA :
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PREFACE.

These brief notes in this little book, of the great revival in Ireland, in the year 1859, will be read with much interest. They will kindle and spread revival fire. Those who read them will be filled with a desire to see such a work of grace in the community where they live.

The dissemination of such literature is the great need of this century. Many religious people have no conception of such a work of grace. These notes will be read with much interest and profit, if they are placed within their reach.

It is scarcely possible that any Christian person could read them and not be filled

PREFACE.

with a passion for souls. Those who read them will carry them to other Christian people to have them enjoy the same privilege. Men who have no salvation will be incited to seek it by reading them.

THE PUBLISHER.

THE GREAT REVIVAL IN IRELAND.

Immediately following the great religious awakening which took place in our own land in 1857 and 1858, a glorious wave of revival power swept over Ireland, such as had not been known there for centuries. It came in a time of great spiritual dearth but—as is doubtless always the case—in answer to the earnest supplication of the few faithful saints whose hearts wept before the Lord because of the desolation of Zion.

We quote from the work, "The Year of Grace: A History of the Revival in Ireland, A. D. 1859," a large book of nearly five hundred pages by Rev. William Gibson, who was at that time professor of Christian Ethics in Queen's College, Belfast, and Moderator of the General Assembly of the Presbyterian Church in Ireland.

I shall narrate the progress of the work (in Ballymena) in the words of a young friend resident on the spot, who took part in the movement in his native town and who has supplied me with the following impressive statement:

"When the great outpouring came, worldly men were silent with an indefinite fear,

and Christians found themselves borne onward in the current, with scarce time for any feeling but the overpowering conviction that a great revival had come at last. Careless men were bowed in unaffected earnestness, and sobbed like children. Drunkards and boasting blasphemers were awed into solemnity and silence. Sabbath-school teachers and scholars became seekers of Christ together ; and languid believers were stirred up to unusual exertion. There was great earnestness with all, and enthusiasm with some, but little extravagance or ridicule was known. Ministers who had often toiled in heartfelt sorrow suddenly found themselves beset by inquirers, and wholly unequal to the demands which were made. Every day many were hopefully converted : passing through an ordeal of conviction more or less severe, to realize their great deliverance, and to throw themselves with every energy into the work of warning others, or of leading them to the Lord.

"All this came suddenly, and many thought it strange. It was little marvel that the world was astonished, but the incredulous wonder of many Christians showed how much we needed a revival. We were astonished that God took us at our word, and sent at last the quickening grace for which we had been dreamily praying so long. The theory of asking and receiving was common, but the getting of a blessing for which there was no room was rare. The day-spring broke upon sleepers; there were few who could wait and watch with their unchanging Lord. 'Thy kingdom come' was familiar; but the coming kingdom was the wonder of the day.

"It was in the opening summer that the revival came, when the darkness lingers so long at nightfall, and the bright mornings break so soon. We can remember how many lighted windows there were though the night was far gone, and how prayer-meetings were prolonged till the day had re-

turned again. Every evening the churches were crowded, and family worship became almost universal. In the country, large meetings were held in the open air, and hundreds were often visibly impressed by strong conviction. Part of the dinner-hour was generally devoted to singing and prayer, and the sound from numerous groups of worshippers could be heard far at a distance as it was borne on the summer breeze. 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 their 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 connected with any bodily

affection. On some the conviction of real, present, terrible danger came like a thunderbolt, and they were compelled to shout for mercy in total disregard of place or circumstances. Others were less violently impressed, and the evidence took a milder form of weeping. As a general rule, however, a deep anxiety was felt for a longer or shorter time before the crisis of strong conviction. The most hopeful were generally of the first or third class. The violent bodily paroxysm was felt usually by those who had been previously ignorant or openly immoral. In some cases it might be traced to mere sympathy, or to an exclusively physical agency, and the apparent reform was only temporary ; but in the great majority the change was lasting and deep. It is not strange that the reason was occasionally affected for a time by those attacks, and the health shared in the mental suffering. Many were thus instantly impressed who never attended any meeting at all, and others at their usual employment. The great purpose seemingly intended by this visi-

tation was the arousing of others by direct appeal to their senses and it was completely accomplished." * * *

Of the several stages in the experience of those who have been the subjects of physical prostration, the first is characterized by awful apprehensions of impending evil, a fearful looking for of judgment and fiery indignation, accompanied by a crushing pressure on the region of the heart, inducing a loud despairing cry, or the groan of agony. In this state the sufferer is overwhelmed as by the billows of the Divine wrath, so that human help is for the time of no avail, and all that man can do is to await the issue, committing it to Him who causeth light to arise in the darkness. Then is the period also of fierce wrestling, real or imagined, with the evil one, whose personality is apprehended with terrible distinctness, in-
somuch that the soul is an arena in which a death-struggle is being carried on between the powers of light and darkness.

In the second stage, which is generally

very sudden in its development, there is a transition from the deep depression before experienced to a calmer state of feeling, and some object earnestly desired and longed for, stands out before the view ;--the intensity of the mind's gaze being such that no human presence, although many may be intently waiting by, is realized. It is a sort of waking dream, in which the steadfast countenance and upturned eye denote the character of the inward exercise. The laboring chest no longer heaves under its oppressive burden ; there is a subsidence of the sob, the groan, the wail of lamentation, and the cold damps are passing off the brow. The arms that tossed about so wildly, are now stretched forth as if to embrace the prized and cherished object, and utterances like these drop from the lips in melting cadence : "O blessed Jesus, come ! Thou art my hope, my life, my all ;' wash me in Thy most precious blood ! take away this filthy garment, and cover me with Thine own pure righteousness !" Or, more

affecting still, as in the case of that little girl, but eight years old, who exclaimed imploringly, in her native patois, "O Christ, come to me! and when you come, oh dinna lea' me, but aye stay wi' me." It is in this stage that images flit before the mind with all the vividness of reality, and as if possessed of shape and substance ;—insomuch that the person, subsequently referring to his experience, will speak as if he had seen the dread realities of heaven or hell, although assured on calm reflection that the objects before his vision have only been his own thoughts embodied in that form.

And now a third experience ensues. It is that of sensible relief, a lightsome and liberated feeling, of which the chief ingredient is the assurance of forgiveness prompting the outburst of rapturous praise. The fountains of the soul seem to be opened, and forth flows, in unrestrained exuberance, the gushing fulness of its joy. The bodily sensations correspond with the inward ecstasy, and even

the plainest features glow as with an unearthly beauty. The heavy load, the incubus that weighed down all the spirit's energies, is lifted off, and there is a buoyancy and elasticity proportionate to the depressing burden. The new-born happiness seeks audible expression. The language of the lips is all in unison with the serenity that reigns within. "Christ and Him crucified" being once apprehended, the grand, the dominant desire is to commend Him to all around. How often, then are heard such words as those in which a Sabbath-school girl, some thirteen years of age, was addressing her little companions, by her bedside, as she lay in much exhaustion after a season of mental agony, while a gleam of spiritual joy played over her pale countenance: "O Annie! O Jane, dear! come to Jesus! He'll not put you away. Oh, give Him your heart, give Him all your heart, and He'll take away all your sins, and make you so happy as He has made me; Oh that all the sinners about here would come to

Him! He has room for them all. He would save them all." * * *

There is one incident so striking in the commencement of the movement in Coleraine, that it cannot be omitted in any but the most cursory statement on the subject. It is impossible to present it in a better form than has been done by Mr. Arthur, in one of his Tracts on the Revival, in these words. After narrating an impressive scene witnessed by one of his brethren, a Methodist Minister in the town, he says :

"Not far from the spot where this took place stands a large school, belonging to the corporation of London, or that body connected with it, known as the Irish Society, who are landlords of Coleraine, and of much property around. In it a boy was observed under deep impressions. The master seeing that the little fellow was not fit to work, called him to him and advised him to go home, and call upon the Lord in private. With him he sent an older boy, who had found

peace the day before. On their way they saw an empty house, and went in there to pray together. The two schoolfellows continued in prayer in the empty house till he who was weary and heavy-laden felt his soul blessed with sacred peace. Rejoicing in this new and strange blessedness, the little fellow said, 'I must go back and tell Mr.----.' The boy, who, a little while ago, had been too sorrowful to do his work, soon entered the school with a beaming face, and, going up to the master, said, in his simple way, 'O Mr.----, I am so happy! I have the Lord Jesus in my heart!' Strange words, in cold times! Natural words, when upon the simple and the young the Spirit is poured out, and they feel what is meant by 'Christ in you the hope of glory,' and utter it in the first terms that come! The attention of the whole school was attracted. Boy after boy silently slipped out of the room. After a while, the master stood upon something which enabled him to look over the wall of

the play-ground. There he saw a number of his boys ranged round the wall on their knees in earnest prayer, every one apart. The scene overcame him. Presently he turned to the pupil who had already been a comforter to one schoolfellow, and said, 'Do you think you can go and pray with these boys?' He went out, and kneeling down among them, began to implore the Lord to forgive their sins for the sake of Him who had borne them all upon the cross. Their silent grief soon broke into a bitter cry. As this reached the ears of the boys in the room, it seemed to pierce their hearts, as by one consent they cast themselves upon their knees, and began to cry for mercy. The girls' school was above, and the cry no sooner penetrated to their room than, apparently well knowing what mourning it was, and hearing in it a call to themselves, they, too, fell upon their knees and wept. Strange disorder for school-master and mistress to have to control! The united cry reached the adjoining streets.

Every ear, prepared by the prevailing Spirit, at once interpreted it as the voice of those who look upon Him whom they have pierced, and mourn for Him. One and another of the neighbors came in, and at once cast themselves upon their knees and joined in the cry for mercy. These increased, and continued to increase, till first one room and then another, then a public office on the premises, in fact, every available spot, was filled with sinners seeking God. Clergymen of different denominations, and men of prayer, were sought, and they spent the day in pleading for the mourners; sweetest of all the toils that this earth doth witness, when men, themselves enjoying heavenly peace, labor in intercession for those who are now, as they were once, broken-hearted by a sight of their sins, and striving to enter in at the strait gate, in order to walk in the narrow way! Thus passed hour after hour of that memorable day. Dinner was forgotten, tea was forgotten, and it was not till eleven o'clock at night

that the school premises were freed from their unexpected guests."

THE SCENE AT 'FAIR-HILL.'

The following statement respecting the movement in Coleraine is furnished by the Rev. J. A. Canning, of that town :

"Upon the evening of the 7th of June, 1859, an open-air meeting was held in one of the market-places of the town, called the 'Fair-Hill.' The announced object of the meeting was to receive and hear one or two of the 'converts,' as they began to be called, from a district some eight or ten miles south of Coleraine. The evening was one of the most lovely that ever shone. The richly wooded banks of the river Bann, which bounds one side of the square in which the meeting was held, were fully in prospect, and there was not a cloud in the sky. Shortly after seven o'clock, dense masses of people, from town and country, began to pour into

the square by all its approaches, and in a short time an enormous multitude crowded around the platform from which speakers were to address the meeting. After singing and prayer, the converts, a young man and a man more advanced in years, and both of the humbler class, proceeded to address the meeting. Their addresses were short, and consisted almost entirely of a detail of their own awakening, and earnest appeals to the consciences of sinners. After the lapse of nearly an hour, it became manifest that more than one-half of the congregated multitude could not hear the voices of the speakers on the platform, when it was suggested that the people should separate into distinct congregations, or groups, and that a minister should preach to each group. This was immediately done, and some three or four separate audiences were soon listening with marked attention to as many preachers, for all the ministers of all the evangelical churches in the town were present.

"I was engaged in addressing a large group of people, composed of all ages and of all ranks of the community, from a portion of Scripture, when I became struck with the deep and peculiar attention which manifestly every mind and heart was lending to what I spoke. As to manner, my address was very calm ; as to matter, it consisted of plain Gospel truth, as it concerns man's lost condition on the one hand, and the free grace of God, as displayed in salvation, on the other. I know that the addresses of my brethren were of a like character. I never saw before, in any audience, the same searching, earnest, riveted look fixed upon my face, as strained up to me from almost every eye in that hushed and apparently awe-struck multitude. I remember, even whilst I was speaking, asking myself, How is this ? Why is this ? As yet, however, the people stood motionless, and perfectly silent ; when, about the time at which the last speaker was closing his address, a very peculiar cry arose from out a

dense group at one side of the square, and in less than ten minutes a similar cry was repeated in six or eight different groups, until, in a very short time the whole multitude was divided into awe-struck assemblages around persons prostrate on the ground, or supported in the arms of relatives and friends. I hurried to the centre of one of these groups, and having first exhorted the persons standing around to retire, and leave me to deal with the prostrate one, I stooped over him, and found him to be a young man of some eighteen or twenty years, but personally unknown to me. He lay on the ground, his head supported on the knees of an elder of one of our churches. His eyes were closed ; his hands were firmly clasped, and occasionally very forcibly pressed upon the chest. He was uttering incessantly a peculiar deep moan, sometimes terminating in a prolonged wailing cry. I felt his pulse, and could discern nothing very peculiar about it. I said, softly and quietly in his ear, 'Why do you cry

so ?' when he opened his eyes for an instant, and I could perceive that they had, stronger than I ever saw it before, that inward look, if I might so express it, which indicates that the mind is wholly occupied with its own images and impressions. 'Oh !' he exclaimed, high and loud, in reply to my question, 'my sins ! my sins ! Lord Jesus, have mercy upon my poor soul ! O Jesus ! come ! O Lord Jesus, come !' I endeavored to calm him for a moment, asking him to listen to me whilst I set before him some of the promises of God to perishing sinners. At first I thought I was carrying his attention with me in what I was saying, but I soon discovered that his whole soul was filled with one idea,—his guilt and his danger ; for, in the middle of my repetition of some promise, he would burst forth with the bitter cry, 'O God, my sins ! my sins !' At length I said in his ear, 'Will I pray ?' He replied in a loud voice, 'Oh, yes !' I engaged in prayer, and yet I doubt whether his mind

followed me beyond the first sentence or two. As I arose from prayer, six or eight persons, all at the same instant, pressed around me, crying, 'Oh, come and see (naming such a one--and--and)'--until I felt for a moment bewildered, and the prayer went out from my own heart, 'God guide me !' I passed from case to case for two or three hours, as did my brethren in the ministry, until, when the night was far spent, and the stricken ones began to be removed to the shelter of roofs, I turned my face homewards through one street, when I soon discovered that the work which had begun in the market-square was now advancing with marvellous rapidity in the homes of the people. As I approached door after door, persons were watching for me and other ministers, to bring us to deal with some poor agonized stricken one ; and when the morning dawned, and until the sun arose, I was wandering from street to street, and from house to house, on the most marvellous and solemn errand upon which I have ever been sent.

"Throughout the following day, the 8th of June, scenes similar to those which I have alluded to, continued to occur in private houses in almost every street. In the evening a dense multitude assembled again in the market-place; and again, simultaneously with the preaching of the Gospel and prayer, many more than on the preceding evening sank upon the ground, and with bitter cries, besought the Lörd Jesus Christ, to come in mercy to their souls. Profiting by the experience of the preceding night, elders of the Churches, and other Christian people, sought to find some building, where the many 'stricken ones,' as they began now to be called, from the surrounding country might receive shelter, and the attention of Christian ministers and others until the morning. Just at this period the new Town Hall of Coleraine had been completed, though it had never yet been used for any purpose. Some one suggested it as a fitting place of shelter. The suggestion was at once acted

upon ; and in the town a solemn interest attaches to the beautiful building, from the fact that the first use for which it was ever employed was to shelter in its halls many, very many poor sinners, whilst they agonized with God for the pardon of sin." * * *

THE EFFECT AT BALLYCARRY.

A few miles distant from the place last noticed is Ballycarry, of which the Rev. John Stuart writes as follows :

"Here was erected the first Presbyterian Church in Ireland. Here the Rev. Edward Brice, in 1613, unfurled the banner of Scotland's covenant, and began preaching the everlasting Gospel. Two faithful and godly ministers were his successors, and then for eighty long years the Church lay under the incubus of Arianism---the frozen zone of Christianity. The God, however, who reserved to Himself seven thousand souls who had not bowed the knee to the image of Baal,

reserved here a goodly remnant which adhered to the synod of Ulster when, in 1829, their minister and a portion of his flock openly abandoned the faith of God's people. Since that time, our Church, like the house of David, has waxed stronger and stronger, and 'Unitarianism,' as the heresy is now called, like the house of Saul, has waxed weaker and weaker. God's gracious 'Revival,' which commenced early in May last, has still more added to our members. Through the mighty working of the Holy Spirit on the hearts of sinners, forty souls have been brought from under the Christless system into the communion of our Church, and God has bestowed on some of them, both males and females, a wonderful power of prayer and fluency of expression.

"After more than seven months' experience, I can boldly and fearlessly bear my testimony to the blessed fruits and marvelous results of this mighty movement. I have not confined my labors to my own locality. I

have preached and delivered addresses in many a town and village, and in many a country parish, of several counties ; and when I gazed on the hundreds, and sometimes the thousands by whom I was surrounded, I could not but exclaim, 'Who are these that fly as a cloud, and as the doves to their windows ?' Society appeared to be stirred up to its lowest depths.

"Amongst ourselves here in this extensive district, God's right hand and holy arm have won many victories. Never was there such a summer as the last ; never such an autumn ; never such a winter, so far as it has gone. Hundreds have been savingly converted to the Lord ; some 'stricken' down when the Spirit came upon them like a 'rushing mighty wind ;' others convinced and converted whilst He spake to their consciences by the 'still small voice.' The first effect of the revival was, that 'fear came upon every soul.' Then was our church filled to suffocation, and we were obliged to take to the open fields to de-

clare the message of mercy to a hungry and thirsting population. The hitherto unoccupied pews were ardently sought after. All were engaged. The aisles were filled with forms crowded with anxious hearers, and now preaching became a luxury. I had Pastor's work to do. I had living men and living women before me. They came to the sanctuary on the sole errand of obtaining the 'bread of life.' Every Sabbath was a day of 'sweet refreshing.' On every week-day evening 'they that feared the Lord spake often one to another, and the Lord hearkened and heard,' and 'there were added to the church daily such as should be saved.' Of all the stricken ones—two hundred in number—I do not know of one backslider."

AFFECTING SCENE AT BALLYEASTON.

In the neighboring district of Ballyeaston, there is a melancholy interest attaching to the work, for it was while he was engaged in it that a devoted minister, the Rev. A. Pol-

lock, fell a victim to his exhausting labors. In a letter written but a few days before his death, he thus describes his last communion Sabbath with his people :

“The joy of converts, the cry of penitents, the wailing of friends, reminded me of the building of the second temple, when some shouted, others wept. Our tokens were soon all given away, which never happened before. About one hundred had to be provided for on the Sabbath morning, and we could not persuade the people to disperse. On Sabbath morning the house was filled to overflowing, and with little preparation, it was no easy task to ascend the pulpit. I addressed them from the words, ‘Get thee up, eat and drink, for there is a sound of abundance of rain.’ The Holy Ghost was there indeed, as a mighty rushing wind. Many were moved; and in the evening the green was filled, and no man can tell the number of the souls which were added to the Church. The young converts wished to go the first table,

and sit together. We saw their eyes beaming with the light of heaven ; their faces shining like angels' ; their hearts heaving with the love of Jesus, and their hands clapping with joy before the God of Jacob. Such a table ! It was a foretaste of heaven. All was in accordance with order ; nothing extravagant ; no extraordinary excitement. God was there ; and all were bowed before Him. To Him be glory !"

FIRST-FRUITS IN BALLINDERRY.

"One of the first-fruits of the revival in our congregation," says the Rev. Henry Leebody, of Ballinderry, "has gone home to heaven, leaving a blessed and glorious testimony behind him. I spoke at the house the evening previous to his interment, and also the day of the funeral. We had a large attendance of all sects and parties ; and even those who had been most opposed to this blessed work had come to confess that the young man who had departed had shown, both in his life and

in his death, the power of saving grace. Before the coffin was closed, his father, kneeling beside the remains of his son, blessed God for the work which had been wrought in him who had departed, and fervently entreated that every member of the family might feel as he felt whom Jesus had taken home."

EXCITEMENT IN DUNDROD.

In no part of the country, so far as I am aware, was there a more genuine and, in every way, satisfactory work than in that to which the following exciting narrative refers. Its minister, the Rev. William Magill, was from the outset intensely solicitous that the community among whom he labored should be brought under the power of the gracious influence :

"The revival commenced here on the 10th of June. On the morning of that day, I rose from my bed impressed with the thought that something strange and wonderful was about to happen in Dundrod, I cannot ac-

count for the feeling; but I had a strong presentiment, not of evil, but of coming good. I had been in Belfast the day previous, and had leaned over the prostrate bodies of men and women laboring under strong conviction of sin. I had heard, for the first time in my life, the sighs and groans of breaking hearts, and witnessed with a feeling of wonder and awe the mental agony and the terrible struggle of souls wrestling with 'the principalities and powers of darkness,' and 'contending earnestly' for life and liberty; and when the battle was won, I heard with almost equal wonder the shout of victory, like the pealing of a trumpet on the field from which the enemy had fled. I came home filled with strange thoughts, cherishing high hopes, and breathing earnest prayers that the Lord would come over the mountains and visit my people.

"I expected something, and I was not disappointed. When dressing on the following morning, I observed a man approaching

the manse, and the thought at once arose in my mind, This man is perhaps coming for me,—the work is begun. It was even so. I was soon on my way to his house. He told me as we went, that one of his daughters, after returning home from the prayer-meeting, had fallen ill, strangely ill,—that she was up all night, and had raised the whole family to engage in prayer with her and for her,—that she had never ceased praying and reading all night, and when he left her she was worse than ever, and he feared she was going wrong in her mind.' He had done all he could to pacify her, and said to her, if she wanted to be converted, to take the matter coolly, and not create an uproar about the house to alarm the neighbors.

A NOVEL GROUP.

"Before reaching the house, I heard her voice in loud and earnest and continuous prayer. When I opened the door and looked in, I saw her mother and two sisters, all on

their knees and in tears. In the centre of the group, the picture of woe, was the 'strick-one,' with eyes upturned to heaven, and face covered and seamed with tears. Her arms were now extended to their utmost length, as if to grasp some distant and coveted object, and then brought together with violence as she clasped her hands, as if in mortal agony, whilst from her lips there burst forth words of fire, as living streams from a burning mountain. 'O Christ, help me! Lord Jesus, save my guilty soul! O Jesus, come; come soon, and give relief to my guilty soul! O thou quickening Spirit, come! Oh, create in me a new heart, a clean heart! Oh, take away this hard and stony heart, and give me a heart of flesh!' Then, as her eyes rested on me, as I stood riveted to the spot, witnessing in silence this exciting and wonderful scene,—for I never had heard such prayers before,—she exclaimed, without rising from her kneeling posture, 'Oh, here is my minister! I knew I would have no peace

till he came. Oh, come ; come pray for my guilty soul !' I knelt beside her and prayed, her voice accompanying mine all the time, while her expressions at intervals were so rich, varied, and Scriptural, that I had often to pause, and then to follow instead of lead, as text after text from Old and New Testament, prophet and Psalmist, Christ and apostle, were changed into beautiful and impassioned prayer. Such asking, seeking, striving to enter the 'kingdom,' I never saw before. It was, indeed, Mercy knocking her loudest knocks at the door of the heavenly mansion, so that the Lord Himself, startled by the peals which rouse up all the inmates, comes quickly, and, with a smile, opens the door, and takes her by the hand and brings her in.

"The struggle is over. She rises up, and begins the song of triumph ! What a change—a perfect transformation ! The cloud is passed away, and God, like the sun in his glory, is lifting up on her the light of His

countenance. Her eye, as she sings, is lighted up with strange and unearthly fire. Her voice is no longer tremulous and plaintive, but now rings like a trumpet; while her whole face is covered with a smile, such as we might suppose an angel to wear.

“ ‘Let us sing,’ said she again, ‘the 51st psalm. Oh! I bless God for that psalm, and for all the psalms I learned in the Sunday-school and Bible-class.’ I may here remark, that the Psalms have been with all the converts here sources of great joy. ‘What would we have done without the Psalms?’ was an exclamation often heard.” ‘Sir,’ said a servant girl to her master, after hearing the 51st, 130th, and 116th Psalms, ‘surely some persons long ago must have felt as I feel, for those psalms seem to have been written for their use and comfort.”

“When the psalm was sung, ‘Now,’ said our first convert, ‘father, mother, sisters, down on your knees, and we will pray for you. O Lord, save my father, and mother, and sis-

ter,' etc. At her request I read to the family the second chapter of Acts and sang the 60th Paraphrase; and during the singing another sister, who was standing with a child in her arms, fell to the ground, and went through the same process, being, if possible, more violent, rolling on the floor in agony, tearing her hair, wringing her hands, and in heart-rending tones, exclaiming, "Oh, is there no pardon for me? I am too great a sinner to be forgiven. O God! for Christ's sake, save me, save me!" Her sister, now filled with joy, stands over her like a ministering spirit, and cheers her by Gospel promises and earnest prayer. 'Now,' said she, 'I shall have a sister in the Lord. Who would have thought of it,—two souls converted this morning in this house?'

EFFECT OF THE STRANGE TIDINGS.

"The Lord had begun His work. The strange news spread from lip to lip, house to house, over the country. Like the 'fiery

cross,' it roused the people, and old and young, men and women, husbands and wives, little girls and mothers with infants in their arms, ran to witness the strange doings, and hear the wild, wondrous, but heavenly words that flowed from the lips of these plain country girls, changed in a few hours, by the Spirit of the Lord, into 'new creatures.' What is this? Is this conversion? Is this the work of the Spirit of the Lord? Has God come down to earth? Are the 'last days come?' or have these girls gone mad? are asked on every hand. The reply is,—These are the last days, and God is beginning to pour out His Spirit on 'all flesh.'

"That evening a prayer-meeting was held at this house in the open air, in the street before the door. It was a still fine summer evening, and under the clear, open sky hundreds of all ranks and ages met to unite in prayer, looking up to heaven for a blessing. Farmers and farm-servants, men, women, and little children, Roman Catholics and Protestants

of various names, knelt together on the hard ground, reviving the recollection of primitive times, and forgetting or overlooking for the time every mark of distinction in the common awe which all felt, and in the earnest prayer which all offered up to God. A psalm is sung, a word of exhortation given, and prayer offered up, and the benediction pronounced, but the multitude stands still. Another psalm is sung, and now the converts rush in among their friends and neighbors, shouting, pleading, and with heaving hearts, and sparkling eyes, and beaming countenances, and in strange sweet tones, telling of their new-born joys. The multitude heaves to and fro like a ship in a storm ; and like drunken men in the streets the men stagger and fall with a shout or a deep sigh. Tears are shed, and groans, as if from dying men, are heard. Prayer and praise, tears and smiles, mingle together. Husbands and wives are locked in each other's arms, weeping and praying together ; while those who

came to scoff stand still, and in 'fear and trembling,' contemplate this strange thing that is going on before their eyes. The dead are rising from their graves, as if at the sound of the archangel's trumpet, for the Lord is quickening those who were dead in trespasses and sins. As the people separated, they formed in groups, and marched to their respective homes, some singing, some praying, some mourning, and some rejoicing. One or two had to remain all night.

"Each meeting exhibited all the features of the first one, with some little variety. Some were in the first, and some in the second stage, some weeping, and others rejoicing, some calm and still, some again suffering intense agony, and yet in their agony praising the Lord for not passing them by. Some were very weak, and for days partook of no food. 'I will not,' said one, 'eat nor drink until I have found peace;' and she kept her word; and then, like David, when the trial was over, she rose up and washed herself, and

joyfully partook of what was set before her.

"On the first Saturday evening when we met in the Church for prayer, the scene was indescribable ; the groups from all the districts to which the revival had spread—and it spread with amazing rapidity, came literally 'walking, and leaping, and praising God ;' and as they rushed into each other's arms, straining and pressing each other to their breasts in the front of the pulpit and up the aisles, the people 'were filled with wonder and amazement at that which had happened unto them.'

CHURCH AND GRAVEYARD SCENE.

"On the following Sabbath the work went on. Arrangements were made to keep down excitement, and confine the converts to their own seats, and the public services were not disturbed. In the evening, for the first time, a neighboring minister came to my aid, and a layman, from Belfast, also joined in our services. I gave a short address, stating what

the Lord had done among us, when one of the converts, our first one, rose, and with beaming countenance and eyes, which told of the joys within the heart, said a few things to the people, when here and there throughout the Church, parties rose and went out, laboring under deep conviction, and immediately the graveyard is filled with groups singing and praying around the prostrate bodies of men and women. Some are as in a trance, others crying for mercy. Some are still falling into the arms of friends, and sinking as into a swoon. Some stagger to a distance, and drop on their knees to pray over the graves of the dead ; and a few rush to the gates, and fly in terror from the scene. The converts are flying from group to group, and raise the loud shout of triumph as one after another, like the jailer of Philippi, is seen trembling and heard crying out, 'What shall I do to be saved ?' Up to this evening the work had gone on chiefly among the females ; soon, however, the men were impressed ; and I

shall never forget the look and shout of joy with which one of these females proclaimed the triumph of the Lord, when strong men were writhing in agony, or stretched out still and calm, but with clasped hands and heaving heart, on the graves around. I think I see her now,—her bonnet hanging behind her head, her Bible in her hand above her head,—and I still hear her shout, 'The men are coming now—the men are coming now !' For ten days and more the whole country was in a state of intense excitement.

A YOUNG DEBORAH.

"I met one of them when going to visit a man and his wife. She had visited some houses, read, exhorted, and prayed. 'The Lord,' said she to all the people in these houses, 'has sent me to bring you to Him. He is waiting for you. Arise, and follow me.' And strange, but true, they 'immediately rose and followed her.' A widow woman, her sons and grandchildren, a mother with one

child in her arms, and another at her feet, trembling and in tears, girls and boys who had risen from their looms, and men who had dropped their spades and left their work in the open fields, all followed her across the country, while she marched at their head like a general. 'Here,' said she, when I met her, pointing to her train of followers, 'is my day's work; is it not a good one? They wanted me to stay at home, but I would not, for I knew that the Lord had work for me to do. He has given me these.'—'R——dear,' said I, 'do be quiet, and don't excite yourself, or people will say you are going mad.' She drew herself up in the most commanding manner, and measuring me from head to foot, exclaimed, 'I am astonished at you, Mr. M——; did you not teach me in your Sunday-school and Bible-class? Oh, I can teach the children now. I will bring them to Jesus. Must I not do the will of my heavenly Father? Oh, I have a Father now. Do you not remember the words of Jesus, when the

Pharisees reproved Him because He did not silence the little children who shouted Hosanna as He marched into Jerusalem?—‘If these should hold their peace, immediately the very stones would cry out.’ I cannot hold my peace. It is not I, but the Spirit of the Lord, that is speaking.’ I was awed into silence as I stood before this young Deborah, and in the meantime fell into the rear, and became one of her followers. It is right to state, that in a few days she calmed down, and became what she still continues to be—a warm-hearted, zealous, and consistent follower of Jesus. The excitement is gone, but not the Spirit which gave it birth. She did her work. She roused the country, and then retired into private life, and in the quiet home of the family circle she and her sisters are adorning the doctrine of the Gospel by a becoming walk and conversation. Indeed it is pleasing to have to record the same testimony in favor of all the other converts in Dundrod without a single exception. Though number-

ing upwards of two hundred, no evil things as yet can be said of one of them.

THE WORK IN THE COUNTRY ROUND.

"These things which I have described took place in and around Dundrod, the Church being the centre; but in other parts of the country the work went on satisfactorily, but especially in a wide district lying between us and the Belfast mountains. Here the progress was truly amazing. Had the French landed in Belfast, and the news spread that they were on their march toward us, there could not have been greater commotion among the people. Many had been stricken down at Dundrod, and brought into the district, and every house was a kind of hospital, filled with the wounded, from whose wounds arrows were plucked to wound afresh those who stood around them. The cry on all sides was, 'The Lord is at hand, go ye out to meet Him'—'The day of the Lord is come.' When I visited the district, I found that all

labor was completely suspended; and that all the people were running in groups from house to house. The mourning was in its extent, if not in its nature, like that of Egypt. In some houses, at one time, I counted more than a score, old and young, more or less affected. The people here seemed to 'take it' with wonderful rapidity. There was a regular chain of meetings kept up night and day, each meeting feeding the flame of zeal, and from each, as from a burning altar, live coals were taken to touch the cold lips and fire the dead souls of the few 'careless ones' elsewhere.

ANOTHER DEBORAH AND HER FELLOW-
LABORER.

"One girl was highly blessed and honored in this district. She had been at Dundrod, and was there converted. It had the honor of being, as she said, her birthplace. She was well acquainted with the Scriptures, and was correct and blameless in her life. She said to me, 'I thought I was a good girl, but

I was all wrong. I never was on the narrow way till now. I knew I was sound in the faith, but I wanted a quickening.' She got the quickening, and the change was wonderful. She was all alive, all on fire, and went through the country from house to house exhorting the careless ; but her chief delight was in comforting those who were mourners. She soon found a fellow-laborer. A young man in her neighborhood, of wild and reckless habits, treats the revival with scorn, and forbids his sisters to go too near, lest they might bring the plague home with them ; for some actually shunned at first, and others fled from our meetings in perfect terror, lest they might 'take the revival,' for they were afraid they could not 'stand it.' Like many professing Christians, they had no objection to wear the crown, but they would not endure the cross ; they would enter heaven, but not through the strait gate, or along the thorny path of much tribulation. They could not but envy the joys, but they shunned the

sorrows of the children of God. God had, however, His eye on this young man, and the Spirit guided the young girl to his father's house. She is resolved on conquest. She lays a gentle hand on his shoulder, and, fixing her eyes on him, says, 'Archy, won't you come? I know you'll come. Come to Jesus. I see it in your eye, you are coming. Pray, Archy, pray for the Spirit.' And now they are on their knees together; while father and mother, and sisters and brothers, stand awhile in wonder, then kneel too, and all pray for the Spirit of God. Nor did they pray in vain. The young man struggles, feels a choking sensation in the throat, and a pressure on his heart; his bosom heaves with strange emotions. The strong man is bowed down, the hard heart is softening, the Spirit is striving; and now the struggle is over, and another Saul stands up, and, rejoicing in his new-born freedom, asks work, saying, 'Lord, what wilt Thou have me to do?' The work is given, and with all his heart he sets about doing it.

In his family he works, and all the inmates are changed ; father, mother, sisters, and brothers, blessing God for bringing salvation into their house. Now he flies in breathless haste to rouse his sleeping neighbors and friends. He stands up in the midst of hundreds in the open-air meetings proclaiming the glad tidings of salvation, and glorying in the possession of a light, and life, and joy, never felt nor dreamed of before. He seeks his old companions, whom he led in many a revel ; and on the following Sabbath, in the face of the most crowded and solemn assembly ever held among us, he marches up at the head of nearly one hundred individuals, who, in front of the pulpit, sign the total abstinence pledge. His mission does not end here. He and others visit from house to house, hold prayer-meetings, and the revival spreads around until every family in the district can count its converts ; and in more than one instance whole families 'joy in God, through the Lord Jesus Christ, by whom they have received the atonement.'

"The change wrought among this people was strange and sudden ; it was, indeed, from 'darkness to light,' from death to life. The Spirit of God had done for these sleepers in the valley, what tradition says Tell will do some day for his native land, when, coming forth from the cave where it is said he sleeps, he shall sound his horn and raise the dead, and fill his native valleys with bands of armed men, ready to unfurl the banner of freedom, and trample tyranny in the dust. But we need not go to profane history or the middle ages for traditionary legend for an illustration of what took place in and around Dundrod, when the Spirit of the Lord came down upon the people and quickened them, even as when He came upon the dry bones in the 'valley of vision.'

A CURIOUS DREAM.

"In connection with this wondrous vision, which has been realized almost to the life in all its parts in the midst of us, I may here relate a strange dream by one of the con-

verts, a married man, in mid life—a plain, uneducated, working man, who told me he never remembered having read, or heard read, the passage in Ezekiel, to which his dream bears such a marked resemblance. He was smitten down when going home from one of our prayer-meetings, and while sitting in his house, had in his half-sleepy, trance-like state, the following dream or vision: ‘I saw,’ said he, ‘in one spot, a pile of bones all in a heap, and in another place a heap of raw flesh. Then I saw a strange hand from a shadowy form take the bones one by one, and arrange them in their proper order into a skeleton. Then going to the other heap, it took piece after piece of the flesh, and put them all over the bones, and then unfolding some thin transparent substance like skin, it spread it over the body, fitting it to it. Then there was a rushing as of wind, and immediately the body stood upright, and I started, for it was myself. I had seen God making me over again. I was a new creature. A table

was set before me, on which was a pipe and a tumbler of whiskey, to try me, and show that I was changed. I could not touch either, though I was both a drinker and a smoker.'—'And have you,' said I, when he finished his narrative, which I have given almost in his own words, 'given up the pipe and the bottle?'—'I have,' said he, 'and have felt no desire for either ever since.'

"There is life now in the people, a new, a spiritual life. The Spirit has quickened hundreds who were 'dead in trespasses and sins.' The cry is heard on all sides, 'Such times, such glorious times! The Lord indeed is come.' Prayers issue from lips that never moved in audible prayer before; and oh, such prayers! so rich in Scripture language, so fervent, for icy hearts are melted as if by fire from heaven. Men and women pray; father follows son, or a sister a brother, like the gallant leaders of some forlorn hope. When the foremost have fallen in the track, others passing behind push on, resolved to take

heaven by force, and not to yield until they themselves, and their friends, stand within the city of God.

THE FARM SERVANT IN THE FIELD.

"Having heard one day that a young man, a farm-servant, had been brought under conviction, I went to see him. I called at his master's house, but was told that nothing was known of it; and I went in search of him to some neighboring houses in which were converts, thinking it probable he might have gone there. On my way I heard sounds from a field by the wayside, and following with my eye the direction of the sound, saw a number of individuals kneeling at some distance at the back of a ditch, and as I approached I found they were engaged in prayer. He had been taken ill in the field, where he had been weeding corn. At a distance lay the implement of husbandry which had dropped from his hands. Friends had gathered around him: a psalm was sung, and now they are engaged in prayer. He prays;

another and another follows, and when I thought all had ended, I heard the sweet, earnest, pleading voice of a young girl, who, from the first night, was prominent among the happy converts; and she rose with a smile, and all rejoiced, for their prayers being ended, the young man stood in the midst of them, blessing and praising God and receiving their warm congratulations.

"Prayer-meetings are appointed in the several districts of the congregation, but wherever there is an earnest seeking soul, the people meet for prayer. The songs of Zion, the Psalms of David, those glorious psalms, never so much prized as now, ascend from almost every house. And in the still summer evening, strains of heavenly music seem to float on the tremulous air. Imagination is busy, and no wonder, and men pause on the highway to catch the sweet sounds, now soft and low, rising and falling, and now ringing like the chimes of church-bells. They thought the angels were above

and around them. They thought they heard the festive chimes of heaven, the pealing of the bells in the city of God, as the heavenly host proclaimed the triumphs which their Lord was achieving over His foes on the earth.

'Hark, how they sweetly sing,
Worthy is our Saviour King;
'Loud, Let His praises ring,
Praise, praise for aye.'

CLOSING OF A PUBLIC-HOUSE.

"There were many delightful scenes witnessed during the progress of the 'revival' here, not alluded to in the above narrative. It would be impossible to describe them all, or even do more than mention them. I cannot, however, in this record, pass over one which excited great attention at the time, and produced most happy results. I refer to the closing of one of our largest public-houses. The owner did a large business, and was making money fast. He had a wife and rising family to support. But he had a conscience, and had for some time felt uneasy and unhappy in his mind because he could

not reconcile his profession as a Christian with his trade as a publican. He has told me, that even before the revival, he could not, with profit, sit under my ministry, and dared not go to the Lord's table while engaged in such accursed business. The revival came. It roused his conscience afresh, and she mounted her throne, and gave him no rest until her right to reign was acknowledged. In his neighborhood, particularly in one house, were many cases of conviction, and many meetings. He attended them all; saw, and heard, and judged for himself. He said to me one morning, 'I want to consult you about this business of mine; I don't like it—I have long felt unhappy in it—I will give it up. Shall I do so now—now, or wait until I sell out my stock?' I gave him my opinion, and on that same evening every puncheon of whiskey, and barrel of beer and ale, every bottle and glass, and every article used in the trade had disappeared; and on the next morning I saw their vacant spaces filled with

barrels and bags of meal and flour, sides of bacon, etc. This was a noble triumph. Dagon had fallen before the ark of God. One fountain of evil—only evil—is closed forever. Great is the amazement of the traveller, when he calls the next day for his customary glass, and he opens his eyes, and stares and wonders; and 'still his wonder grows' when he steps out of the shop and finds that the signboard is gone. 'Tis strange, passing strange;' either God or the devil is here. Some say, 'J. T. is gone mad like the rest. He has been bewitched; he has taken the revival.' He has, indeed, and has therefore renounced the devil and all his works. In the public meeting, good men heartily joined in the prayer from the pulpit, 'God bless him, and reward him an hundredfold;' and God heard the prayer, and he is blessed, and rejoices in the smiles of an approving conscience, and is thankful for the grace which enabled him to trample on self and sin. This case gave a great impulse to the whole move-

ment. Another public-house soon closed its doors, and the third, and now the only one in the neighborhood, gets almost nothing to do, and will soon, it is hoped, pull down its signboard, starved into surrender.

"All that is related above occurred within a very short period of time; for the change that took place was truly wonderful, sudden, and almost miraculous; resembling the transition from winter to summer, and death to life, in some countries of the East. The rain came down in torrents, and at once flooded the earth, and made it bring forth and bud, giving seed to the sower, and bread to the eater. 'The mountains and the hills broke forth before us into singing, and all the trees of the field did clap their hands, for instead of the thorn came up the fir-tree, and instead of the brier came up the myrtle-tree.'

"Like the retiring waters of the Nile, the flood has subsided, but it has left behind it a richer and deeper soil. The good seed, as in Egypt, has been sown, with faith and hope,

in great abundance on the surface of the waters, and when it sinks into the soil when the flood has disappeared, we believe it will yield a rich, abundant, and abiding harvest. We have had our years, long years of famine; but we are now 'eating the good of the land,' and hope to live long on the fruits of the great revival of 1859.

"This was all the Lord's doing, and it was wondrous in our eyes. No event since Pentecost has so signally displayed the Divine sovereignty, and so illustrated and established the doctrine of the free grace of God.

"During the flood-tide here, but especially when it began to abate, the surface was somewhat ruffled. There was a little agitation on the face of the waters. Here, as elsewhere, narrow-minded bigotry did its worst to plough up into deep furrows the calm surface which otherwise had remained smooth and clear. But God has brought good out of evil. As in the ocean, while the ripples above set in

motion the straws, and create the 'bubbles which float on the abyss,' in the depths beneath there is undisturbed calm ; so the children of God have descended into the unfathomed depths of God's unchanging counsels, and have found peace and undisturbed repose in the eternal love of their covenanted God and father."

THE WORK IN DUBLIN.

About a hundred and seventy years ago, the "Maiden City" was the scene of an event of thrilling interest, for on its walls was raised the standard under which magnanimous defiance was hurled against the myrmidons of a Popish bigot, and a successful blow was struck for faith and freedom. Rich in historic associations, it has within the last few months witnessed a moral revolution in the experience of hundreds of its population—leaving on the minds of the community a mingled sentiment of awe and admiration at the wonders which grace has wrought.

I cannot better introduce the notice of the work in Derry, than by inserting a letter, with which I have been favored, from the Rev. Robert Wallace, a highly esteemed minister of the Wesleyan body, then in that city—at present in Belfast, and Chairman of the district in which he now resides. His relation to the Church of which he is a minister, enables him to testify to the work, not in Derry only, but in other districts.

“Very early in the year my attention was directed to some remarkable accounts of what was said to be a great revival, accompanied by extraordinary manifestations. On comparing these with what I had read of revivals in England, Scotland, and America, I soon came to the conclusion that it was a work of God, and, with others, began to look for the gracious visitation in the city of Derry, where I was placed at the time. More than three months passed away, however, before we had anything more than a general spirit of expectation. Early in the summer, arrangements

were made to bring down from Ballymena and Ballymoney a number of those who had been recently brought under gracious influence, and it was agreed that they should take part in the public services in the Presbyterian and Wesleyan Churches, and also in the open air at the market-place. At these services great crowds attended. The persons recently awakened spoke with great simplicity of the wonderful change that God had wrought in them by grace in the course of the last few weeks or days. A solemn awe rested upon the people ; several were stricken down in the manner we had heard of, and a still greater number were cut to the heart, and earnestly sought the Lord. At the commencement of the meetings, a number of ministers, representing various denominations, met by request at the house of the senior Presbyterian minister, and arranged plans for combined efforts to promote the cause of God ; and in this manner a service was held in the market-place every evening.

throughout the summer. The utmost unity prevailed, and this greatly tended to deepen the interest among the people.

"The gracious influence visited place after place in a very remarkable manner, each town and neighborhood seemingly taken in a regular course. It would be inconsistent with the brevity I should observe, to go into details, although I have had opportunities of observing them in a great many parts of the province. I have seen strong men prostrated as if stricken with a ball,—some apparently in great agony, and others seemingly unconscious,—most professing to find peace, and some remaining unhappy so long as the meeting continued. I have seen as many as fifty in a state of prostration at once. I saw at least sixty persons who professed to find peace with God at one meeting. I found the subjects of this awakening to comprise all ages, and, to some extent, all ranks; except that, so far as my experience goes, few of the upper, or even middle classes became sub-

jects of bodily prostration. I have seen, again and again, that wonderful change of countenance which attracted so much attention. I had many opportunities of witnessing the extraordinary attachment which the young converts manifested towards each other. I know some remarkable cases of conversion from gross wickedness, and several persons who gave up what they considered an unlawful calling as the result of their awakening. I know several Roman Catholics who never attended mass from the day they were stricken, and some who can give as intelligent an account of their conversion to God as you could meet with anywhere. I am not able to say exactly how many have been received during the year into our own communion, or placed upon trial; but I have no doubt that the numbers are larger than those of any previous year. But as to the people generally, after examining the facts as far as I could gather them, I judge that not less than one hundred thousand persons in Ulster were brought un-

der gracious influence during that time. How far these have remained steadfast I cannot say. I have heard of some going back to former wickedness, but none such have come under my own knowledge.

"The prominent features of the revival, as far as came under my notice, were—the suddenness of the awakening, the bodily prostrations, and the great extent to which the whole people were impressed. The peculiar features were that, unlike any former revival, it had the countenance of almost the entire secular press ; that it was not confined to any one denomination, but embraced all evangelical Churches ; and that, up to the present time, all those have maintained an unprecedented unity. I consider it the most glorious work of God ever known in this country in so short a time ; and, although we have not the excitement of last summer and autumn, I believe there is a religious influence upon the people of Ulster surpassing anything ever before realized."

In continuation of the narrative of the work in Derry, the Rev. R. Smith observes :

"At a morning service, conducted by Mr. Smyth, of Armagh, a Roman Catholic in attendance had been brought under conviction, and the first person in the evening who was 'stricken' was also a Roman Catholic. When the unearthly cries were uttered, and the name of Jesus sounded over that dense congregation from the lips of a sinner who felt herself on the brink of hell, a thrill passed through every heart that is utterly indescribable. The whole auditory seemed smitten with a sudden and universal paralysis. They went home, but many were ill at ease. Religion had assumed a new aspect ; there appeared to be in it work for the heart of man, and multitudes felt that hitherto they had misunderstood its nature. Some have told me that they never closed an eye that night, but the 'visions of their head troubled them on their beds.' They rose and dragged themselves to their business with the arrow

of God fast in their souls, or sat in their rooms communing with distressed hearts. Next evening a meeting was held in the same Church, addressed by a number of ministers, in calm and unimpassioned terms ; and at that meeting there could not have been less than fifty savingly impressed. Not more than ten suffered from physical prostration, and these cases did not assume any cataleptic type. The work had graciously begun, and an earnest had been given of the showers of blessings that have descended since.

"We have had in this city comparatively few cases of bodily affection or prostration—not one in ten—perhaps not one in twenty. One of the most trying and really distressing cases that came under my observation, was that of a girl, who imagined herself in hell for three hours, and still out of the depths of hell cried to Jesus for mercy. Her face, during this time, gave one the idea of a lost soul, there was over it the shadow of a hopeless immortality. At the end of three hours she

fell over into a kind of trance. Her face resumed its natural appearance ; it then became unnatural once more, but in a different manner ; the radiance of glory overspread it, and for hours she seemed to be in the regions of the blest. Of the 'visions' she had during that time she never wished to speak, and I never encouraged her to do so, for I knew her mind to have been strung to an ecstatic pitch ; but I rejoice to say that she continues steadfast in the faith of Jesus, and is an example of humility and love, and all the other graces of the Spirit. I have much delight in testifying that I am not aware of one single 'stricken' case in Derry that has turned out to be spurious.

AGENCIES EMPLOYED.

"Except at the first two meetings, we dispensed entirely in Derry with the aid of converts in addressing meetings. Those who were brought to Jesus in the revival were of incalculable aid, at anxious inquirers' meet-

ings, in praying with the convinced and distressed, in conversing with the anxious, in directing the perplexed and in visiting from house to house ; but they never took part in the public meetings in the city. Many of the young men in the city were, indeed, much blessed in other districts of the county—in Donegal, Tyrone, Fermanagh, and Cavan. Some of them speak with much power and fervor, and I can testify (for I took some of them with me to meetings in the country) that their simple and heart-stirring words were acknowledged of God to the rousing of many a careless sinner. One young man who had been brought to Jesus in our congregation, and whom I knew to be qualified, from his knowledge of Scripture, to address meetings, was asked by me to go for this purpose to the country. ‘Ah !’ said he, ‘don’t ask me.’—‘Why not ?’ asked I ; ‘are you not ready to testify for Jesus ?’—‘I am ready in one way,’ was his reply, ‘but not in another. I am willing, but not able.’ Then,

pulling a little Testament from his pocket, he opened it, and pointed me to Luke xxiv. 49, where Christ says to the apostles, 'But tarry ye at Jerusalem until ye be endued with power from on high.' I saw the drift of his humility, and said, 'Well, wait a little ; God will give you the power.' And so He did. That young man has spoken and wrought for Jesus ; and souls have been given to him as a reward in the day of Christ. It would have been well if all had tarried, as he did, for establishment in the faith, and for further enlargement of the knowledge of Christian doctrine, before becoming so forward in the exercise of their gifts.

EXTENT OF THE WORK.

"I am not acquainted with any locality where the gracious work was more general among all classes of the community than here. There was an impression abroad, especially at a distance from the revival districts, that it was only the ignorant, and those in the humbler ranks of life, who were visited with the

influence of the revival. I believe that impression to have been unfounded regarding every locality, and most certainly regarding Derry. From the highest to the lowest, not only were serious impressions predominant, but the evidences of saving conversions were afforded. Men of education, and men of business talents—women, of refined mental culture were brought to weep and lament over their unbelieving hearts, and had eventually their sorrow turned into joy. A young man, holding a most responsible position, possessed of a highly cultivated mind, of great reading, and of lamentable freedom in religious opinions, whose heaven seemed to be in the present, and who acknowledged, in effect, no higher God than his own intellect; whose universe was the circle in which he moved, and who never scrupled to point a jest at the expense of the solemnity of truth—attended a revival meeting, to 'study' (as he said) 'some phases of fanaticism.' That night a hand was laid upon him, heavier than he could have con-

ceived anything invisible could be, and next day he was agonizing under conscious guilt. Meeting a minister, he grasped his hand, and with subdued breathings, said, 'I will scoff no more at this; God is not to be laughed at.' The Lord, who searcheth the hearts, knows whether his convictions have resulted in that faith which gives permanent joy and peace. If there is a film over his eye still, there is no presumption in believing that the good work will be perfected, and that the path will shine brighter and brighter unto the perfect day.

"On the other hand, the Spirit of God reached the most illiterate; and in many instances, where not a letter of the alphabet was known, the name of Jesus and His redemption were familiar to the heart and lip.

"All denominations in the city partook of the gracious shower; the zeal of believers was quickened; and if the revival had done nothing else save stirring up God's people to greater and more combined efforts for the extension of Messiah's kingdom, it would have

been no mean result of the holy and grand excitements of the year 1859. I am not prepared to endorse all that has been said about the actual number of conversions, for I have seen statements put forward that conversions in this city are to be numbered by thousands. That I do not believe ; and nothing is to be gained by exaggeration. It is better for us to keep within the mark if we venture upon calculations of this kind. No doubt the silent impressions of saving grace have been made upon many whose names are unknown to ministers, and who as yet are only known in the Lamb's Book of Life. But when a considerable margin is left for such, I do not think that there were more than a thousand converts in the whole city. Yet even this is a mighty host, when we remember that, in the warfare of the cross, 'one of you shall chase a thousand'—that one sanctified soul in a city will outweigh the feeble efforts of a thousand in the miserable hosts of ungodliness. I find that at the last communion in

the First Presbyterian Congregation in the city there were about one hundred communicants above the average, and when I remember that there were perhaps not much less than a hundred Sabbath-school scholars savingly impressed who did not come to the Lord's Table, I am free to give my opinion that in that congregation there were perhaps two hundred brought into the fold of Jesus. Take this, along with the revival of God's own saints, and you form some conception of what God has done for us. But this is what has been done in all the congregations in the city, in, I should say, like proportion, some more and some less. One peculiar feature of the work here was this,—no one congregation took any lead as distinguished for revival spirit. The four Presbyterian, the Reformed, the Independent, and the Wesleyan, seemed all equally favored of God, and there was no one place to which strangers were specially attracted. Hence, I think I may fairly take the statistics of our congregation

as a key to the whole, and form an estimate accordingly. It will be found that my calculation, as given above, is not extravagant, but is probably greatly short of the real state of things.

"Of the Episcopal congregations I know nothing, as they studiously maintained an isolated position, at least so far as clerical recommendations and Episcopal injunctions could compass that object." * * *

THE ARCHIEPISCOPAL CITY.

It was not till the middle of August that the city of Armagh was visited by the gracious movement. For at least two months previously, it had been anxiously anticipated. Meetings had been held, and persons from other districts had been specially brought to narrate something of the scenes in which they had themselves shared ; but no appliances of this description seemed to have had any place assigned them in connection with the awakening in Armagh. In passing through, a few days after the "outburst," I found the

brethren in the very midst of the new duties then imposed upon them. It was on the Monday morning, and the Presbyterian, Wesleyan, and Independent ministers were met in prayerful conference with reference to the work in which they all had shared. I had met one of these friends--the pastor of the Independent Church--about a month before, in our own town, where he had come to beg a visit of Mr. North, then in the midst of us; but that eminent evangelist had his hands too full to admit of his undertaking any additional engagement. But now the set time had come, and all were encouraging one another in their common Lord.

Among the earliest incidents of the revival in Armagh, the following is related by the Rev. J. R. M'Alister, respecting a scene of awakening in a daily, and also in a Sabbath-school :

"One morning, a little girl, about eleven years old, entered into my daily female school, lifted up her hands and clasped them,

saying, 'Oh ! I have found Jesus ! I have found Jesus !' There was no minister present at first ; there had been no address delivered to children. The words of the child kindled the flame, and in a few minutes a wail of sorrow ascended to heaven, that alarmed the inhabitants of the surrounding houses. As I passed along the street, a boy came in breathless haste to me, and said, 'Come, sir, come ! the girls in the school are all crying for mercy.' When I entered, some were lying on the floor, some in the arms of the teacher, some in the arms of the monitor, some in the arms of other children ; floods of tears were flowing ; confession of sin was freely made from little broken hearts ; cries for mercy to God ; supplications for Jesus to come and save them ; earnest prayers for the Holy Spirit to come and take the stony heart out of them, and give them a heart of flesh. A similar scene occurred in my Sabbath-school. Many were stricken down in an hour or two. It was a solemn, a grand scene. Young persons of both sexes, from

twelve to twenty-two years of age, awakened, agonizing under conviction of sin ; lifting up their hands to heaven ; fixing their eyes upon Jesus ; confessing their transgressions,—one saying, ‘I am lost ! I am a child of the devil ; for I have told lies, and the devil is the father of lies,’—another exclaiming, ‘Ah ! I have mocked Jesus !’—another, ‘What a hypocrite I have been !’—many from time to time praying, ‘O Lord ! for Jesus’ sake, have mercy upon me ;’ ‘Lord, open the door of my heart and come in !’ ‘O Jesus, wash me in the fountain of Thy blood !’ etc., etc.; the ministers and Sabbath-school teachers moving amidst them travailing in birth till Christ would be formed in them ; praying with them ; singing over them, and directing their souls to the great Physician ; others coming, seeing the wondrous work of the Lord, returning to their homes to render themselves up to God.”

In the account given by Rev. Andrew Long of the work in Monreagh, a rural dis-

trict in Donegal, a few miles from the city of Derry, is found the following :

THREE MEMORABLE SERVICES.

"On the following day, Sabbath, July 3rd, I arranged to hold three meetings—two in the Church, and one at Drumennon, in the open air, about three miles distant. Although the notice was very short, more than one thousand individuals were present at the latter place, and the entire audience was deeply affected. At the close of the sacred exercises there, I drove hastily to Monreagh for the evening service ; and it was most interesting to see little flocks of men running from Drumennon to the Church, through fields, with coat on arm. Many of these had been hitherto living as if there were no God ; and yet this was the third service on that day to which they were hastening, without having returned to their homes. I was told that one of them actually fainted from hunger by the way. When I reached the Church, accompanied by three worthy young men who ren-

dered me efficient aid throughout the day, we found the sanctuary and vestry densely thronged in every part, and many could not obtain admittance. Anxiety was pictured on every countenance, and the entire scene was such as I had never witnessed. The meeting was continued till midnight, and I could not but remark the wondrous change that had passed over the land, when the attention of such a vast multitude could be enchained till that hour.

"The Divine influence came down upon the people at each service throughout that interesting day. There were many physical manifestations. Upwards of one hundred persons lay prostrate in the pews, and agonized in prayer, till three o'clock next morning. Many of the cases were quite unusual. One young female continued to sing a sweet, mournful air, apparently her own, to words that occurred to her at the moment, all about Jesus, and all as beautiful as if arranged by the finest poet. She seemed un-

conscious, and sat in her pew all the time with her eyes steadfastly gazing upwards. Never did I, or any of that awe-stricken audience, listen to sounds so unlike those of earth. It was like an angel's song. Her voice seemed to be attuned by some celestial power; and its clear, sweet, symphonious tones, led us all to feel that that place was like the very gate of heaven.

"Towards the end of July, bodily prostrations became less frequent, yet God did not cease to work mightily among the people. From time to time dead souls have been quickened; and among those who found the Lord Jesus, the most intense earnestness continued to be manifested. Their new life became apparent by a new obedience, and a diligent waiting upon God in all the ordinances of His grace.

THE PRESENT AND THE PAST.

"Since the beginning of the great awakening, we have had congregations on weekdays, during the autumn, varying from five

hundred to one thousand ; whereas, about twelve months ago, it would have been very difficult to have collected two hundred persons even on any occasion. Formerly I was under the necessity of giving up a monthly Congregational prayer-meeting, the attendance was so miserable ; and the only way in which I could maintain the semblance of it was by holding district meetings, and thus itinerating through our bounds ; and even then very few came together. But, no sooner did the Holy Ghost breathe on the dead bones, than eight weekly and two bi-weekly district meetings sprang up spontaneously. And in addition to these we have one week-day and two Lord's-day union prayer-meetings, which are numerously attended. Formerly I was obliged to abandon a second service on the Sabbath in summer, and substitute a kind of double service without intermission. Now, the attendance at the evening lecture is frequently as good as in the morning ; and, notwithstanding the frequency of

our meetings, none are saying, 'What a weariness is it.' Nay, some do not leave the Church from morning till the close of the evening service.

In the account furnished by Rev. J. M. Killen of the work in Comber—where for fourteen years previously meetings had been held for the purpose of seeking a revival of religion and where the Spirit came upon the people with wondrous power—we find the following :

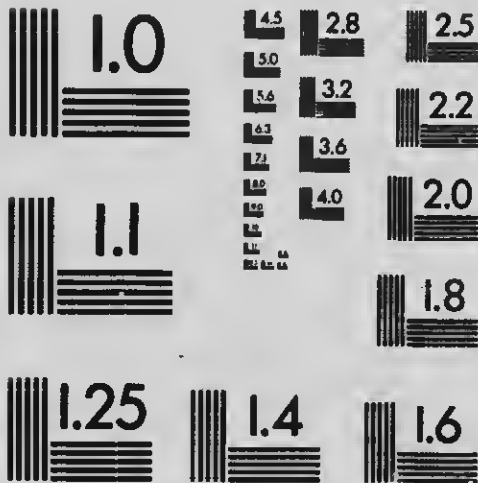
"And here, in reference to these prostration cases, I cannot help remarking, that I do not consider these as features of the revival greatly to be deplored, or as requiring anything like an apology. I am satisfied, from what I have been continually witnessing for the last ten months, that they have not only been exceedingly useful in the way of arousing and arresting the attention of both the Church and the world, but I am convinced that they have also been greatly blessed to the parties affected. This is a view of the

matter to which public attention has not as yet been sufficiently directed, and therefore I am more anxious that it should be noticed, as I consider it a very important one. Am I asked, then, In what way have these prostrations, which so weakened the body, acted beneficially on the soul?—I reply, By compelling those so affected to suspend for a time their worldly avocations, and to withdraw for a little from the world. By being confined a few days to bed, they were shut out from the world, and shut up with God. Jehovah, as it were, in this way drew them aside into the wilderness to talk with them for a time, and by being thus left alone with God, the work was deepened in their souls, —a thorough spiritual revolution was accomplished, so that, when they again returned to the society of their fellows, they returned—like Saul of Tarsus, after his three days of blindness and seclusion—new creatures, the subjects of a marvelous and mighty transformation, testifying, by their very looks, as



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well as by their lips, the great things which God had done for their souls. Now, had there been no prostrations, and consequently no weakenings of the body, the parties might, indeed, have been awakened, but as most of them belong to the working classes, who can ill afford to lose time, they would, if strength had permitted, have continued at their usual employments, and would consequently, when under convictions of sin, have had their minds distracted with worldly cares, been tempted by ungodly companions, and been quite unable to give their thoughts entirely for a time to the matter of their soul's salvation. But by being forced, through want of bodily strength, to retire for a little from the world and communicate with God, the work was allowed to go on powerfully and unimpeded; and to these days of deep, silent, solemn; and uninterrupted communing with their own hearts and with their God upon their beds, at the very commencement of their spiritual career, I attribute very much of that

decision of character, devotedness of life, and elevated tone of piety which are so conspicuous in many of our converts.

"In illustration of the above remarks, allow me to adduce a single case. An elderly woman, the mother of a family, who had been a careless, cursing creature, and one greatly opposed to the revival, was, some time after its commencement, suddenly and violently prostrated on her own kitchen floor. When I first saw her she was rolling on the ground and writhing with agony. Her appearance was certainly the most Satanic I ever beheld. The bystanders were overawed; all felt that influences more than human were at work. A medical man was sent for, but he fled at the sight, declaring that it was a case for a clergyman, and not for a physician. The unhappy woman was evidently the subject of a great spiritual conflict. Her cries for about an hour were terrific. She declared that Satan and all the devils in hell were round about her. Gradually her shrieks sub-

sided, and as the paroxysms wore off, she settled down into a sort of despairing calm. For days she continued weak in body and distressed in soul, but at length the light broke, her bonds were loosed, she saw and embraced Christ, obtained peace, and was filled with a joy unspeakable and full of glory; and she is now one of the finest specimens of Christian character, and of a mother in Israel I have ever known,—distinguished by her strong faith, her ardent love, and her Christian meekness, her sweetness of temper, and an almost uninterrupted realization of her Redeemer's presence, combined with a very profound reverence for Messiah's character, a strong desire to promote His glory, and a most extreme sensitiveness lest she should do anything to forfeit the enjoyment of His love. 'O sir,' said she lately to me, 'I am just watching how I lift and lay down my feet, lest I should offend Him.'

ANSWERS TO SPECIAL PRAYER.

"I may now mention one or two cases il-

lustrative of answer to prayer. Soon after the revival commenced here, a neighboring clergyman called on me one Saturday, and requested that I and our converts would pray for the conversion of his two sons, boys of ten and twelve years of age. I assented, and next morning, at our prayer-meeting, I proposed to the converts that we should make the conversion of the minister's sons a special topic of supplication every morning during that week. On the following Friday evening this minister came over to assist me at our usual evening service, and with tears of thankfulness declared that God had already converted one of his children, and entreated us to continue our supplications for the other. We did so, and in about ten days afterwards the same minister wrote, informing me that his other son was also converted to the Lord.

"Another instance, illustrative of the same fact, is that of a poor man, advanced in life and unmarried, who was converted in our congregation at the beginning of the work.

As soon as he had embraced the Lord himself, he became most anxious for the conversion of the family with whom he resided, and of his fellow-workmen in the mill where he was employed. But all these were most ungodly ; and when they saw the change which had taken place in him, instead of rejoicing in his joy, they mocked, swore, sung impure songs, and did all they could to thwart and distress him. He saw that remonstrances were vain, and he resolved to pray for them. He did so ; but for a time no answer came, and he was sorely discouraged. Still he resolved to continue his supplications on their behalf ; and suddenly one day the men in the mill were astonished at cries proceeding from their homes, which were hard by. The business in the mill was suspended, and when the men rushed to their houses to see what caused those cries, they found their wives and daughters prostrated under strong convictions, crying for mercy to the Lord. The hitherto despised convert was at once

applied to, and, with a heart overflowing with gratitude, he led their supplications and directed all to Christ. Soon the Lord vouchsafed His mercy ; the weeping penitents became rejoicing converts, and wives and daughters were that day added to the Lord.

SCENE IN A MILL.

"C——'s prayers were, as yet, however, only partially answered. They were still to receive a more glorious fulfilment. Some days after the above occurrence, the mill had again to be stopped, but this time not because of the women, but the men. Husbands and brothers, whilst engaged at their work, were arrested and smitten down in the very act of attending the machinery. Some of the strongest men and greatest scoffers in the whole country fell powerless in a moment under the mighty and mysterious influence that was at work. Never had there been such a day in that establishment. Strong men might be seen prostrated and crying for mercy ; converted wives and daughters bent

over them with tears of joy, whilst they returned thanks to God for the awakening of their husbands and brothers, and prayed that soon all might rejoice with one another as heirs together of the grace of life ; and such has been the case. Poor C——'s prayers have indeed been answered, for he has just been telling me that the seven souls in the house where he resides are now all converted, and that about nine-tenths of the workers in the mill have been visited by the Spirit of the Lord.

REVIVAL AMONG QUARRYMEN.

"My space, already well-nigh exhausted, will only allow me to give another instance of the power and prevalency of the revival in this district. About two miles from this, near the outskirts of the parish, there is a quarry, which was formerly notorious for the wickedness of those who wrought in it. It was, in fact, an emporium for all sorts of vice; but when our revival commenced in Comber, it was such a strange and unheard-of thing

amongst these quarrymen, that they resolved, through curiosity, to come and see how it was that people were so mysteriously knocked down. They accordingly attended the nightly prayer-meetings in our congregation. Gradually a change crept over them. Drinking was diminished, swearing was given up, seriousness and anxiety prevailed. I was requested, as I could not go in the evening, to go and preach to them during working hours in the middle of the day. I did so. Immediately on my appearance all work was suspended; and, at the very busiest time, master and men attended for upwards of two hours. Whilst under the open sky, in a sort of large amphitheatre, formed by the excavation of the quarry, and surrounded by the mountain's rocky walls, I proclaimed to them the glorious Gospel of the blessed God. Much good, I understand, was that day effected. Prayer-meetings amongst the men were immediately established. The occupier of the quarry and head of the whole estab-

lishment soon announced to his men that he himself was entirely changed, and declared that he had resolved to live henceforth only for Christ. A marvelous alteration was soon apparent ; and such has been the effect produced, that Mr. D ———, the head of the establishment referred to, told me last week, that out of ninety-six families in his employment, upwards of ninety have now established family worship. 'Drunkenness,' he said, 'has disappeared, and neither oath nor improper expression is now heard in that quarry. As for myself,' continued Mr. D ———, 'I now look upon myself as a mere steward, having nothing of my own, and bound by feelings, both of responsibility and gratitude, to live for God's glory.'

"Such, my dear sir, are some of the effects of the revival in this quarter. I might mention more, and dwell especially on its having caused family worship to be very generally, I may say, almost universally, observed amongst the families of my charge ; but your

space forbids, and I must close."

We especially commend to the attention of our readers the following words of Mr. Gibson—spoken in conclusion regarding this wonderful revival in Ireland of which the selections we have given afford but a few glimpses—and pray that his closing words as well as the account already given, may be greatly used of God in stirring up Christian hearts to labor and intercede for as glorious an outpouring of the Spirit throughout our own land. Mr. Gibson says :

"To the record presented in the preceding pages it cannot be necessary to append any corroboration. Authenticated as the great awakening of 1859 has been, by those who, from the outset, had the most abundant opportunities of estimating its real character and results, nothing further can be requisite to commend it as a genuine and wonderful work of God. Its origin and progress unequivocally attest it as Divine. In startling and impressive grandeur it burst forth in a

comparatively sequestered region ; and scarcely had the new-born flame, drawn down by the few earnest watchers there, begun to burn, when it spread, in all directions, over an entire province. All classes and all ages caught the heavenly fire. Within the Church, a cold formality, an apathetic and unimpressive decorum, were exchanged for a living and vigorous piety ; without, the ignorant and unreclaimed were seized as by a resistless power ; and from the ranks of the abandoned and the profligate, as well as of those who had been brought up under the droppings of the sanctuary, thousands and tens of thousands were made to realize the possession of an endless life.

"In reviewing the course of this great spiritual movement as here narrated, there are many reflections which cannot but suggest themselves ; and to some of these we may not unseasonably devote this concluding chapter.

"I. Is not a narrative like the present fitted in an eminent degree to revive the faith

of the Church in the omnipotent grace and energy of the Holy Spirit ?

“How else is it possible to account for such an extraordinary movement upon the souls of men, than by referring it to that almighty Agent, by whom alone the dead are quickened into newness of life ? Or what other solution can be given of the strange phenomenon, than that it is the operation of the same power that wrought the Pentecostal wonders ? Although a recognition of the personality and working of the Holy Spirit is a fundamental article in the creed of every true Church of Christ, yet how inadequate has been the apprehension of this grand truth ! and how low the standard of the Church’s hopes and expectations ! Forming her calculations rather on the slow rate of progress with which she is familiar, she is affected with an almost incredulous amazement, or surprise, when a wide-spread interest in religion is evinced, and a whole community is shaken as by the voice that shakes

the wilderness. Professing to believe in the descent of the Spirit upon all flesh, she is yet startled and awed when here and there an earnest of future increase shows itself, forgetting that the partial shower of blessing is but the forerunner of those rushing floods that shall, ere long, descend to refresh the weary heritage, and cover the face of the world with fruit. But, let a great awakening come, and how does she stand abashed because of unbelief, and rise to an anticipation commensurate with the glorious fulness of Gospel promise, and with her own predestined future on the earth ! Lifted up into a new position, and mightily advanced in living and abiding power, she looks forward at such a time to a greater enlargement still, when, through the instrumentality of her new-born sons and daughters, she shall break forth on the right hand and on the left, clothed with an immortal energy, and arrayed as in a Divine panoply, for the conquest of the world. The arm of the Lord has been revealed, and she

can say, with a new emphasis, and with something like an appreciation of its profound significance,—‘I believe in the Holy Ghost.’

“2. What an illustration is presented, by such a movement, of the rapidity with which God can bring about, in accordance with the sure word of prophecy, His purposes of mercy to the world !

“But a short time, and the prospect, whether in a temporal or spiritual sense, seemed dark for unhappy Ireland. But what a rapid change ! Within the last twelve years, our country has been emerging, with unprecedented progress, into a condition of extraordinary temporal prosperity ; and now, through this great revival, she has been lifted up to the gaze of universal Christendom. Visitors from many lands—from Continental Europe, Asia, and America—have come to admire the wonder-work which has been wrought among her people ; and the spiritual change produced within her northern province has given a new impetus to the cause of truth and

righteousness, even to the ends of the earth. The toiling pioneers among the distant heathen have been quickened by the glad tidings ; the worn and weary watchers at every mission-field have seen, in what has come to pass in Ireland, an earnest and an augury of the blessed time when they shall no longer go forth weeping, bearing precious seed ; but when, their patient toil rewarded, they shall have a reaping-time of joy in the great world-harvest of ransomed souls. Every living Church has been revived and stimulated by the record ; and from this far-off isle of ocean has gone forth a hallowed influence, that has told with thrilling power upon the hopes and aspirations of the world.

“And when at any time we witness an instantaneous reception of the Gospel tidings, —when the light that has broken in upon the darkened intellect is welcomed as the harbinger of endless day, —when thousands and tens of thousands, hearing of free mercy, grasp the offer, and experience the unclouded

sunshine of a settled peace,—when on a great scale, there is a turning unto God, and an exuberant delight proportionate to the marvelous transition,—when the call has come with such attending power that the most stout-hearted are bowed at once, and the gracious result is visible in every varied form of manifestation,—why, is not this just what we should expect, as the most reasonable fulfilment of Divine prediction,—a gladsome foretaste of the golden day, when the glorious things spoken of the City of God shall be realized, and the abundance of the Spirit, long withheld, shall be poured out upon all mankind?

“3. In contemplating the present awakening, it is interesting to observe the marked coincidence between its leading features and those which characterized the working of the Spirit in apostolic times.

“And here let us briefly advert to the experience of the early converts, as recorded in the Acts of the Apostles, as compared with

that of those in Ireland, who have been lately added to the Church.

“What holding fast of their profession ! During the period that has elapsed since the commencement of the work of grace in the north of Ireland, many have been tempted to forsake the course on which they entered, and to relapse into their old sins. Yet they have continued, in all good conscience, until this day ; and, though the fervor of the first love may have subsided, they have sustained their character for consistency, and have been enabled to maintain an edifying deportment, often amid many provocations.

“What steadfastness ‘in doctrine’ ! for this is the secret of all continuance in well doing. What thirst for God, for His truth ; what meditation in His law day and night ; what diligent attendance on catechetical instruction ; what relish for that theology of which Christ is the Alpha and the Omega, the all and in all !

“What steadfastness ‘in fellowship’ ! To talk with one another of the preciousness of

Christ, and of the great salvation ; to strengthen each other's hearts, help each other's infirmities ; to stimulate each other to a still greater readiness to work for their blessed Master ; and, as they travel on to their eternal home, to lighten the toil and trial of the pilgrimage by speaking to one another in psalms, and hymns, and spiritual songs ; and, oft-times with hearts too full for utterance, to pour out their common supplications before the throne,—these are the delightful and abounding evidences that the new children of the covenant are knit together in an endearing and indissoluble alliance.

“What inexpressible delight in the ‘breaking of bread !’ The communion is now a holy festival—a very feast for gladness. Such sacramental seasons as have been witnessed when the young disciples have commemorated, in presence of their brethren, the dying love of Jesus ! What tears of joy have freely fallen even in the prospect, as on that touching occasion referred to by a minister (the

Rev. J. R. Dill, of Dromore, County Tyrone), when forty, all of whom professed to have found the Saviour, could not contain for weeping! 'On the Sabbath morning of the communion, a wonderful scene took place in the vestry, where they had met for prayer. Such a deep influence of the Spirit came down upon their hearts, that they were utterly unable to proceed with singing the words, 'My broken body thus I give.' Nothing was heard but sobbing.' And what an accession to the membership of the Churches, when, even in connection with some three hundred congregations in that section of it to which most frequent allusion is made in the foregoing narrative, upwards of ten thousand have lately been enrolled in membership!

"What continuance 'in prayer!' From first to last, the work has been, to a great extent, a record of answered prayer. Let the revival of secret and domestic worship,—the new-born gift poured out alike on old and young, male and female,—the heaven-direct-

ed aspirations presented at those brief seasons snatched from worldly occupation for spiritual converse,—the many social gatherings now sanctified by the Word and prayer,—and the distinctness, importunity, and expectancy exhibited by those who have been Divinely taught to pray, bear witness to the extent to which the Spirit has been given as a Spirit of grace and supplication.

“What a oneness of interest among the subjects of the awakening! even as when in the early time ‘All that believed were together, and had all things in common.’ * * *

“And what shall we say more, or how more adequately characterize their whole deportment, than in the remaining words of the same passage of inspired history? ‘And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people.’ Till the revival came, we had no adequate conception of such a

social state as is here delineated. But we can now, in some measure, understand it. A state of things in which the difficulty is, not to bring the people together to the sanctuary, but to induce them to retire from its cherished precincts,—an abounding and pervasive joy manifesting itself in open-hearted hospitality and welcome given to the brethren in Christ, the very countenance irradiated as by a gleam of the heavenly glory,—the everyday life a psalm of praise,—the habitual converse the outflowing of a fount of perennial gladness,—and the ‘adorning of the doctrine of God our Saviour,’ so palpable and attractive as to win all hearts, constraining even the impenitent and the unbeliever in the work to accord the tribute of esteem and admiration,—these are the indications of a higher tone, and a holier brotherhood than have been ordinarily exemplified in the Church. And what though, in the first outburst of the new life, some temporary excesses and extravagances have appeared, yet who, at such a

time, will harshly criticise, or grudge to these new-gathered souls the overflowing fulness of their joy? Is it not refreshing in this cold world, and amid the formalism which insinuates itself into the very Church of God, to mark in any the artless and enrapturing expression of their gushing sympathies, and their brave indifference to times and places, ceremonials, and all outward things? Irregularities, if such we call them, will correct themselves; and the serenity of the horizon will, alas! too soon be clouded by the storms and trials with which these new-born children of the Lord will have to contend till the strife is ended, and the life-battle won.

"4. May we not learn from such awakenings as that under review, that, for the conversion of the world, we do not need another Gospel; and that the forces which the Church now possesses, always including, over and above machinery, the presence of the life-giving Spirit, are amply sufficient for the great ends of her existence?

"There has been manifested, in certain quarters, of late, an undefined but unmistakable impatience with the old and familiar modes in operation for the extension of the

cause and kingdom of the Lord Jesus Christ. Symbolism has done its best to supersede the simple Gospel, by overlaying it with forms of curious device and tracery, and by the introduction of ritualistic novelties, by which, although the taste of the æsthetic man may be regaled, the free spirit is only hindered in its efforts to ascend to the sure region where it ought to worship and adore.

"But when a spirit of revival comes, away with pictorial playthings and mystic shadows! the necessities of man's moral nature demand a better and a more enduring substance. Then none but Christ, and Christ without any other! and every tendency to idealize anything as a substitute for His finished work, dies within sight of the shades of Calvary. Then, too, the Church of God learns, as she had not done before, that she is in possession of that mighty secret, would she only use it, by which the whole earth is to be subjugated to her Almighty King. She finds that all the glad results she witnesses have sprung from the felt and prized experience of those truths which, in their Divine harmony, have been exhibited in her distinctive symbols, and handed down from generation to genera-

tion of her children. She realizes the conviction, that for all the ends of her establishment she needs no other instrument, and no other organization, by which to carry it over the habitable globe. She comes to know, if not before, that what she ought to aim at with intenser earnestness than ever, is to bring the truth, in its native force and Divine simplicity, into direct and immediate contact with the hearts and consciences of men ; and thus she is sustained and strengthened in the anticipations of the period when the rebuke of her people shall be taken away from off all the earth ; when all that prophecy unfolds to the eye of faith shall be a grand reality ; and when there shall be a voice of much people in heaven, as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Halleluia ! for the Lord God Omnipotent reigneth."

"5. We learn, from such a work of grace as that which has taken place in Ulster, the true theory and solution of the problem of Christian union.

"Is it not to the Church an instructive, and to the world a convincing sight, which is exhibited at such a time of spiritual renovation ?

How often do we hear, on platforms, of 'sinking of minor differences,' and the like ; and yet how rarely do we practice it, or make it manifest that we are one with all who hold by the Living Head in faith, and hope and charity !

"But let a baptism of the Holy Ghost be given, and what before was a pleasing theory, beautiful to contemplate, impossible to realize, becomes, without an effort, an actual reality. Let the disperser of confusion rend the heavens, and come down to do things that we looked not for, and the mountains flow down at His presence, Separations that threatened to last forever, yield to His glad advent, and the perpetual hills bow before Him whose ways are everlasting. The different sections of the one great spiritual community then find that they have so much to do with anxious, inquiring, and converted souls, that they have no time, no taste, no spirit, for aught beside. Thus is accomplished a result that no semi-mechanical agencies, however well intended, could possibly achieve. When we find others beyond our own pale, and whom, it may be, we have been accustomed to regard with jealousy, blessed with

a shedding down upon them of the same gracious influence, how can we, in the face of such heaven-descended tokens, be found perpetually trumpeting forth vainglorious assertions of the pre-eminent value of our own systems and usages ; and how can we refuse to say, combining the temper of the dove with that of the eagle, and looking from on high on the wide circle of Divine mercy 'Grace be with all those that love the Lord Jesus Christ in sincerity ?'

"The conclusion of the matter therefore, is that for the healing of the wounds of a distracted Church, and for the melting down of sectarian jealousies and alienations, there is but one sovereign remedy—the baptism of the Holy Ghost.

"6. This great awakening casts a new light upon the duties and responsibilities of individual Christians.

"In this respect, it has called forth into harmonious development a new power in the Church, even the power of prayerful effort among its true-hearted and devoted members. What is it that has long been for a lamentation among the faithful ministers of the Gospel in this land ? Has it not been

that their labors were not seconded by the prayers and efforts of their own people?—the great bulk of whom seemed to regard themselves as in no way responsible for the state of religion, either in their immediate neighborhood, or in the world. For want of Christian sympathy and co-operation, have not the hands of ministers hung down, and their spirits often sunk within them, as they contemplated the low condition of the professing Church of God?

“Happily, this hindrance is being taken out of the way. In many a district, there are those who have begun to say unto their brethren, ‘Know the Lord,’* and are thus showing that they are living unto Christ, and working for Him in the world. Sloth, worldliness, selfishness, in their various forms, are being practically rebuked, and a state of preparation is going forward for putting the Church in a position in which her energies shall be increased a thousand fold.”

