

AUTHENTIC RECORDS OF REVIVAL

AUTHENTIC
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NOW IN PROGRESS IN THE UNITED KINGDOM.

EDITED BY THE

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AUTHOR OF "STREAMS FROM LEBANON," "THE BLOOD OF JESUS," ETC.

WITH AN INTRODUCTION BY

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PREFACE.

THE present volume, which has been in course of publication as a serial since the month of February, is believed to be fully as reliable as any of the many works which have appeared in connexion with the present religious awakening.

Towards the end of last summer the writer commenced a weekly serial, embodying principally the narrative of the awakening which was then at its height in the North of Ireland; but after conducting it for a period of eighteen weeks it was discontinued, and, after the lapse of a brief interval, the present work was commenced.

The volume of last year, which contained twice as much matter as the present, served a good purpose at the time; but as it was composed, for the most part, of information collected from public and unauthenticated sources, persons who were anxious to regard

the revival movement with an unfavourable eye could have cavilled at its details, and doubted its veracity; and as the writer did not know the private sources whence its contents were drawn he could not vouch for their perfect accuracy.

But in reference to the present volume, the authenticity and genuineness of the matter it contains are removed entirely from the region of dubiety by getting ministers to give narratives of the work of the Spirit of God as they themselves have seen it in its manifestations and results among their people. The contents of the present work, having been furnished in this way, are unchallengable; and the Editor believes they will be received by every candid reader as thoroughly correct, and perfectly reliable. Ministers, missionaries, and Sabbath-school teachers will find in it a great number of very important facts and incidents, which they can use with confidence for the benefit of those who are under their instruction; and it is believed that a perusal of the volume will have a very salutary effect upon the minds of all who read it with a sincere desire to be improved by it; and, if the Lord tarry, the Holy Spirit may render it useful in a coming age, "shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that

he hath done," and may thus make it the germ of revival in the distant future.

The Editor gratefully acknowledges his obligations to the writers of the different narratives which appear in the following pages. They belong to various sections of the Christian Church; but their communications are pervaded with that catholicity of spirit which will go far to make them interesting to all readers who love the Lord Jesus Christ. Every paper stands upon its own merits; and no author is to be regarded as responsible for the matter contained in any contribution save his own. Some slight difference of opinion will be found among them with regard to the accessories of the work of revival; but they are all agreed as to its reality and good results. In this volume we have the concurrent testimony of a very considerable number of trustworthy witnesses to the great fact, that, in different localities—some of them five hundred miles apart from each other—a genuine, extensive, and permanent work of the Spirit of God has occurred.

We are living in remarkable times. The Holy Spirit is working marvellously upon the minds of men. But who among us is sufficiently thankful to the God of all grace that in the course of a few months He has rendered it possible for volume after volume to be

issued from the press filled with the most striking narratives of "His doings among the people?" We were wont to make much of the conversion of a few souls. Would it not be a mournful thing if we could now read of the conversion of tens of thousands without being suitably impressed and influenced by it?

July 1860.

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RECORDS OF REVIVAL.

MODERN HOSTILITY TO REVIVALS.

BY HORATIUS BONAR, D.D.

THE world has condemned “revivals”—not the *name* merely, but the *thing*. It speaks out privately, both in conversation and in letters. It speaks out publicly in its newspapers and literary journals. Though some of its organs have been silent, though others have chronicled “revival facts” as items of needful intelligence, yet its leading organs have given verdict against them in warm and insulting language; the verdict, as it is reckoned, of modern intellect and philosophic candour.

Though not, so *actively*, intolerant as in last century, the world, under the progress of the nineteenth, is quite as hostile as the eighteenth, and indicates no abatement of malignity. It has not yet summoned the mob to stone the preacher and scatter the congregation; it has left that to the Romish priest; yet it hints that there is room for the interference of magistracy and police, to protect the sober-minded community from the contagion of a fanaticism, which the world dreads as much as it hates.

The attack has, as yet, been more general than special; individual ministers or others, doers of the work, have been

spared. It was not so in the days of Whitefield and his fellows. He

“Stood pilloried on infamy’s high stage.
 And bore the pelting scorn of half an age;
 The very butt of slander, and the blot
 For every dart that malice ever shot.
 The man that mention’d him at once dismiss’d
 All mercy from his lips, and sneer’d and hiss’d;
 His crimes were such as Sodom never knew.
 And perjury stood up to swear all true;
 His aim was mischief, and his zeal pretence.
 His speech rebellion against common sense;
 A knave, when tried on honesty’s plain rule;
 And when by that of reason, a mere fool.
 The world’s best comfort was, his doom was pass’d.
 Die when he might, he must be damn’d at last.”

In our day, the hostility has not yet reached this extreme, though, certainly, it is not far from it. Delusion, fanaticism, enthusiasm, insanity, hysterics, and such like, are the words now current regarding the Irish revival, especially in secular newspapers and among worldly men. These, however, are very harmless missiles—projectiles of the old school of warfare, neither of a long range nor very destructive.

The world’s peace has been sorely disturbed; and though political, or warlike, or diplomatic disturbances are rather relished as a relief from tedium and routine than disliked as a nuisance; yet disturbance from a religious quarter; disturbance which explodes man’s fond theories of self-regeneration; disturbance which sinks the political, and the romantic, and the external, and brings up into vivid prominence and breadth the purely spiritual and eternal element; disturbance which condemns the world and the world’s ways; disturbance from such a quarter and of such a nature is not a thing which can be tolerated. The disturbers of the peace must take the alternative of being

bound or banished. The war-trumpet of Magenta or Solferino, summoning thousands to death and sending sorrow into unnumbered families, is a thing of poetry, and must be celebrated by a hundred pens; the peace-trumpet of Connor and Coleraine, calling the dead to life, and pouring gladness into souls and families and villages without number, is harsh and hateful, the fit object of invective and malignant ridicule.

The world is *unjust*; and the ground on which it bases its attack indicates the injustice. It looks only at one side of the subject, and deals only with one class of facts. It finds some excitement, some extravagance; and it exhibits these as specimens of the revival. By such arguments the admirers of continental tyranny have always defended themselves and their despotisms, pointing to the extravagances said and done in Great Britain as a conclusive demonstration against liberty. This is injustice. Every subject has its weak side; but it is unjust to present the weak parts as specimens of the whole. Every religious subject has its *human* side, and there the imperfections of fallen humanity will shew themselves; but it is unjust to argue from the imperfection that all is evil and hollow. Especially is it unjust to isolate these imperfections; and then, having coloured and magnified them, to exhibit them as specimens of religion, and of the doings of religious men.

It was precisely in this way that Paine, Voltaire, and the infidels of a former generation attacked the Bible. They took the characters described and events narrated in Scripture, and isolating the bad from the good, they scoffingly proclaimed the former as specimens of a book calling itself divine. They pointed to Noah's drunkenness, and asked, Is this the man that is declared "perfect in his generation?" They pointed to David's fall, and asked, Is this "the man

after God's own heart?" They argued against the Bible exactly as our worldly newspapers are arguing against the revival. Thg. argument of both is, that a thing, or a book, or an event containing in it decided elements of human frailty and evil, cannot be from God. But if this be valid, then what is there in our world that can claim to be of God? Our earth is swept by storms, convulsed with earthquakes, strewed with death; can it be of God? The flower fades, the tree sheds its leaf, the serpent stings, the tiger devours; can they be the workmanship of God? This body is impregnated with disease and pain, mortality and corruption; can it have come from the hand of God? Were we, then, to argue at large on the same principles on which the world argues as to revivals, we could prove that nothing, on earth at least, is divine.

The world is *unfair* in the handling of its own argument. Even admitting that the adhering evils are to be the test of the character of the whole work, the evidence as to the existence of these evils, and specially as to their number and magnitude, ought to be fairly taken. The witnesses ought to be competent as well as impartial. This is denied us. Hie newspaper assailants declare that they must choose their own witnesses, and that no minister or person specially interested in the work, or religious persons generally, can be received as witnesses. In other words, the only testimony to be received is that of men who know nothing of religion, who dislike religious earnestness, and who are prejudiced against revivals. Such witnesses are surely neither competent nor impartial. They are both biased and blinded. We should not count the keeper of a public-house a fair witness as to the utility of temperance societies. In determining the nature of the telegraph, we should not call in agriculturists, or lawyers, but men of

science, men who know the subject, and who have a real interest in it. In the inquest upon the late explosion in the "Great Eastern," it would not have served the ends of justice or of commerce to have called in the Poet Laureate or the Lord Chancellor of England; still less to have got the testimony of some noted enemy of the ship, and of the company. So, most certainly, the friends rather than the enemies of revivals ought to be examined upon the subject; ministers rather than secular correspondents of newspapers ought to be admitted, if not into the jury, at least into the witness-box. To act otherwise is "to treat the subject most unfairly, without regard to the common rules of law, or the common principles of equity. Nothing can be more certain to defeat all fair inquiry, and to produce a false verdict, than the exclusion of those witnesses who understand the subject best, and have been most thoroughly conversant with all the facts of the case, great and small, favourable and adverse.

In its attacks and condemnations the world has been as *inconsistent* as it is unjust. It does and it applauds the same things in its own circle which it censures among religious men. It condemns the excitement of the revival, yet fosters that of the opera or ball-room. It condemns appeals to the feelings in the pulpit, and sneers at the "fanaticism" of men weeping for sin; yet it pleads for such appeals in the theatre, and records in its journals the impressions produced on such a night, when under such a skilful actor the whole audience was dissolved in tears. It vehemently denounces the late hours of some religious meetings; yet glories in telling that at such and such a party dancing was kept up till sunrise. It condemns the crowds of the open-air meetings, yet carefully registers the crowds at the fair or the race-course, and the thousands

that poured in by this train and the other train from north and south.

This is as inconsistent as it is unjust. If excitement be wrong in religion, it must be wrong in everything else. If it be wrong in the things of eternity, it must be much more so in the things of time. If earnestness be fanaticism in religious matters, it must be something worse than fanaticism in worldly matters. If crowds are wrong at the revival-meeting, they must be no less so at the race-course. If it is right for people to feel, and to give utterance to their glad or their sorrowful emotions, in things pertaining to this life, it must be no less right and proper to do the same in things pertaining to that which is to come.

When, then, the world parades certain extravagances in religious movements as condemnatory of the whole work, we say, Physician, heal thyself! Act, O world, upon the same principles you so fervently inculcate on the Church, and then we shall believe you to be sincere. Disband your armies, because vice and intemperance prevail in the ranks. Prohibit commerce, because so many frauds and knaveries have been brought to light among your merchants. Dissolve parliament for ever, because bribes are given, and corruption stains the honour of your elections. Issue a decree against poetry, because songs of impurity abound. Annihilate the liberty of the press, because it is often but another name for licentiousness and libel.

What is a revival % Strictly speaking, it is the restoration of life that has been lost, and in this sense it applies only to the Church of God. But used in the more common acceptation, it is the turning of multitudes to God. As conversion is the turning of a soul to God, so a revival is a repetition of this same spiritual process in the case of thousands. It is conversion upon a large scale. It is what occurred

under the apostles at Pentecost, when three thousand were converted under one sermon. It is what took place at Corinth, at Thessalonica, and Ephesus, when, under the preaching of the apostles, multitudes believed and turned to the Lord. This is what we mean by a revival. In so far as it corresponds with these Scripture scenes, in so far it is right, and we defend it; in so far as it departs from Scripture precedent, or is inconsistent with Scripture rule, we do not defend it. Let the opponents of revivals meet us here. We are willing to apply this test. Are they 1 It is an equitable and satisfactory one; they need not fear it, if it is truth they seek.

We can suppose the existence of honest objections to revivals. If they produce immorality, or sow sedition, or foster licentiousness, or are the hot-beds of hypocrisy, then are they worthy of condemnation. But are they such? Have they brought forth these fruits of evil? Have they made men bad citizens, bad masters, bad parents, bad children? Have they turned sober men into drunkards, chaste men into lewd, peaceable men- into riotous, reverential men into blasphemers, loyal men into seditious? Are they crowding or are they thinning our jails? Are they filling or emptying our public-houses? Are they exciting or are they allaying party spirit? Are they increasing or are they diminishing the calendar of crimes and criminals? Let us answer these questions by citing a few statements. Party spirit has ceased wherever the revival has come, and enemies have embraced each other, so that a Popish judge bears testimony to the wonderful improvement, in this respect, in his own vicinity. The drunken assemblages at weddings and funerals have not only ceased, but been transformed into meetings for praise and prayer: and the brutal scenes of brawling and bloodshed, on such occasions, are no longer

heard of. Thousands of drunkards have become sober, thousands of blasphemers have turned from their profanity, the whole moral aspect of families, of villages, of towns, has been altered for the better. Hundreds of Romanists have turned from their superstition; hundreds of Unitarians have owned the Lord Jesus as God; poor, profligate females have turned from their evil courses; public-houses have been shut up, and inroads made among those whom we are accustomed to -call the "masses," such as have not been made by any efforts heretofore.

It would thus appear that the results of the Irish revivals have been good, and not evil; good religiously, morally, socially. Their tendencies are all in the right direction. So that even admitting all that has been said against them, and making full allowance for what are called extravagances, nay, assuming that there has been a mixture of hypocrisy and deception in some cases, a very large balance remains in their favour. They have diminished crime, they have turned drunkenness into sobriety, dishonesty into honesty, brawling into good neighbourhood, hatred into love. Of bad citizens they have made good ones, of bad husbands and wives they have made good ones, of bad masters good ones, of bad parents good ones, of bad children good ones, and of mere formalists in religion they have made devout and fervent worshippers.

These are the results of what has taken place. "By their fruits ye shall know them." Are these the works of Satan! Are these things from beneath or from above? Are they earthly or heavenly? If they be Satan's doings, then is his kingdom divided, and he is fighting against himself.

It is to be noticed, too, that the really religious men who have visited the scenes are all convinced that the work is

of God. Their enemies are among the irreligious and profane. The Popish priests are against them. The public-house keepers are against them. The Unitarians are against them. The lovers of pleasure are against them. But these are the things that tell so strongly in their favour.

Manifestly the work is of God, not of man, nor of Satan. God has risen up to do a work in our day worthy of Himself; a glorious work, in which human instruments are set aside, and the Holy Spirit is the great and indisputable worker. A work like this will not easily be overthrown. It will not be put down by scoffing, nor injured by misrepresentation, nor arrested by the hostility either of formal Protestants or angry Romanists. Fling your handfuls of sand into the torrent, ye enemies of Christ; will these arrest its victorious rush? Cast up embankments on the Nile, from Thebes to Alexandria; will these hinder its overflow? Bring your mighty engines to bear upon this divine conflagration that is now blazing through Ulster; will you quench one spark? Send for your Balaams, your lying prophets of the press, ye Balaks of Moab, place them upon every green mountain, from Donegal to Downpatrick, say to them, "Come, curse me Jacob, and come, defy Israel;" what can the answer be but, "How shall I curse whom God hath not cursed, how shall I defy whom the Lord hath not defied?"

FISHERWICK PLACE CHURCH, BELFAST.

BY JAMES MORGAN, D.D.

FOR some time previous to the occurrence of the general awakening of the past year, there had been a preparation for such an effusion of the Divine Spirit as has been granted to us.

The tidings from the United States had awakened much attention, and impressed many hearts, and excited ardent hopes and earnest prayers for ourselves. This influence was increased by the proceedings in our Church courts, especially at the annual meeting of the Assembly in 1858, of which full reports were given in the public newspapers. I believe that the key-note of our Revivals was struck at the special devotional meeting of the General Assembly of that period; for our ministers returned from it to their congregations deeply solemnised, and commenced holding similar meetings in their respective localities.

The effect was apparent in an increased attendance on the congregational prayer-meetings. It had been found difficult for some time before to sustain them, and the interest was feeble. Few attended them; but at the end of 1858 there was a marked change. It was found necessary to remove from a small to a capacious place of meeting. Throughout the concluding months of that year, and the whole of the past year, the prayer-meetings have generally been large, and lively, and profitable. There might be an average attendance of from four to five hun-

dred persons, and at times there was difficulty in accommodating all who came.

It was, however, in the beginning of June last that the first decided case of revival occurred, and it appeared in the following circumstances. Two young men, from a neighbourhood in which the work had previously appeared, addressed our Sabbath schools. Their words were simple and earnest in tone, but not what we are accustomed to consider able or powerful.

A woman had come with her children to hear these addresses. She was much impressed. The following morning she called upon me in great distress of mind. She asked me with intense emotion to pray for her. I was proceeding to do so when she herself burst forth in a prayer such as I have seldom or ever heard equalled in earnestness and importunity.

When she concluded, I asked her to explain how she had come to be so exercised. She said they had been exhorted on the previous day at the Sabbath school to go and examine themselves whether they were the children of God or not, and that at the time she formed the resolution to do so. That night, she said, she earnestly besought the Lord to discover to her what her true condition was, and He had revealed to her that she was not converted to Him. This filled her with distress, and she had been in agony all the night. She came to me for my advice and prayers as soon as she thought it was proper to call upon me.

I reminded her that her husband, who had been long sick, and whom I visited until he died, had once been in the same state as she then was, and had subsequently found peace. She remembered it all, she said, but could never understand it.

I gave her the best counsel I could. I dwelt especially

on the truth, that “the blood of Jesus Christ, God’s Son, cleanseth us from all sin.” She became much quieter and more composed, and then we prayed together.

On leaving the room where we had met, she went into the kitchen to see our maid-servants, with whom she was acquainted. After speaking for half-an-hour or more with them, she returned to me, filled with joy and peace in believing.

She said, “Three things are distinctly impressed on my memory. Now I know,” she exclaimed, “what the new birth is—now I know what the agony of the new birth is—now I know how it is that any one who is born again may know it.” She expressed her conviction that she had never before known anything of true religion.

She was a poor woman, but most correct and industrious, and an attendant on public ordinances, though not a communicant. During the long sickness of her husband, her conduct was truly praiseworthy. I had been speaking with her about uniting with us in the Lord’s Supper, and I would have received her, yet she maintained that till that hour she had no just views or experience of true religion.

I was thankful my first case was so distinct and undoubted. It encouraged me to expect more, and it produced a most favourable impression on my mind respecting the work of grace in the midst of us.

I need only add, that this woman became a communicant shortly after, and has continued to adorn the doctrine of God her Saviour by a life becoming the gospel.

On the following Sabbath, my attention was again drawn forcibly to the subject. After the public services of the day, I learned that some members of the congregation were much impressed in a family not very distant from my own house, and I went to inquire after them. I found a young

man and his sister, both affected very much as the woman whom I have described. They had, passed through the most agonising convictions of sin, and had found peace in believing. As I left them, after having conversed and prayed with them, I was requested to visit another similarly affected in the next house. Thence I was taken to a third, and subsequently to house after house, until my time and strength were completely exhausted.. I believe there were there in that immediate neighbourhood not fewer than a hundred souls in the agony of the new birth.

I knew many of them, and recognised them to be scholars of our Sabbath schools, either now or of former years. A large proportion of all who were affected were of that class. I have often gone among them since, and made all the inquiries I could respecting them, and I am thankful to say, I believe there is the most satisfactory evidence of the genuineness of the work of grace, in the good conduct of its subjects.

At this period I felt it to be necessary to organise some system for attending to such as were or might be impressed. My elders entered cordially into the matter, and laid themselves out to render all the assistance in their power. Some of them spent a large portion of their time in visiting the houses of the affected. I requested our Sabbath-school teachers to meet and adopt measures for looking after their scholars, and the districts in which they resided. They did so, and continued to pursue these labours with unabated zeal. Classes were formed for giving instruction on the week evenings, which are still continued. The work progressed. It appeared in all our associations, whether in the Sabbath assemblies of the church or the schools, and the history of it may be continued in connexion with these.

Our Sabbath assemblies were very pleasant and profitable. There was no undue excitement in them. Only two young women were ever stricken there, so as to cry aloud in the congregation, and to be carried out in prostration of body as well as in agony of mind. But a healthful spirit of inquiry arose in many, and the word was made effectual to them for salvation.

In the Sabbath schools, the work was more marked and general than in the congregation. The teachers were most assiduous and faithful. Many of the young were impressed. At the present time, the signs of spiritual good are as hopeful as at any previous period, perhaps even more so.

I meet a large class of young persons every Sabbath evening. At present it contains about seventy. Formerly I found occasional inattention, or lightness of conduct, but latterly there has been a uniform spirit of the deepest seriousness and attention.

Three evenings in the week we have long had a school for mill-girls, who could not attend at any other time. Formerly many of them were rude and unmanageable, but now they are devout, respectful, diligent, and in all respects present the most agreeable and encouraging appearance. There has been a gracious work in the souls of many of them.

The day schools have exhibited similar results. The scholars hold a weekly prayer-meeting, and some of themselves take part in the exercises. Lately, an application was made to us by some little boys for the use of a school-room in which they might hold a prayer-meeting during the interval of public worship on the Sabbath-day. Of course it was granted; and I can hear their voices in devotional exercises while I am awaiting the hour of our afternoon service. A fortnight ago, it was announced that I was

to preach my annual sermon to children, in the afternoon. During the interval the children held a special prayer-meeting, to seek the Divine blessing on my sermon.

I must add that I have abundant evidence of a similar work prevailing in other places; for some of my congregation, who left us in the beginning of the summer careless and worldly, have returned in the autumn earnest and lively Christians, having been brought under the influence of the Divine Spirit in the places where they resided.

I will not presume to say how many may have been savingly influenced in all these ways and exercises, but I believe they amount to several hundreds. And there are two things which I am constrained to testify of them,—that I never saw a case which suggested to me the idea of insincerity—and that I never saw an example of backsliding into open sin. I do know a few instances, but only a few, in which the glow of first love has abated, and in which, I fear, there never was a maturity of the Spirit's work; but I have not been disappointed in any case where I had reason to believe there was a sound conversion to God.

In what I have written, I have confined my remarks to my own congregation; but I cannot conclude without expressing my belief and gratitude that the extent of the work has been almost as wide as the province.

In the town of Belfast there has been a very marked outpouring of the Spirit. There is an extraordinary change on many of its congregations. Some churches that were wellnigh empty are now filled. Sabbath schools are greatly increased. So are the communicants at the Lord's table. We have the prospect of five new congregations in the town in connexion with the General Assembly, chiefly the result of the present revival. Immorality has greatly declined. Peace and good-

will have prevailed. Party spirit has been swallowed up. Generosity in the cause of God has been increased. The annual collection for the Assembly's Foreign Mission was made on the 20th of November; and, in my own congregation, the offerings laid on the plate amounted to £412.

A similar influence is gone over the Church generally. Whenever I meet a minister from the country, his conversation is of the revival among his people. Many, of whose congregations there has been no notice in the public newspapers, can tell of the same results that have attracted attention in more prominent and public places. I met one lately, and on asking him if there was any good doing among his people, he replied, "Yes; a year ago-I was preaching to the dead, but now I am preaching to the living." Another said, "The congregation has been revolutionised." A third told me they would be obliged to pull down, or enlarge somehow, their church, only lately built. Everywhere there has been an increase of communicants by a third or a fourth, and in some cases greater. These are specimens that might be multiplied throughout Ulster.

And a similar influence has reached our mission-field in India. The reports of the work at home have been the means of carrying it abroad. Recently there were sik baptisms in one day in the city of Surat, where nothing similar had occurred before. At Gogo there was an example of one person being stricken, similar to the many examples that have been witnessed at home. God has done great things for us, whereof we are glad. We are constrained to acknowledge that "of Zion it may be said, This and that man has been born in her."

BALLYCARRY.

BY THE REV. JOHN STUART.

IN this extensive district, the cradle of Irish Presbyterianism, we have had a great religious awakening. God has been in our midst working wonders. After more than seven months' experience of His gracious "revival," I can boldly and fearlessly bear my testimony to its blessed fruits and marvellous results.

It is impossible to* witness the worship of our crowded assemblies, to look down from the pulpit on the sea of up-turned, animated faces, and to come constantly in contact with the spiritual life of individual Christians, without exclaiming—"What hath God wrought!"

The Holy Spirit, in the outgoings of His love, visited us early in the summer of last year, and all at once there was a vast increase in the congregation. The spare pews in the church were taken, and the aisles covered with forms, which were soon crowded with earnest, anxious, solemnised hearers. Preaching now became a real luxury. Society seemed to be stirred to its lowest depths. I had before me a people hungering and thirsting after righteousness. Our communion, on the first Sabbath of June, was truly a "feast of fat things." Never before had we experienced a day of such sweet refreshing from the presence of the Lord. The first drops of the heavenly shower had begun to fall; and now the shower descended in right earnest.

Such were the multitudes which attended my evening services in the church, or in the open-air, when no church could contain them, and such was the seriousness and anxiety of the people, that for forty-two successive nights I preached, conversed with anxious inquirers, and frequently prayed over "stricken ones," till the first streaks of young day warned us to retire from the solemn scene.

At every week-day evening meeting, and generally during every Sabbath service, persons were "stricken." Sometimes *four*, sometimes *ten*, sometimes *twenty*. Then arose the wild, unearthly cry for mercy, "My soul, my sinful soul, Lord Jesus, have mercy on me!" One little maid, whilst tears flowed fast, cried, "O Jesus, give me the faith of the dying thief! Oh, give me the faith of the centurion!

Jesus, Saviour of the jailer of Philippi, have mercy on me!"

Great numbers were "prostrated" in their own houses, and many laboured under deep conviction for several days before they were enabled to rejoice in Jesus. All ages, from the child of ten and twelve, to the man and woman approaching the "threescore years and ten," have been brought under the influence of this gracious "awakening;" and the cloud of Divine mercy has settled upon many a house, where heretofore there was no fear of God, and no concern for the soul. About two hundred persons in connexion with my church have been the subjects of "*bodily prostration*;" but of the larger number awakened by the "still small voice," I cannot at present form an estimate.

rejoice to say the good work is still progressing and deepening. The wave of mercy still rolls on. Blessings have descended like dew, and the fertility and fruit which followed have astonished even the sceptic and the scoffer.

I should think that at the several week-night prayer-

meetings in connexion with my congregation, which are still on the increase, more than a thousand persons attend. These meetings are conducted for the most part by godly laymen; and many tears are shed there, and many hearts there experience emotions of solemnity, and a desire after better things, to which heretofore they had been strangers. No one can be present at those meetings, and witness the deep devotion, the wondrous gift of prayer, and the earnest pleadings of the converts, without being convinced that the work is not of man, but of Goa.

During the past summer and autumn, I might say of the revival, in the words of the prophet, "*It grew like the lily; now it is casting forth its roots as Lebanon.*" Among all who were "*stricken down*" I do not yet know of a single backslider. So far as I am enabled to discover, they are being "conformed" to the image of Christ, and are presenting to the world a living portraiture, more or less, of that life which was in Him. "God has done great things for us, whereof we are glad." Instead of the coldness, and deadness, and formality of former times, we have now life, and light, and heat, and earnestness, and energy.

In the Sabbath school the attention of both boys and girls is far more marked than it ever was before. The number of teachers and scholars has been more than quadrupled.

The candidates for admission to the Lord's Supper in October were *seventy* in number, whereas the former average was only *ten*. The entire number of communicants was about four hundred, being nearly two hundred more than on any former occasion. The only difficulty is to find a room large enough to contain my Bible class.

During the past seven months forty souls have, by the good hand of God, been brought from under the chilling

influence of Christless Unitarianism, and added to my church; and, among these converts there is a love of Jesus, and a spirit and power of prayer, which nothing but the Holy Spirit of God could have planted in their hearts.

One young man, W. N——, brought up under this system of frozen Deism, and somewhat addicted to irregular and dissipated habits, having been sent for on a certain evening to come to my church to assist in conveying home his sister, who. was *stricken down* under terrible conviction of sin, expressed in a very sinful way his opposition to the revival. Next day, whilst engaged in field labour, he began to feel the burden of sin insupportable, and again and again repaired to a secret place to pray. In the evening, still overwhelmed with anxiety about his soul, he retired to rest, but could find no repose; he wrestled with God in prayer; he cried to his Redeemer for mercy, and in his excitement he imagined he saw a stream of blood flowing, and a brilliant and beautiful star above him, whose light flashed upon his face; he arose and importunately pleaded for pardon through the shed blood of the Divine Redeemer, when he felt his burden removed, and was able to realise a Saviour precious to his soul. Next evening he said to his father, "*You* must commence family worship to-night." "I cannot," said the father, "I am not qualified to pray." The young man then took his Bible, read the precious word, and, in a prayer at once beautiful and fervent, led the devotions of the family, and pleaded, with all the ardour of a new-born soul, for the conversion of his parents, his brothers, and sisters. He is now one of my most efficient assistants in every good work, growing every day in grace and in knowledge. His father thus expressed himself to a friend, not long since—"Before the revival, in which I had no faith, my house was like a *wee* hell; now, it is like a *wee* heaven!"

E. D——, a girl who, by her own confession, had led a wicked life, attended a prayer-meeting, and was *stricken* on the highway during her return. Her loud screams for mercy being heard, she was carried by some ten or twelve of the converts to my house, and laid upon the parlour sofa. I never witnessed any one under such excruciating mental torture. She imagined Satan was dragging her down to hell; she screamed, "Keep him off, keep him off." It required five strong persons to hold her down. For a moment or two she would be calm, and then she prayed earnestly for forgiveness; then she would cry, "There he is; don't you see him?" and her struggles were superhuman and desperate. In this way she passed the entire night. In the morning she was removed to the house of her mistress, where she lay in great bodily weakness for some days, pleading for mercy. She at length found peace in believing, and is now, so far as I can see, an humble and consistent Christian.

These are but two of a large number of cases I could detail. Blessed be the God of all grace for those precious days of refreshing we have had! Never shall I forget the brilliant eyes and radiant faces of all those brothers and sisters, and children beloved, who found pardon, and peace, and joy in the Holy Ghost.

BOVEVA.

BY THE REV. ADAM MAGILL.

IN the summer of 1856, four young men in my congregation resolved to establish a social meeting for prayer, to be called the Sabbath-school Teachers' Prayer-meeting. Little interest was felt in this meeting for several months; yet these young men, having felt the power of religion on their own hearts and lives, 'and knowing how little success they could expect as teachers in winning souls for Christ without His Spirit, continued to meet from time to time to implore a blessing on their labours and on the gospel preached.

In the month of July 1857, I delivered a course of lectures on the work and necessity of the Holy Spirit, which were blessed in the conversion of some souls, but more especially in aAvakening a greater interest in attending public worship and listening to the word preached. But no marked, prominent feature of a revival of religion appeared.

Early in the spring of 1858, tidings of a great revival in America reached us. As the great awakening in New York and elsewhere was evidently in answer to prayer, and as the Spirit of God is distinctly promised to those who ask, we felt strongly induced to urge from the pulpit the necessity of additional meetings for prayer, besides the one already in existence, conducted by the Sabbath-school teachers.

As a mark of God's blessing on this proposal, eight prayer-meetings sprang up within the bounds of the congregation, and were zealously conducted by young men. At these meetings the Scriptures were read, and fervent prayers offered up for the minister, and for the Holy Spirit to be poured upon the people.

At first these meetings were thinly attended, but gradually the interest increased, and the attendance became more numerous, and it became manifest that the Lord was blessing them, as several persons were led to the Saviour through their instrumentality.

All the important information that could be collected in the meantime on the American revival was communicated from the pulpit, which appeared to impress the minds of the people with some such feeling as this—"I wish the Lord would visit us in a similar way."

Prayer-meetings grew larger, the attendance on public worship increased, more earnestness and a deeper solemnity marked the worshippers. The Spirit of the Lord was evidently at work, striving with men's consciences, evinced in the silent tear that was occasionally wiped from the eye, as if the person were ashamed it should be seen; and from the fact that persons were found stealing at night, for fear of discovery, into a barn, or behind a hedge, to pray. I saw evidently the mountain of sin yielding a little to the hammer of the gospel; still, no great awakening appeared; we had nothing that could be termed a revival.

On the 11th of June 1859, at a prayer-meeting in Glenconway schoolhouse, the Lord made bare His holy arm in sight of all the people. A young convert from County Antrim addressed the meeting earnestly and solemnly on what the Lord had done for his soul. The people listened with deep attention, tears stole down many a cheek, hearts pent up

with silent grief were ready to burst, and at the close six persons were plunged into the most heart-rending anguish I ever witnessed.

The cry of all was to the same effect—"Oh, my sins! my sins!—I am going to hell!—Jesus, have mercy on me!" One cried, "Lord Jesus, have mercy on my wicked father and mother!"

Two young men shed tears bitterly, and, with the arrow of the Lord in their souls, they went from the meeting to a graveyard, and there spent all night in wrestling with the Lord for pardon. They are now candidates for the ministry.

It was thus evident the Lord was in the midst of us answering the earnest and fervent prayers for His Holy Spirit, offered in the name of Christ in that very place on many a previous occasion.

The following day, June 12, was the Sabbath—a day which will never be forgotten by many in this parish. Oh, with what power and majesty Jehovah walked amongst us! Zechariah xii. 10, was wonderfully fulfilled to us. When the usual time for public worship came, the church was so crowded that we were obliged to retire to the churchyard, and conduct the services in the open air. The crowd became immense, the minister and congregation of Scriggan having joined us, and a more solemn assembly never met on earth.

During the services, the tears and suppressed sobs of many shewed that it was no ordinary occasion—that it was the day of God's power—that the Spirit of power was dealing personally with men's souls. When the benediction was pronounced, a few retired, but the great majority lingered—stood, in fact, as if held in a vice, or bound with a chain—and in a moment, as if struck with a thunderbolt, about a

hundred persons were prostrated on their knees, sending forth a *wail* from hearts bruised, broken, and overwhelmed with horror, such as will never be forgotten, and which, perhaps, for solemnity and awe, will never be surpassed until the judgment-day. Oh, what must the wailings of the lost in hell be, when the discovery is made that their lamps are gone out, that the day of mercy is past, and the door of hope shut for ever! For hours these stricken, smitten, bleeding souls remained on their bended knees, unconscious of everything but their own guilt and danger, and need of a Saviour, pleading and praying with an intensity and fervour which surpasses all description.

The evening of Wednesday, June 15, was appointed for prayer, and long before the hour for commencing the service, the church was crowded. The awful sadness in every countenance bespoke the deep earnestness within; even the most ungodly were overawed, and wore a solemn sadness on their faces. Had a pestilence swept over the neighbourhood, leaving one dead in every house, greater awe would not have been produced. At the close of the services, several efforts were made to dismiss the congregation, but without avail; and it was not until four o'clock in the morning that the people could be persuaded to go home. Multitudes were again, on that night, steeped in awful sorrow, and stung with the most poignant remorse for sin. Such unutterable horror overwhelmed one young man, that the blood streamed from mouth and nose. Another man, who all his life was a profligate, had such a vivid view of the horrors of hell, and the pains of hell took such hold of him, that he cried like a demoniac, that a hundred devils were dragging him to the bottomless pit.

On the morning of Sabbath, June 19, nearly all the children in the Sabbath school, to the number of a hundred,

were plunged into the same deep, sinking, sorrowing sense of great guilt and unworthiness.

For several Sabbaths the services of the sanctuary had to give way to the sobs and cries of pierced souls; and though every lawful effort was made to suppress all excitement, yet the agony and sorrow within were too great to be repressed, and frequently the audible cry broke forth for mercy.

Numbers of cases of conviction of a very interesting nature took place in private, in the family, or elsewhere. Some were struck with a sense of sin in the field, when working—some on the highway—some when conducting family worship, and others in their beds. One person told me, when he awoke in the morning he found his pillow wet with tears, and his whole frame feeble and exhausted. One strong young man, when working alone in a turf bog, was prostrated with a spade in his hand; and for hours he there wrestled in prayer to God, and all the succeeding night, in his house, the cry for mercy went up from a broken heart. It was not till the morning he found peace, when his powerful muscular frame was shaken and exhausted, as if he had been rising out of a protracted and severe fever. So power* fully and generally did the Spirit of God work both in the public sanctuary and in private, that few in this neighbourhood were *unawakened*. Would to God I could say they were *all converted!*

The space allotted will not permit me to enter farther into detail; I shall therefore close this paper with a few practical remarks.

What has been the primary cause of this great religious awakening, sweeping from family to family, and producing an anxiety about the salvation of the soul, such as has never been experienced by any preceding generation in this

neighbourhood? The answer is, God's Spirit has been signally dealing personally with the consciences and hearts of the people. The mass of our church-going people were cold, dead, formal, and prayerless—living and dying in sin, and going to the judgment-seat and to eternity unblessed, unconcerned, and unsaved. The ministration of the word had become feeble and powerless; the lamentation was going forth from many a godly minister, "Who hath believed our report?" "The bellows are burned, the lead is consumed of the fire, the founder melteth in vain; for the wicked are not plucked away." Suddenly, as on the day of Pentecost, the Holy Spirit shook the "dry bones," awakened the slumbering conscience, and impelled men to flee from the wrath to come.

What stronger evidence of the presence and power of the Holy Spirit than the dread of sin overwhelming the soul; "When He is come, he will reprove the world of sin." This was one most prominent feature in the awakening here. The aspect of anguish, the deep groan, the piercing cry of horror, and the intense earnest appeal, "Lord Jesus, have mercy upon my soul!" is the most distinct and demonstrative evidence that God was waking up the soul to feel how intolerable the burden of sin was; and oh, if intolerable upon earth, where there is hope, how will the sinner endure it in its full, crushing, and overwhelming power in hell, where there is none!

A large number of my congregation were stricken to the earth, as if suddenly pierced with a spear, whilst others were distressed and perplexed with an awful sense of unworthiness. The *effects* in both cases were similar, being manifested in the earnest, prayerful devotedness of their lives, teaching us to submit to whatever way the Spirit of the Lord may please to work.

If I dare venture an opinion on the bodily distress many endured, arising, no doubt, from a sense of guilt pressing on the mind producing great anguish of soul, it would be this,—Professors of religion had become so hardened in sin—so “gospel-hardened”—so utterly impenitent, and the habit of resisting the most powerful appeals from the pulpit had become so confirmed, that God saw that an extraordinary remedy was necessary for an extraordinary emergency; and I believe the loud wail coming from the lips of the sinking, perishing sinner, preached with greater power to a careless people than the most eloquent sermon that could be delivered. And, therefore, regarding the physical features of the revival here, I feel constrained to bow, and say, “It is the Lord, let him do as it seemeth him good.”

A striking feature in the people here is their insatiable thirst for prayer. Prayer, the most earnest and persevering, preceded the revival here, and now it is sustained in its vigour by prayer 3 and, at the present moment, the district prayer-meetings, which are numerous, are crowded every night—God fulfilling His promise, that when He would pour out the Spirit of grace, He would accompany it with the spirit of supplications also. The congregation is composed of about two hundred families, one hundred and eighty of whom worship God daily, not with the cold, formal prayers of other days, but with burning hearts and burning words. A young man or a young female, in many cases, leads the family devotions, they being the converted persons in such families.

A desire for the conversion of souls still perishing, is very strongly manifested. I have seen a young female, full of love for the Saviour, kneel on the highway-side, and there

pray with a fervour I shall never forget for the conversion of her father.

Young men, after a hard day's work, often walk six or eight miles to hold a prayer-meeting in some backward district, or to pray with ami warn some ungodly family. But I must hasten to a close, with the following important facts:—

The greater number-of converts, are among those who regularly attended the means of grace. How necessary, like blind Bartimeus, to be in the way when the Saviour passes by!

God's people here were praying for, and expecting, a day of quickening long before it came. How important, like the apostles, to *wait* for the promise of the Father, and to *continue waiting* on the spirit of prayer and supplications!

A larger proportion of the young than those in middle or old age have been converted. What a lesson to the young to believe on the Lord Jesus Christ, and become converted before sin hardens and blunts the soul!

There are more females than males, seemingly, converted, teaching us that as men are more involved in the world, they are in more danger of its blighting and withering influence on the heart.

I have thus given a few of the facts and features of the revival of religion in this congregation, and I have confined my observations strictly to what came under my own observation. May this imperfect narrative of God's great work here be acknowledged by the Holy Spirit, and may we all, as minister, Sabbath-school teachers, and elders, pray more, labour more, and expect more, as I believe we have only had a sheaf of the great harvest, a shower of the

Spirit, leading us to look out for and continually to expect the *flood*—the flood upon the *dry ground*. Holy Spirit! descend upon a dry, unfruitful Church, and on a cold, dead world, and may righteousness go forth as a light, and the salvation of our God as a lamp that burneth!

ARMAGH.

BY THE REV. J. R. M'ALISTER.

I HAVE seen near this place twenty, thirty, forty, fifty persons—some old, some young, some men, some women, some strong, some weak, some literate, some illiterate, some careless, some religious—stricken down on an evening, during two or three hours of public worship. I have moved amongst them, witnessed their agony while under terror of condemnation, and held of Satan, and “hanging,” as they often said, “over hell,” have directed their minds to Jesus, dropped into their souls the living precious word, and sung and prayed with them. A scene of this kind surpasses description. There are in the church twenty or thirty persons here and there, five or six in the vestry, fifteen or twenty over the graveyard, prostrated, with a cluster of Christian friends around each. In some groups one is praying earnestly over the distressed soul; in others, one is speaking the words of consolation; in others, there is the solemn soothing psalm sung. A stranger to the work, in coming into such a scene, would exclaim, “What fearful confusion! the Spirit of God cannot be here!” and might fly away exclaiming, “The people are mad; it is the work of the devil.” He might, however, as well exclaim, when the wind bows the mighty forest, shakes the trees to the extreme roots, and threatens their ruin; but thus moves them that the sun and rain and dew of heaven may come upon them, and make them stronger and healthier, that it is the work of the devil.

In the midst of the apparent confusion there is order—the order natural to be expected in the birth of so many souls. Hear their prayers; what order is in them! Hear each group sing, or hear the distressed soul sing, as it tries to rest on Christ,—

“I lay my sin on Jesus,
The spotless Lamb of God.”

Or, when the dark clouds, are rolled away, and it feels lifted up by the mighty power of God, it sings the familiar and suitable psalm,—

“I waited for the Lord, my God,
And patiently did bear;
At length to me he did incline
My voice and cry to hear.
“He took me from a fearful pit,
And from the miry clay.
And on a rock he set my feet,
Establishing my way.”

And as the face appears radiant with the joy of heaven, you will see order, and beauty, and glory, which the Spirit of Jehovah alone could produce.

I have witnessed the work of revival in daily and Sabbath schools. On 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. True, they had been prayed for, and many of them had been thinking about their souls. 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. Ah, it was a solemn—a grand scene! Young persons of both sexes, from twelve to twenty-two years of age, awakened, agonising 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! 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!" &c., &c.; 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. This was a sight never to be forgotten, one in which, no doubt, the angels of heaven delighted. Question—What has been the result? So far, many of these young people have given the most satisfactory and delightful evidence that they have been truly converted to the Lord.

There are some who, while labouring in the field, some

while working in the mill, some while at their ledgers, some in the house, some by the way, some after much concern, some after no concern, some after praying for the revival, some after opposing it, are stricken down, cry for mercy, and find it. Ten, for one "stricken," are entering into the kingdom of heaven without observation. Philosophy is vain in accounting for the movement. It is silenced. The whole is the power, mercy, majesty, and sovereignty of the Divine Spirit.

Prayer-meetings are held and attended by crowds, where no prayer was wont to be made; many schools and many children now have their own prayer-meetings, well and wondrously conducted; the sound of praise ascends from many mansions and cottages where none was before; more Bibles have been purchased this year than any year in the history of our island; sanctuaries, formerly ill-occupied, are now well filled, often to excess; communion tables despised are now honoured; audiences, which previously did little more than criticise sermons, now hang with breathless attention on the plainest preaching, and return to their closets criticising themselves; large assemblies can be had after a few hours' notice, in rural districts, on every week evening, where few could be had before; many Romanists have been awakened, and have fled from antichrist to Christ, and Rome trembles; many abandoned females have left the streets to follow their Saviour; many drunkards have become sober, and public-houses are going down; streets and districts proverbial for strife, and brawls, and lewdness, are becoming quiet and pure; magistrates have comparatively little to do; ministers are overwrought, now visiting ten persons sick in soul for one sick in body; whole communities are solemnised, and people everywhere are realising that the interests of the body are little to those of

the soul—that the interests of time are nothing to those of eternity.

The devil is alarmed. He is very busy. The opposition from Roman Catholics, Arians, Puseyites, infidels, and profane and formal Protestants, is violent, bitter, and unceasing. These parties are more wicked than they were. Many of them are making a mighty effort to swell the calendar of crime. Antirevival officials now haul up little cases of crime of which they formerly took no notice. What is more to be lamented, that many in the revival work who attempt to lead the people commit extravagances, force sinners to their knees, create artistic prostrations, labour only to proselytise, sing, "Glory to God! another is born again," where often there is not the shadow of true conviction, conduct their meetings with great irreverence, speak evil of ministers who are most earnest in the Lord's service, and denounce all who are not of their party, and in these ways wound the Saviour in the house of His friends. In the midst of all, however, a mighty spiritual revolution is progressing.

Let me testify, in conclusion, that no person can understand or appreciate the great work that the Lord is doing except those who are in the midst of the revival scenes and movements, day after day for a considerable time, and who are truly and heartily interested in them. Flying from place to place, and from meeting to meeting, calling upon a few persons who are said to be awakened, with a notebook and pencil in hand, hearing one statement from one, and another statement from another, is not the way to know the great movement. Let those who desire to see and understand come with calm, unprejudiced, truly philosophic, and spiritual minds; let them remain in company with a minister in whose hands the revival has begun; go

out and in with him for ten or twelve days, and they will leave, lifting up their hearts to heaven, saying, "O Lord, thou art great, and doest wondrous things: thou art God alone."

The Spirit of the Lord visited my congregation about the beginning of August last. Since that time the attendance upon public worship has increased fully one-third; several prayer-meetings have been started where none were before; the Sabbath school has doubled in number, and grown in, spiritual life manifold; the Lord's Supper has been attended by one-third more than usual, and at our last (our revival) communion, fully ten for one of the former average came forward for the first time; more Bibles and religious books have been purchased by the members during the last six months than during the previous six years; family worship is now observed in five out of seven families where it was formerly neglected; a few Roman Catholics have come to us, and several Protestants previously unconnected with us, have taken pews, and attend public worship most regularly; the morality of the people has much improved; their liberality is much more abundant; and their attention altogether to divine things is too evident to be mistaken. The Lord indeed has done great things for us, for which I trust our song of gratitude will ever rise—"Not unto us, O Lord, not unto us; but to thy name give glory, for thy mercy, and for thy truth's sake."

BOARDMILLS.

BY THE REV. G. H. SHANKS.

My congregation is a small rural one, consisting of some one hundred and fifty families, and in about forty of these decided cases of conversion, so far as man can judge, have taken place, there being, in some instances, three, four, or more in one family; while I may safely say that every family, and almost every individual, have been stirred up to pray more fervently and frequently than before; and the two other Presbyterian congregations in the immediate neighbourhood have been also revived, perhaps to an equal degree.

For above four weeks a united prayer-meeting has been held *every day*, filling the largest of the meeting-houses, sometimes the house not holding them, and frequently a prayer-meeting being also held in the forenoon. Persons who formerly would have said they had not time to attend a prayer-meeting once a month, have had time to attend *twice a day*, with nearly all their household, for many days in succession. Physical manifestations have nearly ceased; but there appears no abatement of religious concern, nor cessation of the outpouring of the Holy Spirit. Nearly every schoolhouse around has a weekly prayer-meeting, with a crowded attendance, and several private dwellings have also similar meetings, besides the united prayer-meetings every day in one of the churches.

Something like *primitive* Christianity has at last appeared.

New Testament religion is once more seen. "Oh, Mr Shanks," said a woman to me at the beginning of the revival, "is not this what you were all praying for? Sure, Mr Moffat prayed for this, and taught us it—Mr Moffat being the minister who, many years previously, had been the instrument of making the first religious impression upon her young heart. "Why is His chariot so long in coming?" she continued. "Why tarry the wheels of His chariot?" As I conversed on the same day with another person who had been converted several years before, and with some of the recent converts, I felt as if I were among the early Christians—among those who had shared the Pentecostal effusion of the Holy Ghost.

One person says, "Now, Mr Shanks, you are getting your prayers answered." Another, "Ministers and our forefathers, ever since I remember, have been praying for these times." Another says, "Now I will not have to go fifteen miles to Nancy Shields, or sister B., in order to converse with experienced Christians adding, "And *now* I see the death of Christ is no failure," alluding to former conversations, in which the wonder was expressed that comparatively so few really shared in the blessings purchased by Christ's death.

"Oh, father," said a humble converted girl, the second that was struck down in my congregation, "talk not of 'people taking it,' as if it were sickness; it is no illness, it is just the soul receiving Christ." A little orphan boy, hearing his shopmates speak of the "sickness" that was going abroad, said, "We have had sickness many a time in the country, cholera, fever, &c., but it never made the people pray nor turn from their sins."

"Such a Saintfield fair," is commonly remarked; "scarcely a man seen drunk—scarcely an oath heard j a man felt

himself odd if he went into a public-house." "You cannot go into Belfast without seeing a change on everybody." "The whole world is altered." A man who had drunk nearly all his property, till he is now living in one of his father's huts, meeting the publican at the close of a prayer-meeting, said, "Sam, I saw the time I would rather have been in your house than here; but" (pulling a Bible out of his pocket) "I would now rather have *that* than all in your house." He has now been several weeks without tasting a drop, gives *every evidence* of being a real convert; while "Sam" himself is closing his shop, "and the two other publicans at the same cross-roads will soon close also," everybody says, "for they can get nothing to do."

"I have forgot my Bible," said a young man going to cut turf early in the morning; "I must go back for it." "My father made a beautiful prayer for me last night, and another this morning," said a young woman, on the day after she had been awakened; and I have heard he has had family worship ever since, although never before. Another woman said, with her Bible on her knees, bedewed with tears, "He," (her husband) "has been brought to his knees this morning, which I never saw before."

Family worship is now much more frequent than the absence of it used to be. I have almost as much difficulty in getting people to leave the prayer-meeting or public worship as I used to have in getting them to go to it, and in reminding them that they have *bodies*, as formerly that they had souls.

Attendance at public worship on the Lord's-day is vastly increased. Nobody *now* seems to have a bad coat, or hat, to be without shoes, or to be tired on Saturday, &c. &c.

In fine, two great things have taken place in this neighbourhood, and especially in my own congregation, namely,

a great number of *conversions*, and a great number of *revivals*, in the proper sense of the term, that is, accessions of grace to those who were previously converted. Oh, what deep searchings of heart there have been among those who had the reputation of being pious! It seems not impossible that some who now date their conversion from this revival may have been converted before, but the *increase* of grace now received throws into the shade their conversion, and they may think it did not exist.

“I see new beauties in the Bible,” every one says, and no wonder; for they now read in their Bibles the religion at length experienced in their own hearts. The Bible and their own hearts now answer as face to face.

I had laboured some eighteen years apparently without much fruit. The revival came *rapidly*, and just as I seemed on the verge of almost ceasing to hope for it.

Five months have passed since writing the above, and now, without hesitation, I can testify that the results have been even more satisfactory than I then dared to hope they would be; for, although I was then perfectly convinced that the work was God’s, and that there would be much fruit to His glory, yet knowing what human nature is, even in its best state on this side heaven, and having studied a little the history of other revivals in different places and ages, I was prepared to expect partial evils, excesses, reactions, &c., &c.; which, thanks be to God, have not taken place in this district.

The drunkard referred to, who had then been “several weeks without tasting a drop,” has now been *six months* without tasting a drop, and continues to give every evidence

of being a true convert—respected and loved by all, loving all, and usefiil in the neighbourhood. I know no mark of a real Christian which he does not possess, nor any of an unconverted man which he does possess.

And the publican alluded to has converted his establishment into a grocery, haberdashery, and bookshop; “The Plain Man’s Pathway to Heaven,” and such like, being seen in the window, instead of the allurements to vice which formerly filled it; a weekly prayer-meeting being also held in his house, attended by hundreds, kept up chiefly by means of the reformed drunkard, who often procures a minister to preach; and two open-air meetings having been held at the place during the summer, attended by thousands, and addressed by ministers of various denominations, and in the very field where many a ferocious fight had been.

About two miles further on the road to Belfast, another public-house has been closed. The children of the house “took the revival,” and soon afterwards the traffic ceased.

In different parts of the neighbourhood free classes have been instituted. Some time ago I visited one held every morning by a young woman, attended by about thirty persons, among whom I found a young mother busy at her “first book.” “The young mother can read the Bible now,” said the teacher to me, some time afterwards. The free classes, however, do not swamp the regular schools, but rather serve as feeders to them. Persons acquire a taste for reading—they feel how far back they are, and they must get to school. I have been surprised to find large boys at school, who, at one time, had no notion of being there any longer.

The attendance on public worship in my own church is fully doubled, and the ordinary Sabbath collection is nearly

doubled. There is not the falling off at the approach of winter that there used to be. Last Sabbath the cold was dreadful, yet the house was pretty well filled. Much greater liberality is manifested in the support of the gospel, of missionary operations, and charitable institutions. There appears far less poverty, and even less sickness and death, than ever before that I remember, notwithstanding the time "lost" (as it would have been called) at prayer-meetings and other religious exercises, and notwithstanding the spiritual distress and spiritual conflicts endured by many.

At my first revival communion, in August, there were about two hundred and twenty communicants at the table, (the families hitherto in connexion with the congregation being about one hundred and fifty;) and at the subsequent communion, in November, there were about two hundred and fifty.

In some large congregations around, there has been a much greater increase. In one, (first Ballynahinch,) there were two hundred additional communicants; in another, (Kilmore,) the number was doubled, except eighteen; in another, (Longhaghery,) one hundred and five persons were admitted for the first time, some of whom were very aged, and about thirty families were inquiring for sittings on one day.

The fraternal feeling subsisting among the members of the three congregations in this *immediate* neighbourhood is exceedingly gratifying, and a ground of great thankfulness, especially as there were circumstances connected with the origin and history of some of them calculated to produce an opposite feeling.

At the communion in August, the members of Mr Dobbin's congregation and of mine proposed to hold the communion unitedly in a field, which, however, was not

done for fear of excitement and confusion; but on the subsequent Monday they met together for public worship.

A day of public thanksgiving for the revival was also held by the three congregations in September; the several congregations meeting in their respective places of worship at twelve o'clock, and then at two meeting unitedly in a field, Mr Clugston, the minister of the Seceding congregation, presiding.

And on last Sabbath week, when my congregation made a collection for extensive repairs required on the place of worship, most liberal assistance was rendered by members of the other two.

A prayer-meeting in one or other of the three churches is held four times a week, including that of Sabbath evening; while on every day several prayer-meetings are held in different parts of the district.

The chief change as to attendance on prayer-meetings is this, that people attend now with some degree of *moderation*, so that I have not the difficulty which I once had, of persuading them to leave in due time, and to attend *no oftener* than was consistent with health and other circumstances necessary to be attended to.

The converts are very steady. With only two exceptions (and they can scarcely be called exceptions) I have not been disappointed *in a single instance*.

It is true, there is not now the intense religious excitement which disables people from working; children can now attend school generally, schoolmasters can teach, persons of both sexes can vigorously prosecute their industrial occupations; and, no doubt, some souls are still unreached—perhaps more hardened than before; and others who may, at one time, have been roused to think that they, too, should seek for mercy, and press into the kingdom of heaven, may

perhaps have succeeded in ridding themselves of their impressions, and may now be at "ease in Zion," content with a mere form of godliness; but after all, I have no hesitation in asserting that the results of the revival in this neighbourhood are, in a moral, social, and spiritual point of view, satisfactory to a degree—far above what I supposed we had reason to expect. They axe glorifying to God and beneficial to man.

I am far from wishing it to be supposed that no evil tendencies have appeared in the course of the revival movement. God's work is perfect; but in the affairs of the Church He works with human instrumentalities, and therefore there is always much imperfection. From the very first, I knew it was necessary—and so did my ministerial brethren, Messrs Dobbin and Clugston—to give warning, to make "explanations," to give "cautions," and make observations, in order to prevent "mistakes," "misconceptions," &c., &c.; and I have reason to thank God for the complete success of such endeavours.

At one time there were "sleeps," "visions," "predictions," and such like, in neighbouring districts, and I thought it necessary even to write in the newspapers against such excrescences and abuses; and while, at first, I gave some offence to a few, yet in a short time all was put right, and a complete extinguisher placed upon all the excesses and irregularities which were setting in. Very foolish things were published, from time to time, by zealous but injudicious friends, against some of which I remonstrated; and I can easily conceive that, in places where ministers would stand aloof, or be too few thoroughly to inspect and superintend the movement, it would fall into the hands of well-meaning but over-zealous and inexperienced persons, and so be accompanied with great abuses, errors, and evils.

From all these we have been kept completely free in this part, owing greatly, under the Divine blessing, to the unanimity and co-operation of the several ministers, who appeared all to see with one eye, although there never was any preconcerted arrangement among us. A superior Power seemed to make the arrangement, and we had only to fall in and follow in the direction in which the finger of God pointed. But great caution, humility, prayer, keeping close by Scripture direction and Scripture authority, are exceedingly necessary. Never was there a time when there was more need of wisdom, counsel* and experience—of men, like “the children of Issachar, that had understanding of the times, to know what Israel ought to do.” Notwithstanding, however, all my sensitiveness about abuses, excesses, &c., I am free to declare solemnly, that, upon the whole, my surprise is that there has been, throughout the whole extent of the movement, so far as known to me, really so little extravagance, and so much of substantial, lasting, unmixed good.

THE THINGS WHICH WE SEEN AND HEARD.

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I SHALL ever recall the scenes I witnessed, during a short visit to the north of Ireland, in August 1859, with lively satisfaction. I thank God I was enabled to mingle for a very short season with those who were there visited by the effusion of the Holy Ghost. While memory can resuscitate the past, I shall revert to those hallowed interviews to refresh my soul, and to encourage my drooping energies in the service of my Master.

I landed in Belfast about five o'clock in the morning. The streets were still; there was no hum of human voices as at busy noon. One might pass through every thoroughfare and lane of the town, and put the question of Zedekiah, the son of Chenaanah, "Which way went the Spirit of the Lord?" I believe the same thing might be said of Ephesus, and Corinth, and Antioch in the days of the apostles. The Church is in the minority. She is environed with all the forces of the evil one. Like the poor widow that came to the unjust judge wishing to be avenged of her adversary, she has long been crying to her God, her *Just Judge*, for deliverance, and, in answer to her plaint, He has in these last days opened the windows of His own holy heaven, that the reviving gales might breathe upon her, and the refreshing shower might confirm His weary heritage.

I shall, in the briefest way consistent with perspicuity, contribute some facts to these pages for the benefit of those that have not visited the revival district, and for the glory of that Divine Spirit who has done so wondrously. Instead of presenting the particulars I am now to furnish in the order of time as they fell under my observation, I shall give them rather in the order of the Spirit's operations, as illustrative of His convincing, converting, and sanctifying influences.

Physical Phenomena.—Too little as well as too much has been made of the singular physical features of this great revival. By some they are regarded as mere excrescences. I do not think so. They have accompanied all revivals. The remarkable work of God in Ayrshire, from 1625 to 1630, was attended by physical symptoms identically one with those of recent times. "Under the ministry of Rev. Mr Dickson," says the author of "The Fulfilling of the Scriptures," "few Sabbaths did pass without some eminently converted, and some convincing proof of the power of God accompanying His Word, yea, that many were so choked and taken by the heart, that, through terror, they have been made to fall over, and thus carried out of the church, who afterward proved most solid and lively Christians." The malignants called those affections the "Stewarton sickness." The same kind of effects were seen in the revivals in New England under Edwards, in Cambuslang under McCulloch, and in Kilsyth under Robe.

I shall not occupy much space in my remarks on the physical phenomena. I saw no cases of prostration, or what was commonly called "striking down." But I met with many who had been so affected, and saw several that had not rallied from the consequences, who were either •deaf, or dumb, or both. I know that deceivers have tried

to simulate these bodily manifestations, and even to pretend to have their persons marked with certain *stigmata*, which they alleged were supernatural. But I know for certain that the cases I investigated were thoroughly genuine.

One young woman was lying in-a helpless state, as incapable of expressing her wants as one born deaf and dumb. Her face bore every token of conscious intelligence; but the ear was closed, "the string of the tongue was tied," and the teeth fast clenched together. She had continued in this state for several days.

Another had been blind and mute, and, on recovering her vision, lost her hearing and speech. She communicated with us in writing. She had been five times under this deprivation. She said "she was very happy in Jesus Christ for a fortnight before she was struck down deaf and dumb. She was stricken the first time the large prayer-meeting was - held in the Royal Botanic Gardens. She did not know what was going on around her when she was deprived of sight and hearing; but when she was asleep, she heard all the prayers that were offered up in her behalf. She had mentioned the day and hour when she would recover on several occasions, and had always awakened at the time specified." What was very remarkable in her case was a kind of vision she had of balls of fire that came down from heaven, to which two men were witnesses. And I know from one of the parties—the travelling agent of the London City Mission—that the phenomena was seen by him before his footsteps were directed to the house of that woman. She is a member of Mr Hanna's church, and is now rejoicing in the recovered possession of her physical and mental powers.

Another case was that of a young woman in Ballymena, who had been similiarly deprived of her senses, but had

recovered them. She attended a prayer-meeting in a church, where I had the pleasure of witnessing the mighty power of God. Before the service was closed, she was carried into the vestry. I saw her there after the dismissal. Her limbs were rigid. Her face wore a lovely hue, as if transfigured by the light of heaven. Her eyes were open, and lifted heavenward. She seemed neither to see nor hear aught that was transpiring around her. It was a most solemn spectacle, as if we had gazed in upon the face of a saint worshipping before the throne. All were deeply impressed. Her minister knelt, and we all joined in prayer for her. When we rose from our knees, she was restored.

I care not what sceptics may say, or little-faith Christians, who have no confidence in the extraordinary influences of the Spirit. I believe, as firmly as I believe my own existence, that the Holy Ghost would never have permitted His work to be entangled with such perplexing and seemingly incredible phenomena, had He not had a most important end to serve by them. "Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

Beep Conviction.—As in the natural world, so also in the spiritual world, "the morning cometh" after the night. The work of the Spirit is first seen in conviction, and then in conversion.

I conversed with several persons who were in the twilight, groping after the light. One was in midnight darkness, yea, on the awful verge of despair. I shall never forget the terrible anguish that was imprinted on that woman's countenance. The whole history of her sad heart was written on her face. There were the tearless, troubled eyes

—the stifled sob—the restless wail of a broken heart. I have seen cases of madness in every variety of type, but no insanity resembling this. Since visiting Ireland, I have met cases of conviction at home in which the subject gave herself up for lost. But there was a peculiarity in the above case that impressed me most painfully. She was not silently sullen, brooding with downcast eyes on vacuity. Her reason was not dethroned—her understanding was unclouded; but the veil of sin was upon the heart—“her iniquities had hid the face of a redeeming God from her.” She knew the Bible well—all its invitations, its promises, its hopes. But she believed that “the enemy had possession of her heart,” and made this unreserved confession—“There is no more love to God in my heart than in them flagstones.” As we prayed with her, she prayed it all over again, with groanings from the bottom of the heart. Minister, missionary, elder, visitor, pious friend, and neighbour, have all done what they could. The Holy Ghost, whose name is the Comforter, can alone bind up her wounds.

A case of recent conviction came before me in Ballymena. A poor woman had been out with her husband’s dinner about two o’clock, and was smitten by the hand of God. All afternoon she was in fearful -agony on account of her sins. Along with two friends, we visited her cabin after tea. She was sitting, supported in the arms of her son. When the sword of the Spirit proved a discernor of the thoughts of her heart, she tossed up her arms in wild disorder, and then clasped them in devotional attitude, crying, “Oh, rend the cloud! Oh, save me from my sins! I am ready to creep, to lie low, to do anything! Oh, have mercy upon me!” After repeating such expressions as these for about ten minutes, the kind friend that conducted me to her house, and who has been instant in season and

out of season in this great work, conversed with her on the way of peace; and, after prayer, she felt greatly unburdened.

These must serve as a specimen of what I saw of conviction of sin in Ireland. I may only add that, on my return by steamer from Belfast to Greenock, a young woman was visited with deep conviction on board ship. It was a fine clear evening, and many were on deck till long past midnight. Mr Brownlow North and several Scottish clergymen were conversing together, when a message came that a woman was struck down. By the time I reached her, a gentleman from Belfast was conversing with her. She was a Moravian, and was under solemn conviction. After praise and prayer, she was enabled to look to Jesus as her atoning Lamb!

Vivid Spiritual Perceptions.—“With the heart man believeth unto righteousness.” A merely formal assent of the understanding to the testimony of Christ, without the consent of the affections, will never save a soul. All that I conversed with, who had been brought under the power of the Spirit, gave expression to their views and feelings in a way that indicated that “they had been renewed in the spirit of their minds.” There was no passing lightly by their old sins. Every one was ready to admit his own exceeding sinfulness. And there was no mistaking the way by which they came to a settled peace. There was one young woman, to whom I was introduced, who could not give a very intelligible answer as to the grounds of her confidence, and even she had a hold of the Cross as her sheet-anchor. The truth—lodged in the mind by faithful parents, or Sabbath-school teachers, or Christian ministers, but lying benumbed and dead, like the seed sown by the wayside, trampled down by the foot of every passer-by—has

had a wonderful quickening. No matter to what religious community the individual may have adhered, or whether the individual had any external profession at all, there has been a unanimous testimony given forth by each one as to the validity of the doctrines of the Cross, and of "those things which are most surely believed among us." The inner eye has been purged from its films of sin, that obstructed the pure light of the Word from entering in. The conscience has been rendered extremely sensitive to sin. The heart's pulsations after God have been regulated. A thorough change has transpired. "All old things have passed away; and, behold, all things have become new."

Said one to us on the streets of Ballymena, "I felt as if I had been landed in Australia—the town was completely changed." Said another, "I could not keep my eyes off my Saviour." A third said, "She used to weep frequently at the thought of her mother dying and leaving her alone in the world; now, she and her mother having both found Jesus, have found peace, and can leave the future in His hands."

The keen relish for the Bible, and the ready way in which the doctrines of the Bible are set forth as embodying their experience, struck me as a remarkable feature in the converts. A truer fulfilment of the Saviour's words there could not be—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Love to Christ is the predominant passion of the soul. They regard Him as the "chief among ten thousand, and altogether lovely." I met with a young man on the street in Londonderry, who had undergone that great change of which Christ spoke to Nicodemus. He had been for some

time an anxious inquirer; then he became greatly concerned for his soul, wishing and praying that he might be struck down. Howbeit, the Lord never visited him by bodily prostration. But his conflict with the enemy was intense. For many nights he rose from bed and dressed himself, lest he should fall asleep and awaken in eternity, till at length it pleased God to reveal His Son in him the hope of glory. And now, such is his love to Christ, that he is ready to die for Him. I have received the same testimony from others.

I have no confidence in those that have received peace as a mere feeling, without the inwrought conviction as to the way in which it is obtained, and the groundwork on which it is based. A feeling is subject to sudden impulses; and, if it arises unbidden, it may depart beyond recall. But that peace which grows out of the atonement, and looks back on the removal of guilt, and keeps fast hold of Christ, is that which can be handled and examined; and that, I believe, is the kind of peace experienced by ninety-nine out of every hundred converts in Ireland.

The Graces of the Spirit.—"The greatest of all is charity." Faith is strong, hope is sunny and bright, but love is the liveliest of all. "Behold how they love one another," was the saying of old respecting the primitive Christians. I have seen how lovingly two young women walked along the streets—how closely knit together in the bonds of sisterhood in Christ dressmakers in the same lodging were—with what a warm grasp of the hand two comparative strangers parted company for the night, with the unfeigned adieus of "Good night, brother!" I can understand better the valedictory chapters of Paul's epistles, after what I have seen of the brotherly love of the converts in Ireland. No matter how wide the disparity of worldly position and

circumstances, oneness in Christ produces true unity of heart and sympathies.

Joy is another grace which beams with something of seraphic lustre in the countenances of the converts. It is not a fitful, changeful emotion, but a calm, steady, tranquil condition of the heart. "The joy of the Lord is their strength." So strong is it that words are too poor to picture it forth. No wonder; it is the joy of believing, the joy which no man can take from them.

Peace is allied with it. "Have you got peace?" is a common question; or, "Have you got it?" Not one convert wants this mark of the new man.

Long-suffering is another trait of character. I saw a woman standing at a shop door in the course of my visitation. My friend, who knew her, asked how she was. She said, "she had still some trouble in her headbut added, "it was well for her she had something to remind her of what she was." She had been the terror of the neighbourhood, but had been changed into a disciple of Him "who did not strive, nor cry, nor caused His voice to be heard in the streets." Whenever she feels any infirmity of temper, she shades her eyes with her hands, and breathes a prayer "for grace to help her in the time of need." The first sign of a change is seen in the visit of the offended brother going to ask forgiveness for the wrong.

Another grace is *gentleness*. I gathered the particulars of the conversion of a man in the neighbourhood of the Giant's Causeway, who had certainly done his part to preserve the tradition of the extinct race of giants in his own person. He was everything that was bad. But the Spirit of the Lord found him, and made him a monument of free grace. Formerly he would fight any man for a single glass of whisky; now he is doing all he can to bring sinners

into the way of peace. The lion has been changed into a lamb.

Another star in the galaxy of graces is *goodness*. Who has not heard the humbling confession of the coachbuilder of Coleraine? He acknowledges himself to have been a breaker of very one of God's commandments. He spent large sums of money on drink, by way of opposing the revival, and corrupting the youths that were likely to be influenced thereby. He was induced to attend a sermon. He was subdued. "The grace of God was revealed to him, bringing salvation, and has taught him to deny all ungodliness and worldly lusts." He is now preaching that faith which before he sought to destroy.

And, not to multiply the enumeration, there is also *temperance*. I do not use the word in the restricted sense with reference to abstinence from intoxicants, which I regard as true temperance, but in the wide, Christian acceptance of temperance in everything. The charge of enthusiasm, or the more scornful charge of fanaticism, was never more out of place than when applied to the Irish converts. They exhibit in their character and walk "the spirit of a sound mind." "Knowing that the Lord is at hand, they let their moderation be known unto all men."

But, not to pass over the modern temperance doctrine as unworthy of remark, I may say that my views on the expediency of total abstinence have met with a most decided confirmation from every convert that I have met. So extremely sensitive is the conscience of the convert, that he would feel as if entangled by the weak and beggarly elements of the world, were he to touch or taste alcoholic stimulants. I do not judge other men's consciences in this matter. But I do most heartily approve the conduct of those who have seen the tendency to evil in the intoxicat-

ing cup. A schoolmaster in Portrush told me that he had been labouring in the cause of temperance for more than ten years; but that the revival had done more for the cause in a few months than all his "ten years' conflict" put together. I heard of a publican who had his establishment all sold off, there being no customers for his spirit-store. I was in the shop, and grasped the hand of a publican who had, from sheer conviction, taken down his sign and betaken himself to the sale of provisions and green groceries, with no worldly loss to himself. If he was a genuine Christian before, he is surely a better one now. I have thus set forth a pretty fair sample of the manifestation of fruit on this tree of life. I have no fear in challenging "the gainsayers" to prove that a corrupt tree would yield such good fruit.

The Thirst for Prayer.—This is at once a cause and a consequence of the revival. It began in a little prayer-meeting, and it feeds and thrives on prayer. In the morning, men meet for prayer. At noon, when there is a lull in the business of the day, there is a return to prayer. In the evening, they crowd together for prayer.

I heard Mr Brownlow North address the mill-workers, in Mr Knox's church, betwixt two and three o'clock in the afternoon. It was a refreshing sight. Fresh from their meals, in their working habits, they walked up the broad aisles of the large church, and listened eagerly to the address.

I was in a small church prayer-meeting at Craigmore, near Randalstown, that same evening. It was in "the heat of harvest;" yet then and there was assembled a large company, of both sexes, for prayer. And such prayers! No want of words, because no want of requests. There was a directness, an urgency, an earnestness, and an unction, in

the prayers of those simple peasants, which told you at once, *that is true prayer*. No one that hears a penitent's prayer, or the prayer of one of the converts, -will ever mistake its character. There is no selfishness in these prayers; they take in their embrace the wide world. Ministers who have toiled for many long years in the service of Christ are quite amazed when they unite in prayer with these lambs of Christ's fold around the throne of *graca* "It is the Spirit itself that maketh intercession for them."

Testimonies of Three Converts.—David C—— gave me the following account of his case:—"I am a babe in Christ, only nine weeks old. I was brought up a Roman Catholic. One day, in going past a house in Moneymore, I heard a minister (Dr Barnett) praying. I heard him say, 'Oh, for the sake of Jesus, look down with an eye of pity!' I felt constrained to go in. I entered, and knelt with the rest in the house. I was from that moment convinced that I was a sinner. For a fortnight afterwards I was in great agony, under conviction of sin. I was overcome. I lay quiet for six hours, and then I got peace. I was born with a hesitation in my speech, so that my parents could not make out what I said. Now I can speak plainly. I renounced Popery as soon as I was under conviction. I love the priest and all my old companions, but am determined to do all I can to get them to change their views. My sister also is converted. Having laid past a little money, which I earned as a stonemason, I am travelling about doing all I can to tell others what Jesus has done for me." His case was certified by Thomas Cannon, Esq., of Lakeview, as one who had been "miraculously restored to speech." Perhaps the epithet "miraculously" may seem to some too strong; at all events, it is the result of that great change he has undergone. Before his conversion, he was inordinately addicted

to the use of tobacco and spirits; now he has not only entirely disused both, but has not the slightest desire for either.

John D—— gave me his case in these terms:—"I was born and brought up a Roman Catholic. I am a weaver to trade. About four months ago I attended a prayer-meeting, at which a man gave an account of his case. He had heard a voice, saying, 'Awake, ye that are in your slumbers;• behold, the King of Zion cometh!' He was told to go to the field, to the market, to the synagogue, and tell to others what God had done for him. Some of the audience made fun of what the man said, and many were looking down over the gallery. I found I could not make fun of it, for I had a never-dying soul to be saved; and I became deeply affected on account of my sin. For a month I was in great concern. One day, coming home, I saw the appearance of Satan at the side of the road, and was seized with violent alarm. I felt as if a weight hung from every hair of my head, and a terrible oppression at my heart. I sobbed aloud; I shouted. For a quarter of a mile of the road, I kept asking God for mercy. I was in a dreadful state. My tongue was hard and parched, and there lay that dreadful load of sin at my heart. On Tuesday following, I attended a prayer-meeting; and travelling along the road at one o'clock, I heard a voice, saying, 'Praise God the Lord,' and saw like the appearance of a pigeon near me. I was forced to cry out again, for I had found no peace in Christ at all as yet, not relying on His finished work. I was led again to cry out, and I had not spoken three words when I felt that dreadful load of sin taken away. When I got home, my hands were clenched, and I was unable to speak. Next day, I was quite weak. Getting stronger in the evening, I went out, and felt that I

would be brought near again before I should return home. I saw a girl that had got the Spirit. I felt something drawing me from within, as if the heart should be taken out of me. Then, after that, I got so much to say, that I could not keep silent. I felt the love of Christ so shed abroad in my heart. One night I was sitting at the fire, and when I rose and went away, I thought I saw Christ on the front of me, and I felt nothing but peace, and happiness, and joy unspeakable within me. From that moment I grew strong in the Lord." This young man was about eighteen years of age, with jet-black hair, a fine brunet countenance, and most intelligent eye. He had learned some scraps of Latin at school, and helped the priest in the service. As soon as he got the knowledge of Christ, he saw that prayers to the Virgin, confession to the priest, the invocation of saints, and every other Popish dogma, was a delusion.

James W——, a farm-labourer, a native of Ballymoney, gave the following statement:—"My father was very poor, and I earned my bread by the strangers that came to the place. On Sabbath-days I ran about the fields, or went to the sea to gather shells. I hired myself to a man who was very kind to me. I again hired to another man, but did not remain long, for a Carrick boy advised me to go to Scotland. We went by steamer to Greenock, and travelled to Glasgow, where I staid for a time, and saw very bad company. We went to Coatbridge, and the Carrick boy left me to pay the reckoning. I returned to Greenock. It was at the time when the great star (the comet) was expected to fall. I roved about at the harvest, and took up with very wicked people. A soldier in the 1st Royals 'listed me, but when I came before the doctor he rejected me. I 'listed again with the Scotch Cameronians, but was

again rejected. Again I 'listed in the 71st, and went and staid all night in the watchhouse in Stirling Castle, but was again rejected. Christ, however, has not rejected me. After working at Denny and Coatbridge, I returned to Ireland, and on landing at Derry I had not a halfpenny to pay the toll for the bridge. I hired to a Catholie who was very bad to me; I pray the Lord to forgive him for it. I then hired to my present master. I attended a meeting at PortFush, and heard Mr Simpson speak about *converts*. I wondered what he meant. I heard sermon on Sabbath, and on Monday I came down to a meeting, and heard a man say he could be cut to inches for Jesus. I could not understand that saying then. I can say the same thing for myself now. I went to a meeting on Wednesday. I was asked, 'Have you found peace?' I said, 'No.' I cried to the Lord to change my heart. Next day I was carting coals, and was praying the Lord to send the Holy Spirit to me. I felt I could not keep company with the rest of the boys. I met a hearse on the road, and was much impressed with the sight. I allowed the boys to go on, and I began to pray. One of the boys saw me, and asked if I was affected with what I saw last night, and asked if I would go into a house. I fell down, and was in great agony for two hours. A man engaged in prayer with me, but all that time I could not lift off my eyes from my Saviour. I then began to tell others what Jesus had done for me. I spoke to a young man who grew ill, but found peace when I told him that I was the vilest of the vile, but Jesus died for me. The servant girl was affected. Master and mistress were greatly distressed. On Friday I began to speak a little loud, I was so excited. On Saturday night I was never in bed, going from one to the other. I took the Bible with me when I went out, and read a portion on the

road, and a great many were brought under conviction. I was so happy myself, that I wanted to bring others to the Saviour. I saw women going with the steamer, and began to talk to them about their souls. Meeting my old master, I heard him say, 'You were once a very bad little boy.' I met a Roman Catholic, and told her there was no other way of salvation but by the blood of Christ. On Sabbath I went to see her and keep worship with her before going to church. For a time I was so anxious to tell others of Jesus that I had no thought of work. It was on the 7th June I found peace. My sister had been a bad girl, and was on the streets of Derry for eleven years. She has been a year in the penitentiary. I wrote to her, telling her what God had done for my soul. She had written to me at the same time, telling me that she had found peace on the same day as myself, at twelve o'clock."

"*Our enemies themselves being judges.*" I have given the testimony of converts regarding the great crisis in their spiritual history. I shall now subjoin some facts from other sources. A car-driver, without any pretence to godliness, said, "He considered the revival spirit a good spirit, as he knew it made people good." A publican in Ballycastle told us he knew of cases of decided conversion, and felt that it was wrong to say anything against the work. Another car-driver told us "he never saw such a blessed sight as the return of the people by train from the great prayer-meeting in the Botanic Gardens. They came from the station singing psalms, as if the very heavens were opening. He had only a minute to spare, and while he looked and listened he felt the sweat breaking upon him; and had he remained longer he would have fallen to the ground." A Roman Catholic bookseller in Londonderry told us "the revival was all excitement and a delusion,"

and yet was forced to confess that it had had a mighty effect upon the publicans. It had set them a grumbling at the falling off in their trade, and that he took as a good sign. Two policemen, in the same town, each gave his testimony to the decrease in the consumption of spirits. "For a gallon now drunk, there was a puncheon before. A great number of girls have now left the streets—more than twenty out of about fifty. Some are reformed, some are in the workhouse, some begging a bit of bread. Those that still haunt the public places, say 'we may as well give up this mode of life.'" An attempt has been made by a Belfast newspaper to prove that drunkenness and crime have been on the increase in Belfast since the commencement of the revival. This has been most triumphantly met and refuted by the police statistics. Not one individual that had taken any part in the revival has been accused of a misdemeanour.

To God be all the glory!—After visiting Belfast, Antrim, Randalstown, Balleymena, Broughsbane, Glenarm, Ballycastle, Bushmills, Portrush, and Londonderry, I returned to Scotland, filled with adoring wonder at the great work of God. The Holy Ghost is the great worker in this great revival. Scoffers and sceptics, Arians, Unitarians, Papists, drunkards, profligates, and prostitutes, have been born again during these months of revival. Ay, even Christian ministers, not a few, have either been refreshed or renewed in the spirit of their minds since the work began. I met with one minister who would give no other name to that change he had experienced than *regeneration*. It was while sitting at the communion table in a brother's church that the heavenly Dove rested upon Him. He is now a new man. Formerly he tried to reason himself into the persuasion that he was a child. But he can now say, "One

thing I know, whereas before I was blind, now I see." Now, what power on earth can effect so great and so glorious a work as that but the power of God? When a town is shaken with an earthquake, or half-buried beneath an avalanche—when famine stalks abroad slaying its thousands, or pestilence its tens of thousands—when public calamity smites an entire community, a general awe seizes the popular mind, and, like the sailors in the ship of Tarshish, when the storm raged furiously, every man cries to his God. But in a time of peace and plenty, with no ominous cloud impending, we find, over a province of a hundred miles and more in length, a breaking-up of the fountains of the great deep within, and a cry like that which rang through all the land of Egypt on the night of the slaughter of the first-born; and no relief is found, save in embracing Christ Jesus. The drunkard gives up his cups; the quarrelsome are peaceful and forgiving; the careless are concerned; the empty churches are crowded on week-days and Sabbath-days; the conventional reserve and silence about religion are shaken off, and men speak familiarly on the great things of the soul and eternity. Whence all this? "It is the doing of the Lord, and marvellous in our eyes." He works, and none can hinder; to Him be all the glory. I cannot close this imperfect account of my visit to Ireland four months ago, without an expression of gratitude to the God of all grace for what I saw there. I am straitened for time in bringing these details together, in consequence of duties connected with the begun revival at home. Oh, what abounding praise will be due, if in our land the revival shall spread as widely and yield as rich and mellow a harvest as in Ireland!

TRINITY CHURCH, BELFAST.

BY THE REV. THEOPHILUS CAMPBELL, M.A., INCUMBENT.

IT has frequently been asserted, and not without apparently just grounds, that the Ulster religious awakening commenced at Connor, a parish in the heart of the county of Antrim, about two years ago, and that from thence, as from a centre, it spread until it reached Belfast. It is true that at the time stated it did first appear in that parish, and extended its influence, almost without observation, for many months, until at last it became so general as to attract the attention of the public. The local newspapers detailed its progress; considerable excitement, as a natural result, ensued, which in due course affected the neighbouring parishes, and at length increased to such a height as to develop itself in certain bodily effects, differently styled physical prostration, physical affection, physiological phenomena, physiological accidents. But long before this, now more than two years, if not three, the awakening had commenced here, and was progressing satisfactorily, as evidenced by increased seriousness and devotion in God's house, so marked as to attract the attention of strangers, more than one of whom mentioned it to me. The attendance also increased, and communicants were not only more numerous, but more regular and frequent at the Lord's table.

During this time, that is, prior to May 1859, the Lord also vouchsafed more numerous instances of His blessing on the seed of life sown among the people, than previously.

Many cases might be specified, were it necessary, especially among young men.

To one only shall I particularly refer. It is that of a profligate and infidel, who, hearing the sound of the evening church bell, was led by it, unconsciously, to the church door, and, as he expressed it, "an irresistible impulse forced him into the church." He retired to his lodging an altered man; his infidelity had given way, and, after a short time, he could look up to his Saviour, and find "joy and peace in believing."

It was, however, in connexion with our Bible class that I perceived the most undoubted proofs of the awakening. The class meets from October to May in each year; the instruction is imparted conversationally. When about to separate, May 1857, the young men requested permission to meet in the school-house once every week for prayer during the summer; a request which I gladly granted, so that, in place of breaking up until the following October, I had the happiness to know that fervent supplications were offered by them for the outpouring of the Spirit on me, on themselves, the schools, the congregation, the parish at large, the whole Church, and the country.

When we assembled in October 1858, I saw, from the very opening of the session, the manifestation of a deeper interest in the Scriptures, and also an increased attendance. When the close of the session arrived, May 1859, far from a wish to separate, the desire of the class was to continue its meetings through the month of June; the numbers, too, were larger than at the beginning of the term.

On the 2d of May I drew up and circulated an address "To my flock;" the suggestion contained in it was generally complied with, and in private, family, and social prayer, the outpouring of the Spirit was supplicated.

In this minute detail I have this end in view—to present such evidence as must command assent, evidence of a work entirely independent of and prior to any physiological phenomena which have helped to strengthen the incredulity of many.

One feature of the evidence is worthy of note. Young men chiefly are the subjects of the revival. A groundless assertion has been hazarded, that only young women have felt its influence, and therefore, it has been argued, “it cannot be of God.” We have learned that “in Christ Jesus there is neither male nor female;” so that, even if it were so, the conclusion is unscriptural. But the fact is, that at the first young men, and subsequently both men and women, young and old, were and are awakened, and many of them are above, some far above, the class of the ignorant and the simple.

One of the strongest arguments in favour of the Divine origin of the revival movement is, that *it prospers notwithstanding all the evils with which it has had to contend*. It is surmounting them; it triumphs over them; and, like a mighty giant, strong in the purposes and strength of Jehovah, goes forth “conquering and to conquer.” Neither the scoff of the unbeliever, nor the coldness of the worldling, the opposition of the enemy, nor the injudicious conduct of its friends, nor all together employed by Satan, can stop the work. God is bringing good out of the evil, and many sinners are turned to Him; nay, He is making the very evil itself subservient to the good.

A few striking instances will illustrate this point.

A. B., a married woman, was stricken. This is the first case I was called to see. She had attended a meeting the evening before. A girl was stricken beside her. She left the meeting-house, lest she, too, should be stricken. Was

much frightened. She prayed all night that she might not be stricken. Got up in the morning unhappy at the thought of being stricken. Had no sense of sin. About mid-day she was very violently stricken. A sense of sin seized her as she lay in her bed; her conscience was awakened. After some days' visiting, perceived that her mind was troubled with something I had not been made acquainted with; discovered it was the thought that she ought to have a vision of Christ for her salvation. Directed her to 1 Pet. i. 8—“Whom not having seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.” She at once said, “That suits my case.” In a short time she got up relieved in mind. She has since been confirmed, and has become a regular communicant.

C. is a young woman; she was moral in her conduct; felt that she should read a portion of God's Word every day; did so, if it were only a verse; and if she had only a match, would light it before she went to bed to read her verse; disliked psalm-singing, but attended church regularly; used to read the light penny journals, and often laid aside the Bible in order to read them; felt that this was wrong, and that her mind was injured by such reading.

She had not attended any revival meeting, but, of course, had her mind turned to what was passing around her. One day, sitting at her work engaged in conversation with a fellow-worker about their dress, and her thoughts in no way occupied with religion, she was suddenly struck down. She felt as if she had received a blow on the back, the effects of which came round to her breast. When she fell, she screamed violently: was taken home and laid on her bed, half-conscious of what was passing around her, but unable to move or speak. She had no sense of sin; but, on the contrary, felt her heart more and more hardened.

In the injudicious way in which such cases were treated, many crowded into the house, and began to sing and pray. The effect on her was the reverse of what was intended. She wished they had left her in quietness; and when a friend of her own entered and prayed, if she could she "would have jumped up and torn him in pieces." The fit wore off about ten o'clock at night. Those present at that hour began to sing the hymn, "All hail the power of Jesus' name!" When they reached the line, "Crown Him Lord of all," a complete revolution took place in the girl's feelings. The truth, "Christ the Lord of all," was so presented to her mind, that, unable any longer to refrain, she cried out, "Crown Him Lord of all!" She said to me, "At that moment the love of Christ flowed into my heart. I felt I loved Him. I felt I loved all the world, and especially some girls with whom I had differences." The result has been most cheering. In about a fortnight after this, that young woman made herself known to me. She had previously attended another church than mine, the minister of which regards the movement with aversion, and refused to give her the encouragement and instruction she needed. On that visit I inquired, "Whether she had been tempted to any sin since the event?" She said she had. She is a girl of naturally bad temper; and when buying a bonnet the night before, she was displeased, gave loose rein to her passion, and abused the shopman. She went home "a miserable girl." She went to her bed-room, and fell on her knees, mourning over her sin, and continued long in prayer; first, rising unable to pray; then, unable to continue without prayer, falling again on her knees and struggling in prayer, until "the love of Christ again flowed into her soul." She has since become a communicant, having been previously confirmed.

D., a young woman, well instructed in the knowledge of the gospel, but uninfluenced by it, when standing at her own door, joining in a prayer-meeting held in the street opposite her house, was violently stricken; did not screech, but fainted. During the swoon had many visions; thought, among other things, she saw her sins, each sin a mountain ready to sink her to ruin; the greatest of all, her neglect of Sunday-school instruction. She said to me, "I place no confidence in these dreams; I know they are nothing." The gospel, however, now became to her the power of God unto salvation. Confirmed, and a communicant.

E., a young man, whose case is, in its main features, similar to the above. He was very severely stricken, and remained in a weak state many weeks. Previously confirmed, now a communicant.

F., a young man, a labourer, unable to read, very ignorant; stricken more than once; can now, though still unable to read, and still more excited than I should desire, express his firm hope through the work of the Lord Jesus Christ alone. Confirmed, and a communicant.

These cases, out of many, prove the use God has made of the physical affection, in itself by no means to be desired, in arresting the attention of the careless and self-righteous, and making it subservient to His own purposes of love. It is to be noted that they are all cases of persons who pass through the world as moral characters; that some of the worst characters have been similarly blessed I am happy to know. A poor fallen woman, terrified at the course of life she was living, called at my house, accompanied by a companion in sin, (a Roman Catholic,) to know if I could point out any mode of life by which they could be supported, and they would at once give up their unholy calling. They assigned "the revival" as the cause which awakened

their conscience. In a few days after, one was stricken, and not only did both these women at once desert their haunts of vice, but others along with them; and one since, whom I was led to visit in a different locality; and now, to my knowledge, six of these daughters of sin and sorrow are detached from their evil ways. It has been said by persons too anxious that it should be so, "They will not continue." How does the objector know? But, granting it, this in nowise militates against the revival as calculated to do good; for good is done directly by it; and if some of it be not permanent, it will be no more than what always was seen, and will be seen—men "drawing back unto perdition, not believing to the saving of their soul." (Heb. x. 38, 39.) It is wrong in the Christian, more especially the Christian minister, on this ground to object to the movement.

Another objection is contained in the well-known question of old, "Have any of the rulers or the Pharisees believed on Him?" It can scarcely be credited, yet even ministers of our Church have seriously asked, "Have any respectable people, any gentlemen or ladies, been affected?" How we forget the teaching of the Bible! "To the poor the gospel is preached." And while the upper classes, the scribes, Pharisees, and priests—"the builders"—rejected the counsel of God against themselves, "the common people heard Him gladly." Just so is it now. Men of the world in the higher walks of life, men of pleasure and of rank, unsound Churchmen, whether ministers or people, all are combined, along with Arians, and Infidels, and Roman Catholics, in an unholy opposition, an unrighteous bond of brotherhood, to malign and crush the work, if possible.

In answer to the objection, cases can be specified in the upper walks of life; but, for obvious reasons, they are not chronicled in the public prints like others. Strange

enough, the only instance, bordering on an attack of the physical affection, that occurred during service in Trinity Church, was that of a gentleman, the son of a clergyman, between thirty and forty years of age. The case is deeply interesting. So intense was the desire to approach the Lord's table, that, though the Supper had been partaken of on the two preceding Sundays, this gentleman requested me to administer the rite on Trinity Sunday also. I complied with the request. The usual number, except four or five, attended, and certainly a more solemn season I never experienced. There was a felt solemnity I cannot describe; it was over all present. I saw tears stand in the eye of the strong adult man, and copiously flow down the cheeks of the more impressionable female. As the gentleman referred to approached the table, it was evident he was labouring under great excitement. He was bent nearly double, shaking violently, sobbing aloud, and crying like a child. Yet no head was turned towards him; all seemed themselves to feel the solemnity of the occasion. After service, he came into the vestry-room to converse with me; and on my inquiry as to the cause of his agitation, he informed me that he never felt sin as he did then; he could not describe his feelings. And what led to this state was the confession of sin in the communion-service, and more especially the words, "The burden of them is intolerable." Into the meaning of these words he had not before fully entered. He now felt sin to be indeed a burden that could not be borne. What ultimately counteracted this grief of soul was the truth of the Lord Jesus Christ's deity, which was so taught him as to meet the terrors of his conscience, pointing out, as it does, the fulness and sufficiency of His atonement.

This case fully establishes the fact that intense mental

excitement will manifest itself in physical phenomena, and that the extent and degree will be proportioned to the strength of the subject and the enlightenment of his mind. Under the circumstances detailed above, a weak-nerved or illiterate person would have fallen, and, in all probability, with a shriek, such as is produced by hysteria. I may remark, that, on subsequent communions, the same solemnity was perceptible, so evident that a brother from a distance, who assisted me one Sunday, was nearly overcome. His voice faltered; he was almost obliged to sit down. I may add, that the communion was administered twice each month, from June to September, and with the happiest results.

I have hitherto written of the revival in connexion with the physical phenomena, not that this is the only or the main phase in which it presents itself. Far from it. This may be said to be exceptional. The affection is purely an accident. The revival is irrespective of it altogether. I felt it to be my duty from the first to warn my congregation against desiring it, or confounding it with conversion; but that if it were God's will to afflict them with it, to see that it did not pass away and leave them unblessed. It is my happy privilege, in common with others, to know that God's grace is turning many to Him, with no other outward manifestation than what we might naturally expect. Many, both male and female, have applied to me, in deep distress of soul, for spiritual advice. In every case, I have seen the application of some portion of God's Word revealing Christ blessed, speaking peace, and sending the penitent on his way rejoicing. The following note is a sample of the applications made weekly to me for some time:—

“August 1, 1859.

“REV. SIR,—Having felt most deeply, and I hope sin-

cerely, after the immortal concerns of my soul's salvation, I feel most desirous to speak to you upon a subject fraught with so many serious considerations. I am a Presbyterian, but I feel assured that you will not deny me the privilege of an interview for this reason. I will be very happy to wait upon you, dear Sir, after the prayer-meeting is concluded.—Yours respectfully,

“Rev. T. CAMPBELL.”

To specify instances is almost unnecessary; yet a few may be interesting. M., a young woman, for days in trouble and distress of soul. “Look unto me, and be ye saved,” brought instant relief; joy took the place of grief. Confirmed, and a communicant. The same text led a man, one in a responsible situation, which rendered him comfortable in his circumstances, who for three weeks previously was weighed down with a sense of sin, to exclaim, “I have a hope now; I am on a rock.” Became a communicant; many years ago confirmed.

D. is a young man, who was induced to attend an open-air service I held. At its close I pressed upon the people the words “Wash, and be clean,” begging them never to forget them, as they were simple and easy to be remembered. D. meditated over them with prayer for five weeks, when the Lord made them instrumental to effect his conversion. In the joy of his heart he came to me and informed me of the result of these words. He attended Sunday-school and church both morning and evening the Sunday after his heart was touched. “I spent a happy day.” He then went home (after evening service). All the family were in bed. He begged one of them to get up and sing the hymn, “How sweet the name of Jesus sounds!” *All* rose and sang the hymn. All then knelt down—what

had never happened in that house before—and in tears, around him, joined in prayer. Confirmed, and a communicant.

G. is the father of a large family; always well conducted; regular at church; unable to read. One day he was observed by his family in deep thought. At night his wife watched him after he retired to bed. He did not sleep. She heard him engaged in prayer. He said, “O Lord, tear from my heart whatever makes it so hard.” He remembered the text, “Come unto me, all ye that labour,” Ac. He said, “Lord, bid me come.” He felt as if his heart were torn in two: it beat violently. “I was wounded and healed at the same time.” Such are the simple yet forcible words in which he declared his conversion. He rose from bed, trembling with agitation. He knelt down in prayer, his wife beside him. She then called up the children; all gathered round the father, the Bible was opened, and a portion read by the children, and prayer offered. All retired again to rest, and in the morning went as usual and in good health to work. Such a scene I have never witnessed nor heard of since the days of the jailer at Philippi—a whole family rising at midnight to read and hear of the gospel of the grace of God. No neighbours were called in. I knew nothing of it for a few days after. All was in the privacy of the family circle. Who can doubt the reality of the work of grace here’?

C., daughter of the above, was awakened to a conviction of her sinfulness a few weeks after. She endeavoured, by forced gaiety, to hide the state of her heart. In the evening, while on her knees in prayer, she thought, “It is not by prayer but by faith I am to come to Him. I know He was troubled for my sins long before I was born,—why should I be troubled for them now?” This precious truth,

thus revealed to her soul, gave her instant peace. Joy rushed into her soul; she could no longer restrain her feelings, but gave utterance to them, praising God for His redeeming mercy. She could not keep silent, but, that evening, and all next day, constantly urged all around her to come to Christ. Towards evening the nervous system, which had been so highly excited, first by sorrow, then by joy, gave way; a reaction set in; she had to retire to bed. She became dumb as it seemed. Her parents kept her quiet, and sent for me in the morning. When I reached the house, I found she had recovered her speech. From her own lips, confirmed by the family, I learned this history. "Why did you not speak?" "I could have spoken, but my mind would not think; but my heart was happy." This is evidently the secret of what have been called "the dumb cases," when the dumbness has not been feigned. It was the natural reaction after intense excitement, the mind becoming inert.

H., a young woman living in a state of sin with a man, the sole support of herself, her child, her mother, and a foundling, was induced to come to church one Sunday, when, as it happened, the interview of our Lord with the woman of Samaria was the subject of my discourse. Up to that day she was considered to be the man's wife. The words, "He whom thou now hast is not thy husband," went home like an arrow to her soul. Deep anguish at once seized her mind; she returned to her home, dismissed the man, borrowed a Testament, and now for weeks has lived a penitent, looking up to Jesus as her Saviour.

It is unnecessary to specify other cases. Gradually and silently among many has the work proceeded; young and old have felt the influence of the truth, who exhibit, as its fruit, a desire for scriptural instruction, constant attendance

in God's house and at His table, until, in my own case, the congregation is overflowing, and more than half are communicants. A weekly prayer-meeting in the school-house, such as I never expected to see, not in any respect the result of undue excitement, speaks volumes for the deep religious feeling existing. It is conducted by myself or some brother clergyman. At first one school-room and about half the second were occupied, but night after night the numbers increased, until both rooms were completely filled. After the first excitement, occasioned by the stricken cases, had subsided, the interest increased, and at the last meeting, what I had not witnessed before, *every* individual knelt during prayer.

The young people of our congregation and schools requested permission to meet in the school-house for prayer and reading God's Word, and singing His praises, at eight o'clock every Sunday morning, and at four in the evening. They have not abused the permission; far from it; this means of grace has increased their anxiety for God's house and instruction in His Word, and has led to a more regular attendance at Sunday school. No impropriety marks their proceedings. From the first, I will bear my testimony, I have not witnessed nor heard of the slightest breach of the strictest decorum and propriety that should mark our intercourse with each other, and I know from experience that my authority and position as their minister is respected by all.

Perhaps I ought to state that at our annual confirmation this year my numbers were one hundred and sixty-one, while the average of former years may be stated at twenty. All of these, with perhaps half-a-dozen exceptions, have come to the Lord's table. During the confirmation many of the candidates were deeply affected, and could scarcely

restrain their feelings. Of these one hundred and sixty-one, only sixteen were "stricken" cases.

As to the general effects of the revival: one of the most cheering is the readiness with which almost all men will speak on the subject of religion, and listen to a minister's advice. I do not include the Roman Catholics or Arians in this. Indeed very few of these religionists have been affected by the movement, except to opposition; yet the few who have been reached have rejected the errors of their respective creeds. Some were physically affected whose hearts were not touched by the truth. These have remained, as was natural, in their Church, and I have heard are the most determined foes of the revival.

Immorality has decreased. Drunkenness also; though, in a town like Belfast, with 140,000 inhabitants, and daily increasing, it cannot be so perceptible as in small villages and towns. It has been stated that the revival has led to drunkenness and other vices. This is a rash statement. "The wish is the father of the thought." The committals in the police-court happened to be more numerous the three months the excitement was at its height than in the three preceding months; therefore, said the enemy, the revival is the cause. It is a conclusion without, or rather from no premises whatever. There is no connexion between the increase and the revival, and none has been shewn. Besides, the class of persons in Belfast affected by the movement are not those usually brought before the magistrates,—the lowest of our people. It is deeply to be regretted that but few of these have as yet come under its power. There are also between thirty and forty thousand Roman Catholics, most of whom are of the humblest of the people, from whose ranks the sojourners in our jail are mainly drawn. Until it can be shewn that the preaching of the gospel, and

the Holy Spirit's work on the heart, can produce crime, the charge that the revival has caused the increase in the committals is a gross libel on the grace of God. Our Lord was called "a gluttonous man and a winebibber." It is no wonder, then, that the counterparts of the infidels of His day, among ourselves, should bring a charge of similar import against His truth now. Within the limits of my observation a vast improvement has taken place. Sunday-evening promenades have been deserted for the house of God. A mill-owner informed me that not an oath nor indelicate expression is now heard from end to end of his mill.* Another gave me similar testimony. A third was compelled to think well of the movement from what he witnessed among his workers.

What, then, is the conclusion to which I am forced to come from the evidence before my eyes, and to which every unprejudiced man who reads this paper must come? What but that which I have already stated, that the work is of God, stained, indeed, by human infirmity, and endeavoured to be marred by Satanic cunning, but that, regardless of all, it goes on in its native, because Divine strength, accomplishing the will of the God of our salvation.

NOTE.—On applying to the Rev. Theophilus Campbell for a contribution to the present work, he forwarded a MS. which he had intended for separate publication, from which he courteously allowed the Editor to abridge the above chapter. This explanation will sufficiently account for a little abruptness at one or two places. It is but justice to the author to state, that he regards the physical affection as an evil, like any other illness, induced and propagated, (as he believes,) in some instances, by means of which he cannot approve."

* Last week, making inquiry about the workers in this mill, I ascertained that but one drunken man was seen about it at Christmas.

ISLANDMAGEE, NEAR CARRICKFERGUS.

BY THE REV. WILLIAM CAMPBELL.

IN the district of Islandmagee, the revival movement has made great progress. The first manifestation was on Wednesday, the 8th June, the day of humiliation prior to the communion in the church of the First Congregation.

Many came up to the house of God that day—they could not tell how it was—with more than an ordinary feeling of “godly fear,” and in anxious expectation.

The Rev. George Magill of Lylehill officiated. The services were not long commenced when a young lady was “smitten down.”

From that day till the present time, God has been walking in mercy throughout the length and breadth of the parish, subduing stubborn hearts, and awakening many who were long at ease in Zion.

The First and Second Presbyterian churches are now filled with anxious and attentive hearers every Sabbath.

The communion was held in the church of the First Congregation on the second Sabbath of June; and such a solemn communion the members of the congregation never experienced on any former occasion.

On the Monday evening following, there was a prayer-meeting. Hundreds attended, and many were convicted.

On Wednesday evening, another meeting was held in the First Presbyterian church. About 900 were present, and were addressed by the Rev. Messrs Campbell, Whiteford

Warwick, and Shaw. Many were awakened, and many were "stricken down;" and hundreds remained about the house of God till the sun had risen.

Wednesday night, the 8th June, will be long remembered in Islandmagee—a night on which God opened the windows of heaven, and poured out blessings upon many souls.

On Thursday evening, the Second Presbyterian church was filled to overflowing. The Rev. R. H. Shaw presided. The meeting was addressed by the Rev. W. Campbell, D. Andrews, Esq., and others. The feeling was intense.

In both the First and Second congregations, the number of communicants has greatly increased. Many have been savingly brought to God by the power of the Holy Ghost; and many more, we trust, shall ere long know Christ as a personal Saviour, who are yet in doubts and darkness.

Prayer-meetings have been established in many localities all over the district, and are well attended by worshippers anxious to worship God "in spirit and in truth." The Lord has done great things for us; and greater things than these may our eyes yet behold! Blessed be His holy name!

PORTRUSH.

BY THE REV. JONATHAN SIMPSON.

By a strange coincidence in the Divine Providence, both the clergy of the parish church, and the Presbyterian minister of the town of Portrush, were attracted to Ballymoney in the same week, (without any previous concert with each other,) to see and investigate the remarkable work of revival going on there in its earliest stages. The former called on the latter, and proposed an open-air union meeting for prayer, into which he entered cordially; and the three knelt in prayer in the manse, craving a blessing on the proposed meeting, led by the senior Episcopal minister. Their hearts were melted by the love of Christ, and, with suffused cheeks, they felt that God was about to give a blessing; and they were not disappointed, blessed be His name! (*See note A, page 112.*)

The meeting took place on the 6th June, on the hill in the rear of the town, and was very large, probably two thousand souls, (the town containing a population of about nine hundred souls.) Short addresses of only a few minutes were delivered by the local ministers and several persons, usually called "converts," from Ballymoney; and a very remarkable scene took place that will never be forgotten in the village, nor by many of its inhabitants in eternity. The first two "stricken" ones were, one a Presbyterian, and the other an Episcopalian, as if God would honour the first union

prayer-meeting. Shortly several others became prostrated, varying from the ages of nine to about seventy; and till midnight the manse presented a remarkable scene, with souls weeping under a sense of sin, or rejoicing in an accepted Saviour. A solemn awe crept over the entire populace, and many a house heard "the voice of rejoicing and salvation" that night that never heard it before. About thirty were visited that evening with deep impressions of eternal things, and a large number, it is believed, found the Saviour.

Next morning assembled the first daily union prayer-meeting, which was continued with great success till the close of the bathing season, in September. (*See note B, page 112,*) As many as one hundred and fifty-one have been counted leaving it, and in some instances several went away who could not get in; while a ball-room, put up during the summer, could get none to dance in it. The first two mornings it met, a young man, in each case, came under convictions of sin—one Episcopal, the other a Presbyterian.

During the entire week the neighbourhood was in commotion, and many, at little meetings in the country, were visited and blessed.; some quite young, others approaching threescore and ten, and one old woman a Roman Catholic.

On the following Sabbath, (12th June,) after the first prayer in the Presbyterian church, a wave of life seemed to sweep over the house. Many were in tears. Two young persons dropped down, and were borne out, one exclaiming, as she fell, "Blessed Jesus!" Five walked out—one a Roman Catholic servant-maid, who was afterwards, at her own request, rebaptized, and received to the communion of the Supper. Others in better circumstances were very deeply impressed, and, it is believed, were led to decision in laying hold on the blessed Jesus. Several came under

convictions of guilt next day who had been present on Sabbath.

After morning service, twenty-one, of various ages and circumstances, remained for prayer, in a state of anxiety, most of them bathed in tears. Exactly thirty were "impressed" that day, of whom several have since given all satisfying evidence of a saving work of grace in the soul. Not so many could have been reckoned during the previous sixteen years and a half of a laborious ministry.

That very Sabbath night, in a neighbouring farm-house, where an anxious one came to seek the prayers of the farmer, others soon joined, and it is believed seven souls were born to God. They "continued all night in prayer to God;" and before morning broke in the eastern sky, "the Sun of righteousness had arisen with healing in His wings" on several dark souls, who have since "gone on their way rejoicing."

The churches were crowded all summer. The Episcopal church has been enlarged, and the Presbyterian would require to be double its present capacity to contain the anxious applicants for accommodation.

Several open-air meetings were held on Sabbath afternoons, on Eathmore Hill, near the village of Portrush, attended by eager crowds of all classes. Once there were six magistrates, with their families, present, and the most fashionable lodgers mingling among the poor in plain clothing; and at one of these meetings an Episcopal clergyman, a Presbyterian minister, a Congregationalist, and a Baptist took part.

But the meetings attended with the most signal blessings, and indeed where "showers of blessing" fell, were held at a hill called Dunmull, about three miles from Portrush. Four meetings were held on Sabbaths, and one on a weekday, and attended by teeming thousands, and every one of

these meetings followed by a blessing. They were addressed by ministers, Episcopal and Presbyterian, and “converts,” some local, some from a distance, and several times young men from Connor, where the awakening first began.

Brownlow North, Esq., visited most opportunely, and, by his earnest and thrilling appeals, largely contributed to advance the glorious cause. He preached twice in the Presbyterian church, Portrush, and addressed two open-air meetings, one in the town, and the other at Dunmull. The latter was the noblest meeting ever seen in the neighbourhood—the very sight was grand, apart from its bearings on eternity. Mr North, accustomed to large audiences, computed it at seven thousand souls; and so many were stricken that day, that the people in the neighbouring houses never got to bed the entire night. So many hearts bleeding under a sense of sin, and weeping over a pierced Saviour! About three hundred souls have been visited by the Spirit of God, and, so far as we can see, the great majority of them are still “walking in newness of life.” Even in apostolic times, and under “the very chiefest of the apostles,” there was “a falling away;” and we may expect, where the whole framework of society has been moved before the wave-tide of the Spirit’s power, some will only have been *alarmed in their sins*, not *saved from them*: “*Nevertheless the foundation of God standeth sure, having this seal, THE LORD KNOWETH THEM THAT ARE HIS.*” (2 Tim. ii. 19.)

The work goes on noiselessly; after the lapse of six months, the whole country is now studded over with a network of prayer-meetings. A moral revolution has passed over the face of society; iniquity, as ashamed, has hid its head; and the worship of Jehovah is set up in many families. “The kingdom of God suffereth violence, and the violent take it by force.” God has redeemed His own word: “Thy

people shall be willing in the day of thy power." Oh, let all Christians pray that God may still say, "Speak to the people, that they go forward!"

In presenting a few detailed cases, we feel the delicacy of the ground we tread on; the danger, on the one hand, of "puffing up with pride," or, on the other, of giving offence should these lines meet the eyes of the persons referred to. But in the name of God the Spirit, whose grace and power we desire to honour, and with much prayer that He may bless to the quickening and awakening of others these details, we commit them to Him, that before whatever eyes they may be spread, on the wings of the press, precious souls may be led to Jesus.

Of the company of mourners in the manse referred to at p. 82, one was a little orphan girl, father and mother both dead; the poor thing having to go to service *at nine years of age*. It was very touching to hear the desolate child pouring out in plaintive voice the story of its wants to a loving Jesus. A—— K—— claims Christ as hers; and He refuses not the claim, as her minister, months after, reports her quite steady. B—— L—— is a widow, with six helpless children. When lying on the sofa, with clasped hands, and upturned eyes, and streaming cheeks, she pleads, "If the Lord is about to take her away, He would have mercy on her fatherless ones; or *permit her to take them in her bosom*, if He is to receive her to His!" E—— N——, a fatherless girl, of some seventeen years of age, is upon her knees at Jesus' feet, pleading for mercy. Whether she has obtained it or not, let the following circumstance attest. A considerable time after, a minister calls, and puts several searching questions—"Do you believe God has given you a new heart?" "Oh yes, sir." "Why?" "I love Him. When I go to His house on Sabbath, I'm more attentive to

what is said, and. *I can bring more home with me.*" After a number of other questions—"Now, Ellen, what would you take for your interest in Jesus?" She looks earnestly at the inquirer, as if to say, "Sir, are you in earnest?" "Yes, Ellen, I'm quite in, earnest; I repeat the question." A convulsive heaving in her bosom, her cheeks mantled with a blush, her eyes fill and overflow, and with quivering lip she replies, "Sir, I'm a poor fatherless girl since I was two years of age, and have to work hard with these two hands for my bread; *and I woidd not take for my interest in Jesus ten thousand worlds!*" "Enough, Ellen; that will do." A few words of prayer for strength to keep her resolution, leave her with well-watered cheeks. One of the "stricken," on that memorable day, is a lad of ten years of age, so very troublesome at school, one teacher is glad to have him expelled. Yet from that day till the time of our last inquiry, *he conducts family worship every day with his parents.* One day, meeting him, it was asked, "Well, Johnny, how are you getting on?" "Nicely, sir; *God has given me my mother already!*" And so the boy had not long prayed till the mother is brought under deep impressions of eternal realities.

On Tuesday morning, 7th June, before going out to the prayer-meeting, at seven o'clock, a farmer called at the manse, wanting to speak privately to the minister. "What have you to say to me?" "Sir, *I have got an operation of the Spirit.*" Wonderful spiritual surgery that—that cuts out "the hard and stony heart out of the flesh, and puts in a heart of flesh!" Such "an operation" H—— C—— had got. He had gone home from the union open-air prayer-meeting deeply impressed; the burden of sin lay so heavy on his soul he could not sleep. He rose from his partner's side, without telling her of the tempest of agony sweeping

his bosom, dressed, took the key of his barn, went there to fall upon his knees, and, like Jacob, wrestle with the angel, Jehovah-Jesus, till the dawn of the day, and say, "I will not let thee go, except thou bless me." Like the patriarch he wrestled, like him he sped—he got the blessing, and became "Israel," "a prince with God;" he "got an operation of the Spirit;" and, without waiting till his wife was up, he came away to tell the minister, and to ask him if he (H. C.) should tell to others the work of grace on his soul, as the lines were forced on his memory when he obtained relief—"All that fear God, come, hear, I'll tell what he did for my soul." (Psalm lxvi. 16, Scotch metrical version.) He went to the prayer-meeting, made his statement, gave out those lines to sing, and while singing, a young man, some sixteen years of age, turned pale, went out impressed; and shortly after the meeting closed, a little weeping sister came for the minister, and said *brother Willie was very ill*. That sister, about fourteen years of age, came under deep convictions of guilt that day, and both seem to have found the Saviour! Same day, in the National School connected with the Presbyterian church, two children, a boy twelve years of age, and a girl ten, were "stricken," and the convulsive sobbing shook their breasts, and the tears poured in torrents, when each was asked, "What's wrong, dear?" "Sin, sir, sin—*such a load of sin on my heart*." In persons so young it is not easy knowing whether a saving change has followed.

Same afternoon, returning from seeing a stricken one in the country, a little company, sitting in the open air, waits the minister, and spends the time "singing psalms," and the music, floating on the summer evening breeze, has a charming and soothing effect. Arrived at a poor labourers house, a quarter-mile distant from Portrush, the minister enters,

and about twelve adult persons go in—a psalm is sung, a chapter read, (Eph. ii.,) a few earnest, practical remarks made, and prayer offered. During prayer much sobbing—when ended, first one, and then another, and another, until *five* are “stricken.” Such a scene! Description impossible! Two cousins, Elizabeth and Mary, are the worst, (precious cousins of same names in Luke i.,) and after sore suffering and self-reproach, particularly in the case of one of them, they are removed home to town, and they implore the minister not to leave them; he remaining five hours, till three o’clock in the morning, trying to soothe and comfort their storm-tossed spirits. Towards midnight one of them, about eighteen years of age, throws herself on her knees, and poured out a torrent of agonising prayer—continuing, it might be, for an hour; and feeling as if a loving countenance lighted up her pale features and tearful eyes with a heavenly smile, looked upon her, and said, “Live,” her tones changed from supplication for mercy to thanksgiving for its reception; and one part of her thanksgiving was *“for the joy that would be carried to her mother’s soul that night in heaven, when the recording angel brought up the intelligence that her Lizzie was saved on earth!”*

The second morning of the union prayer-meeting, after the blessing was pronounced, an apprentice carpenter, a young man about eighteen years of age, was impressed, and remained to ask the conducting minister to pray with him; but before he (the minister) could begin, the young man was upon his knees, and pouring out a prayer to God to give His Spirit as a Spirit of peace to his troubled soul. That peace, it is believed, he has found, and he is now admitted to the Lord’s table. We particularise these two cases as the Spirit’s seal of approval on that prayer-meeting, the first two mornings it assembled; and, blessed be His name,

these are not the only ones. "Not unto us, O Lord, not unto us, but unto thy name give glory." (Psalm cxv. 1.) Late in the evening of same day, (Wednesday, 8th June,) going to see the same person I had been with yesterday, on arrival I read, explained, sung, and prayed. During the prayer a younger sister of the "stricken" one was prostrated, unable to rise from her knees, eyes fast closed, a nervous tremor on the eye-lashes, and tears pouring; (she was afterwards confined to bed for three days;) also the female servant of a neighbouring farm-house. Before coming, (having in the evening to conduct my own weekly prayer-meeting,) two young women had both been visited, and found peace. Before my arrival, the girl lying "stricken," since return from Monday evening meeting, (and who was confined to bed for three weeks,) had conducted worship. E—— S—— gave out -the favourite 40th Psalm, "I waited for the Lord my God," &c. M—— M——, the daughter of a wealthy neighbouring farmer, had been praying since Monday eve "*that she might get it,*" (a general impression being that a wave of blessing was rolling over the country.) "Get what?" was asked, when narrating her deliverance. "Get the blood of Christ to cleanse my soul from sin, and the Spirit of Christ to renew and sanctify my nature," was the intelligent reply. She again prayed mentally, "that if she was to get it, she would while that psalm was singing!" God redeemed His pledge: "BEFORE THEY CALL, I WILL ANSWER; AND WHILE THEY ARE YET SPEAKING, I WILL HEAR." (Isa. lxv. 24.) She saw—that is, said she, "*I thought I saw Christ reaching forth His two hands towards me till they touched my heart, as if to say, THIS IS MINE; and my burden fell from my breast.*" The girl lying in bed, unable to get through the first four lines, her feelings overcoming her, M—— M—— said *she could go*

on now with "He took me from a fearful pit," &c. Another Martha present, seeing her namesake in such a transport of joy, became distressed that the one had found peace and the other not. She asked her out, and clinging with her arms around her, besought her in a flood of tears to pray for her. She said she would, but she herself must beseech Christ to come to her, which she did very earnestly. They had only gone a few steps when M—— R—— cried out, "He's come! Oh, He's come!"—fell upon her knees, and poured out a prayer of gratitude to God. Both knelt again, and engaged in prayer. Five souls this day led to the cross, captives to its matchless love, of every one of whom I have hope.

Next evening, after return from country visits, a man was in waiting for me at the manse. He is a railway labourer—had been at the Monday evening meeting—been deeply impressed, under sore exercises from a sense of sin ever since—had often, during the week, left the other men on the line, and gone behind the fence to weep; at last the proud heart, brought down by conquering grace, must seek relief in counsel—came down on a freight-truck attached to a train—*literally ran from the station to seek the minister*. On reaching the school, and finding from my teacher I was not at home, the pent-up feelings found relief in a torrent of tears. The teacher, a worthy, excellent young man, offered all the counsel he could; came with J—— M—— to the manse, and prayed with him; took him to one of the elders, who also offered counsel and prayer, and sent for the curate, who kindly came, and spoke and prayed with him. Still he remained; and when I entered, told his story of guilt, while he sat trembling like a whipped child—said "he had broken every commandment of God except murder and robbery; besides that he

never set foot in a place of worship, nor bowed the knee to God. On one occasion he was so drunk he lay down on the rails; and only for some one passing and hauling him off, he had been, by the next train, a mangled corpse, and his poor soul in hell;" and then asked, "If it was possible *such a sinner* could get mercy?" "Perfectly so, for God says it '*The blood of Jesus Christ his Son cleanseth us FROM ALL STN,*' (John i. 7;) '*Him that cometh unto me, I WILL IN NO WISE CAST OUT,*' (John vi. 37.)" After a few more words of counsel, prayer was offered, and he withdrew greatly relieved. He was a married man somewhere about twenty years—father of ten children—had no connexion with any place of worship. Since then he has been most regular; has also established the worship of God in his family, *and has a weekly prayer-meeting in his house.* His wife and eldest daughter were both afterwards "stricken;" and the three were among nine pleaders before my session, to dispense in their cases, as special ones, with the usual lengthened examination for the Lord's Supper, and admit them at our last Communion. They were admitted, and still "go on their way rejoicing."

Next morning, (I am giving the narrative of the most interesting cases of the first week of this blessed work,) a brother minister, whom I was to have succeeded the following week on an open-air route of preaching, and to whom I had written of the descent of the heavenly fire, rendering it impossible for me to go, came on by an early train to spend the day with me among the awakened, and see for himself this "wonderful work of God." After earnest prayer for Heaven's blessing on our day's work, and a fresh baptism from above, we sallied out. At the end of the town, a friend of his ran out to speak to him. "While standing conversing, a tall young woman, whom I did not

know, came up, and, saluting me, asked, "Mr Simpson, when are you going again to Widow S——'s?" "I'm just on my way; have you any message for me?" Her lip quivered, her eyes filled, the tears ran down, *she could not speak, but passed on without reply*. Looks were interchanged between me and my brother minister, as I drew his attention to what was occurring in his presence, as lesson first for the day. We walked slowly after the weeper, not liking hurriedly to interfere with the sacredness of her grief, as we saw her using the corner of her shawl freely on her cheeks; and so soon as she ceased, we came up and spoke to her. "You have the advantage of me; I don't know you. Please, who are you? and what did you want to say to me?" "I am E. A. C——, wife to A. C——; and the old woman wanted to know when you would be back at Widow S——'s?" (the house previously referred to where the four got the blessing in an evening.) "She" (the old woman) "has been very uneasy in her mind since she heard you there on Wednesday, and wants to go back again." "You don't mean to tell me that old L. C—— wants to hear me, do you? Why, I have seen her fly out of a house when I was going to kneel in prayer—so bigoted a Papist was she! and I have often noticed her scarcely replying, if at all, when I saluted her on the road." "It's true enough, sir; she bade me call at your house, and inquire when you would be up; but I did not know how I could call at a Presbyterian minister's house *after what I have done*." "What have you done?" "Why, I was once a Presbyterian, and married a Papist, and have gone to mass with him, and had my child christened by the priest." "Bad enough." "Yes, sir, very bad; but one thing I'll assure you, if God spares me health and life, my foot shall never cross a mass-house door again." A

fresh gush of tears came, and she sobbed so convulsively, my brother minister and I were soon in a melting mood too, and had to use our handkerchiefs pretty freely. After a little quiet came, I said, "I hope the Lord will enable you to keep that resolution. But why shouldn't you come over with the old woman to Widow S——'s?" "Oh, but my boy, sir!" "Bring him with you, by all means." They came; another houseful; people ran out of the fields, and from all the neighbouring houses, when a minister was seen enter a house. Formerly, it was run away from him; now, run to him. "Thy people *shall be willing* in the day of Thy power." The portion read, the hundred and third Psalm; and in the few remarks made, it was particularly urged that each would try to be able to use the words before they slept with which the psalm began and ended—"Bless the Lord, O my soul." In such a time of soul-blessings, why should you not *t* Passed on—no apparent effect; but in such a precious time of abounding mercy, what encouragement to the heralds of the cross to "cry aloud, and spare not;" and to take hold on God's faithful promise, "My word *shall not* return unto me void!" This case was no exception..

In a neighbouring farm-house, the farmer's -wife had been visited that morning, and Widow S—— urged us to go on and see her, and offer thanksgiving to God for His merciful visitation. We went. After a few suitable words before kneeling in prayer, she was asked, according to our usual custom, "What blessing shall we ask from God for you?" "That I may be 'kept through faith unto salvation;' and for mercy to my dear husband and dear children; but particularly for little Hugh," repeating the latter part of the request again and again, as the tears dropped on her clasped hands where she sat up in the bed, seeming to

feel that the youngest of her precious cluster of immortality, (seven children,) a child about three or four years of age, might be too young to understand the day of his merciful visitation, but anxious that God might not pass over her little pet. Oh, the treasure of a mother's love! During the prayer, there was much emotion. At its close, a stout, able-bodied, tall young man, twenty years of age, R. R——, the farmer's eldest son, approached one of the ministers trembling, and, seizing him by the hand as tears flowed fast, said, "Mr S——, you can't leave." "Why, Eobert?" "Oh, you can't leave me in this state." "Why, what's wrong?" "Oh, I'm so ill—*such a load upon my head!*" "But can't you go with your load to the cross, and Jesus will take it from you? He says, 'Come unto me, *all ye that labour and are heavy laden*, and I will give you rest.'" "Oh, but I can't go." "Can't you pray Christ to take you?" "No, I'm so ill, I can't. Will you pray?" So saying, he fell on his knees before me, and I had to proceed in prayer. He had just come in from the plough, with his horses, in time to catch the prayer that, by the Spirit's grace, enabled him to "put his hand to *another* plough," and I thank God he has *not* "looked back" The accompanying piece of poetry by him shews his mental complexion. It has found its way into the public prints; and after going the rounds of the press here, I have seen it in the *Sunday School Times*, published in Philadelphia, and the weekly organ of the "AMERICAN TRACT SOCIETY." It is headed, "A CONVERT'S PRAYER," and the signature at foot was, "A Ploughboy, near Port-rush —

A CONVERT'S PRAYER.

O heavenly Father, hear my cry;
Oh, let Thy Spirit come

In rich effusion on my soul,
 And make my heart Thy home!

Imperfect, Lord, are all my ways
 In this sad vale of tears;
 But let my Saviour's promise sure
 Remove my doubts and fears.

Teach me to know Thy holy Word,
 By inspiration given;
 And let Thy will be done on earth
 As it is done in heaven.

Go forth, o Lord, to all the world!
 Touch every heart below.
 That when the gospel trumpet sounds,
 They every note may know.

Oh, let my wild, unruly tongue.
 That oft blasphemed Thy name.
 No more be heard within the paths
 Of folly, sin, and shame!

Create, O Lord, a thankful heart.
 Both humble and sincere.
 And in the mansions of the blest
 May I fill up the rear!

By a Ploughboy, near Portrush.

While engaged in prayer beside the young ploughman, a scream was heard in the kitchen, and a young woman of a neighbouring family is "stricken." Closing my prayer, and requesting my brother minister to remain with the young man, and to offer prayer again, I went to attend to the other prostrate one. She was so long away in the faint, that her old mother, who came rushing to her, thought she was quite dead, and the fixed and colourless countenance did not look unlike it; and she got into such a state of

distraction, wringing her hands, I had to have her removed before the girl revived. So soon as she could be removed, she was carried into her own house, and I had to remain for three hours, during which time she was out of one faint into another, and when she could speak it was a wailing cry, "What a *big* sinner I've been! can God have mercy on me?" and only a word could be edged in during the gleams of consciousness. Meantime my brother minister had to leave me, to catch an afternoon train, to meet his open-air service in the evening—he, quite overwhelmed with what he had seen of the Spirit's power, and I missing much his counsel, help, and prayers. Before I could leave the young woman, a message was sent for me to go to the ploughboy, who had found relief; but, impatient at my not coming fast enough, he rose from bed, ran out half-dressed, met me on the street, clasped me in his strong arms, kissed me most tenderly, laid his head upon my shoulder, and wept tears of joy. The young woman finding no relief, I had to leave her, with a promise to return late at night. Poor girl! she had prayed that morning at that bedside, where she now lay helplessly stretched, *that if she would be stricken, her minister might be at hand!* Another answer to prayer!

Open-air meeting in Portrush in the evening—a Methodist minister preached in front of my school-room, and I gave a short address, and closed with the devotional exercises. After the blessing *four* young men, one a tradesman, the other three labourers, were overwhelmed with a sense of guilt; two could make their way to the manse amid showers of tears, and two were very ill, one particularly so—head hanging down, as if all the muscles in the neck were relaxed—and he had to be helped, with one under each arm. These were not hysterical females, but all able-bodied men. A few words of direction and counsel, and then prayer, and

they were all able to go home; and I was off to the country again, accompanied by a young friend, as I expected to be out all night. Had almost omitted to say, that after her return from the meeting above referred to, one of the most intelligent of my Bible class, J— D——, was visited; but in her case, I think, it was advancing in the divine life, rather than raising from the dead.. Her own feeling was, that it was intended to take off all backwardness in witnessing for Christ, and to enable her to speak on His behalf. This, I know, she has done, by gathering little companies of her own sex, speaking to them of Jesus, directing them to Him, and praying with them.

On return at night to see the girl, S—— K——, stricken while prayer was being offered beside the ploughboy, found her no better. She was confined to bed for three weeks, so great was the physical prostration, and not being a strong girl. But I found on calling for R—— R——, that he and his sister, and another “convert,” were away praying with the old Roman Catholic woman who had been present in the morning as described, and was visited in mercy in the afternoon. Her soul filled with a deep sense of eternal things, seeing her guilt, and the miserable sham for religion presented in Popery—she was very unhappy. But in the after part of the day, she had gone outside her cottage, when a perfect flood of light *seemed* to bathe her house. She was so alarmed she rushed in, and had only time to utter an exclamation when she fainted away. When she came again there was the usual cry to Jesus for mercy, (no Virgin Mary now.) He heard, and gave deliverance. About eleven o'clock at night, I reached her house, to find it full of people. The word, had spread like lightning of the bigoted old Romanist letting go the miserable lies of Popery, and grasping “the way, the truth, and the life.” (John xiv. 6.)

I found her pouring out prayers for blessings on the minister who had led her to Jesus, and she exclaimed as she saw him, "Oh, I *can* say, sir, before I sleep, 'Bless the Lord, O my sord P'" She lay stretched on the bed, clasping, with both arms on her breast, a Bible, though she cannot read a word of it! "When asked what portion of the Word of God we should read, her reply was, "Oh, nothing, sir, but that beautiful psalm you read this morning," (103d.) So great a change wrought on one with such a miserable temper, convinced the younger Lizzie it was God's work, and made her more eager to get the blessing. Both have since been received to the communion of the Presbyterian Church, and are, I think, "walking in all the commandments and ordinances of the Lord blameless." To God be the praise!

In the brief general statement preceding these details, reference is made to the 12th June, a Sabbath of blessings, "a day much to be remembered." One of the "stricken" on that day was a Roman Catholic, S—— Q——; and though she, acting on advice, remained at home for several Sabbaths, she was again "stricken" on the first Sabbath of August, and continued from noon of that day till Tuesday evening without sight, without food, without speech. When speech returned, she seemed to have had a dreadful vision of some of her departed relatives in a lost world; and to be impressed with the idea, if she continued in their system she must go to the same place. She wept very sore; and when sufficiently composed to be spoken to, when asked if there was any word of God on which the Spirit kept her mind fixed all the time of her trance, or whatever it was, her reply was, "Yes: 'The blood of Jesus Christ his Son cleanseth us from all sin.'" (1 John i. 7.) She was then told if she clung by that truth she would go to mass no more—it was the very death of Popery. Other two

texts were given her—"Jesus Christ, the same yesterday, to-day, and for ever;" "I have loved thee with an everlasting love, *therefore* with loving-kindness have I drawn thee," (Heb. xiii. 8; Jer. xxxi. 3)—as she expected to be speechless again, and longer than before. She only retained speech for about an hour and a half, and then was dumb till Saturday evening. On her recovery she remembered the two texts given her. I don't attempt any explanation of this case; I simply narrate the facts.

Another old woman, now about her threescore and ten, and once a Roman Catholic, was much quickened on this blessed Sabbath. She has been for years a member in communion with my church; and as proof of her sincerity in the change, at near seventy she committed to memory the whole of the Shorter Catechism. E—— E—— was this day invited by the Master of assemblies, "Go up higher;" and finding her heart revived, she came down to tell her minister the joy that swelled her bosom, which she did in a torrent of glowing words. "Sir," said she, as she pressed his hand to her lips, "I did not tell you, when I joined your church, that in my days of darkness I was twice at Lough Derg," (a shrine of St Patrick, out of which the wily priests drieve a good business by sending pilgrims to it, and of course Popery knows its "craft" too well not to make it pay,) "on pilgrimages for my souL But oh, sir, had I been able to come down last Monday, and taken the hill, and got *my people* around me, I could have preached to them. I could have told them how blindly they were led, and that nothing but the blood of Jesus could meet the demands of God's justice. Oh, I was long in darkness, *but you were the first who led me to see it.* The very first day I heard you preach, it was on the text, 'How long halt ye between two opinions?' (1 Kings xviii. 21,) and I could not halt any longer. Oh, look

at me so long depending on my own works for salvation; going twice on those pilgrimages to holy Lough Derg, but now, in my old age, resting on the blood of Jesus only. And oh, how I have prayed God to bless you, and will as long as I have breath! On my way down, the first Sabbath I came to your church, I opened the Psalm-book, and my eye caught the first two verses of the 40th Psalm. I committed them to memory that night, and oh, how often I have repeated them since!" After prayer, as she wiped the tears away, again and again she pressed my hand to her old withered lips.

Another remarkable case, arising out of that precious Sabbath—a Sabbath I can never mention without a feeling of awe and gratitude. An old soldier of the Duke of Wellington, W—— P——, whose regiment had been disbanded after Waterloo, and now seventy-three years of age, had stood till late in the evening watching the poor Roman Catholic girl, whom some Christian ladies had removed to their house. Next morning early the old soldier's wife was down for the minister. Having so many visits to make that day, even with a good steed it was afternoon before I reached the old man. He sat up in bed, half dressed, and was in an awful agony of prayer—hands clasped, tears pouring, without any attempt to wipe them away. His attention was diverted for a few seconds by my presence; and grasping my hands with both his, in iron grasp, he held me as in a vice; but soon letting go his hold, which was a great relief to me, he burst out again in a tempest of prayer. I could only get a sentence or two here and there, as I wrote on a little table at his bed-side, of which a specimen:—"O blessed Saviour of the world, melt this hard heart, this wretched heart! *It is* a hard heart, a wretched heart! O blessed Saviour, pour out thy Holy Spirit on every wretched sinner like me 1 Oh,, a heart pressed down!" "Pressed

down with what, Billy?" I interposed. He replies, "Sin, Satan," and then proceeds in prayer: "O Saviour, free me! Oh, wash me in the 'fountain opened!' Oh, *plunge* me in it! I know He'll not 'put my soul to shame, nor let my hope be lost.' O blessed Saviour, I won't distrust you one jot! O dear Saviour, dear Lord and Saviour, forsake me not!" When asked what enabled him to pour out such prayers, the reply is, "*It is nothing but the work of heavenly love by the Holy Spirit;*" and catching the idea of "heavenly love," he interweaves it in prayer: "O heavenly Love, subdue me! Oh, He will be *my* friend!" When, according to custom, I asked what I should pray for when I knelt beside him, he replied, "FOR THE ABUNDANT OUTPOURING OF THE HOLY SPIRIT *on this wretched heart, (oh, relief!) and on all that, desire Him.*" Be it remembered the old man can't read a word.

A remarkable illustration took place on that day (Sabbath, 12th June,) of the lines in the 68th Psalm, 12th verse—"And women, who remained at home, did distribute the prey." The wufe of a small farmer, M—— M'N——, "remained at home" with her six children, keeping no servant, and sent her husband to get a share of the precious spoil the Eternal Holy Spirit was distributing. In her humble home the God of Majesty paid her a visit; and her husband returned to find her "rejoicing in Christ Jesus, and having no confidence in the flesh." At the very time the heavenly dews were falling in my church, fully two miles away, God was sending them on her soul "at home." When I entered next day, the scene was one of the most touching of the many touching ones I came through, at a time of such abounding love. She rushed to the door to meet me, a little infant clinging on her arm, and, almost unconscious of its presence, she pressed my hand with that

grasp peculiar to "stricken" ones; her whole frame shook in the tempest of emotion; and such tears!—how large and how fast they fell as she exclaimed, "Oh, how I longed to see you, to tell you it was you first led me to care for my soul." Her agitation becoming so great, I had to keep hold of her till I conveyed her to a seat. When asked what I should pray for, "Oh, pray—oh, pray for my poor, coldrife husband, that God may give *him* the seal of the everlasting covenant in Christ's blood, which He has given me, and which binds me to Him for eternity!" This beautiful language and sentiment from one who can read only imperfectly! and when prayer was offered it was amid a very tempest of sobs—it being in the next house the *seven* were born to God the previous night. Until this time of precious awakening and revival, ministers did not know almost what it was to be loved. Thank God, they do now!

About this time a farm-servant was lying on the top of a cart-load of coal going to Coleraine, holding his horse's rein in hand. A hearse passed. The thought struck him, Who will go to the grave next? It might be me. Am I ready? Conscience thundered, No. He had spent the previous Sabbath mostly in a public-house, (properly called in America, a *hell-hole*,) filling himself with drink that he might not be "stricken." J. W——'s description of himself to the writer was, that "he (J. W.) was the *wickedest* boy in the whole country, for drinking, swearing, lying, and every evil work." The thought of his unpreparedness for death overwhelmed him, his life of guilt rose up in horrid review, and in a few minutes after he was lying stretched on the highway insensible, a "stricken" sinner, pulling down in his fall great lumps of coal, some falling under and some over him. A Coleraine merchant, having also a house in Portrush, was driving up his family-car to business, with

his children for school, and happened to be behind the cart when the boy fell. Throwing the reins to his son, when he had pulled up, he with other men- helped to raise the stricken one. Until this occurrence, the merchant was disposed to be sceptical about "the striking down" part of the revival; but when consciousness returned, and "the wickedest boy in the country," with clasped hands and streaming cheeks, began to pour out cries to the Lord Jesus for mercy, never thinking of whether arm, or leg, or head were broken in his fall, but lying with a broken heart at Jesus' feet, the merchant's scepticism was gone for ever, and he believed the physical prostrations to be of God. That boy has gone on well ever since; "Old things passed away, and all things become new."

In the country, preaching for a brother on a fast-day, and giving a detail in the afternoon of the work of God at Portrush, several were stricken, among whom was a girl of thirteen years of age—J. D—. As she lay with her head rested against a brother's knee, his tears falling fast upon her, outburst on outburst of prayer ascended from her to aeven. I could not get paper to write; when I did, she had prayed twice and ceased. At last, I got a slip of paper, and wrote down parts of her third prayer: "O Jesus, let Thy Spirit come on me as a dove, *let Him fold me in His wings!* O Jesus, have mercy; oh, have compassion! O Jesus, didst Thou not say in Thy sermon on the mount, 'Blessed are they that do hunger and thirst after righteousness, for they shall be filled!' Oh, my heart is empty, do Thou fill it! Oh, I am hungry and thirsty, fill me! Oh, Thou wert empty on earth, but Thou art full in heaven! From that fulness fill me! 'Rock of ages, cleft for me, let me hide myself in Thee!' O Jesus, if I perish, I perish at Thy cross!

'I lay my sins on Jesus, the spotless Lamb of God;
He bears them all, and frees us from the accursed load.'

It was something said about the sin against the Holy Ghost, stirred up the depths of conviction in the poor girl's soul.

With a few references to the results of the great meetings at Dunmull, we close. At our first, both the Episcopal ministers of the parish were present, and addressed, (*see note C, page 112;*) and at our second, one of them, along with Rev. J. J. Black, Dublin. At our first meeting, Mr Peter Drummond of Stirling was also present, and addressed. In the last address, a few words were spoken to children, so many of whom were present. They were taught the little Highland kitchen-maid's prayer: "Lord, shew me myself! Lord, shew me thyself!" and the thief's: "Lord, remember me!" Towards the close, several were stricken. One of these, M. C——, wife of a small farmer, and mother of four children, shortly after commenced family prayer, which was afterwards taken up by her husband, and has been ever since continued. Another was struck by the remark that a wave of mercy was rolling over the country, and how dreadful it would be if it rolled past them, while if they mounted and rode it, it would raise them up to heaven. She continued for ten days to be haunted with the idea of this wave rolling past her, and at another meeting in a neighbouring place of worship was stricken. Unable to go home, an old city magistrate from Glasgow, who had been going with me among the people from day to day, proposed taking her on his car, and leaving her at any convenient place. She was left at a brother's, and next day on being taken home, she commenced the worship of God Almighty, and conducts it daily ever since, though she has

an old father, (seventy-six years of age,) and a brother in the house with her. I believe M. J. G—— has thereby given proof of her having found Jesus, and is in every other respect “walking worthy of Him unto all well-pleasing,” under very trying circumstances.

Twin sisters were at that meeting, M. J. and S. A. B——. They continued to pray night and day, “Lord, remember me;” so much so, that their mother has informed me *she has overheard them repeating it through their sleep*. A faithful God listened to artless country girls of sixteen years of age, the only surviving children of their parents, and at the close of a prayer-meeting in the neighbourhood both were “remembered;” and how precious the thought that the God of love gave both the second birth the same night, as He had done the natural birth! On our first visit after the “Lord remembered them,” the fountains of feeling were unsealed, and gave forth their sparkling treasures. It was moving to see the girls sitting side by side repeating alternate verses of the 12th chapter of Isaiah. An old gentleman from London and a rector from England accompanied me. The latter asked to be allowed the privilege of praying in that house; and remarked when we passed out, “I wish my bishop had been here to-day; I think he would have altered his next charge to his clergy about the Irish Revival.” And the old Londoner, who was very much overcome, when he had dried his cheeks, and got his handkerchief put to rights, lifted up both hands, and exclaimed, “Well, if this be hysteria, *God grant that London may be soon smitten with it!*”

Another young woman, present on that day, caught *one link* in the golden chain binding her soul to the throne of God. A lad, born in Lucknow, India, son of a major in

the army, is staying at the Shore with ladies with whom he and sisters are at school. He is only nine years of age. He goes aside into the room where this young seamstress is working, and says, thoughtfully, "E. J., I want you to promise me something." "What is it, Willie?" "Oh, I want you to promise me." "But what do you want?" "Oh, to promise me,"—and with the pertinacity and perseverance with which boys usually carry their point, he succeeded in extracting the promise. "Now, what is it?" "Well, E. J., *I dreamed last night* GOD HAD GIVEN ME A NEW HEART; but as I'm not sure whether He has, I want you to promise me you will pray God He may." E. J. W—— began to think, "Now, here's a child nine years of age, born in India, wants me to pray God to give him a new heart; before I ask it for another, should not I try and see if I have got it myself?" The train of thought was in her mind when she sat on the grass at Dunmull, weeping all the time; and the prayer, "Lord, remember me," seemed so suitable to her case. Another morning, a worthy minister from Edinburgh, of the Free Church, is conducting worship in the house where this young woman is serving; the chapter read is the 36th of Ezekiel. At the promise, "A new heart will I give you," (ver. 26,) he pauses to ask, "Any in this little company who have not got that 'new heart?'" E. J. W—— thought she was the person he referred to, and left the breakfast-table to go to her room to weep and pray for the new heart. Her own minister, calling at the time, was asked to see her; and after a few directions and counsels, and passages marked in her Bible for her to read, (Isa. liii.; Rom. v.; Eph. ii.; 1 Peter i., &c.) and also suggesting she should read over, on her knees, the 51st Psalm, she was left alone for the day, and before evening found peace. Every one of the

young persons in her father's house have successively been visited,—a sister, niece, apprentice. It is not now “one of a family” God takes, but -whole families. Another similar instance I know. The first and youngest was impressed at first meeting at Portrush, and, after six weeks' struggle and conflict, found Jesus; next, impressed at second meeting at Dunmull; then her brother, then her elder sister, and *all* seem “bound up in the bundle of life with the Lord of hosts.”

After another meeting at Dunmull, an old man came to me, D. M——, seventy-six years of age, in great distress of soul. For about twenty-three years, he had been going to no place of worship, and was first awakened by a remarkable repetition of dreams, and struggled under convictions for three months. A few words of exhortation on “looking unto Jesus” being given, followed by prayer, he went away quite relieved,—never absent from public worship since, except twice prevented by sickness, and has established the worship of God in his family daily. Finding the few thoughts on these words blessed to one soul, we took them as the subject of our last Sabbath address at Dunmull. Never saw so many tears shed at any meeting, especially when the people knew it would be the last for the season. Learned afterwards, that in one direction there was scarcely seen one going away, young or old, that was not shedding tears; and next day, on a round of visiting, we fell in with a blacksmith who had been stricken after he returned from the meeting. He had continued from two to three hours on his knees, and then was so weak he could not go into bed without help; and was not able to rise the next day,—“was as if *all bruised*,”—his own words. This is about the last case, with only one exception, I know of the physical prostrations in this neighbourhood, and it occurred

4th September; and though it is almost too soon to pronounce on a saving change wrought, still, so far as we can see at present, A. N—— is a changed man, and, as is usual in the great majority of cases, has established the worship of God at once in his family.

I have never pronounced oracularly, or dogmatically, as some of our brethren were in the habit of doing, that such and such persons were at *our* meeting, and got conversion,—were born again. Great mischief has been done thereby. I am willing to wait and abide God's test,—“Ye shall know them by their fruits.” Nor did I ever adopt the universal application of the term “convert,” as that was talcing God's place, and pronouncing on a change we did not know whether it had taken place or not. I preferred the word “awakened,” as persons may be awakened, and go to sleep again; but cannot be “converted,” and converted back again, except we adopt the Arminian idea, so dishonouring to God, of “in grace to-day, and out of it to-morrow.” Even an inspired apostle could say of the arch-adversary of souls, “*We are not ignorant of his devices.*” We know the devil can get up imitations of conversion to throw discredit on the whole work, when *his converts* come out in their true colours; and if he himself can “transform himself into an angel of light,” he may, he does, cause, in a time of revival, many to assume the colour of light whose souls are dark and dead. We read, “The magicians did so with their enchantments;” but in their case there was no miracle—only imitation of it. We did often pray, when the religious excitement ran high, the old Scottish minister's prayer, that “the Lord would prevent Satan getting up imitations of conversion.”

One thing has struck me as very remarkable in this great awakening,—the large number of farm-servants, male and

female—a class formerly so utterly reckless—visited and saved; as also the very large number of desolate widows and orphans. Some of these I have* given in the detailed cases. Only one other I mention, because a fatherless, motherless, orphan “little servant maid,” and with it I close. She is only thirteen years of age, and when about seven was left by a wretched mother in a farm-house, and she never came back to inquire after the child; and sometime after the poor thing heard that all the being she had for a mother was dead. It was early for the little creature to put down her tiny hands to work for her bread—but so it was, and she can say, “*When my father and my mother FORSAKE me, then the Lord will take me up.*” (Ps. xxvii. 10.) S—— M——, by the kindness of her mistress, is permitted to attend regularly the Presbyterian Church Sabbath School, and by the care of an excellent teacher can read very well. In the beginning of August, her mistress being from home, she was left alone in the house, and there came under deep conviction of sin, and when* her mistress came home she found her (the little girl) lying in bed weeping; and she was again stricken while pulling flax in the field. When I called, on the 18th of that month, in answer to the question, “When* this work of grace began in her soul?” her reply was, “Several weeks ago.” “What brought you to think?” “Just felt I was a great sinner, and needed Jesus.” “Have you got Him?” “Yes.” “How do you know?” “Because my sins are taken away.” “How do you know that?” “God says, ‘The blood of Jesus Christ his Son cleanseth us from all sin.’” “Are you resting on that word of His?” “Oh yes, sir.” As additional reasons of her being forgiven, she said, “she now laved the Bible, which she did not do before; loved prayer, felt it *sweeter*,” <fcc. She was next asked, “What she prayed for?”

“For the blood of Christ to cleanse my sins away, and the Spirit of Christ to renew and sanctify my nature; *and that He would be a father and mother unto me*” During these answers tears fell fast, and again and again she had wiped them away with her hand, not possessing the luxury of a pocket-handkerchief; but at the last allusion to her orphan situation, a convulsive sob shook her little breast, and the shower from her eyes came on heavier. It may be easily supposed there was no one present unmoved. As a last question, she was asked, “Was there any particular text more than another her soul was now reposing on since she found peace.?” “Yes.” “What?” She raised her hand

over her eyes, it seeming vain to try to stem the flowing spring-tide, and in broken sobs repeated, as well as choking utterance would let her, “I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.” (Rom. viii. 38, 39.) One of the “Scots Worthies” departed this life, sitting at his breakfast-table, (Bruce, I think,) having requested his daughter to open the family Bible, and lay it before him, and place his forefinger on those two verses; and the priceless passage that formed peaceful anchorage for the happy spirit of the “Worthy” going home, forms anchorage for the little Irish orphan maid, stunted in bodily growth by toil and hardship from a child, yet admitted a daughter, I believe, of the great King.

There were present with me at this scene several ladies from Scotland, one of them the owner of a lordly mansion and handsome estate, and widow of one of Glasgow’s wealthiest merchants. During the quoting of the latter passage by the little girl, I looked to see how the wealthy lady,

sitting opposite her, was getting on, when I discovered her eyes brimful and ready to overflow. After prayer, and when we were leaving, this lady remarked, she would not have liked to have stood the same examination I gave the girl, to which the others assented. She seemed to feel, the poor little homeless orphan servant was wealthier than her; "rich in faith," possessing it in a stronger measure.

From a journal kept with verbal accuracy, from time to time, these details are merely excerpts. After having given them, ample materials are left behind, which would form a bulky pamphlet, and which may never see the light. I have been asked again and again, by brethren in Liverpool, London, Ac., to give extracts, and could never afford the time to write them out, which seemed uncourteous to dear friends. These are committed to the Master of Assemblies, that He may use them for His glory as He will. My record covers over three hundred cases, I dare not say of conversion, but I must say of the mighty Spirit's power to "convince the world of sin." From contact with this "wonderful work of God," and being honoured to take a prominent part in carrying it on, my spirit has been literally overwhelmed with a sense of my own deep unworthiness, and yet that God should "count me worthy, putting me into the ministry" at such a precious time of abounding mercy to perishing men; and I have felt that all earthly honours pale into insignificance when compared with the highest God could confer on man—being a "fellow-worker with God, and with His Christ." It were worth living ten thousand ages in obscurity and reproach, to be permitted to creep forth at the expiration of that time, and engage in the glorious work—the Irish Revival—of the last six months of 1859; a year that shall figure high in eternity, as well as

bulk largely in the elevation of a ruined world to Jehovah's loving bosom. No words but His own could describe this great work—"MARVELLOUS LOVING-KINDNESS." Oh, may His infinite love and mercy carry it on, until the Great Awakening and Revival of 1859 shall girdle the globe "with light as with a garment," and "FILL THE FACE OF THE WORLD WITH FRUIT!" (Ps. lxxii. 16.)

P.S.—It is but right to say, that I have prepared under my own hand a *verbatim* copy of this article for the Rev. Professor Gibson of Belfast, and Moderator of the General Assembly of the Presbyterian Church in Ireland, who is engaged on a similar work for, I think, an American publisher.

J. S.

NOTE A, PAGE 81.

The delightful brotherly intercourse, thus auspiciously begun, has continued ever since, without the slightest ruffle to mar it; and the curate of the Established Church, and the Presbyterian minister, after the Saturday evening meeting, continue together alone for further prayer, and craving mutual blessings on each other.

NOTE B, PAGE 82.

By far the majority attending the daily meeting being lodgers, it was not thought advisable to continue it during winter; but *two* meetings are still maintained, on Tuesday and Saturday evenings, besides the congregational meetings, and all with encouraging success. The *daily* will be resumed next summer, "if the Lord will."

NOTE C, PAGE 104.

Revs. Geo. V. Chichester, (brother to the heir of Lord Viscount O'Neill, Shanes Castle,) and Henry Ffolliott, both of whom have, throughout, thrown themselves with such heartiness into the work, and by tongue and pen, and from pulpit and platform, ably advocated it.

GREAT GEORGE'S STREET CHURCH, BELFAST.

BY THE REV. THOMAS TOYE.

WHEN the news of the great awakening in America reached Ireland, I resolved to establish a daily prayer-meeting for an outpouring of the Spirit in my congregation, and it was accordingly commenced, April 17, 1858. The people in general were indifferent, and the attendance was consequently small for several months, but there was still a determination on our part to persevere in the attempt.

In the end of May 1859, I invited three lay brethren (two of them recent "converts") to come from Ahoghill to Belfast. They held meetings morning and evening for three days, and excited remarkable attention. There were no screams nor prostrations during their addresses, but there appeared to be a deep and salutary impression.

In the month of June, the revival work broke out in an extraordinary way in this town. On Sabbath, June 19, there was a woman in deep distress of mind in Great George's Street Church, lest the Spirit had been withdrawn from her; and on the following Sabbath, June 25, there was a girl labouring under deep conviction of sin, who found peace that evening through simple faith in the Lord Jesus Christ.

On Wednesday, June 29, the great revival meeting was held in the Botanic Garden, and on the evening of that day, the glorious work may be said to have commenced with power in the congregation of Great George's Street. The

Lord introduced it in a very unexpected way. The girl who had found peace on the previous Sabbath evening stood up, declared that she was happy in the Lord, and simply added the words, "Come to Jesus." The effect of her invitation was like the effect of an electric shock, and many sinners came that evening, weary and heavy laden, to Jesus, and found rest for their souls.

But this scene was soon to be eclipsed by another. The people gathered in such numbers on the following evening, June 30, that there was not accommodation for them; and there was one congregation in the church, and two in the street. After the service in the church began, there were piercing cries for mercy in every part of the house. There is a garden behind the church, into which there is an entrance from it, and several persons under conviction of sin were removed thither, while others were taken into my own dwelling-house. The season of the year and the state of the weather were very favourable for those taken into the garden; and it may be truly affirmed, that such a scene had not been witnessed in Belfast before. There were several groups of individuals. Some were exhorting those who were seeking salvation; some were weeping, and praying aloud for mercy; and some, with joyful lips, were praising God for having obtained salvation, and singing the converts' psalm:—

"He took me from a fearful pit.
And from the miry clay,
And on a rock he set my feet,
Establishing my way.
He put a new song in my mouth.
Our God to magnify:
Many shall see it, and shall fear,
And on the Lord rely."

The usual time for dismissal came, but they were heed-

less about the hour of the night. The day brightened in the heavens, the morning star was succeeded by the rising sun, but they still remained exhorting, praying, and praising the Lord. They did not leave the spot till five o'clock in the morning; and it has been stated, that out of eight hundred persons professing to have been converted to God in this revival in Great George's Street Church, there were forty who underwent that great change that night in the garden.

I was scarcely dressed on the following morning, when I was sent for to visit a young girl who had been "stricken." I hastened to her residence, and found her in bed, labouring under great weakness of body. As soon as she saw me* she said, "Oh, Mr Toye, that garden of yours has been the gate of heaven to my soul." I spoke to her about present free and full salvation received by faith in the Lord Jesus Christ, while I could not help thinking that she was a fairer flower than the rose or the lily, or any other which the garden had ever displayed.

There was a family belonging to the congregation in which two girls were deeply affected by the importance of salvation. And there was another girl in the same family who remained unimpressed. The time to favour her, however, was now come. She confessed publicly that she had found Christ, of whom Moses in the law and the prophets did write; and that when she had two sisters on the way to heaven, she would not stay behind them and go herself to hell.

Amongst the converts was a barber, who had been in the habit of shaving persons on the Sabbath-day. When he saw what he was required to do by the fourth commandment, he resolved at once to abandon the practice, and placed a written paper in his window to inform his customers of his intention, and to prove to every reader that if he had done iniquity, he would do so no more.

One evening I was walking up the aisle of the church, repeating the text, "Prepare to meet thy God." A young man heard the words, and was completely subdued. He stood up soon afterwards in a prayer-meeting, and stated that he ascribed the change which had taken place upon him, under God's Spirit, to the simple utterance of that awakening passage of the Word of God.

A young man went one evening to get a ticket to go by the steamer to Glasgow. There was a crowd of people about the office at the time, and he could not procure it before the departure of the boat. As he had nothing else to do, he came to the prayer-meeting. He was both convicted of sin and converted to God before its termination.

A great number of Scottish friends visited us during the summer, and amongst them was a man and his daughter from Paisley. On the evening of our communion Sabbath, in August, a number of persons spoke (after the regular service) of the comfort they had experienced while they were sitting at the Lord's table. The girl to whom I now allude opened her mouth, and spoke out of the abundance of her heart. She said, with deep emotion, and with a sweet Scottish voice, that she trusted that Sabbath would be the day of her father's second birth, and that he would prove to every one that he was a new creature, on his return to his native land.

The revival movement continued to advance during the months of August, September, and October. The congregations were so large, that the people were not only obliged to sit and stand in the aisles of the church, but, on some Sabbath evenings, I had individuals with me in the pulpit. The screams and prostrations became less frequent; but the presence of the Lord continued to be powerfully felt by the audience.

In the early part of November, I found that the work was not advancing with that rapidity which circumstances required, and I directed the people to consider two particular passages of Scripture—Ps. lxxxv. 6, and Mai. iii. 10. I entreated them to make these passages the subjects of prayer, and to pray over them in the prayer-meeting, in the family, and also in the closet. The Lord remembered the words unto His servants, upon which He had caused them to hope.

The work of revival appeared to begin afresh on Monday, November 28; and many of the converts were delighted by the thought that the scenes of July were about to return. On Monday night, five individuals were affected; on Tuesday night, five; on Wednesday night, eight; on Thursday night, three; and, on Friday night, I cannot tell the number.

On this last night, the people were so unwilling to separate, that they began to sing in the open air at the gate of the church; and, before they parted, a young woman was "stricken down." She was immediately brought into my dwelling-house, accompanied by a dear brother in Christ. He spoke to her, prayed with her, and remained by her side until she found peace.

The effect of these strikings-down, as they have been called, is wonderful. A man came into town that morning from the country on business. He was not able to return home so soon as he expected; and being in company with a person who was coming to the prayer-meeting, resolved to come with him. He saw the woman affected, and was scarcely able to stand upon his feet. He forsook his sinful ways, returned to his God, obtained mercy, and was abundantly pardoned. And, on his return to his family, he commenced to have family worship—a circumstance which astonished all his acquaintances around.

Nor was this the only result of the stroke. A young man, who belongs to a first-rate establishment in town, was amongst the people who remained at the gate. He saw the woman fall. He called on me soon after. He stated that he had never been so moved by any circumstance in all his life, and that he had now resolved to seek the salvation of his soul.

I feel, however, that I must not trespass too much on your pages, though fresh instances of conversion constantly occur which possess a peculiar degree of interest.

In conclusion, I have to add that the prayer-meetings are held every night at eight o'clock, and will be, please the Lord, while three, or even two, will attend them. They are generally refreshing seasons. The Lord pours water on the thirsty, and floods upon the dry ground, and His people spring up as grass—as willows by the watercourses. I bless the Lord that I have lived to see such times. I always indulged the hope that I would see a revival before I died; but I never anticipated such glorious scenes as will be associated with the recollections of 1859.

“Ye mountains and vales, in praises abound,
Ye hills and ye dales, continue the sound.
Break forth into singing, ye trees of the wood.
For Jesus is bringing lost sinners to God.”

“WHAT HATH GOD WROUGHT!”

AN ACCOUNT OF A VISIT TO IRELAND AND GLASGOW IN
DECEMBER 1859.

BY REV. J. BARBOUR JOHNSTONE, WOLFLEE.

“THE works of the Lord are great, sought out of all them that have pleasure therein.” His works of grace, His greatest and most glorious works, should especially be inquired into with great delight. It was, therefore, to me no small pleasure to be enabled for a season to get away to see with my own eyes what the Lord has been doing in Ireland. I went forth humbly asking a discerning spirit that I might know His work, and not be deceived by aught that was spurious. I bless His name for all I heard and saw of His power and glory. For the sake of order, I shall give under different heads what struck me.

THEIR DEEP CONVICTION OF SIN AND DANGER.

“When the Comforter is come,” said our Lord, “He will convince the world of sin.” This is the only way to give true comfort to sinners. No preaching of “Peace, peace,” will do. The prodigal must be brought to himself, and see his want and misery, ere he will determine to return to his father. The whole need not a physician, but they who are sick. The Lord begins His great work, then, by sending home arrows of conviction to the heart. Thus those long careless and stout of heart fall wounded before Him. They awake out of their long sleep of carnal security, to see them-

selves posting on to hell. They feel as if ready to be swallowed up by the pit of destruction. The terrible sense of the awful guilt of their sin presses upon their awakened consciences. They can no longer resist the strivings of God's Spirit. They can no longer close their eyes to the momentous concerns of eternity.

These convictions come upon them in many places and in many ways. A weaver's wife, now a hearty, joyous Christian, told me, that while she was engaged filling bobbins for her husband, her mind was drawn to think of her spiritual state, and she was filled with such a sense of her lost condition, that she could not pursue her work, and was forced to cry for mercy. Another, a young man working in a flax-mill, was deeply convinced of his sin. He tried to hide it a while. But one day, while at work, he could contain himself no longer. He burst into tears, and fell upon his knees, trembling, and crying for mercy. He was led into the house adjoining by his father. He was shortly followed by another brother and two sisters, with whom the Lord had also been dealing. Thus four in one family were laid down at one time, under the heavy burden of sin. I can never forget my visit to that house. Poor and miserable as it was in outward aspect, it seemed lighted up by the glory of heaven, as I heard the parents tell how salvation had come to their house, and as I saw the beaming countenances of their sons and daughters, who had been delivered months ago, and had found peace in Jesus.

But it was in the house of God where the greatest numbers were awakened. Extraordinary scenes were seen there, I believe, during the height of the revival. So very numerous were the cases, that they found it necessary to have cars regularly in attendance to carry the stricken ones to their own homes. Thus, of a truth, hundreds of those who

aforetime were enemies of the Lord fell wounded under the power of His word. Thus, in many cases, the deep inward conviction was accompanied by *outward prostration* and other physical symptoms. I was deeply anxious to have my mind resolved in reference to these features. I never, indeed, could see any solid objection to the work on that account, either in the light of Scripture or philosophy. But I felt that there was a possibility of some such physical effects under a mere panic of a purely *natural* kind, altogether unallied to the operations of the Spirit of God. But during my visit my mind was entirely resolved; and if I had any lurking doubts, they were dispelled. I was much struck, the first day I was in Belfast, with the remarks of one who had seen many of these cases. He said it was as if a man were stripped naked, and laid upon red-hot bars of iron. The stricken one seemed as if in hell, writhing in agony, blind to the outer world, and utterly helpless, until God granted deliverance. He said, “You could never forget such a sight, and could only stand by in silent awe, wondering at God’s work.” The revival had usually commenced by some notorious sinner being thus struck down before all the people. When more advanced, the conversions were of a quieter character. I, of course, was desirous, if it pleased God, to see such a case, and I had the opportunity granted me on two different occasions—one in Belfast, the first night I was there; and another in the Wynds Church, in Glasgow, on my return to Scotland.

Hearing that there was a service every evening at the Rev. Thomas Toye’s church at eight o’clock, I went. I had heard much of the great work which had been done there, and went with no little interest. As I entered, I heard the voice of prayer coming from the gallery. A class was being held there before the regular service commenced, and a

young woman officiated. It was strangely affecting,—poured forth, with great earnestness, in a high-pitched voice, yet melting in its tones. Her petitions were few and simple:—“O Lord Jesus, pour out Thy Spirit this night! Make bare Thine arm, Lord! Let Thine arrows fly thick!” All the while she was accompanied by those around in a half-audible way, so that you heard the general hum of the whole, sounding strangely. The service which followed partook much of the same character. I saw that many, were evidently deeply affected, and that they seemed glad in prayer to have an opportunity of uttering a loud, earnest *amen* to the petitions. Towards the end of the service, a hymn was sung by the converts:—

“I have a crown in the promised land,
And when the Lord shall call me, I will go
And wear it in the promised land.
Away, away to the promised land,
And when the Lord shall call me, I will go
And wear it in the promised land.”

Mr Toye then delivered a short address. “Some,” said he, “will never come to the promised land; and they are those who die without the pardon of their sins. And they are here, and here, and there in the gallery. Tell me, does not your conscience convict you of breaking God’s law?” Ac. The people were greatly stirred. At length I heard loud wailing cries. The gentleman with whom I had conversed in the morning came to me, and said that a young woman had been “*struck* down,” and asked me to come and see the case. I found that they had carried her into a room in the manse. She was lying on the floor, dreadfully convulsed—torn with the alarms of an awakened conscience. She seemed in the deepest despair and darkness. Speaking to her was useless. Her one cry was,

“*Lord Jesus, have mercy upon my soul this night!*” wailed forth in deep agony, as if she felt herself sinking into *hell*, and saw that none could help her but *Jesus*. She continued about an hour in that state. Then she got gradually calmer, when I prayed with her, and spoke about *Jesus*. She at last rose, very weak in body, but professing to be composed in spirit, and enabled to trust in *Christ*. She told me that she had been struck *ten* times before. I found that she could not read, and was very ignorant. The explanation of her case was very obvious. Her conscience was awakened, and she drew to the house of *God*, and, not understanding the way of salvation, and being of a weak, nervous temperament naturally, she came each time under the felt sense of the burden of her sin unremoved. She had not been many days in *Belfast*, and I suppose had not come under the notice of any minister. What she clearly needed, was instruction in *God’s* way of salvation, that she might come to an intelligent faith and hope in *Jesus*.

The next case that came under my observation, of a like kind, was in the *Wynds Church*, in *Glasgow*. There is a meeting held there also every evening. I had seen many deeply affected and weeping bitterly there. But the last evening evidently a great work was wrought. There was great solemnity during the prayer-meeting—many deeply impressed. Just as we were about to close, a young woman burst out into a loud and bitter cry. She threw up her arms wildly, and then tore her hair. They carried her out into the vestry. She was in utter despair, and could not pray. I spoke to her about *Christ* and His cleansing blood, and besought her to come to Him. It was vain. “*Christ winnci hae me,*” she said; “*I cannot come to Jesus—I cannot pray. Ye dinna hen what a girl I hae been.*” And every nerve in her body trembled. Two young women,

who knew her, said she had been at some meetings about three weeks before, and had been somewhat awakened; but she had fallen back again, and had been betrayed into an evil house in Glasgow, and filled drunk, and had been kept there for some nights. They had found her, and entreated her to come to the Wynds Church. Such was her sad history. Her sin had found her out, and now, under all its terrors, she was driven distracted. She would receive no consolation. The invitations of Jesus, she said, were not for *her*. She tried sometimes to pray, but could not finish one cry for mercy. The thought of her sin arose, and with a wild cry, and every muscle quivering, she sunk again into despair. It took four people to keep her from doing herself bodily harm. It was a terrible sight. "I never saw before," said one of our young preachers who was present, "what it is to be under the conviction of sin without hope." I was powerfully reminded of what we are told in the Gospel (Mark ix. 20, 26) concerning the young man brought to Jesus,—“And they brought him unto Jesus: and when He saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. . . . And the spirit cried, and rent him sore.” We could do nothing but pray that the Lord himself would loose her bonds, and grant her faith to believe in His name. For about an hour she continued in this state, when she became insensible. Occasionally she would grind her teeth, and her frame would quiver again. We waited for more than half an hour, when she recovered a little. She was now more ready to hear words of hope; but she still lay with her eyes closed. As we hung around her thus, not knowing well what to do, she cried, “*Oh, sing!*” We were so struck that we were silent for a moment, when she at once began to sing that hymn of Dr Bonar’s:—

•“I lay my sins on Jesus, the spotless Lamb of God;
He bears them all, and frees us from the accursed load;
bring my guilt to Jesus, to wash my crimson stains,
White in His blood most precious, till not a spot remains.”

And then she sung that other hymn, so well known in these times, entitled, “*What’s the News?*”—

“Whene’er we meet, you always say,
‘What’s the news? what’s the news?’
Pray, what’s the order of the day?
What’s the news? what’s the news?’
Oh, I have got good news to tell:
My Saviour hath done all things well.
And triumph’d over death and hell;
That’s the news!—that’s the news!

“The Lamb was slain on Calvary,—
That’s the news!—that’s the news!
To set a world of sinners free,—
That’s the news!—that’s the news!
’Twas there His precious blood was shed;
’Twas there He bow’d His sacred head,
But now He’s risen from the dead,—
That’s the news!—that’s the news!”

Thus much she sung, with an occasional shudder, as if the words were not for her. And surely it was an affecting sight to see the poor girl lying on the floor, to which she had been cast under the burden of her sins, with closed eyes, encouraged by the hope dawning upon her, singing, with tremulous voice, about Jesus, the friend of sinners. She soon gathered strength, and was enabled to rise. Her burden and her fears were now greatly gone. I said, “MaryAnn, can you now trust in Jesus?” She said, “Oh yes,” with a happy smile. The Lord grant that she may indeed cleave to Him! that it may be said in truth, “Is not this a brand plucked out of the fire?”

Here, then, was another case of *prostration*, and I am as clear in my own mind, in reference to it, as in regard to the former. I think it is very evident that the prostration and bodily distress were clearly the *natural* result of the overwhelming sense she had of her sin. We know how greatly the body is subject to be affected by mental emotions. I could not perceive, in either of these cases, anything *supernatural* in the outward manifestation. I think they were clearly analogous to the cases of the thousands who were pricked in their hearts under Peter's preaching; and that of the jailer, who, brought to a sense of his sin and danger, sprang in, and came trembling, and fell down before Paul and Silas, and said, "Sirs, what must I do to be saved?" There have been such cases of prostration in every great work of God. And why should it be marvelled at? Should we not rather marvel that such cases are not much more common?

But though this is my decided opinion in regard to the cases I saw—and I rather think it applies to the great majority of the cases of prostration in Ireland—I am not sure but there were others that belong to a *different* class. I think they as clearly evince the direct forthputting of God's power. Some may say, "Then that would be a *miracle*" Well, be it so, if you choose. I am not frightened by that word from coming to such a conclusion. And there is certainly nothing in Scripture to forbid us. Just take the cases which I now give upon the authority of the minister under whom they happened, and also from one of the men with whom I conversed, and who gave me a full account of his experience.

The first case is a very remarkable one, and is also a notable instance of the efficacy of believing prayer for the conversion of even the very chief of sinners. This man

was a very notorious character,—a great, powerful man—exceedingly wicked—feared by all, and the scourge of his own wife and family. He mocked at the great work of revival that was going on, and would attend none of the meetings. No one had any hope that *he* would be converted. But the Lord's grace is all-powerful. His poor wife, hearing that others were giving in their requests that their ungodly relatives might be prayed for, bethought her of her husband. Oh, if the Lord would but turn him! She begged the minister, therefore, to pray for him at next meeting. So wicked a man was he, and so hopeless his conversion seemed, that the minister almost thought it would be sinful to pray for him. “If I do not pray in faith,” said he to himself, “I only mock God. Yet can I believe that it is at all likely that this man can be converted?” Then he thought how sinful such thoughts were. Surely all things are possible with *God*. He determined, therefore, to pray for this ungodly one as desired. His cogitations also had produced a good result in his mind, for he was enabled with some strength of faith to ask that the Lord would have mercy upon him. He felt sure somehow that it would not be in vain. So convinced was he of this, that next day, meeting the man's wife, he asked her if there was anything new with her, half expecting to hear that there was. She said, at first, “No.” Then, she said, “Oh yes, there is something the matter with ——. He would do nothing last night,” (the very time he was prayed for,) “but sit with his head between his hands, and groan; but he would not tell us what ailed him.” Now, the fact was, as he afterwards confessed, he was deeply affected with a sense of his sin. He was greatly annoyed at these feelings, and was determined that he would “not be converted.” So he went off to the public-house, and kept

drinking hard for a fortnight. Just think of this new sin in his so resisting the Holy Ghost! But the Lord did not give him up. He had heard the prayers offered in his behalf, and the time came for His gracious answer. At the end of a fortnight, when he was *under drink*, he was struck down, and sobered in a moment! The hand of God was upon him, and in the deepest agony of spirit, he could restrain himself no longer, but cried out for mercy! He also found deliverance at the hands of that Redeemer he had so long slighted.

The next case I shall give is, I think, equally remarkable, and possesses peculiar features of interest. I met this man, and had the story from his own lips. He is a sergeant in the army, and is as fine a soldierly-looking fellow as ever I saw. His case was this:—He was out one day playing with his comrades at a game called *bullets*. I understand it consists in their throwing a cannon-ball the greatest distance at so many throws. They were playing, as usual, for whisky. He was under no concern whatever about his soul, but his whole thoughts were concentrated in the game. He had just made a capital throw, and was proudly saying to himself, “They won’t easily beat that,” when in a moment, he lost the power of his right arm, and the command of himself, and sunk down upon the grass, and burst into tears. He felt as if he were dying, and all his sins rushed before his mind. His comrades ran to him, inquiring what was the matter. But he could only say, “*O lads, do not lead such a wicked life as I have done!*” He was carried home utterly powerless, and in a terrible state of mind. His weakness continued until he found peace in Jesus, when he recovered all his former strength,—soul and body being healed together.

I shall give one more case, clearly belonging to the

same category. It is all the more interesting that it is quite a recent case, shewing that the Lord is still drawing the very chief of sinners unto Himself. This man was greatly distinguished for ungodliness. He was much addicted to drunkenness, fond of boxing, in the custom of beating his wife, and never attended the house of God. He had, indeed, halted once or twice at an open-air service, but had been drinking very hard for some time. Well, one night, when in bed, he awoke with a great scream, under the most agonising sense of his sin. He had been swearing much before he lay down. He sprang out of bed, threw himself upon his knees, and cried for mercy. The neighbours heard his cries, and came in. They had never seen such a scene. All the remaining part of the night he was in this distressed state of mind. My informant, a minister's daughter, told me she had seen him in the morning, still seeking mercy with many tears. She read and talked with him for two hours, telling of Jesus, and salvation through His blood. He kept his face all the while buried in his hands. As she spoke of the love of Jesus, the great tears streamed through between his fingers, and fell to the ground. He found peace at last in believing, and has since been a marvellous instance of a sinner brought to his right mind, and found at the feet of Jesus.

Now, I think there is no possibility of accounting for these latter cases of prostration by the mere effects of great mental emotion. They are to my mind a clear evidence of the direct power of God. And why should any one be backward to accept this explanation? Certainly every case of true awakening is the direct work of the Spirit of God upon the heart. The sinner is thus stricken in *spirit* — wounded deeply by the arrows of conviction; and who can say that he may not be stricken in *body* too!

Certainly that is within the range of God's power. The great *end* to be subserved by these prostrations is very obvious. "They are a sign to the world." They tell even the most careless and indifferent that God is of a truth in the midst of them. They shew that they are entirely in His hands. And they bring palpably before the mind the awful burden of sin's curse, and the necessity of seeking salvation while yet it is to be had.

The next feature that presents itself as characteristic of those in whom God is working is

THEIR INSTANT AND EARNEST CRY FOR MERCY.

There was nothing that struck me more than this. There is nothing more important. How many a precious word of grace, how many a goodly impression, is lost for ever through an evil spirit of procrastination! While some wait for a more convenient season, they let slip the only convenient season they may ever enjoy. We must decide at once for God, and our soul's eternal good, if we would not perish. We shall as surely perish from the *neglect* of God's great salvation, as by the most foul and open sin.

Sinners under this awakening were made to see that salvation is so momentous and urgent, that they could no longer think of delay. It really took the *first* place with them. I cannot bring this out in too strong colours, and certainly I cannot overrate its importance. I saw many, while I was preaching, dropping their heads upon the book-boards, and heard them weeping bitterly, and crying even then for mercy. The minister of one of the converts I met, told me that she first shewed her concern by tearing at her breast, and crying out in the open meeting, "*O Lord, break this rocky heart!*" Another one followed him from meeting to meeting, listening with great earnestness. As

he retired from one of them, she said to him with deep feeling, “*I hope, sir, I shall find Christ at last*” Yes, she did find Him, as every true seeker will. She was struck down one day in her own house. The minister was sent for. He found her on her knees, pleading with the Lord Jesus to have mercy upon her. He could do nothing but stand with her friends quietly by, leaving her to Him upon whom she was calling. For a full hour she thus prayed, and yet she said, Israel-like, “*Lord, I wdl not rise from, my knees until Thou dost bless me.*” And she did not, for while on her knees, crying and looking up, she got a gracious answer. Her darkness passed away; and stretching out her arms, she cried, “*He is coming! He is coming!*” Her burden of sin fell from her conscience, and she said, as if she had not been praying at all, “Oh, let us pray!” And then, with them all around upon their knees, she poured out her thanksgiving for salvation through the blood of Jesus. Another convert, who has given an account of her case in print, says—“I remained two hours upon my knees, in the most awful agony it was possible for any one to endure, occasionally crying out, so that my voice resounded throughout the church, ‘God be merciful to me a sinner! Oh, save me for Thy mercies’ sake! I will not rise from my knees till I find Jesus, if He is to be found at all.’”

I was also much struck with another case, as illustrative of this earnestness in seeking mercy. I met this man frequently, and found him very diligent and successful in the good work of God. He had been trained for the ministry, but had fallen from the way of holiness, and was engaged in another profession. One day he heard an old man speak upon that text, “Shall we continue in sin, that grace may abound? God forbid.” The words went home like an

arrow to his heart. He left the meeting deeply affected. "Shall I continue in sin," said he, "that grace may abound? *God forbid.*" He retired at once to his chamber, and literally wrestled with God till the breaking of the day, pleading with Him that his sin might be put away. A flood of light and love at last came, which so overwhelmed him that he cried out, "Lord, stay Thy hand; Thy poor weak servant can hold no more."

Notice next—

THEIR PEACE AND JOY IN BELIEVING.

Every one who has visited the scene of revival, has noticed this as very remarkable. It is as if the old times had come back again, when the thousands of the converts at Jerusalem did eat their meat with gladness and singleness of heart, praising God; when there was joy in the city of Samaria, when Philip preached Christ there; and when the jailer rejoiced, believing in God with all his house. Many have marvelled, however, that this joy should so *soon* follow the sorrow. But this is quite a Bible feature. We do not find that this joy was attained after a long continuance in well-doing, but in every case was the immediate result of believing in Christ. And this is in entire accordance with the whole method of salvation, and the work of the Spirit of God in conversion. The sinner is lost and ruined in himself, but help is found for him in Christ, in whom all fulness dwells. The sight of all that belongs to *himself*, which the Holy Spirit gives him, produces the alarm and extreme sense of danger; but the sight of all that belongs to *Christ*, which the Holy Spirit also gives him, at once produces joy and peace—a sweet assurance of forgiveness and acceptance with God. Then he rejoices in the Lord Jesus with a joy unspeakable and full of glory.

Although in the low state into which the Church has fallen, this joy is almost unknown, and is even considered by some as presumptuous, and hurtful to the interests of holiness, it is borne out by the joy of the early believers. And we find it very prominently under this revival. The light breaks in upon a sinful one, and he sees himself in the deep pit and the miry clay. He is fast shut up, and condemned on account of sin. He cries out, therefore, in agony of spirit to the Lord Jesus for mercy. Christ is his only hope. The Lord draws near to him in his sorrow, as He has promised to do, and brings him out of the pit, and sets his feet upon a rock, and puts a song of praise into his mouth, that with gladness he may tell all that the Lord hath done for him. This glorious change may be accomplished in one short day or night. All may, indeed, be within the compass of a few hours, and yet the subject go on his way rejoicing in the hope of the glory of God. Those who have visited Ireland have been wont to say, that such is the joy and peace of the converts, that they could easily be distinguished in a public meeting; and it is quite true. I was told of a boy in Belfast who came into a meeting perfectly careless about his eternal welfare. One of the brethren spoke to him about his state. The words went to his heart. Tears began to flow, and he was cast down in great agony. He remained in that state for some time. Deliverance was at length granted; and my informant said, it was really wonderful to see the change that came over him, as if his countenance, begrimed with the dust of the mill in which he worked, had been lighted up with glory.

I met with a weaver whose case was also a beautiful example of this. He had been a professor before the revival broke out in the town where he lived; but he knew not the power of the truth. He saw that those whom the Lord was

calling had a joy to which he was an entire stranger. Much affected by this, he began to pray earnestly that he might truly know the Lord. Thus, praying at his loom one day, he got what he sought in a moment. The light broke in, and filled him with such a sense of the Lord's love, that he could not contain himself for joy, but rushed in and told his wife that he had found Jesus. Months have now passed since then, and still his countenance tells that he rejoices in the Lord. The great secret of all this joy is just that they have a clear, simple, and assured faith. The Spirit has taken of the things of Christ, and shewn them unto them; and seeing His fulness of grace and truth, they rejoice in Him.

But some, still somewhat jealous of this Work, may desire some information as to

THE CHANGE THAT HAS TAKEN PLACE IN THEIR LIVES.

We know that the first believers rejoiced in Christ Jesus; but they were also created in Him unto good works—the old things passed away, and all things became new. Their faith gave them peace in Christ; but it also purified their hearts, and enabled them to overcome the world. We must see, therefore, that this work has been unto holiness, or it must be spurious. If it does not lead the converts to deny themselves, and take up the cross and follow Christ, it is but a “vain deceit.”

It is by testing it by its *fruits* that we shall see that this work has indeed been from above. We find the clearest and most interesting evidence, that the converts have been begotten unto newness of life, so that their old sinful ways are forsaken, and new principles of action brought to bear upon their lives. The first night I landed in Belfast, I heard of a spirit merchant, in the receipt of some hundreds

yearly, who, under the power of the truth, had given up his spirit-traffic, and turned to another trade. An old pensioner, who till of late had been very godless, stood up in the church, and thanked God for His great mercy. He said, “I am an old man now, but I have got a new heart, and I feel young again.” Another declared that he heard with different ears. The Bible was not the same to him—preaching was not the same—praying was not the same—all was new. Numberless cases of the most undoubted kind could easily be given, to shew that this revival has had precious fruit unto holiness. I was much struck with the case of a young woman, who used to be on the streets. She was a Romanist, and had got something from the priests to preserve her from the revival contagion. But it was ineffectual, as she was struck down. She passed through a period of terrible conflict, but at last found rest in Christ; and she has been enabled to hold fast, and has proved that a real work of grace has been wrought in her by an entire change of life. I was very much interested with another convert I met. Learning that I was a minister from Scotland, come to see this great work, he with the greatest frankness said, “I will tell you what Jesus Christ has done for me.” He had been very wild and drunken. When first awakened in some small degree, he left off drinking whisky, and took ale instead. But his evil habit continued. He received new impressions, and he was ill at ease. One night he heard a boy praying in the open air, and it went to his heart. He became so alarmed that he asked one to go home with him. He went to bed, but was in terrible agony of mind. He said, “I thought of casting myself over the stair, and out of the sky-light, to escape the horrors of my conscience, but I felt that *God* could catch me there.” He could not flee from the great Lord God. His

father prayed with him, and they sung Cowper's well-known hymn—

“There is a fountain fill'd with blood
Drawn from Emmanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.”

These words were blessed to him. “Nothing but that will do for me,” said he; “I must *be plunged* in that blood.” Joy in the Lord soon came. His bands were broken, and he was a new man. He has never drunk a drop since, and has not felt the least craving for it. The very sight of drink makes him shudder. I never met with a more sincere Christian. I would willingly go many miles to meet with such another man. He told me he was happy all the day. He had Jesus at his side, as his *bench-companion*; (he is a cabinet-maker;) and is perfectly happy. He never felt anything like this before.

The great love for *prayer* throughout all the revived districts is a very striking feature. It is remarkable how diligently they attend meetings for prayer. The union meetings in Belfast, Glasgow, and Edinburgh are exceedingly well attended. In some cases they are held daily—some during the day—some in the evening—all crowded. Think of a prayer-meeting on a Sabbath morning, at eight o'clock, in December, attended by about seven hundred people! The inclemency of the morning, they said, had made the meeting also much thinner than usual. They have had as many as two thousand present. But there are two prayer-meetings which I can never forget. The one is a meeting that was commenced by the ship-builders of Queen's Island, during the height of the revival, and has been continued daily since. They use the greater part of their dinner-hour for this sacred purpose. They used to meet

in the open air during the summer, but now under the shed of a large saw-pit. I went with no small expectations to this meeting, and I certainly was not disappointed. I was rather soon, and stood listening to hundreds of hammers at work upon a large iron vessel. It was interesting to hear the clang, clang, up to the moment the bell rang, when all was silent. In about a quarter of an hour numbers were seen hastening to the place of meeting. I spoke to the first who came. He said he was in the custom of attending the meetings, but had not yet found peace. He was evidently concerned. He pointed out a young man to me, as one of the leaders of the meeting. He had not much to commend him in personal appearance, but I found him to be, as I really believe, an humble and devoted follower of Jesus. He told me that the Lord had found him in *prison*. He was imprisoned nine months, at the time of the great Orange riots in Belfast, as he said, “for fighting for religion, when he did not know what religion was.” He and a brother workman were both drawn to Christ there. His companion died in prison, rejoicing in hope, humbly resting upon Jesus. “I determined,” said he, “from that day, by God’s grace, to meet him in glory; not,” he humbly added, “through my own strength, for I am very weak” They asked me to conduct the meeting, which I did. At the close I said I would like one of them to pray. This young man kneeled down, and poured forth such a prayer as I have not often heard. There was no extravagance about it. It was humble and devout—most elevated in character—shewing that he was deeply taught of the Spirit. It was interesting to note that it was chiefly offered in the first person singular—“*I ax* Thee, Lord.” He thanked God, with great beauty of expression, that they were yet in the land of the living. “Our bodies,” said he, “out of the grave, and our

souls out of hell, and we in the place still where all that is wrong may be righted." I do not know that any words ever affected me more than those of this working young man. And yet, as I was told afterwards, he had been "one of the wildest boys about Belfast," before he was savingly changed.

The other prayer-meeting which is so fresh in my recollection, was one got up at a few minutes' warning. I had preached the evening before in Conlig, and went out with Mr Hanson to call upon some of the converts. He then proposed that I should meet a number of them in one of the cottages, and hold a prayer-meeting. In a very short time, some sixteen or seventeen came together. It was interesting to know that these were all subjects of the Lord's marvellous work of grace: some of them of those whose cases I have given more fully already. They were all greatly moved; and when I closed the meeting, begging them in their own prayers to remember my flock, that the Spirit might also be poured out upon us, they could not go away, but said they would like to sing a hymn, called "Happy Day," beginning thus—

"O happy day that fix'd my choice,
 On Thee, my Saviour and my God;
 Well may this glowing heart rejoice,
 And tell its raptures all abroad.
 Happy day! happy day!
 When Jesus wash'd my sins away."

Then one of them prayed. What a beautiful prayer she offered up! So appropriate, so full of faith and love, so very touching and earnest. It went to my heart. And I said to myself, "Here is the Lord's hand. None but He could have taught that young woman to pray thus." She prayed for my flock in a wonderfully simple and affecting

way—“O Lord, bless Mr Johnstone’s congregation, and pour out Thy Spirit upon them.” The good Lord hear that prayer!

Much might be said also in regard to

THEIR EARNEST CONCERN FOR THE SALVATION OF OTHERS.

They no sooner find Jesus, than they run, like the woman of Samaria, to tell others about Him. There is a glorious unselfishness about their hopes. It is not enough with them to find peace for themselves,—they long to introduce others to the same joy. They thus all become so many helpers in the gospel to the ministers; like “the beloved Persis,” and “those women who laboured with Paul in the gospel.” There is no more touching sight, than to see the concern they evince towards one smitten with a sense of sin. How unweariedly they will wait with such for hours, praying much with them upon their knees—beseeching them with tears to come to Jesus! How they delight to tell of His love, His willingness to receive them, His mighty power to save! I was much reminded by the sight of their earnest zeal of what Paul said of himself concerning the Galatians. He travailed in birth until Christ was formed in them. And when the objects of their solicitude found peace, it was hard to tell who had most joy—whether those in finding Christ, or they that some fresh wanderers had been brought into the fold. Their ability to direct anxious inquirers is very great. They are not merely thoroughly in earnest in the good work, but they possess an “aptness to teach,” that often quite puts the *college-taught* to shame. They have clear and simple views of the gospel; and knowing what gave them peace, they so counsel others. Expressed as it is so commonly in their mother-tongue, it often has no small directness and

simplicity. I was struck by the pithy direction which a young woman, at the Wynds Church, gave to a companion who was in great darkness and concern—"o woman" said she, "*grup at a promise, and hand by it!*" One is reminded by this of how Dr Chalmers explained what trusting in Christ is to the old woman. "It is just *lippening* to Him," said he. She well knew what *Uppen* meant.

But I must close. I can say little as to the number of persons turned to the Lord. The great day only will clearly shew the result. Then the true wheat shall be winnowed from the chaff, and the Lord's work shall be manifest. Thousands doubtless, however, of those who were careless and ungodly before, have been turned from the error of their ways. I heard of one church that had five hundred added to its communicants; another, three hundred. A minister told me that he had forty young men among the converts in his church who had been Unitarians. I understand that, in the counties of Antrim and Down, above a thousand Roman Catholics have been converted. The priests have taken great alarm. I heard of one in a Popish district who, ridiculing the whole work, said he would shew them how the Protestant ministers managed the striking down. He got some *chloroform*, and called a meeting of his people to the sight. He gave the chloroform to two of them, who fell fast asleep. "Now, see," said he, "how they do it." "Ah!" said some who had witnessed some cases of prostration, "you set them *asleep*; but those we saw struck down, cried at once for mercy." This great work teaches us many lessons—two especially: First—

WE SEE WHAT GOD CAN DO.

In a low state of the Church, when all is dead and car-

nal, we are ready not only to lose all faith in human effort and prayer, but to lose faith in God. Ministers preach—teachers instruct — Bibles are circulated — prayers are offered; but there are no awakenings,—no consciences are pricked with the arrows of conviction. Sinners do not care for God’s invitations; they heed not His warnings of judgment. What is Christ’s blood or righteousness to them? They continue to go on frowardly in their evil way. They wax worse and worse. They get more hardened in sin—more in love with the world—more opposed to God—more indifferent about eternity.

It is hard, in the sight of this, for the Lord’s people to keep from utter hopelessness in regard to any extensive good being done in the world. Indeed, we are but too apt to succumb to such a state of things. So that we find in the Church only sleep and formality, or, at the best, drowsy, heartless, hopeless effort; and out of it, sin and death. But such a glorious work of God’s grace rebukes us; it shews us how mighty the Lord is to save. The most careless and indifferent have been awakened to earnest concern; the most hardened have been made to weep bitter tears for sin; the most worldly have been turned away to seek heavenly treasure; the most vile have been made pure; the most enslaved by evil habits have been set free, and these in great numbers—thousands pressing into the kingdom. Ah! we may well exclaim, in view of all this, “With God all things are possible!”

WE SEE WHAT WE OUGHT TO DO.

Surely if ever we were called to earnest, believing prayer, it is now. In a dead state of the Church, with such a thing as a conversion scarcely known, and sin and all the powers of evil rampant, we may have ceased all effort

in utter hopelessness. But now, when the windows of heaven have been opened, and such large showers of grace are being sent down, should we not feel that we are called to cry mightily to God? Ask rain in the time of the latter rain. The Lord evidently has a mind to do great things for His name's sake. Let us not despise His grace. Ye that make mention of the Lord, keep not silence; let us stir ourselves up to take hold on God. Here, O believer, is what your Church needs—what ministers need—what every labourer in the vineyard needs. Here is reviving grace, restoring grace, converting grace. Ah! if you had this where you dwell, how the Lord's cause would prosper!—how iniquity would be ashamed, and hide its face!—how holiness would abound!—how true heavenly joy would gladden whole households!—and how precious the name of your beloved Lord would become! Will you not, then, lift up your cry for this grace too? Others are getting it in answer to their prayers. Oh, begin to pray then at once, and never cease till you get the Lord's own abundant answer! Be not soon weary in prayer; the Lord is faithful. Be not impatient; the Lord's time is the best time. Though it tarry, wait for it, because it will surely come; it will not tarry.

STRAID.

BY THE REV. JAMES BAIN, PASTOR OF THE
INDEPENDENT CHURCH.

STRAID is a mountainous district in the county of Antrim—the people mostly small farmers and weavers. For some time previous to the commencement of the work of revival in this part of the country, the spirit of prayer became deep and manifest among the people of my congregation. This was evidenced by the enlarged attendance on the services of the sanctuary, and the fervency with which petitions were presented at the mercy-seat for the outpouring of the Holy Spirit.

In the early part of April 1859, tidings reached us of the strange things that were being experienced in other parts of the country, with varied conflicting opinions. We desired to see those things with our eyes of which we had heard so much. I felt a deep interest in what I had heard; but it required the evidence of facts to be fully impressed with its divine character. To see the proud sinner stricken down in his pride of heart, and constrained to cry for mercy before an assembled multitude, was such an evidence of the heavenly origin of the work as to convince the gainsayer, and to give confidence to the sincere inquirer after truth. It was truly a wonderful manifestation of Divine power.

Slow at first to permit the interests of the revival to be recognised, I waited the evidences of its all-pervading power, that I might see my way in the path of duty. In this I was perfectly satisfied ere I took a single step in it;

but since then I have thrown my whole soul into the great and godlike work, so that night and day I have been engaged in labouring for the spiritual benefit of souls.

The general effect upon society is most wonderful and important. Profanity, Sabbath profanation, and drunkenness are set aside. Many public houses are closed, a cock-pit has become a preaching station, and families, where nothing but vice in its worst forms could be seen, have been brought to love and to adore the Lord with a zeal and a fervour which withstand all efforts of the enemy of souls to overcome; while the desire for the preaching of the gospel is everywhere pervading society. Indeed, the most of the people are full of desire to hear the gospel, and attend in large numbers wherever it is preached, and the good done is very great. Many are now rejoicing in Jesus, to whom it seemed impossible to bring the truth, such was their unwillingness to hear and their hatred to the gospel.

The effect upon the Roman Catholics is very varied. Some, but very few, are full of deep hatred against all its manifestations, and say it is the work of the devil. But the more intelligent are favourable to it, and look upon it as a divine power; of such some are often found at our meetings. Several have been converted, and thus they bid a final farewell to Rome. The Bible and the society of Bible Christians are their joy and delight, and it is wonderful how they learn the sacred Word, and with what earnestness they love its truths. But they are greatly persecuted by their former friends. The priests first assumed a proud indifference, then threatened; they gave counsel not to attend the meetings, yet all in vain; and now, full of hate, and confounded, they know not what to do, while the work goes on. The demand for Bibles, tracts, and books has been most wonderful. I have given all I could lay my

hands on, or find means to obtain, and still the cry is for more. Indeed, many of the converts are so poor that they have been roused up to serve, the Lord from a poverty as deep in temporal as in spiritual things; yet in this poverty they are not ashamed to own and serve the Lord.

Thus does the good work go on, and though we have had several weeks of this spiritual manifestation, it seems to increase and extend. But the effects of this, have been such as to press much upon the faithful ministers of Christ. One has fallen in the field. He visited a convicted sinner at three o'clock on Saturday morning; attended the prayer-meeting at. night; visited others during the day; felt unwell in the evening at worship; and died next morning at four o'clock. Such is the will of the divine Master. How mysterious and how different from man's ways; yet it is all well; and my prayer is, that the Lord would pour out the Holy Spirit in richer abundance, until, all this land shall be filled with His glory. Another excellent minister has been weakened in mind by over-effort in this continuous work. May the great God help and prosper His people at this time in His own work, and sustain his ministers in their arduous and incessant labours!

The love of the converts to each other is a prominent and beautiful feature in this work. It is like the primitive times. They love one another, and seem greatly to enjoy fellowship one with another. For some time after their conversion they seem to forget that there is an outer world. The Bible, prayer and praise, with meetings for exhortation, are their food and drink. At our meetings it is almost impossible to get the people to separate until the morning, and then it is with songs and prayer. They go home in parties, and sing as they go. Then, when a group is to break off in a different direction, a hymn is sung and

a prayer offered ere they part, and their prayer and praise may be heard on the lonely brow of the mountains at midnight, in strains so full of faith and love to Jesus, that the heart would be hard indeed that would not be melted by the strangely-solemn sound.

Numbers of them cannot read, and, feeling themselves ignorant of *divine truth*, are most anxious to learn. Many attend a class taught by one of my daughters, and the scene is one on which the mind of the Christian looks with delight. Often do I stand and admire the desire on their part to learn, and the effort on that of my child to teach those who are themselves mothers of families. They always begin and end with prayer. On the Sabbath, my wife has a class, between the services, for the purpose of explaining the way of salvation more fully, and prayer, and they stay in the chapel from nine in the morning until ten at night, often later, that they may enjoy the various means of grace. With the male converts I pursue the same mode of instruction between the services, and the Lord is blessing the souls of those who are taught. Yet how long I will be able to continue in this course is with me a very grave question; for there must be a limit to mental and bodily effort. The Lord will provide in His own way and in His own time the proper aid.

I need not go back upon my work, as I preach every night in the week. One Thursday, I preached at twelve noon in the chapel at Straid—in the afternoon, the female prayer-meeting of the converts, attended by Mrs Bain—in the evening, the revival service. The house was crowded to excess. I had no help. At nine o'clock I concluded the service, but the people still remained in prayer and praise until ten, when every heart seemed to feel the Divine presence, and many were crying aloud for mercy. Here

the work had begun in the power of the Lord. Some had sunk down on the floor in a state of apparent unconsciousness, with their Bibles clasped to their bosom, and were carried out to the green to be cared for by their friends; others were crying aloud for mercy, and enduring the most intense agony. It is in this moment of intense interest that the intelligent mind of the believer is called upon to minister counsel and comfort to the mourners in Zion. Error here would be sad indeed. In this work I continued until midnight, and I tried to dismiss the congregation; but not until the dawn of morn did they think of departing, when, as usual, they went away in groups singing, as they went, the songs of Zion.

As many of the converts come from a distance, and desire to remain all the day, they sometimes receive refreshments, to help them in their spiritual desire for the means of grace.

At last Sabbath morning's service the house was crowded, being communion Sabbath. Most of the recent converts sat down for the first time with us at the Lord's table. In all, twenty-seven have been added to our fellowship. May the Divine Head make them faithful to His truth. The service in the evening, being very large, was held on the green. Some of the converts told us of their conversion, while other friends prayed. I gave two addresses and prayed, during which the whole assembly seemed to be filled by one intense feeling of anxiety. Numbers cried for mercy. None would consent to depart until the morning, when they retired in their usual way, singing songs of praise, many accompanying, full of the joys of salvation, having found peace with God. And not a few were converted on their way home, having carried the arrows of conviction from the meeting.

On Monday morning, at two o'clock, I was called away

to a house three miles distant, to see a young lad under conviction—who had been under conviction for two days—but whose agonies seemed to increase. He was convulsed from head to foot. The house was filled with people, some in prayer, others in praise. Some others—young lads who had come to see him—were also convicted prior to my visit. The house presented a most striking scene when I entered, such as I had never seen—one truly of great interest. For two hours I prayed and pointed those awakened sinners to Jesus, until I beheld one after another praising the Lord for that peace which passeth all understanding. Five souls rejoiced believing in the Lord. On my return home I was called into other houses, where similar scenes claimed my attention, when bodily weakness constrained me to seek an hour's rest. In the evening I went, by request, to a part of the country, some miles distant, to see some anxious souls. The house was full of people. They were at prayer, while the cry for mercy rose up in mild tenderness to heaven. My voice was mingled with theirs at the mercy-seat. Opening my Bible, I turned to passage after passage for their guidance and encouragement. Then praise. Then prayer. The moments flew past One o'clock came, and I must needs bid them farewell, and then did they join in one burst of gushing sympathy, and I left, and enjoyed a most delightful walk home, filled with sweet thoughts on heavenly things, my meditation unbroken save by the voice of praise which rose from some of the cottages above my path as I passed along.

On Tuesday evening, I preached on Ballynure fair hill—a hill in this neighbourhood of considerable elevation, and noted for its historic interest, and its being the scene of cockfighting, drinking, and similar vices. From the place where I stood I could see the hills of Scotland gilded

by the golden beams of the evening sun, and the deep sea rolling between. Beneath, and down to the sea-shore, lay the most beautiful valley with all its diversities. Around me, and down the hill-sides, were the people coming in groups to the summit, which was covered with a carpet of grass, enriched with the heather bell, then -in flower. Here, lying out from the rock, was a large boulder with a projecting ledge which served me as a pulpit and a seat. In front the rocks rose up with steep ascent in shelves, and formed an amphitheatre, -down whose gray front the grass and heather mingled in festoons, adding to the beauty of the whole, from the top to the base. Here, with upwards of three thousand souls seated around me on the grass and on the shelves of the rock, I preached the everlasting gospel. The first part of the service continued for three-quarters of an hour. One of the converts gave out a psalm and prayed; and I again addressed the people in pointed language for half-an-hour. Towards the <end of the address several were convicted, and removed to another part of the ground. As I pronounced the benediction every soul was touched, and all seemed unwilling to depart. Many were now anxious. I went among them, and spoke to them words of comfort. There did we stay in prayer and praise until the silvery beams of the moon gave interest and beauty to the scene. Many were made anxious, and not a few found peace of mind through faith in Jesus, of whom I continue to hear in my walks through the country.

I give, as a conclusion, an extract from a letter I sent to a gentleman in London, the Rev. John Ross, dated October 17, 1859:—

“On Lord’s-day, 9th inst., at the prayer-meeting held by the children from eight to twelve years of age, as they were engaged in prayer, eight were brought under conviction;

such a scene I have never witnessed. By and by they were *all* convinced of sin—and convinced, also, that no hope was to be found but in ‘the blood of Jesus,’ and, under that conviction, they poured forth their cries for *mercy* with indescribable earnestness. Just as I was going into the morning service, Mrs Bain came to me in the porch, saying, ‘Will you come in and pray with the children, for eight of them are under conviction?’ I went and prayed—my youngest daughter followed, and such a prayer for a child! Leaving the whole to the children themselves and Mrs Bain, I began the service in the chapel, and when near its close, we heard the song of praise, as they came from my own house, where their meetings are held—entering in a band—all happy in Jesus—taking their seats before the pulpit—twenty in number. At the evening service, the scene was equally striking—eight were converted, and others were convicted; and during the week others were added to the number. Thus does the Lord work in our midst in this great work, converting one after another to Himself; many of whom we only hear of as circumstances call them forth to tell the story of their new birth.” I might enlarge on this glorious work of grace and mercy; but, praising the Lord for His great love, I conclude, praying it may be continued and enlarged. It/is now Christmas, in the depth of one of the most severe winters we have had for many years, and yet the work of revival goes on, though not so open and striking as it was during the summer; yet by the still small voice many are brought to Him in whom to believe is life. May the Lord be more and more manifest amongst us by the convincing, converting, and sanctifying power of His Spirit! Amen.

MINTURBURN.

BY THE REV. A. GRAY, A.M.

THE first token for good among my people was the unusually large attendance at our May communion, and the deep earnestness of the audience. God was evidently near. On the Monday following nearly all were in tears, under an address given by a brother minister, in which he gave an account of the revival at Ballymena. A number of the recent converts from a distance also addressed a neighbouring congregation, and not a few were greatly awakened.

The first of these I met was an intelligent Sabbath-school teacher. He was rejoicing in Christ, and with a joy so exuberant that he rushed into my arms, and clasped me to his bosom, exclaiming, "Happy, happy, happy! Oh, I have found the Lord!" One and another of the converts hastened to see me. Accompanied by these rejoicing ones, I went to visit a girl labouring under *conviction*. She was stretched upon a bed—her chest heaving—her heart palpitating, and her eyes closed. Her lips were moving. I stooped down to listen, and her constant, feeble, and scarcely-audible utterance was, "Save me, Lord Jesus! save me! Come, Saviour! dear Saviour, come! Come quickly; why tarriest Thou?" Again and again was this prayer repeated, as it had been for some thirty-six hours previous to my visit. I asked her, before leaving, had she not found peace? "Not yet, not yet," was her reply. "Do you despair of your salvation?" "Oh, no! oh, no! I know He'll come,"

was her quick response; and then again, piteously, she cried out, "Come, dear Saviour! only Saviour, come! and take away this heavy load of sin!"

About the beginning of June, I visited a scene of striking awakening in a village called Bellaghy, in the county of Derry, where I began my own ministry. I knew the place well. It formerly was degraded and godless. A complete change had taken place in its moral and religious aspect.

I visited its nightly prayer-meeting, and was much affected. Under a simple message of gospel truth, I heard the loud shriek from every part of the church, proceeding from those pierced by arrows of conviction. The cries for mercy were loud, piercing, and earnest. I heard a boy—almost a lisping child—pray as I never heard boy pray before. He made me the subject of his burning petitions in the following language:—"O Lord, I thank Thee that Thou hast guided the feet of Thy servant, the strange minister present, to this neighbourhood, that he may see Thy mighty doings in our midst. Baptize him, O loving and blessed Saviour, this night with Thy Spirit; or if already Thine by regeneration and adoption, oh, baptize him afresh, and send him home to his people, to pray and labour for their souls as he never did before."

The result of this visit to my own soul I forbear to mention. Suffice to say, that I was prepared as readily to deny my own existence, as to deny that the work was of God. Before leaving, I expressed myself to the minister of the place in the following language:—"I have never breathed so pure, so holy an atmosphere as that of this village. Bellaghy, an angel has been here since last I walked your streets—the Angel of the everlasting covenant, slaying with the sword of conviction some in almost every dwelling."

No language could express my impatience till I got home

and announced our first regular revival service. I felt confident the blessing would now descend in plenteous drops upon my flock. At our first meeting, the church was crowded. A Roman Catholic boy was stricken at this service. As he was carried out of the church, his cries seemed to reach every heart. That night was a night of much prayer throughout our bounds.

At our next meeting, nine souls were visited. Then, as many as thirty in a night. Once and again the spring-tide of heavenly influence seemed to have ebbed, but only, as it were, to gather fresh force. In the church, in the fields, by their own firesides, on their beds, in the market-place, around the family altar, arrows of conviction found a lodgment in the hearts of multitudes. The child -of seven years old, the hoary-headed sinner, the robust youth, the maid-servant with her mistress, the master and his man, have been alike the subjects of the Spirit's power. I have seen nine souls in one dwelling crying to the Lord for pardoning grace. Often have we had to stop the service, the wail of distressed souls being so great that the speaker could not be heard. Night after night the floor of the school-room attached to our church has been strewn with "stricken" ones, like so many corpses. Groups of men and women scattered over the graveyard; and, in the centre of each, a soul either rejoicing, or crying for mercy, has been a happy sight I have often witnessed. Our burial-ground has often resembled a battle-field covered with bodies, cut down by the sword of the Spirit; and, truly, it was affecting to hear them in the darkness of night, crying out of the depths of still greater darkness for the day-spring from on high to visit them.

I shall give a few details of my pastoral work during this striking time.

One night, after witnessing the birth-pangs of a young and respectable female in the graveyard of my church, when the sun had arisen upon the dark world before the Sun of righteousness shone in upon her dark soul, I retired to rest, but had not got asleep when a knock was heard at the manse door. It was another soul in distress. I left immediately on my mission of consolation; on a bed, in an adjacent farmhouse, a strong young man was lying powerless as an infant. I durst not disturb the close intercourse of his soul with its Maker by uttering a word. He prayed—"O celestial Spirit, alight upon my troubled soul! O Jesus, only Saviour of sinners, drop one drop of Thy precious blood upon my guilty stains, and wash them all away? But why should I fear? the Lord is my strong tower and place of defence; I shall not be moved though a thousand times ten thousand enemies encompass my head and my pillow."

I next entered the house of a respectable married female who had been stricken. Whilst praying with her, her husband fell by my side, as if pierced by a gunshot, exclaiming, "o blessed Saviour of the world, this day is salvation brought to my house!" Calling upon a member of the Society of Friends, I found that all the family, with one exception, had been visited by the gracious Spirit, and were happy in the consciousness of a Saviour's love.

Another, a Roman Catholic woman, was crying out with inexpressible agony, "Oh, this heavy, heavy burden of sin; it is too great for me to bear! Lord Jesus, remove it! It is sinking me *down, down!* Oh, remove it, blessed Saviour—remove it speedily, or I perish! Oh, this mountain load of guilt! Oh, guilty, guilty sinner that I am!"

I found another awakened one upon his bed, his burden quite gone, and his soul filled with joy. After clasping me

in his arms he held up the Bible, exclaiming, "Oh, precious, precious Book! I have found you sweeter to my taste than honey from the honeycomb. I now know that God is a faithful promiser. He has here promised the Holy Spirit to them that ask Him. I asked and I received; blessed, blessed be His holy name." Thus was many a laborious but happy day spent—days which I will ever regard as "days of heaven upon earth."

There were many very striking cases of conversion. One thus gave his experience:—"I never spoke one word in a religious meeting in my life, but the Lord Jesus Christ has done much for me, and if anything I can say will serve His cause, I am bound to say it. I am no scholar; I cannot read a word. I have been a very wild-living man — a cardplayer, a whisky-drinker, a profane swearer, and even worse. On Monday night last I was sitting up for my wife, awaiting her return from the prayer-meeting. A strange feeling of sinfulness came over me; I felt I should pray—a thing which I seldom or never did. While engaged in prayer, the earth seemed to open its mouth to swallow me up. I saw the flames and smoke of the pit as if rising up around me. I prayed the Lord to have mercy upon my poor soul. I did not find peace at the time, having no clear idea of the plan of salvation even in theory. So soon, however, as I recovered my bodily strength, I ran out and awoke my neighbours, calling upon them 'to flee from the wrath to come.' I hope I can *now* say with well-grounded confidence, that I have taken Jesus to be my Saviour, and in Him only do I trust." This man has been admitted to church-fellowship. Lately a proverb in the neighbourhood for profane swearing, he is now taking an active part in the local prayer-meeting of his district, to the wonder and astonishment of all who knew him, and to none more so than himself.

Another said,—“I am now upwards of seventy years of age. Up till June last, I had not been in a house of worship for eleven years. I had grown completely careless, living without God and without hope in the world. I attended one or two of the prayer-meetings, but did not feel at all impressed; I was rather more hardened, and ceased to attend. On Tuesday last, in my own field, an overwhelming sense of sinfulness came over me. I thought the entire valley around was covered with herds of cattle. The Lord stood, as it were, in my path, and, pointing to them, said, ‘All these are mine; why will you rebel against the Lord-of the whole earth?’ I was carried into my house, and there remained calling upon God for twenty-four hours unceasingly, before I could cast myself upon the sufficiency of the atonement.”

Another of these cases was very striking. “I was,” said she, “a Roman Catholic, and so bigoted, that I looked to the other side of the road when passing a Protestant house of worship. I would have put on the fire with my own hands, in which I would have suffered myself to be burnt to death for my Church. Up till the time I was visited by the Holy Spirit, I had not been at a prayer-meeting or preaching of any kind; I never spoke to any of the converts, nor had I any conversation about the ‘revival.’

“I was weeding in the fields in -July last, when a load of guilt pressed so heavy upon me as to crush me to the earth. I saw Satan coming to bind me with a massive iron chain; but the Lord Jesus Christ came and delivered me out of his hands. My master, attracted by my cries, came and carried me into the house. When I recovered my strength, I resolved on going to the priest to tell him what had occurred, believing that he could explain the mystery; my faith in the priest was still very strong. Immediately I was

‘stricken a second time, and then all my sins rose up like a mountain before me, and, to my great astonishment, the sins I had confessed to the priest, and which I thought were forgiven, rose up with all the others. When I got a little better, I again determined on going to the priest to ask his counsel. Again was I prostrated. This time I fancied I was on my way to the chapel, when suddenly the road began to expand till it became as broad as a field, and I heard a voice saying, ‘Broad is the road that leadeth to destruction.’ Nothing intimidated by the voice, I proceeded towards the chapel, and when I got in sight of it, I wept tears of joy. But, alas! a mighty flood rose up and cut the road in two, I looked to see if there was any bridge or ford by which I might cross. There was none. The waves rolled mountains high. A tall angel sat against them, beckoning me to look in a certain direction. I looked, and lo! a narrow way, all up hill, lined with angels on either side • and the same voice that cried, ‘Broad is the road that leadeth to destruction,’ now cried out, ‘That is the way; walk you in it.’”

This girl was lately admitted to the Lord’s table. We ascertained that the object of her faith was the Lord Jesus Christ alone, and that she was trusting only to the efficacy of His blood for the pardon of her sins. Christ, *not the vision*, was the ground of her confidence. It appears to me a very simple thing to account for this girl’s vision. Doubtless she had at some time or other heard that, “*broad is the road that leadeth to destruction*,” and that, “*narrow is the way that leadeth to life everlasting*,” and these scriptures, long since forgotten, were now so stamped upon her mind, that they became converted into, as it were, a tangible reality.

In conclusion. A great and glorious change has passed over this locality. Prayer-meetings are held nightly through-

out our bounds. In many of the townlands, without any suggestion from me, young and old meet together, before proceeding to the sanctuary on the Sabbath, to plead for a blessing on the services of the day. Throughout the entire harvest season our attendance suffered no diminution, nor did the interest in the least seem to abate. While the reapers were cutting down the golden grain, the Lord Jesus Christ was securing a still richer harvest, gathering sheaves into the Church on earth that will, I am persuaded, be one day gathered into the granary of heaven. Almost the entire population seemed to be making the care of the soul, what God has designed it to be, the great business of their existence here. I have not seen a person under the influence of drink since the month of June. I have not heard a profane word, or even an idle jest uttered. The Orange lodges have been converted into prayer-meetings, and a cup of tea is their only beverage.

Such is my testimony in favour of the great movement. I lay it as a tribute of grateful acknowledgment at the feet of Jesus. May the Spirit bless it! Amen.

WRITTEN ON READING AN ACCOUNT OF THE
ULSTER REVIVAL.

BY THE REV. J. LEWERS.

GREEN Isle of my fathers! dear land of my childhood!
Bright emerald adorning the white ocean foam,
The gleams of whose blue lakes that glance through the wild-wood
Still flash through my day-dreams wherever I roam!
How oft from these far-distant mountains in sadness,
Has mine eye sought thy shores o'er the dark-rolling main;
But now with what tumults of rapture and gladness
I look o'er the wave to Slieve Donard again!

Away, ye dark mists, o'er yon ocean impending!
Let me see my loved Erin in light beaming now.
With Hermon's sweet dews on her green hills descending,
And the rainbow of Merrey encircling her brow;
Let me hear the glad songs that her children are singing.
As, with joy on their heads, they return to the Lord;
Let me see yon sweet vales of Ultonea upspringing
To life, love, and peace, 'neath His life-giving word!

Oh, think not the Lord has from Zion departed!
Oh, think not the days of her glory are o'er!
That victory's beam has that banner deserted
That flamed in the front of her battles of yore;
Scarce nobler the trophies of conquests that crown'd her,
When march'd forth her armies on Pentecost's mom;
Scarce louder the shouts that then echo'd around her.
Than now from yon green hills of Antrim are borne!

O Erin! loved Erin! thy Shadows are breaking;
See! bright o'er Loch Foyle bursts the dayspring afar;
Clanbrassil's green valleys in light are awaking,
And bright o'er the Lagan smiles Bethlehem's star;
There thousands of glad hearts this moment are meeting,
As in Zion's first days, round the ark of the Lord;
And darkness and sorrow and sin are retreating,
'Neath the rays flashing forth from His conquering word!

Ye martyrs of Scotland! when Erin was lying
 'Neath Rome's sullen bondage, not vainly ye bore
 From your heath-cover'd mountains the standard of Zion,
 And spread forth its bright folds on Carrick's* green shore;
 There, not unattended by sweet dews from Heaven,
 Was the seed o'er that emerald soil that ye cast.
 See the blessing that God to your labours has given,
 See the harvest of glory that crowns them-at last!

While dark superstition Mononia† surrounding,
 Still clouds all her landscapes in gloom and in tears,
 Fair Ulster's green hills, where that gospel is sounding,
 How bright o'er the billow their beauty appears!
 There God's holy power His pure Word has attended.
 And clothed all the region with brilliance and bloom;
 Bright, bright as the beam that on Goshen descended.
 While Egypt around her lay buried in gloom!

O God! at this hour by the Lagan to wander.
 Where I roam'd mid the flbw'rets in childhood's sweet days;
 To join with the multitudes gathering yonder.
 In the fanes of my fathers, for prayer and for praise;
 To follow those throngs that to Zion are pressing,
 O'er the church-leading paths that in childhood I trod,
 And gather with them that sweet manna of blessing,
 That falls there from heaven round the altars of God!

To bask in the beams of those Sabbaths of splendour.
 That now fill yon valleys with brightness and balm;
 To hear, o'er the great congregation, in thunder
 Uprolling, the sound of the many-voiced psalm;
 To see from the mercy-seat burst forth the glory
 Of God on the thousands that there, side by side.
 Are hearing, all breathless, the heart-thrilling story
 Of the Lamb who for sinners on Calvary died!

Move on, blessed Spirit! move onward in gladness,
 Till with Christ's precious freedom my country is free;
 Till her sweet harp, renew'd, and no longer in sadness.
 Pours the pure songs of Zion sublime o'er the sea!
 O Erin! when clouded with darkness and sorrow,
 Even then didst thou light the dark sea with thy smile;
 How bright shalt thou shine on that fast-coming morrow,
 When the light of the Lord shall illumine thine Isle!

ALBANY, NEW YOEK.

* Carrickfergus. It was here that the Presbyterians of Scotland, fleeing from persecution, made their first memorable landing and settlement.

† The province of Munster. Nearly all Roman Catholics.

AHOGHILL.

BY THE REV. F. BUICK.

THE Lord, in His abounding mercy, has been pleased to visit us with a gracious revival. The blessed work began quietly in the neighbouring parish of Connor. From Connor the revival passed to Ahoghill. Christmas-day, 1858, will ever be memorable in the history of this refreshing time. On that day Samuel Campbell, who had been turned to the Lord in the parish of Connor, came to visit his mother and family in the neighbourhood of Ahoghill: His object was to tell them, with a full heart, what the Lord had done for his soul; and to exhort them to seek the Lord. He read the Scriptures and prayed with them, earnestly entreating them to accept of Jesus Christ as their Redeemer.

That visit made a powerful impression, and was pregnant with the most blessed results. That very night, the mother, and daughter, and son John, were brought under solemn convictions of sin. Mrs Campbell awoke from broken slumbers with a loud cry for mercy. All her family were aroused; and while their neighbours were locked in sleep, this awakened family were crying mightily to the Lord. Nor did they cry in vain. Mrs Campbell and her daughter found the Lord. John, having accompanied his brother Samuel on his return, after solemn parting words and an earnest prayer, when now alone, on the public road, in the dark clouds of night, felt a deep horror creeping over his

whole frame. He trembled from head to foot. In an agony of distress he cried to the Lord Jesus; and gathering a little strength, made to his home. Tears, and cries, and prayers followed.

He spent three weeks in an agony of prayer, in the house and out of it, by day and by night, when at the end of that time he obtained a calm and joyful peace in believing. One day, when at his loom, his thoughts intent on the things of Jesus, his heart was suddenly filled to overflowing. He had to leave his work, and, falling upon his knees, he gave vent to his deep feelings before "the throne of grace." Thereafter the glory of the Lord filled his soul. Love, peace, joy, and a strong desire to glorify the Lord in the conversion of souls, took permanent possession of his heart. Since then, he has laboured much for the glory of the Lord, and the spread of this gracious revival.

On the evening after this memorable Christmas, Anthony Huston, son-in-law to Mrs Campbell, visited her, with his wife. They told him of Samuel's visit, and the scenes that occurred during the previous night. The burning words and tears of this relation made a deep impression on his mind. He poured out his soul in tears for his sins. That night he began to pray in his family, and six weeks after this he obtained "peace in believing."

At the house of this servant of God, on the occasion of a second visit of Samuel Campbell to his relatives, a revival meeting was held, consisting of the two families, at which Mrs Huston obtained peace in Jesus. The work now began to spread, and to obtain notoriety. Strangers were then admitted, and the Spirit of God blessed the meeting.

The next meeting was held in the Second Presbyterian Church of Ahoghill: The minister of that church, having had interviews with some of the parties above mentioned,

and convinced that the work was of God, sent a special invitation to Samuel Campbell, and the lay brethren of Connor, to hold a meeting in his church. They came—the meeting was held—and deep impressions were produced by their heart-stirring addresses and earnest prayers.

A holy flame was now kindled. A strong desire for a gracious revival began to gain the ascendancy. The dear brethren from Connor were again invited to the neighbourhood. Thereafter prayer-meetings began to multiply. The new converts, with other Christians whose hearts the Lord had stirred, engaged in the work of prayer and exhortation with fervent zeal. Thus the work spread. Fresh interest was awakened daily. Even large churches were not sufficient to contain the multitudes who came; so that often the highway and the open field, in the cold evenings of spring, were the scenes of deeply interesting and blessed meetings. So eager were they that many travelled miles to be present; and they would have remained all night if the services had been so prolonged. There was an uncommon thirsting for the Word of God.

At these meetings many convictions took place. Even strong men staggered and fell down under the wounds of their consciences. Frequently great bodily weakness ensued. It was, indeed, a heart-rending sight to witness. I have seen the whole frame convulsed—every joint trembling—and have heard the cry, as I never heard it before, “Lord Jesus, have mercy upon my sinful soul! Lord Jesus, come to my burning heart! Lord, pardon my sins! Oh, come and lift me from these flames of hell!”

These convictions varied in different individuals, both in strength and duration. While some obtained peace in believing soon, others did not obtain it for several days, and even weeks.

It would be very difficult to calculate with exactness the number of conversions in this district, or to estimate the amount of good which has been effected by this revival. Not only have *hundreds* been stricken, and forced to cry aloud for mercy, but *hundreds more* have been drawn to Jesus privately.

I shall now subjoin a sample of the fruit already gathered, in addition to those cases already mentioned.

A. H——, by his own confession a thoughtless, prayerless young man. He spent his Sabbaths in idleness, running through the fields, visiting his neighbours' houses, and engaging in those sinful sports by 'which the Sabbath is so often desecrated. Through the instrumentality of his wife and friends, who were in Christ before him, he became a very earnest seeker for salvation. He sought the Lord with all his heart, and he was privileged to find Him. One night, while lying on his bed, he felt his heart struck. He sprang from his bed to his knees, and then and there he obtained an uncommon liberty in prayer, when all at once love, joy, and peace filled his heart. Since then he has joined the church, and has made uncommon progress in knowledge and in grace. He is eminently a holy and consistent man. His life is consecrated to his Saviour. He teaches a Sabbath school in his own house. His unassuming modesty, solemn prayers, and burning exhortations have commended him as an honoured and successful instrument in promoting the Lord's work.

J. M'K——, much addicted to strong drink. Under such circumstances, his mouth was full of cursing and bitterness. He was a thoughtless, wicked, godless man. Under the excitement of the time, he had been induced to attend the prayer-meetings in his neighbourhood. On coming from Ballymena, his conscience was stricken with con-

victions for his wicked life. His wife thought it was the result of drink, but it was not. It was the arresting of a Divine power. All his frame shook, and he despaired of salvation. It was long before he got any liberty in prayer, but it came at last. As the Spirit of grace and supplications was given him, he got strength to take hold of Jesus by a living and loving faith. A mighty change followed. Not only has he confessed, but he has forsaken his former sins, for Christ's sake. He says, that now he trembles at the sign of a public-house. He greatly abhors his former sin of intoxication. No word of blaspheming now escapes his lips. Reading the Word, prayer, and praise, are now minded in his family. He loves to attend the prayer-meetings, and is seen reverently worshipping in the house of God. Though old in years, he is making progress as a babe in Christ. He continues still to cleave to the Lord.

J. C——, described by those who knew him before his conversion as a wild, coarse-living, irreligious man. He gave no attention to the concerns of his soul, and attended no place of worship. He was angry with his family for attending the prayer-meetings. He even contended against their doing so, alleging that it would not provide them with food to be going there. It pleased the Lord to call a son and daughter of this man. A powerful interest was thus awakened in the bosom of this careless family. On a certain evening, a prayer-meeting was to be held in the adjoining school-house. The children with their mother were in attendance. On finding this, the father was very angry; and but for the interference of some neighbours, he would have shut them out all night. On returning from the prayer-meeting, the mother was bathed in tears. The husband said, "Madam, you need not be crying." She

replied, "I am not crying on your account, but for myself." She went to the adjoining room, and on her knees poured out her heart aloud in strong cries and tears. Even all this did not soften him, for in his hardness he even boasted that he could not be stricken down. But what was he that he could withstand God? His day of conviction came too. He was powerfully arrested, and so greatly affected in body that he shook violently. Since then, he has been confined to bed, and continues in a very weak state. But in mind and heart he has undergone a wonderful change. Now he is a subdued, humble, new man. From his bed of weakness, he is constantly warning those who come to see him not to contend against the Lord as he did. He enjoys great peace, delights in prayer, and is happy in the Lord. The lion has been changed into the lamb.

J. W——, a notoriously wild and reckless character, the terror of his neighbours. After attending one of the prayer-meetings in Ahoghill, when returning home he was in deep concern for his soul, and was praying in secret. After travelling the space of half a mile, the pressure came so strong upon him that he could not resist screaming at the top of his voice, till he reached home, for the Lord to have mercy on him. He had many struggles. His distress was great. We give the way of his obtaining peace in his own words: "Oh, sir, I never got peace till I took the Lord into my bosom." Up to this time, and his conversion took place several weeks ago, his character appears entirely changed. He has given up all his old ways. His change has produced a deep impression on the neighbourhood in which he lives. It is the doing of the Lord, and is wondrous in our eyes.

C. M'C——, a Romanist, careless, irreligious, and inclined to drink. She lived very unhappily with her husband, who is a Presbyterian. She, too, has got the enlightening of the

Spirit. As far as we can judge, the new and divine nature has been implanted in her. She has obtained a considerable gift of prayer, in which she delights. The Testament is now her constant companion. She takes the liveliest interest in the progress of the revival. Her hold of Rome is for ever broken. Her change of views, feelings, and habits has proved the source of the purest and the most exalted happiness. She is found now in the Presbyterian church Sabbath after Sabbath—new in her outward appearance, and new in spirit. With warm heart and earnest feelings, she has taken her place at the table of the Lord. Her character is beautifully consistent. Her husband affirms, with great thankfulness, that he never was so happy with his wife as now.

Another woman has undergone a similar glorious change. Her slumbering mind has been powerfully awakened. When lying in a weak state of body, just emerging from her conviction, on being asked, “Did she love Christ now?” exclaimed, with a look of earnestness, and in a tone of sincerity never to be forgotten, “Oh, sir, the child of my bosom is nothing to me in comparison of Jesus! the world is no trouble to me now, Jesus is my all.” In daily communion with Christ, who is to her the chiefest among ten thousand, and altogether lovely, and in walking in the ways of God, she now enjoys the highest and purest happiness.

A. J—, an intelligent, moral, but careless man—neglecting prayer in his family, and the public ordinances of his church—on returning from a prayer-meeting, when near his house, his conscience was powerfully stirred for his past indifference. In his case it was not by the wrath of God, and the flames of hell, that he was moved; but by the love, and sufferings, and death of his Saviour. That night he spent in kneeling before the Lord—not pouring out words, but pouring out his soul in streams of tears, which he could

not repress. He has been powerfully moved. Duty is now his delight. Jesus is now intensely precious to him—his whole soul is now melted into tenderest love—he is full of joy and peace—he is walking in the Lord.

W. M——, a young man with great enmity of heart to the things of God. He was very ignorant and wicked. One evening he heard a stirring address from the words, “I have stretched forth my hands, and no man regarded.” This came home to his heart with power. He then began to pray, and to desire the company of the people of God. He longed now to get near to Christ. He used to go into the midst of the prayer-meeting; because Christ said, “Where two or three are met together in my name, there am I in the *midst* of them.” He asked a neighbour in what part of the Bible the new heart was promised. Having found the promise in the 36th chapter of Ezekiel,—“A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh,”—he was powerfully struck, and hopefully encouraged by a part of the 36th verse, where the assurance is given, “I the Lord have spoken it, and I will do it.” He thought the Lord would not lie, and so he prayed earnestly on the assurance of the fulfilment of the promise. Nor did he wait long till he experienced it with uncommon joy. In the course of a few days his heart melted—the fountains of his soul were broken up—his tongue was loosed, and he gave vent to the new-born feelings in a full tide of prayer and praise. The power of sin was then broken—all his former evil courses were given up—his delight was with the people of God, and in the exercises of the godly. His growth in grace has been rapid, and he is affording full evidence of possessing and exercising this new heart.

Of the blessed revival, the young have largely partaken. A group of children—the youngest not five years of age, and the eldest about twelve—consisting of four girls and two boys, belonging to parents who had been awakened, were asking many questions relating to Christ, particularly as to how and where they might find Him. In these interesting inquiries they were instructed; and then these dear children were seen retiring from the house and going down to a quiet corner of the adjoining field, and there alone they all knelt down on the green grass, and, under the blue canopy of heaven, prayer was offered aloud by the youngest, and was continued by each till the whole six had engaged in it. We know not what the prayer was; but the scene itself must have been intensely interesting in the eyes of Him who has said, “Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God” “Out of the mouths of babes and sucklings, the Lord perfects praise.”

On another occasion, a company of four children—behind a hedge, in a gravel pit—were engaged in prayer.

Nothing is more wonderful than the unction, fervour, and beautiful simplicity with which the youthful inquirers and converts prayed. An orphan girl—who had been brought up in a circle most unfriendly to vital piety, and had scarcely ever attended a place of worship, and had got little or no education except what she received in a Sunday school — was smitten down one day under a most piercing sense of sin. The anguish had lasted some time, when, as she was emerging from the thick darkness into God’s marvellous light, she, with outstretched hands and uplifted eyes, and in tones of the intensest earnestness, poured out her heart thus:—“O Lord, have mercy on me, a poor sinner! Lord Jesus, come to my heart; come and

soften it, for it is hard! Oh, come and warm it, for it is cold as the snow, or as the ice that lieth on the mountains!

Lord, I am here at the foot of Thy cross, where none ever perished! Oh, may I never perish! Thou didst suffer Thyself to have a crown of thorns, that I might wear a crown of glory. Oh, send down the Holy Ghost with the arrow of conviction to every individual in this house! Lord, I am a poor sinner! O Lord, Thou art white and beautiful! Thou hast a glorious robe. Dress me with that robe, that I may appear spotless before the presence of Thy glory at Thy coming. If ever Thou didst rend the heavens, oh, rend them now, and save me, a poor sinner, before I am lost! Open the windows of heaven, and receive me up to Thyself before I go down to destruction. Lord, I have travelled so long in the broad road that I am tired of it now, and want to give it up. Though

have no earthly father, I have a glorious Father in the heavens, who will never leave me nor forsake me. How beautiful the Lord is! Oh, come to my heart, and speak peace to my soul!"

Lately I visited a young boy about twelve years of age. He was lying in bed under bodily weakness. On asking him what ailed him, he replied, "My sins, my sins." On inquiring if he needed a Saviour, the tears trickled silently down his cheek, and he answered, "Yes, yes." He expressed his desire to love Christ, to give up all his old sins, and to be a better boy than ever he was before. Shortly after visiting him, on returning homewards—not far from their residence—I heard a cry of distress; and on hastening forward a few perches, there was an elder sister of this boy sitting on the roadside, wringing her hands in deepest agony, and crying out in most pitiable distress for her sins.

This is a sample of the glorious work which the Lord is

doing amongst us. Hundreds of cases of a similar character could easily be given. In some families, from one to eight have obtained this divine influence. It has taken hold of all denominations of professing Christians. Several members of the Roman Catholic communion have received the gracious visit of mercy. It is deeply interesting to note that they love the Bible, cling to Jesus, renounce their former worship, and join a purer church. The revival has now extended for miles round the neighbourhood, and is extending still. At times convulsions break out like a flood in a district, and then cease, and break forth with astonishing power in another. As to the numbers that may have come under the influence of this gracious revival, it is most difficult to speak with accuracy. It may be safely affirmed that they amount to several hundreds; while the good done is not confined to those who needed conversion; hundreds more have been greatly revived in their graces, and powerfully quickened in duty. There has been a great revival of languishing spiritual affections. The whole tone of society has been solemnised and elevated. In these favoured districts where the shower of spiritual rain has fallen most copiously, the improvement in the morals and tastes of the community is most marked and refreshing. The common sports of the young are given up. There is no such thing as cabals for revelry and mischief. The "punch-dances" have given way to the prayer-meetings. From the spot where a man was labouring in the field, singing of psalms was heard from three different directions. The young are engaged in singing and making sweet melody to the Lord. The engrossing topics of conversation are the things of God. Never was there such an inquiry after truth. The Bible is now the man of their counsel. The thirst for spiritual things is great; and nothing else will

satisfy but Christ, held forth in His glory. Men that could not be moved by human power to duty in their family, or in the house of God, are now powerfully moved by the Holy Ghost. Their lips are now opened, and their hearts. In their houses is now heard the melody of joy and praise. The objects of life are entirely changed. The things of God are now gloriously in the ascendant, and the world is in its subordinate position. The spirit of prayer most marvellously prevails. It is as often heard in the middle of the day as in the morning and evening. Sometimes, all the family pray one after the other. On the father of a family coming home lately from a prayer-meeting, in which he took a leading part, as he drew near his dwelling he heard the voice of prayer. He halted to listen. It was prayer successively offered up by his son and daughter, and by two young men staying at his house. Hundreds are praying earnestly for the Holy Ghost. Never was there such a time in this locality. The interest awakened is still as lively as ever. Prayer-meetings are now spread wider over the country. The testimony of one who has ample opportunities of judging is this:—That, in returning from the large prayer-meetings in Ahoghill, the deepest solemnity pervades the vast multitudes. There is no levity, no impropriety, no drinking: but a pervading seriousness and awe rest even upon those who confess that they have not received the Divine call. On former occasions such multitudes could not be assembled in Ahoghill for any purpose whatever, without lamentable scenes following. There is little or no mocking now among those who have opportunities of witnessing the deep-toned sincerity, the marvellous change, and the holy fruits, in those who were well known before as loose, careless, and ungodly. The work is proving itself to be from God. It is filling our churches, gladden-

ing our hearts, brightening the flame of our zeal, giving a solemn intensity to our prayers, strengthening our faith, multiplying our helpers, and lifting us up above the world.

It is the earnest, pointed address which the Spirit employs in wounding the conscience. How essential that ministers of the gospel should be faithful in' directing the keenest and most polished shafts of truth direct home to the conscience of the sinner! Felt earnestness, and all-pervading solemnity in this, are absolutely necessary. Nor must it be forgotten that all human effort, however well directed, will fail without the application of the Spirit's power. It is in prayer, with the accompaniment of the Holy Ghost, that the Word will be mighty to the conviction and conversion of sinners.

“o Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.” “Wilt thou not revive us again, that thy people may rejoice in thee?” “Whatsoever ye shall ask in my name, I will do it.” “O Lord, remember the word on which thou hast caused us to hope.”

DUNDEE.

BY THE REV. W. B. BORWICK.

IN giving a short account of the work of God here, so far as it has come under my immediate observation, I may simply premise that it began here as elsewhere, with a few devout praying men, who commenced two united daily prayer-meetings. From these two small meetings many other meetings for prayer and exhortation have sprung, and a large measure of blessing has been granted. The following are among the more obvious results:—

1. There is a great spirit of Christian union among Christians of different evangelical denominations. Ministers and elders, and others that had never associated together at a throne of grace, have been drawn together into the bonds of Christian love, have prayed together, co-operated, and felt their own souls refreshed, and now yearn more for the salvation of the perishing around them. There has never been during my ministry so much of the spirit of Christian union in the town as during the last twelve months. Christians and earnest inquirers, though they have very properly as much denominational attachment as ever, will now speak freely to one another in the streets or social meetings about the concerns of their souls. A young man, for instance, that I never saw before, several months ago came up to me on the street in concern, and said, "I would like to go to Ireland to see with my own eyes some of the works of God's mercy," and he asked some questions about the best

way to improve his time to advantage. After giving him a few counsels, I saw him no more till about two or three weeks since, when he hailed me again on the street, and said, "I could not allow you to pass without telling you that I have found the Saviour to the salvation of my soul." I asked him if he had been to Ireland. "No," he said; "I fell back after I saw you, and relapsed into my former ways: but one evening I was coming home the worse of drink, near midnight, when a Christian man accosted me, and uttered words to this effect—'How many young men are in hell this night that would be very glad of the few minutes that remain of it in this world of mercy!'" It struck in with convictions that he had received in church, at home, and elsewhere; and that night he agonised with God, and, as it appeared to me, had obtained what he sought. He was full of the love of the Saviour, and thirsted to tell what he felt and experienced to others. I have since heard, as was suggested to him, that he has been pouring out the overflowings of his heart in prayer-meetings and other such gatherings. I have strong hope the fruit will be unto holiness, and the end everlasting life.

2. While the weather was favourable last summer and autumn, there was more open-air preaching in our streets and squares, and other available places, than at any former period. Short pointed addresses were delivered, and all the town more or less had their attention drawn to the certainty and importance of eternal things. Towards the close of the season, there was a united open-air service held. This assembly was so large that it had to be divided into two great gatherings, the services at which were carried on simultaneously. At the united meetings in the churches, when inquirers were invited to remain, some of the most solemn scenes were witnessed that I ever saw. There was

the delightful sense of a present Saviour on the one hand, and of the omnipotent power of the Great Convincer on the other. On one such occasion, when a great many remained, my attention was drawn to an old man, and on asking him if it were thoughts of his soul and Saviour that led him to be among the inquirers, he sat for a while, Job-like, unable to speak. At length it appears, that though having had a profession for many years; he felt he had been Christless. Some words from Mr. Radcliffe or Mr Grant, about an old person that had received fifty "tokens" to admit to the communion table, and was yet not converted, had pierced his heart as but a representation of himself. This individual gives all the marks of having unreservedly yielded himself to Jesus, and of walking in the fear of God and in the comfort of the Holy Ghost.

3. It has been my own experience, and the experience of others with whom I have conversed, that more individuals concerned about their souls have called upon ministers for direction during the last twelve months than during as many years previously. Ministers have thus acquired more enlarged acquaintance with the self-deception and self-righteous subterfuges of the unrenewed heart, and -with the doubts, and darkness, and difficulties of the anxious, than could be obtained by many years' study otherwise—and they have had more distinct evidence of the Spirit's work in the hearts of applicants for church-fellowship than they have had before; and the result has been, speaking generally, that during recent communions the accessions to several churches have not only been more manifestly converted individuals, but double in number, and these last accessions have been among the first and most zealous in every work that has for its object the advancement of the Redeemer's cause. In looking over the notes of undoubted cases of

conversion that have stood the test of time and temptation, there are endless diversities in the circumstances, with remarkable sameness in what is essential. The following is one of a class:—I asked one that had been a very frivolous girl, but who is now, in her sphere, first in every good work, and a devoted Christian, What brought you first to think of your soul? She replied, “Amid all my folly I often thought seriously of my soul and of judgment, and often had partial amendments of my life; but as often, in the time of temptation, I fell back, and my convictions were lost. When I recovered them I felt very uneasy, because I knew that with my vain heart I could not appear before God. I tried once very seriously to work out a righteousness of my own, but it was all in vain. I tried it a second time, with the same result, till at last my mind was fixed on the righteousness of the Surety, and I saw a glory and a perfection in it that I wondered I had never seen before. With my whole heart I trusted in the merits of Christ, and I feel my peace growing, and my love to God growing, and I think I could not only live for Christ but die for Christ.”

4. It was feared by some, and predicted by others, that the sudden and wonderful change that many of the young especially have undergone, would be evanescent; but though it is to be expected now, as in former times, that the root with some is rottenness, and therefore that the blossom will go up as dust, yet there has not come within my knowledge a single case of an individual that gave evidence of having been joined to the Lord in the perpetual covenant that has drawn back. They have gone safely through all the tests of their new circumstances, and cheerfully borne the cross. The persecutors, in many cases, have left *their* ranks—the persecuted Christian never. A few days ago, two girls had been cruel mockers of their companions that

had attended the prayer-meetings; but they had been induced to attend an evening meeting for prayer, and were brought under a deep sense of their sin. At the following morning prayer-meeting, they requested the prayers of God's people for themselves, as not only anxious but in a despairing state of mind, and feeling as if their sin was too great to be forgiven.

5. I do not know, perhaps, of a tithe of the more private prayer-meetings held in the town; but from what has come within my knowledge, it is my persuasion that they are more numerous at present than at any former period. During the ministry of Mr M'Cheyne and Mr W. Bums, they were certainly more numerous over a portion of the town; but now they are over the whole town, and connected more or less with all Christian communions. Indeed, I know that there are some of the converts that are engaged in prayer-meetings in one quarter or another almost every night. There are some large public works in connexion with which there are prayer-meetings four or five times a-week, and in some a portion of the dinner-hour is devoted to this purpose. In these fellowship-meetings, the praying part of the workers maintain the life of God in their souls amid their many discouragements, and the thoughtless are drawn in and arrested. This is a new thing in Dundee. Conversion work is constantly going on in them. I have seen very tender scenes elsewhere; but a few days ago, I had occasion to go to one of these meetings, at the request of the respected employer, and towards the close I witnessed as affecting instances of the spiritual interest that they take in one another as I ever expect to see again. There were before me two sisters—the one was rejoicing in Jesus, and the other, seeing the happy and holy change, sunk into despairing views of her condition.

Her soul shunned all the consolations of the gospel. I was called away to a different case in another part of the room, when the afflicted one vainly endeavoured to suppress her despondency any longer, and the agonising cry for mercy burst out uncontrollably. One of the young workers drew near her, and out of a heart burning with compassion, poured into her ear the warm words of Christ's worth and willingness; but it was all in vain. The girl then kneeled down as close as possible to the sin-sick soul, and bore it on her heart up to the throne, and for the space of five or ten minutes pled for it with an earnestness and a freedom I have never heard surpassed. I felt that my warmest utterances were cold, and that, if this were not wrestling with the Angel, I despair of ever knowing what it is. It is pleasing to know that the girl has been taken from the fearful pit, and that she is now on the Rock.

6. From the first, the awakening has pre-eminently been among the young. No special efforts have been made, by way of sermons exclusively preached to the young, except very occasionally. They have been impressed or drawn to the Saviour at the ordinary services, at their schools, or at their little prayer-meetings. Whether thought right or wrong, little children, when their hearts are touched, will pray, and will pray together. Little children, of even eight and ten and twelve years of age, have prayer-meetings, and "take heed that you offend not one of these little ones that believe in me," says Christ; and these meetings are still more common among those more advanced. I had occasion to leave my Bible-class two weeks ago, and to see what they would suggest, I said, I did not like to dismiss the class, nor yet get a substitute, as he might not know the usual way of going through with the exercises. Immediately they whispered one to another, and it was at

once suggested to me that they would hold a prayer-meeting among themselves. Two prayer-meetings were the result—the one for the boys, and the other for the girls; and it has since been their request that both meetings be kept up in connexion with the Bible-class. A little girl that was long in great darkness and distress about her soul, and that frequently spoke to me about her distress, was repeatedly and affectionately counselled to look to the love and welcome of Jesus. After a season her mind was completely turned, the loving Spirit had led her His own way, and she came up with a countenance beaming with joy, and taking hold of my hand, said, “lean nowsay, ‘Jesus loved me, and gave Himself for me.’” “HOWT do you know?” I asked. “I feel I can say to Christ, ‘Lord, Thou that knowest all things, Thou knowest that I love Thee.’” I said, “Speak a good word for Christ.” After a while, she told me that two of her sisters also had found Christ precious. When a month or two elapsed, I asked her if Christ was as precious to her as before. She replied, “More precious than ever.” This little girl has been an active little missionary of Christ. One of the most thoughtless boys, and most unimpressible that has come under my notice, was one that could never be induced to attend a class, if Bible instruction was communicated in it. If there was a day of preaching, when he was released from work, his heart was in his sports on the river. One Sabbath he fell out of the boat into the water, and narrowly escaped death; but he never thought of what was beyond. A brother of his died, and this seems to have produced the first solemn impression; and breaking from his companions one evening, he entered into a prayer-meeting held in the chapel. There he was arrested, and at length yielded himself up to His Saviour. His tongue is loosed on Divine things, and he could talk of God’s sal-

vation before his companions all the day. He is one of the most zealous in directing those who are younger to the Saviour, and in bringing the thoughtless and unconcerned to meetings for prayer. There is a remarkable clause in Jer. iii., "One of a city, two of a family." We would have expected that the enumeration would have been the other way, but it is true to grace. Place a Christian isolated from his friends in a *city*; he may stand long alone: place him in his *family*; and it will not be long that he travels the road singly. He is fond of a kindred companion. This boy came up to me at the close of a prayer-meeting, and, with characteristic ardour, said, "My brother has found Christ." Some sufficiently cold professors are apt to think that the unsophisticated outbursts of the young heart are inconsistent with Christian humility; but if humility is destroyed by the light of day, it has none of the nature of Christianity; it is worth nothing. A few years ago, an attempt was made by the young people of the congregation to which I minister, to gather the more neglected children of a very destitute neighbourhood into a Sabbath-evening school; but after a little while it utterly failed, partly through the ungovernable nature of the children, and partly through their inability to read. Last year, when a greater interest was awakened in the spiritual condition of the outcast, another attempt was made, conjoined with week-night efforts to teach them to read. It was made in greater faith and prayer, and it has proved a great success. The school-room is filled. They can now generally read the Bible with ease. The visible change that has taken place has attracted the interest and attendance of better conditioned children that are concerned about their souls. Lately, one of themselves wished to say a few words to his fellows, when he urged them to come to the Saviour

with an earnestness that delighted the teachers; and he concluded with an earnest prayer for the teachers and his fellow-scholars. On a subsequent evening, another addressed them to the following effect:—During the summer, when he spent his time and Sabbaths in bird-nesting, he came to a tree, beautiful in its bark and in its outside, but when he climbed to where the branches parted, he looked down, and saw it all hollow and rotten within; and such was the picture of many unconverted sinners, and none could give them a new heart but God. Another illustration was drawn from a vessel that was going down, when the passengers forsook all, and betook themselves to the life-buoys; but there was one woman that gathered up the gold, and she went to the bottom: applying the simile to those that will not cling to Christ alone, but give their heart to the world; urging them to renounce every thing inconsistent with laying hold of Christ; and solemnly remonstrated with those that scoffed at converted boys, by reminding them of those boys that mocked at Elisha. The change even externally on the school, is more striking than anything of this nature that has come within my knowledge. They have a regular prayer-meeting among themselves when the Sabbath-school instruction is over. The greater number of them till recently were absolutely regardless—some of them so ungovernable and annoying as to have been once and again dismissed from school—but are now docile, attentive, and exemplary, and give evidence, at least in the case of individuals, that they are at the feet of Christ, clothed and in their right mind.

I have not seen more than seven or eight cases of conviction so overpowering as to end in bodily prostration. Some of those cases have been sufficiently overawing. They have occurred in the church, in their prayer-meetings, and in

their own dwellings. However mysterious, they have served as an alarm-bell to many in the town, and an intimation that the Spirit was present to convince or convert. The cases, so far as they have come under my observation, are very similar to like cases in other places. They are too detailed to be reported. They have generally issued in peace in Jesus.

While the work of spiritual awakening is not so public and prominent in Dundee as in some other places, and while there are many thousands in this large city still trusting in creature mediators, or in some other resting-place short of Christ, still the good work of God is going forward; and I trust the past year is but the earnest of better days. It is certainly an encouragement to continue giving God no rest until His Spirit be more abundantly poured out from on high.

ADDITIONAL NOTICE FROM DUNDEE.

There are various meetings in different parts of the town for prayer or Christian instruction in connexion, more or less, with some of the public works. The following are notes of one of these stated meetings, furnished by the employer and superintendent.

Early in October 1858, at the suggestion of a friend from England, a large school-room was opened on Sabbath evening for prayer and exhortation, and another on a week evening. No cases of conversion were known to have taken place, nor even of conviction or serious spiritual concern, until one week-day evening in the beginning of June, when Mr Grant of Arndilly gave a short open-air address to three or four hundred, at the close of which twenty remained in anxiety to converse with him. One or two cases resulted in conversion, and have been steadfast ever since; the

others became careless, and fell away. Some, however, months afterwards, were again seriously impressed, and have given evidence of an abiding change.

The attendance increased during July, August, and September, and in the month of October very general awakenings took place in the meetings. Many Christians that had been in a languid state were revived and strengthened, and many that had been living in utter forgetfulness of God were awakened, and brought to rely on Jesus for their salvation, and have since given proof of a change of heart and life. Both these classes now look back to the October meetings as remarkable seasons of refreshing from God's presence, such as they had never before experienced. These meetings were largely conducted by laymen; but several ministers felt great pleasure and readiness in yielding assistance. There were seldom fewer than forty that remained after the general meeting, more or less in deep distress, and seeking direction to the Saviour.

The workers are chiefly young females, but these meetings have proved saving blessings to persons of both sexes and of different ages. One man remained in the deepest distress and despondency. He felt conviction of his sin and danger so strong in the middle of the address, which was on "the man without the wedding garment," that he was ready to rise and go out, but had not courage, and remained among the other inquirers. He had been living in total unconcern, and had not been in any church for six months. He continued in great distress about his state during the week, and particularly on Saturday afternoon, when he secluded himself from every one, locked himself up in his house, gave himself to prayer and meditation, and just when, in the extremity of despair, he had laid himself down on the floor, the passage, "Believe on the Lord Jesus Christ, and thou shalt be saved,"

came before his mind with an impression and power unexperienced before, and gave light and hope to his soul. He was enabled to trust in the merits of Jesus for his salvation. He rose to his feet immediately, and prayed with thanks. He felt rest in his Saviour, as he was able now to see that God had been all the while waiting to be gracious to him as a sinner. He has been growing in the graces of the Christian ever since. Last Sabbath evening he remained, desirous to know if any department of usefulness could be suggested in which he could be engaged. He felt constrained to do all he could for the Saviour's glory. He has been taking an active part in prayer-meetings, and seeking to bring others to the Lord.

At these meetings there have been all the variety of the operations of the good Spirit. Some individuals have been more gradually awakened, and have been in anxiety for weeks or months before being drawn to close with Christ. Others again, equally thoughtless, have been suddenly arrested, and were enabled to give themselves very quickly to Christ, and have given subsequently as satisfactory evidences of the great spiritual change as the former.

The numbers of the awakened that remain after the general meeting is over have varied from ten to eighty. One evening, when there happened to be the smallest number of inquirers present, there were two new cases of persons who had not been at any of the regular meetings, and were from the opposite extremity of the town. The one was in deep distress, the other less so. On inquiring at a girl who had lately, through long and much tribulation, found joy and peace in believing, if she knew about the two strangers, she replied, "Yes; I have suffered more mockery and ridicule from these two than from any other." Yet one of these, after a week or two, gave satisfactory evidence of true repentance.

and of having given herself to the Saviour; and the other, after fluctuating a good deal for three months, and after having to bear the same mockings which she poured on others, has become, there is reason to hope, decided to be on the Lord's side.

For various reasons it might not be wise to be minute in details. We may say, generally, some trace the commencement of their spiritual concern to a tract, a small book, or conversation with a Christian companion—some trace it to a church service. A daily prayer-meeting of work-people has been held for some months back during half of the dinner hour, at which individuals from different neighbouring works occasionally attend; the attendance is about one hundred and fifty. Some trace their first awakening to this interesting meeting.

The Rev. Mr Simpson, of Portrush, when in Dundee two months ago, was blessed to awaken many. A prayer-meeting held by him in a large lodging-house, containing upwards of two hundred lodgers, led to a prayer-meeting being commenced in the house that evening, which has continued every evening since. Several very decided cases of conversion have resulted, and at the present time there are twenty or more under deep concern. Previously it was thought that there were scarcely any Christians in the house, and it was reckoned a very hopeless thing to institute anything like a religious service among the lodgers. Besides the fellowship-meeting, conducted by a number of themselves, there are now closets for secret prayer in the building, of which individuals take advantage who were never known to have bowed the knee to the God of grace; and there are both week-evening and Sabbath-evening exercises and instruction conducted by various ministers and Christian friends. There are a few very remarkable trophies of

Divine grace in the house, and they bear the reproach of Christ with meekness and cheerfulness.

In connexion with the factory workers' prayer-meetings, the manifestation of gospel truth has come home to the conscience sometimes with all the effect of a new discovery, and has ended occasionally in complete bodily prostration; in every case hitherto, under some tender prayer, or psalm, or appeal. Sometimes it has been connected with personal concern, sometimes with great concern for the state of relatives. One evening during prayer, or shortly afterwards, three prostrations took place; two of these were overpowered with an overwhelming anxiety about relatives. Their prayers for their friends were incessant and affecting. The other was a case of deep personal concern, which has ended hopefully. Next day a very ignorant and careless person came to the dinner-hour prayer-meeting from mere curiosity, and was arrested during the last short prayer. She continued in distress for a day or two, but thereafter, at her work, she all at once dropped down quite prostrate, and one of her companions also became affected while waiting on her. These affections have lasted, in some cases, for several days, and in general end more hopefully in proportion to the measure of Christian knowledge that had been lodged in the understanding by previous instruction.

The meetings held in the factory school-room are not confined to individuals connected with any one public work. A few days ago an anxious inquirer came to seek direction. She had never been at any of the meetings, but she had been concerned about her state and prospects for two or three years, and had not had the opportunity or courage to speak to any one about her soul. Upon being asked if any Christian friends had told her to call, she said, "No." Or had any of her neighbours? She said all her

neighbours were quite thoughtless about eternal things, and some of them were scoffers, and it was hearing them mocking at prayer-meetings among working people that first made her aware of opportunities being afforded to inquirers to obtain direction in the way to heaven. "The wrath of man made to praise God!" She was, by the Divine guidance, led into more light and confidence towards God and the Saviour, and she is, it is hoped, more confidently treading the way about which she was in darkness, leaning on the Saviour.

It would be premature to pronounce decision in regard to all hopeful cases, but we have given what is believed to be a gracious work among a class, many of whom, a year or two ago, were living, to say the least, without God and without hope. Christians in great deadness have been quickened by these prayer-meetings. The thoughtless have been aroused, and out of hearts and lips lately dedicated to the song and service of the wicked one, now proceed the feelings and language of fervent gratitude and praise to God. There are some that were living after the lusts of the flesh, that are washed, and sanctified, and justified; and other established evidences of the lasting change are manifest, such as fervent and unceasing prayer for, and pleading with, ungodly companions and relatives. Such a passage of Scripture is also often illustrated as Matt. x. 34-36. Some of the children belonging to the Sabbath school also, where no apparent conversion work was known before, are now, out of a full heart, proclaiming Christ's praises in their families and before their companions.

One additional proof, in connexion with this prayer-meeting, of the reality and extent of the spirit of inquiry and love to God's word and ways, is, that since these meetings among the workers commenced, nearly six hundred

Bibles and New Testaments have been purchased by them from a store kept for the purpose.

These details, which might be easily extended, shew that Christian employers and managers, by their position, have more influence spiritually and morally over their workers than has been hitherto imagined by them, and which has been allowed in too many instances to run to waste. Much good would come of encouraging special Christian efforts; and no evil could accrue. The workers would be better husbands and wives, better brothers and sisters, better parents and children, and, in a word, better workers. For to be fervent in spirit, serving the Lord, is not only consistent with, but promotive of being diligent in business.

FACTS AND IMPRESSIONS.

BY THE REV. JOHN PILLANS, PERTH.

I HAVE been much struck with the deep interest excited in this country by the revival in Ireland. I dare say it is in part from curiosity, but I believe it is to a great extent from a deeper and better source. Many a one has a feeling somewhat like this, If others be so blessed, why may not I? And so, many are willing to believe what they hear of this marvellous work, because they themselves would get hope from it, but are afraid the news are too good to be true. There are others more sceptical. The spiritual work has been so sudden and so great, and it has been so mixed up with dreams, and visions, and various bodily affections, that they cannot believe there can be much good about it. To shew that the work is real and true, I will mention a few of the prominent features of it, such as came under my own notice, and impressed themselves upon my own mind.

I would mention, as an important and significant fact, the general and earnest desire to hear the Word of God. Everywhere, in town and country, the people were prepared to listen to the preaching of the Word. Speaking to one minister about it, he said, "Were we to appoint a meeting on a mountain-top, the people would come. There is no difficulty in getting them to come. We will rather have to take means to abate the desire for meetings than to increase it." Generally, too, such meetings are pervaded

by a deep and reverent stillness, indicating an earnest desire to bear the Divine message. Sometimes they have been protracted far into the night, not because protracted meetings were thought desirable, but because the people were unwilling to depart. A desire to hear the Word of God will naturally be accompanied by desire to read it, and this has been the case. The sale of Bibles and religious books has greatly increased. I asked a young man what change he had observed, particularly among young men in the district where he resided. He mentioned several, such as the abandonment of profane swearing and drinking; and added, "The young men have taken to reading their Bible, and I know a number, that cannot read, who have gone to school that they may be able to read the Bible." Now, such a desire to read and hear the Word of God implies a good deal.

Closely connected with it is a second and very significant fact: a readiness to speak upon religion as a personal concern.

Along with meetings for preaching and prayer there are frequent opportunities given for conversation with Christian ministers and Christian friends on matters of personal religion. I was surprised at the number of persons who came to seek, in personal intercourse, counsel and guidance. Old and young came; the dissipated as well as the staid and moral; some heavily burdened, and scarcely able to control the painful emotion that led them to seek Christian counsel; others feeling that all was not right with them, and resolving to be right; others scarcely so far as that, but interested through what they saw in others, and desirous of guidance. Now, when men are thus disposed to speak of their own religious state, it indicates deep spiritual concern. I have, indeed, more than once heard it said, that this readiness to

speaking upon religion as a thing of personal concern, is owing to the frankness of the Irish character. Perhaps a very little may be put down to this cause, but the congregations I had an opportunity of addressing were as staid and sober as any I have ever seen. Besides, we were more than once told that a few months ago people could not have spoken to each other on religious subjects as they do now. It would have been deemed an insult. The fact is that the tone of feeling has risen, and men can speak freely to each other, because they feel more deeply. "Out of the abundance of the heart the mouth speaketh."

Then, again, the deep conviction of sin through which many have passed is a remarkable feature of the present movement. Those who are better acquainted with the experiences of the people than a passing visitant can be, say, that if we distinguish between the fear of consequences and a sense of sin, it is the latter rather than the former that is characteristic of the present time. I am disposed to believe it is so, and it seems to me peculiarly significant and hopeful. There is a great distinction between fear of consequences, and a sense of sin or of sinfulness. Both are right, but a sense of sin goes to the heart of the matter, and gives incomparably more hope that sin will be given up. It is a sad thing when, either in experience or in preaching, the consequences of sin are more thought of than sin itself. I believe the burden so many in Ireland have felt has been the burden of sin.

Much has been said of prostrations. I think that in not a few cases these have arisen from other causes than a sense of sin, but in many cases the bodily affection was a natural effect of great spiritual trouble. Speaking with one on the subject, he said, "I was not prostrated, but a great distress came upon me, such an oppression about my heart that I

felt as if I could have torn it out. I felt a weight upon me as if I were about to be crushed down into the earth." When I asked him the cause of his distress, he said—"It was my sinfulness." There have been many such experiences, but many too with but little distress, for there is great variety in the experiences of different persons, some passing through a brief period of terrible agony, others through protracted distress, while others again waken up to life like a child awaking from sleep. Where there has been distress I believe it has been to a great extent on account of sin. And it is not to be wondered at, when men are awakened to see what they are, and what a life they have led, that the soul should be stricken through with many sorrows.

Once more, it is remarkable how the converts have come out of darkness into light—out of great trouble into great peace. The change is to be seen even in their countenance and bearing. Sometimes, on speaking a word or two to one who has passed through the change, a strange joy comes over his countenance, a peculiar tenderness gushes out, and his eye melts into liquid depths. The new life sheds itself upon the outward man. But what are the springs of this peace? When men have been lifted up in a great joy, they often sink into great depression; and, on the other hand, great depression has its reaction, and is naturally followed by a time of quiet gladness or tumultuous joy. May this peace not arise from the reaction from the great distress? In part it may; yet I believe we may describe the grounds of it in the words of Scripture—"We who believe do enter into rest;" "Being justified by faith we have peace with God;" "Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." This last passage is peculiarly pertinent,

as expressing the joyful recognition of a living Saviour. I have nothing to say against the religious life based upon thorough doctrinal teaching. We cannot do without such teaching. Doctrines are the description of a person, the systematised expression of what Christ is. But then, in times of fresh life and feeling, the doctrines seem to gather round the Living Person; and we do not think so much of truths as of Him that is true; and faith is a clinging to the living and present Saviour. So the early disciples felt towards their ascended Lord, so too Paul who had not seen Christ in the flesh, and so do men in all times of fresh, strong life. These converts have before them the vision of Christ the Saviour, and it is no marvel that, having first looked upon themselves and their own sin, and then upon the Divine Saviour, their life should become peaceful and sunny. It could scarcely be otherwise. It ought not to be otherwise.

I cannot forbear to notice the extraordinary elevation and enlargement many of the converts experience in prayer. Men who never prayed before, who had little religious knowledge, and particularly little knowledge of Scripture, when their mouth is opened to express the new life within, shew such acquaintance with themselves and with the Word of God, have such thoughts and such utterance as lifts them, not only far above themselves, but makes ripe Christians stand by humbled and amazed. Walking one evening with a Christian friend, and overhearing the mingled utterances of what seemed to be a first prayer, my friend took occasion to speak of this liberty in prayer. "I can account," he said, "for everything I have seen but these prayers. Prostrations, visions, predictions, are all less marvellous to me than these prayers. If anything in the present movement

transcends the natural operations of the mind, these do." What are we to think of them? When you carry a light into a dark cave, the stalactites and crystals, hidden there, gleam out in splendour; when the Divine Spirit brings the light of life into the soul, portions of truth, hidden there by a mother's affection, by brotherly sympathy, by Divine teaching,—most precious gems, of many colours and of wondrous lustre,—shine out amid the darkness, and bewilder the beholder with a spectacle of 'sublime and disordered beauty. There is nothing miraculous in such unwonted experience. There are many precious things in our souls that we, with our worldly ways, little dream of. Let the soul only be lit up with the light of heaven, and it will be found a glorious habitation, gemmed about with all manner of precious things, a meet residence for the King of kings. I do not wonder that, when God gives grace to a man, deep springs should be opened in his soul, and free utterance given to him to tell what God hath done for him.

I must say something of the singular mental and physical features that have characterised this movement. I am disposed to say of them as a young woman in Ireland is reported to have said,—“They're naething, sir, they're naething.” Their singularity has led to their being more spoken of than either their number or importance warrants. We were assured that in Londonderry there were fifty cases of conversion for one of prostration. I see that Mr Moore, of Ballymena, estimates them in that district at one in twenty. Perhaps in some other places the proportion might be higher—say one in ten. Taking it at the highest, there is a great spiritual work altogether distinct from these affections.

A word or two—as to these singular phenomena. In the public meeting, in the domestic circle, by the way, in the

fields, strong men, as well as delicate women, have been stricken down, and become helpless as a child. There have been dreams and visions too; there has been the temporary loss of one or more of the senses; and sometimes also strange predictions as to when these states would come, and when depart. These I believe to be credibly established facts, be the explanation what it may. Some give a rough and ready explanation—that they are of the devil. Others, and some in Ireland, lean to this view, that they are special means employed by God to arouse attention to spiritual things. That God has made use of them for that end, I do not doubt; but the question as to their immediate cause still remains. To understand them, we must bear in mind the great spiritual work out of which they grow. That work is the central thing, and is the key to unlock the mystery. The Spirit of God is brooding over men's souls; anew life is breaking in upon men's souls; an old life is breaking up there; there is sharp collision, deadly conflict, mortal agony. The conflict is peculiarly sharp, sudden, and concentrated,—is often a purely spiritual conflict; but sometimes, as great emotions of all kinds do, the spiritual distress comes down upon the body, and gives rise to such affections as we see. This I believe to be the origin of these affections; and so, at first, you could scarcely say that they were either healthy or unhealthy; they merely indicated the presence of great conflict and emotion. But their rise is one thing, their spread another. They have spread through sympathy, and have been experienced by some who had no spiritual concern, and, in this second stage, are fitted to work harm; and, in point of fact, both have done, and been the occasion of injury to the spiritual work with which they are associated.

As to predictions, I believe the key to them will be

found in a well-known fact,—namely, that there are persons who, before sleeping, can fix the hour of awaking, and keep it. To themselves and to others, there seems to intervene a time of utter unconsciousness; but beneath the unconsciousness there is an under-current, a living connexion, that wakes them up at the time fixed. So here the predictions fulfil themselves. Between them and the fulfilment, there intervenes a time of unconsciousness; but there is an under-current, a living connexion, which I believe will account for all the strange experiences that have been passed through.

If we ask of the whole work what moral changes it has produced as evidences of its healthfulness and power, the answer is satisfactory. Drinking has been sensibly lessened by it everywhere; profane swearing too. We did not hear an oath in Ireland[^] except from an English gentleman. Licentiousness has also been abated. The spirit of strife between Catholic and Protestant, and the feuds between various Protestant sects, have been hushed. In short, I believe that moral and social duties generally have felt the invigoration of new life; and the new life has proved itself genuine and powerful by its fruits, so far as there has been time for fruit.

If, then, these things be so—if “the kingdom of heaven suffereth violence, and the violent take it by force”—if drunken, profane, licentious, worldly men are entering into it, wondering to find themselves there redeemed and changed men, what shall we say—what can we say—but that henceforth, God helping us, our life shall be built up upon the foundation laid in Zion? We will trust in Him who is working such salvation in the earth, and seek, by earnest prayer and earnest work, that times of refreshing may come to us also from His presences

BALLYKELLY.

BY THE REV. T. Y. KILLEN.

HAVING heard of the work in Ballymena, I went thither on 30th May to see and judge for myself, and in the hope that an account of what I might see there, would, when I returned, be blessed to my own people. I spent three days in Ballymena, and on Sabbath, 5th June, related to my congregation what I had witnessed, and appointed a meeting to be held on the following Friday evening for prayer for the outpouring of the Spirit. This meeting was attended by between 200 and 300 persons—our ordinary Sabbath attendance at the time being about 450. It was conducted by the Rev. J. Wallace, a missionary of our church from India, the Rev. R. Kennedy, who had, the previous day, returned from Ballymena, and who gave us an account of his own experience there, Dr Dill a layman, and myself. During that week meetings had been held in Newtownlimavady every evening, and on several occasions many bodily prostrations had occurred. On Saturday night I went to a large open air meeting in Newtownlimavady, which is only two miles from this, so that many of my people in that direction attended the meetings there. At that meeting, and during the night, while the people were broken up into little knots round the stricken persons, a great many were prostrated, so that I was kept there till nearly five o'clock in the morning attending to those who were stricken down. For the last two years I have conducted a Bible class every Sab-

bath, after public worship, which consists of about 200 young persons whose ages vary from thirteen to thirty. That night eight of these were stricken one after another. Most of them found peace before they went home, but some went away troubled, and one especially in deep distress.

On Sabbath, 12th June, as I was preaching, one of the young men who had been prostrated the previous night was stricken again, and carried out uttering loud cries for mercy. Another young man who had not been previously stricken soon followed, and then a young woman whom I had known to have been anxiously seeking Jesus for months, and who, so far as I know, had not attended any of the meetings in Newtownlimavady. Throughout the whole house there was a great commotion, and sighs and sobs were heard from every quarter, so that three times during the sermon I had to stop and engage in prayer to still the people. At the close I announced that the Bible class would meet that day, not for the ordinary catechetical exercises, but for prayer. A number of the members of the congregation remained with them. One after another was stricken, until more than twenty were prostrated.

In the evening, I preached in the open air to about one hundred and fifty, at a distance of two miles from this, and at the close one of the converts from Newtownlimavady told his experience, besought sinners to come to Jesus, and engaged in prayer. The servant of the lady in whose field we met, just as she was entering the door on leaving the meeting, was stricken down, and it was nearly an hour before she obtained peace. When I was leaving her, I received a message that another girl, who had been at the meeting, had, on her return, been prostrated in her father's house, at a little distance. I went to her, and found her and two other young women all lying on the floor crying for mercy. I had told my servant to

follow me with my car to the entrance of the lane which led to the house where these young women were, and while I was with them, a man came running in to say that this boy was stricken on the car, and was crying loudly for mercy. He was carried into a neighbouring house, and, after some time, obtained peace.

That week we had meetings every evening, except Saturday, in our church, when the ground-floor was generally crowded, and sometimes a number in the gallery. For the first three evenings especially, there were a great number of cases, so that it was one or two o'clock in the morning before all the stricken ones could be got away, though the meetings were dismissed at a reasonable hour. The meeting of Tuesday evening was the most remarkable. The Rev. James Kennedy, the Covenanting minister here, preached in the open air, and, while he preached, several were stricken. We then adjourned to our church. After the meeting was opened there, a young married man, who had been stricken on Sabbath evening, stood up, and told what God had done for his soul—how his pastor had often wished him to keep family worship, but he had always neglected it till the previous Sabbath night, when he had erected an altar to God in his house; and then he besought sinners to come to Jesus, and engaged in prayer. He was followed by another, who had led a very careless life, and whom I could never persuade to attend public ordinances, but who now said a few words in great simplicity, and prayed very sweetly. The young woman who had been stricken at public worship on Sabbath, asked permission to tell her experience. I consulted my friend, Mr Kennedy, and we thought it would not be right to refuse her. She addressed the meeting briefly in a very tender and touching strain—told them how she had tasted the pleasures of the world and

found them unsatisfying, but had now obtained satisfaction and joy in Christ. Her face beaming with that radiance which generally lighted up the countenances of those who had just passed from the depths of dark despair into the light and liberty of Christian peace and joy, she pleaded with sinners very lovingly to come to her precious Jesus, and then she prayed humbly and earnestly for herself, for her young brothers and sisters in Christ, the unconverted, her pastor, and her father.

Since that time, we have had two or three meetings in our church every week, sometimes an open-air meeting in a distant part of the parish, and then on Thursday evenings a number of social prayer-meetings in the different districts. Cases of prostration still occur at the majority of the meetings; many of them repetition cases; a few new ones. The greater number of the new cases latterly have occurred in the houses of the parties, and some of them in the fields. The attendance at the meetings is considerably decreased. We had on the 24th ult. a special communion, when we admitted fifty-one persons for the first time to the Lord's table, of whom thirty-nine had been stricken. It was felt to be a solemn and profitable season. Since the commencement of the movement, I know of about one hundred and fifty members of my congregation who have been stricken, besides a good many Episcopalians and others who attended our meetings. Some of these, I am sure, were Christians before, but their graces and joy have been greatly enlivened. Of the rest I trust that a considerable majority have been savingly converted, and of the greater part of the remainder I am not without hope, though I could not speak decidedly. A number, I am sure, have as yet experienced no saving change.

Besides those stricken, a very considerable number have

been brought into deep anxiety about their souls, and many of them, I believe, have been savingly converted. There has been also, a feeling of deep solemnity on the minds of the people generally, and very many have been considerably impressed. Few have escaped without some slight impressions. Many have established family worship in their houses, or from observing it only once a day, or on Sabbath, now attend to it morning and evening. The attendance at public worship is now about six hundred. Intemperance has considerably decreased. Persons whom I never saw in the house of God before, may be seen there now. The revival is the great topic of conversation in all companies. Persons who formerly dreaded a visit of the minister, now welcome him heartily. Those who could scarcely be induced to say a word of their religious experience, now speak freely on the subject. Parties who have not spoken to each other for years, have rushed into one another's arms, and kissed each other.

As to the bodily prostrations, I cannot regard them with indifference. I believe God has spoken by them to the unconverted more effectually than by my ministry. I have seen hardened sinners impressed deeply while witnessing them, whom I have never seen manifest the slightest emotion before. While they occurred in considerable numbers our meetings were crowded, and the solemnity was very deep and general. Since they became less frequent, the attendance has diminished; the impressions made on the impenitent have been fading, and some have begun to go back to their old sins. I believe they can be accounted for on no theory of mere physical excitement or sympathy. In this opinion Dr Dill, a Christian physician, who is a member of our congregation, a man of seventy-five years of age, and of very extensive medical experience, concurs. He regards

them as coming directly from the hand of God, and he has watched them with deep interest from the commencement of the movement. In our church they commenced at the ordinary public service on the Sabbath, when I was preaching a sermon which I had delivered years before in a former charge without any visible effect. From that day till our communion, we had a number of cases every Lord's day; but on the communion Sabbath only two women had to be helped quietly out, and there was not a single cry in the house during an unusually protracted service of seven hours, when the house was more crowded than I ever saw it, except on one other occasion, and when the sermon was just as much calculated to produce excitement as any that preceded it. It seemed as if God was giving us a calm and quiet season, to observe without distraction that holy ordinance.

Some of the cases have occurred in the open air, some when the parties were at their work, and some of the persons affected have been sceptics as to the reality and genuineness of the movement. Some of them have resembled the cases of demoniacal possession in New Testament times more than anything I can think of. In one case, a young man, of respectable family, who had imbibed infidel sentiments and was ridiculing the whole movement, was expostulated with by his family. He rushed from the parlour into the kitchen in a rage, exclaiming to the servants, with an oath. "They're always preaching at me," and was in a moment struck down, and for nearly an hour seemed to be engaged in a fierce conflict with Satan, while his body was convulsed just as the bodies of the demoniacs were, and he cried, from time to time, "He's dragging me down, he's dragging me down." These demoniacal cases, however, have not generally issued satisfactorily. Some of the

persons prostrated have been young—children from seven years and upwards; some old men and women above sixty; some ignorant, and some well instructed in the doctrines of the gospel; some very poor, and others in the rank of respectable farmers.

Many of the repetition cases can be easily accounted for; sometimes the party prostrated is ignorant of the way of salvation, and does not, if I may so speak, get, in the first instance, clearly and fully on the only sure foundation—Christ and His atonement. Sometimes he expects to continue in a state of ecstatic joy, mistakes feeling for faith, and when his feelings cool down, doubts and fears take possession of his mind, and the burden returns upon his heart. Sometimes there is not a full acceptance of Christ in all His offices, and a full renunciation of all sin for His sake, but some secret loved sin is still cherished. Sometimes the party begins to backslide when the first glow of love is past, and falls into some of his old besetting sins. Sometimes a strong temptation is put in his way. Sometimes he associates again with his evil companions, and their vain or profane conversation exercises an injurious fretting influence upon his spirit. I have known persons in all these cases. The burden has returned upon their consciences, and a repetition of the prostration has been the consequence. When from any of these causes there have been frequent repetitions in a particular case, the nervous system gets into a disordered state, and any excitement will very likely produce a prostration, and the party should avoid meetings, and seek rest and quiet until his bodily strength be restored. There are, however, repetition cases which are altogether unaccountable on any of the foregoing principles.

I have thus given you a brief account of the work in

this place. May God in mercy pour out His Spirit still more abundantly! We have had a shower: oh that He would send us floods, for the ground that has been watered bears a very small proportion to that which is still dry!

[The above statement was written on August 9, 1859; the following was furnished by Mr Killen, on December 20, 1859.]

The excitement which prevailed in summer gradually passed away, but the blessed fruits of the awakening still continue, to the praise and glory of God. Since the winter set in, the attendance at our congregational prayer-meetings has greatly decreased; our people, who are scattered over a large district of country, and some of whom live two and three miles from the church, not being able to come so frequently in the dark evenings. We have now only one congregational prayer-meeting during the week, with an average attendance of 150 persons. It is opened with singing and prayer, and an exposition of scripture by the minister; after again singing, some Christian layman is called on to pray, then revival intelligence is read, and after another song of praise an elder offers our closing prayer.

One feature which has characterised these meetings has been the number of requests for prayer presented both at them and our ordinary Sabbath services, sometimes for the party presenting the request, and sometimes for an unconverted friend. It had been customary, before the revival, to ask the prayers of the congregation for persons at the point of death, but it was a thing unknown among us to make the spiritual condition of oneself or friends the subject of a request for special prayer. Many of these requests clearly exhibit the deep anxiety and holy fervour which glowed in the hearts of those who presented them. A few specimens may not be uninteresting:—"The prayers of God's people

are humbly asked for one who, while he is a regular attendant on God's ordinances here, is a stranger to the life-giving power of the truth as it is in Jesus." One asks our prayers "for a beloved brother, whose kindness of heart, generosity and liberality cannot be exceeded, but who is a stranger to Christ." Another writes—"My dear pastor and brother, I may not be able to be with you to-night; I ask the prayers of the meeting on behalf of my dear son; you may name him or not as your judgment directs; and may our dear Saviour hear and answer your prayers is the earnest prayer of your attached brother, ——." "Might I ask the prayers of the congregation on Sabbath next for dear ——, and for an outpouring of God's Holy Spirit on her school? Both teachers and scholars require it very much. Might I also ask you to pray for a young person much given to the sin of profane swearing, that he may be quickly brought to praise as his Redeemer the God he now reviles? And will you further bear with me asking your prayers for one who loves Christ, that she may be able to follow the injunction contained in Eph. iv. 26?" A Christian lady, "turning aside to tarry for a night" with a friend, leaves behind her the following:—"A mother requests for herself and three sons from a foreign land the earnest prayers of this congregation and their minister."

Besides our congregational prayer-meeting, we have a number of district social meetings. Before the revival, it was almost impossible to induce our church members to commence and steadily maintain such meetings; we had then only six of them within my bounds, but now we have twenty-one in all, with an attendance upon each, varying from twenty to eighty persons. Besides these meetings for adults, we had for a time two children's prayer-meetings, commenced and carried on by the children themselves, with-

out any prompting or aid from their seniors. One of these has lately been given up, as the children could not attend in the dark evenings.

There is a great improvement as to family worship. Formerly it was observed by little more than one third of the families of my flock. I believe that now about two thirds observe it with more or less regularity. In some cases I found that boys and girls of fourteen or fifteen years of age conduct the exercises. Our Sabbath attendance at public worship is very considerably increased, and the attention paid to all the exercises much greater. We had our ordinary communion in October, when we admitted 20 persons for the first time, in addition to the 51 admitted in July. About 480 in all partook of the ordinance, instead of 410, which had for some time been about our average attendance.

The bodily prostrations mentioned above gradually ceased, so that for many weeks we have not had any at our congregational meetings. At one of the district prayer-meetings, however, repetition cases still occasionally occur. In the month of September we had a number of cases, in which the parties affected were deprived, for several hours together, of the powers of sight, hearing, and speech. One Monday morning, for instance, I was sent for to see a girl who had become thus affected the previous night, and who had signified by signs that she would remain in this state till eight o'clock in the morning, when she wished me to be present. I went to the house, and found that she had neither seen, heard, nor spoken, during the night, but had evidently remained conscious and awake. She was unable to write, but had signified her desire for paper and pencil, and had marked, in rude figures, the hour at which her senses would be restored, and had printed, in large clumsy

capitals, the initials of several parties she desired to be present then. She had also signed for a Bible, and when it was given to her, fingered over the leaves till she fixed on certain verses which she pointed out to those about her. Very few of them, however, seemed to have any reference to her state or circumstances. Precisely at eight o'clock, she started up in the bed and called on us to engage in prayer, saying that she had but a short time. I prayed, and when I had finished she asked two young girls, for whom she had signed, to sing her the 40th Psalm, and while they were singing she fell back, and relapsed into her former condition. Shortly after, she counted nine on her fingers, and when paper and pencil were given her, signified that she would remain so till nine o'clock in the evening. I saw several such cases, but in none of them could I detect any attempt at imposture. There were many things about them very strange and unaccountable, but it seems to me that they were generally, at least, the results of physical disorganisation caused by frequent prostrations. All the persons whom I saw, when thus affected, had been often stricken, and some of them had been violently affected. They were generally not well instructed in the truth, and universally believed that God cast them into this state, not for their own spiritual improvement, but as a warning to unbelievers.

I believe that a much larger number were brought under conviction and savingly converted than those actually stricken. Thus, for instance, I have lately visited 50 families of my congregation, and have conversed in them with 154 individuals, of whom I find that 20 were stricken, while 79 others professed to have been affected—some more slightly, and others with deep and long-continued concern regarding their salvation. I can as yet form no idea of the

whole number who have been hopefully converted in my congregation, not having yet completed a regular visitation of all our families since the revival began. I find, however, that a different and more elevated tone of religious feeling prevails very generally among our people, manifested, for example, in the fact that, whereas formerly it was almost impossible to maintain anything like religious conversation—the introduction of which usually produced a complete and painful silence—or to draw from them any statement of their Christian experience; now they expect to be dealt with closely about their spiritual condition, and are not only willing but sometimes anxious to unbosom themselves to their pastor, and often meet him, not as occasionally before with some knotty but useless point of controversy to discuss, but with some difficulty in regard to their own experience to be solved.

In many cases, not only of the stricken ones, but also of those inwardly affected, the convictions of sin were of a deep and poignant kind, and their anxiety long continued. In many such cases God has given us cause to rejoice over them as, we have every reason to hope, pardoned penitents. A. B——, for instance, is a person in respectable circumstances; from the first he attended the meetings regularly, and for a time was in deep distress. For days he gave up all worldly business, and closeted himself from intercourse with the world, and for secret communion with his own soul, and earnest pleading with his God. One night he came to me and told me of his struggles. He had been under conviction years ago, but these had utterly passed away, and this increased his fears. He seemed to think he was not yet properly prepared for coming to Christ. I warned him of the danger of delay in closing in with the Saviour's offer; I shewed him that he should come to

Christ *just as he was*, and not wait in the hope of making himself better. This did not seem to have struck him before. New light broke into his mind; he went home; that very night he cast himself upon Christ in the simplicity of faith, and found peace. Since then six months have passed, and by the consistency of his conduct, he is, I am thankful to say, giving evidence that the change is genuine. It had been a general custom in the neighbourhood to celebrate the ingathering of the harvest with a feast at which ardent spirits were used, often, alas! too freely; this year he and many others broke through the old established custom, and the cup which "cheers but not inebriates" took the place of the maddening bowl, which has been the ruin, temporally and spiritually, of so many around us, and which, nevertheless, still beguiles multitudes to their eternal perdition.

Not only were the awakened during the revival brought under deep convictions of sin; some, both of the converts and of old Christians, experienced strong temptations, and were assailed by Satan's fiery darts more violently than I had ever witnessed before. One young girl who was, I trust, savingly brought to Christ in the commencement of the revival, and admitted for the first time to the Lord's table in July, though she had comfort in the observance of the ordinance, was very soon after assailed with sore temptations, and continued for weeks in deep distress. She was tempted to fear that the Spirit of God had forsaken her; that she was passed by, and her salvation hopeless; often she complained that her heart was so hard nothing could break it, and feared she was about to be given over to judicial impenitence. For a time her mind was so perplexed and confused that, when reading the Word of God, she could apply nothing, and appropriate nothing to herself; it all seemed a blank to her. She fancied she had no

love to Christ, and could not love Him—no faith in Him, or in His word of promise. Now, however, she has attained more peace, and the very fashion of her countenance is changed. It is almost impossible for one who did not see her to conceive the anguish of soul through which this young girl passed, and which was long pictured on her face. In another case a man who had long regarded himself as a Christian, was assailed with the fear that after all he was but a sinner, a hypocrite in Zion, and tempted to think that he had sinned away his day of grace, and to give up prayer as useless in his case. While in this state his agony was unspeakable, and during the silent watches of the night, his chamber echoed the deep sighs and bitter groans which burst from his almost breaking heart.

I have been often struck with the tenderness and impressibility of heart manifested by the people when the Spirit of God was moving among them. It was so different from their wonted coldness and immobility. Sometimes it manifested itself in the fears of the awakened, lest they should be saying "Peace, peace," to their souls while there was still no peace; sometimes in the love and rapture of the young Christians. One evening, when the congregation was dispersing, after Mr It. W. Guinness had preached, I observed a young woman leaning on a seat with her hand over her face and a number of her friends gathering round her. I went forward and discovered that it was one who had been stricken several months before. Thinking that perhaps her conviction had returned upon her, I said, "Well, Mary, what is the matter to-night?" "Oh," replied she, "I'm so ravished with His love that I cannot leave this place." A few days ago, I asked a boy who, has, I trust, been brought to Christ, and now wishes to devote himself to the ministry, what motive led him to desire to do so, and his answer was.

“When He has done so much for me, I would like to do something for Him.” “I love Him,” was the tearful reply of a poor woman the other day, with deep earnestness, when I asked if she had any love to Jesus, “but I would like to love Him far more.”

The joy exhibited by the converts when they themselves found peace was wonderful, and so, too, was that of Christian friends and parents, when their friends, or especially their own children, were brought to Christ—resembling closely that joy which is felt in heaven over the returning penitent. Generally they could not be satisfied till they had poured the tale of their triumph into their pastor’s ear, and led him to rejoice with them in their joy. And never do I expect to taste, on this side heaven, purer, and sweeter, and holier joy, than that which these tidings of sinners saved have caused to thrill through my soul during the last summer. “You will be glad to hear,” said a father to me one evening, “that at last salvation has come to my house. — and — have now found peace in Jesus; and for myself I can say what I could not have said before, ‘My beloved is mine, and I am His.’” Sometimes, when they had not an opportunity of telling me verbally of their joy so soon as they desired, unable to withhold the news till they would see me, they wrote me an account of what had been passing in their souls. And what more cheering to the Christian minister, or calculated to call forth more lively gratitude in his heart, than to receive such communications as the following,—

“DEAREST MR KILLED,—Knowing that you will rejoice with me, and pray for me that I may be kept strong in the faith, I write to tell you that, since last night, after much wrestling with God, that load of guilt that was hanging over me has been taken away, and I now feel that peace in

Jesus that the world cannot give nor take away. Thank the Lord with me that I am now resting on that sure foundation. The Spirit descended and made me escape for my life to that mountain which you told me of on Sabbath. Many more, I trust, have fled and found refuge. It's my earnest prayer that all may be brought to the knowledge of Jesus their Redeemer. And with best wishes for you, my dear pastor, Mrs Killen and family, I am, trusting that I may be kept by His Almighty power immoveable, always abounding in the work of the Lord, your faithful ——."

"My VERY DEAR MR KILLEN,—I was very, very glad to get your very kind note with the tracts. Indeed I am a very weak and sinful creature, and I do very much require the prayers of my dear Christian friends. Many, many thanks for the tracts and for the great kindness you have shewn me since the ever-to-be-remembered night in —— meeting house. How *can* I ever be grateful enough to our longsuffering God for having sent you there on that occasion to be an instrument in His hand of so much good to my soul? I was a hell-deserving sinner. If you only knew the giddy mood in which I went to meeting that night I am sure you would never speak to me. But Christ had mercy on me when I had no mercy on myself. . . . Do not think me very selfish when I would ask you to remember me at the throne of grace *daily*. Oh! I do so much require it; I am a poor sinful and worthless worm of the dust, and I fear this heart of mine is very dead and cold. Oh for more love for Christ! Pray for me, and believe me your affectionate child, —— ——."

The wondrous scenes we have witnessed during the past nine months have shewn us how dependent both ministers and ordinances are for their success upon the presence and aid of the Holy Spirit. I trust they will lead us to seek,

not only an occasional visit, but the continual presence of this heavenly visitant. I hope God's people everywhere will pray, not only that God would pour His Spirit upon those places still unwatered, but continue to send down fresh supplies upon those which have enjoyed some showers or droppings of His grace, that He may carry on the work He has begun, and not suffer His people to relapse into lukewarmness and worldliness. May He revive His work still more and more!

HISTORY AND CHARACTER OF THE PRESENT RELIGIOUS REVIVAL IN IRELAND.

BY JOHN EDGAR, D.D., PROFESSOR OF DIVINITY,
BELFAST.

THE origin of the present revival in Ireland can be clearly-traced to one congregation, and one man, a plain, honest, faithful, and laborious Presbyterian minister, who uses wisely and powerfully God's own means, and no other means, for effecting reformation. The work of revival had been making steady and large progress under his ministry before public attention was arrested; and by agents of his training, the good work of the Lord was prosperously and widely spread.

Wherever it was spread, God honoured His own means; and His blessing accompanied the faithful application of His own truth to the understanding and heart.

A very satisfactory illustration has thus been furnished of two great facts—that for the conversion and sanctification of souls, the truth of God is a most suitable and powerful instrument; and that this instrument is made effectual to salvation by the energy of the Holy Ghost, in the exercise of sovereign grace.

SUBJECTS OF REVIVAL.

There are, it is true, most encouraging cases of conversion among the lowest outcasts—evidences, for example, among

the vilest dens of pollution in Belfast, Ballymena, Coleraine, Derry, that “publicans and harlots” go into the kingdom of God before self-righteous Pharisees—but these are only exceptions, establishing the great general fact, witnessed by the town missionaries of Belfast, and by our ministers generally, that the overwhelming proportion of those believed to have been savingly awakened in this revival, are those who had received a religious education,—Sabbath-school teachers and scholars, the children of religious parents, persons previously under the influence, more or less, of religious precept and example.

It is not a fact, however, that those who have become the subjects of revival were perceptibly improving under the means of grace, or were, in such a state of mind as might be supposed to invite the presence of the Holy Spirit. On the contrary, as recorded by Dr Elliot regarding the American Revival of 1802, much deadness prevailed; and though there were some faithful among the faithless, prayerful and hopeful, yet indifference had benumbed the hearts of many, and ministers were sad.

THREE RURAL CONGREGATIONS TAKEN AS SAMPLES.

For the practical illustration of this, I shall take three rural congregations—two of them located in County Down, the other in County Antrim—with which I am acquainted, and in which the work of revival has been carried on with wisdom and success.

“Hitherto,” says the minister of one of them, “our condition was deplorable. The congregation seemed dead to God, formal, cold, prayerless, worldly, and stingy in religious things. Twice I tried a prayer-meeting of my elders, but failed; for after the fifth or sixth night I was left alone.”

“There seemed,” says a second, “great coldness and deadness. So deeply did I feel this, that, on the Sabbath preceding the revival, I preached from Lam. v. 20, 21, and said that I had preached the gospel faithfully, earnestly, and plainly, for eleven years; yet it was not known to me that a single individual had been converted.”

“The congregation,” says a third, “was in a most unsatisfactory state; in fact, altogether Laodicean.

“All along I believed that the faithful use of the means of grace would be followed by their effects, as certainly as the tillage of a field is followed by a good crop, or as diligence in any profession is attended with success; and great was my disappointment, as year after year passed, yet still no fruit—no outpouring of the Spirit. I wondered and was grieved at what seemed so mysterious. What alarmed me most was the indisposition, almost hostility, of the people to meetings for prayer. They seemed mostly to think that they were well enough, and that I was unnecessarily disturbing them. I had never been so desponding or distressed as during the weeks immediately preceding the awakening. I had almost ceased to hope. I felt as if I was almost alone, no one mourning or praying with me; and I told my people I was appalled at their determination to have no prayer-meetings, and that we would not have a drop of the shower of grace which was going round, but would be left utterly reprobate.” Such are the views of the ministers of these congregations regarding their spiritual state previous to the heavenly visitation.

MEANS USED.

The gracious promise of God is—“I bring near my righteousness, it shall not be afar off, and my salvation shall not tarry; and I will place salvation in Zion, for

Israel my glory." On the ground of God's promises, these faithful men could say, with Habakkuk, "The vision is for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come, it will not tarry."

Though sadly discouraged and tried, they did not distrust the word of a God of truth, or try any other means for converting souls than those of God's own appointment. These wise and faithful men persevered, with all steadfastness, in the old catechising, the old pastoral visitation, the old prayers, with increasing earnestness, and the old preaching of the doctrine of justification by free grace through faith. They worked and prayed, and prayed, and worked, and waited. They worked, as though all depended on themselves; and they prayed and waited, in the full belief that all success is from God.

In God's own time He sent the blessing, bountiful and large, like His own heart.

HOW REVIVAL BEGAN.

I now proceed to shew how the blessed revival came.

One of the three congregations which I have taken as samples, had enjoyed, in succession, the services of three faithful ministers; and a church discipline of considerable strictness had kept it comparatively pure; yet its pastor was so deeply impressed with their want of spirituality, that, on the Sabbath before the commencement of God's great work among them, he told them all his mind regarding their lifeless state, and his want of success. He felt deeply himself, and his people felt too. This led to much prayer and searching of heart before God; and on the Thursday after, at the prayer-meeting, the revival shewed

itself plainly, and one person was so deeply affected as to cry aloud for mercy.

“I knew,” says the minister of another of these congregations, “that there were always a few praying people in the neighbourhood, and there were always attempts to keep up prayer-meetings among us; but till the very week of the revival there appeared no general desire for them, and scarcely any better attendance on them, nor helpers to my ministry raised up, except that the Sabbath-school had been gradually increasing in scholars and teachers, and attendance on public worship had been a little improved.” On Sabbath, June 19th, a prayer-meeting was held, at which more people than usual attended, and their pastor thought he saw a shaking among the dry bones. Before the dawn of next morning he was raised from bed, to visit a family who had been praying all night. Another prayer-meeting was held on the following Tuesday, larger than had ever been seen in the neighbourhood for any religious purpose, at which two persons screamed, and were carried out. Their pastor, before going to bed, was sent for to see a third, whose cries to Christ were piercing and loud. Another, and much larger, meeting was held on the following Thursday evening, which continued till daylight; after which, for five weeks, without interruption, a large meeting was held every evening, the house of worship being sometimes too small to receive them; -while at the manse, by ten o’clock forenoon, crowds assembled, in deep spiritual anxiety. Some days every room in the house had an awakened one in it, surrounded by groups of praying friends; no bustle or noise—all calm, solemn, prayerful, reading God’s Word, or singing psalms. Thus the work went on; and it is remarkable, that the very first day the congregation met really to pray for the outpouring of the

Spirit, that day they got it, most copiously and gloriously.

EXTENT OF THE REVIVAL.

Of the extent to which that power has been exerted, I desire to speak cautiously and humbly. It is too soon to count conversions; time will count them, and perhaps sadly reduce their number. I profess not to give general calculations, or to repeat what I have heard, on good authority, of the numbers awakened over large districts. The statement may be correct, that in connexion with the churches of a large country town, one half of the people have been converted, and in another, 300 in one congregation; but my object is to give opportunity for forming a correct estimate of the whole, by specifying facts respecting three congregations, which I have presented as honest samples.

“We have had,” says the minister of one of these, “about eighty of what are called cases of striking down. These I have never encouraged for their own sake, though I value their indirect reflex influence. Besides these, I have known more than a hundred instances, where old and young, male and female, have come to me, after sleepless nights, asking, with tears, ‘What must I do to be saved?’”

“As to numbers,” says a second, “I could at present give no certain information. I have a list of two hundred, but I believe it is not half the number of those who have received spiritual good; and the number is increasing daily.”

“I cannot speak precisely as to numbers,” says the third. “After the third day I lost count of them. I think that forty families of my congregation have been

visited with what seems real conversion, two, three, four, or more in each being affected. The neighbouring congregations are in similar circumstances. Whole households are, to all human appearance, in Christ. 'There are nine of us now,' said a good Christian woman, last Sabbath.

"The attendance on public worship is doubled. At the late communion there was an increase of sixty communicants, though the modesty of many of the young converts prevented them from coming forward."

PROOF OF ITS REALITY.

The next subject to which I solicit attention, is the proof of the reality of this revival—the evidence furnished by its subjects of having undergone a real spiritual change.

This spiritual change is not necessarily conversion; for many affected by the revival had given, long since, evidence of real conversion to God; but they have been quickened and elevated, filled with fresh warmth, and life, and energy; and they are filled more abundantly than ever with the graces of the Spirit.

A revival from God awakens, enlivens, refreshes the living, and gives life to the dead. It gives new vigour, bliss, and power to God's family, and increases their number.

Those thus added are not added to any man, as mere triumphs of his oratory, or to any sect, to minister to its bigotry or pride, but to the Lord, as believers in Christ, that Jesus may see of the travail of His soul and be satisfied.

CAUTION NEEDED.

Among these proofs of a saving change, I do not include falling down, no matter how or where; for many have fallen from weakness, or nervous excitement, or fainting, or disease. Though, in many cases, falling is connected with

conversion, yet, as it is not necessary to it, and as not a few of those who have been stricken—repeatedly stricken down—are giving no evidence of change of character, therefore mere falling, even in most peculiar circumstances, is no proof of having been added to the Lord.

Neither do I furnish as proof of conversion the seeing of visions, though certainly not charging with imposture those who profess to have seen visions.

A young woman, for example, tells you that she saw Christ, or Christ and the devil contending for her, and she denies that it was mere imagination; and yet she will not assert that it was really Christ or Satan that she saw.

In both she is right. It was not mere imagination, it was more,—it was the deep impression on her mind of great and solemn truth, so deep that, according to a simple law of mind, she referred to the outward organ of sight the feeling which she was accustomed to receive through the eyes. God gives no new revelation; He expressly declares that He will make no attempt at conversion by raising the dead. When the Holy Spirit converts, He uses the truth already revealed; He takes of the things of Christ and shews them.

Neither do I furnish any such proof of conversion as being struck deaf or dumb, or sleeping and awaking at specified times, or incapacity for muscular effort. These things are well worthy of consideration. But, at present, my subject is the reality of our revival as a genuine work of God.

POSITIVE PROOF.

The proofs of this are many and various.

I. One is a wide-spread, earnest attention to the worship of God.

“Our attendance,” one minister says, “is increased from two hundred to five hundred, the aisles being full, and many outside. Where the sessional prayer-meeting died out twice, we have now a congregational one of two hundred and fifty every Friday, however pressing the field labour, besides large district prayer-meetings every other night of each week, and a special meeting every Saturday evening, to ask for blessings on the sacred services of the Sabbath.”

A united prayer-meeting of another of these three congregations, with a congregation adjoining, struggled on, with an attendance of from thirty to fifty, till after the revival spread, when it rose to two hundred, then to three hundred, and again to fifteen hundred.

In the third of these congregations, there are several prayer-meetings every day; in one district of it there are five,—these springing up spontaneously everywhere, without any prompting of the minister; and common day-labourers may be heard conducting some of them with great fervency and power;.

II. A second proof is, a greatly increased taste for religious reading, especially the Bible.

“The Bible is read much,” says one, “and above all other books; in fact, it is the chief book now read throughout the country. In our Depository, more Bibles and Testaments were sold during the last nine weeks than formerly in a whole year. Sabbath-schools and Bible-classes have greatly increased.” The avidity for God’s Word, according to another witness, is uncommon—in the bog, on the harvest ridge, at the loom, everywhere the Bible is seen.

III. A third and very interesting proof is, the blessed change which has taken place on the character of individuals.

“Some of the vilest characters,” one minister says, “have come to me weeping, asking me to pray for them, and with them. One man, who was so godless that he would not let his pious wife go out on the Sabbath, is never absent now from a Sabbath service or prayer-meeting.”

Whole families are changed, parents and children all praying and rejoicing together.

Four grown-up brothers, in each of two neighbouring families, are all converted. Even little boys are holding meetings together for reading and prayer.

A spirit-seller has nailed a board over the word *spirits*, and has substituted haberdashery on his sign, resolved, as he says, to clothe his neighbours, instead of stripping them naked. Books, such as “The Pilgrim’s Progress,” and James’s “Anxious Inquirer,” can now be procured from the same shop, which, before the revival, sold whisky. To celebrate the change, its proprietor assembled a prayer-meeting, at which about two thousand persons attended, on the very spot where there had been many a ferocious fight.

One of the most active in arranging for the meeting, is a young man, who had been often in the hands of the police, and who, reduced to poverty and wretchedness, lived in a miserable hut. Yet his was one of the happiest faces there. He had, six weeks previously, given his heart to God.

What love and comfort there are in families now—happy wives, happy mothers, happy children! “I never knew the happiness of married life till now,” said a man, whose wife had been lately converted.

IV. A fourth proof of the reality of the present revival in Ireland is, the zeal and faithfulness with which the converts pray and work for the conversion of their neighbours.

When one of a family becomes impressed, it is not easy for the others to resist his smiles and tears, entreaties and prayers. When a young man, on entering his Sabbath-school class, was surrounded by a number of his scholars, taking hold of his hands, and saying to him, "Have you found Jesus? Oh, come to Jesus!" he was completely overcome.

"Dear sir," said a convert to her minister, who was concluding his prayer, "don't rise from your knees till you pray for my dear brother John."

"My cousin met me," said a young man, "and charged me to seek an interest in Christ. While he told this he sobbed and wept."

"Such prayers and blessings have I heard for myself," said one of these ministers, "that I have often wept for joy. I have had more joy, for some time past, than I ever expected on earth."

V. One delightful influence of our revival is, to bind ministers and people more closely in love than ever. Nothing so truly prosperous ever befell our faithful ministers as the present revival.

Thus the good work of the Lord spreads from man to man, and from congregation to congregation, and agents for good are all abroad. No wonder that revival spreads, and that "much people are added to the Lord!" One man says to his neighbour, "Come;" and he says to another beyond him, "Come;" and thus the whole district is soon all aroused; like when the Highland chieftains, in ancient times, sent across moss and moor the fiery cross.

VI. Another illustration of the reality of this great work is, the general beneficial influence exercised by it. One portion of this is the prevalence of a relish for religious

conversation, even among those who were most profane. Another is a remarkable diminution of profanity and drunkenness; and a third, the spread of conciliation and love; so that in live cases in the neighbourhood referred to, where petty-sessions, and land-agent, and minister could not settle disputes, the parties are not only in peace, but they meet for social prayer.

I had a pleasing illustration lately in Philadelphia of the happy influence of even the recital of such facts. A gentleman told me that, at the close of a sermon of mine, he saw a person with whom he had not been on speaking terms for years. He went up to him, holding forth the right hand of reconciliation, which was at once cordially grasped, and their enmity is no more.

In the three congregations six spirit-shops are closed, and in one of the very worst of them a prayer-meeting is now held twice a-week.

VII. The same revival spirit that keeps away from the public-house, and brings to the house of God, has given to the subjects' of revival a greatly-increased generosity,—a delightful proof of which has been lately furnished; for the collections made by a deputation on behalf of one department of our Presbyterian Home Mission, are, in some cases, double, and in others much more than double what they formerly were.

VIII. The congregations I have selected for illustration are not in Roman Catholic districts, yet Roman Catholics have been converted. In one district, three have come out from Rome.

“Could you not have been saved in the chapel?” a priest said to one of these.

“I’ll not say,” she replied; “for though I often heard of the Virgin Mary there, I never heard of Christ: and, with God’s help, I’ll never go back again.”

““We are now lying down and rising up,” said another of them, “in the fear of God, which we never did before.”

THE GENERAL CHARACTER OF THE REVIVAL.

Strange Bodily and Mental Phenomena.

The people among whom the awakening has come with heavenly power and happy fruit are not fanatical or ignorant, or inflammable by wild fire, but, on the contrary, well educated and sober-minded.’ And the means of religious teaching and impression employed with them are not such as to create slavish fear or animal excitement, but to bring forth the fruits of righteousness, which are by Jesus Christ, to the glory of God.

There have been, it is true, a goodly number converted among the very lowest and most degraded victims of vice, and it is not at all strange that, amid such subjects of the power of conviction, there should be strange exhibitions of human thought and feeling; but it does not follow that there is no real religion, because, amid great agitation of the human mind, there are certain phenomena we do not understand, or of which we do not approve. Besides, it is well known that there are certain diseases, especially mental diseases, which are greatly modified by the prevailing state of public feeling. Various forms of nervous disease take a peculiarity of character from some great absorbing subject of public interest; and, therefore, we are not surprised, when the public feeling and conversation are religious, that cataleptic, hysteric, and similar nervous patients, should, in much of their conversation, feeling, and action, resemble those influenced by genuine religion.

There is nothing lost to the strength of evidence for the reality of our revival, by admitting that delicate females were stricken down on whose consciences and hearts there were no saving impressions; that considerable numbers were stricken down, some dozen or score of times, so as to leave no ground for attributing the phenomena to gracious spiritual influence; and that, under the influence of error and mere animal feeling, some attended meetings in the hope of being struck down.

EXPLANATIONS OF PHYSICAL AND MENTAL PHENOMENA.

Besides, as shewn by the whole history of great mental commotions, there is much yet to be learned respecting the nature, causes, and relations of phenomena, both corporeal and mental. Mind acts on body, and body on mind, in ways beyond the present reach of philosophy. Much, however, has been learned on the subject connected with religious revivals.

The great Edwards, in his lifetime, learned to attach much less importance to mere bodily manifestations than he once did, and, since his death, the Christian world has become wiser still. It is now an established portion of Church history, that bodily manifestations occur most frequently in the lowest stages of civilisation; that they should be discountenanced, and may be restrained; and that the best and most lasting form of revival is characterised by their absence.

It is not to be forgotten, however, that the bodily manifestations, which in newspapers occupy so prominent a place, are very different from each other in their nature, and should not be confounded. Some of them are truly the effect of the influence of mind on body, and others can be accounted for on simple natural principles.

A newspaper, for instance, reports that at a meeting an able-bodied man fell, as though he had been brought down by a rifle. This is true, but it is only part of the truth; and hence the difficulty, and the source, too, of unbelief and ridicule.

The man's whole case was this, as could be shewn by a multitude of examples:—His conscience had been awakened, the terrors of God's fiery law were on his soul; he carried about for days a mill stone-weight of the deepest anxiety on his spirit—the burden of his sins was more than he was able to bear. He perhaps, as one man said, left plough and horses in mid furrow, to go to the corner of the field, and throw himself down in humble prostration before God. Or like another man, in the same state of mind, he again and again stood erect in his cart, to look all around for something striking, which might withdraw his mind from terribly preying on itself. But all in vain. His distress increased, the agony of his mind was more than the poor broken body could bear; and, at length, in public worship, or in his own house, or, perhaps, at his customary work, he sunk down utterly powerless.

In all this—and all this has happened in a multitude of cases—there is nothing miraculous or unnatural, nothing inconsistent with the soundest philosophy—a philosophy which easily finds explanations where, in similar cases, tremendous effects are produced on the body by such strong passion, as love, or fear, or joy.

Mere falling down, therefore, is neither to be accounted a positive proof of fanaticism nor of religion. A man under deep conviction may fall down, and be no fanatic; he may fall, and be no Christian.

Similar explanations may be given respecting seeing visions and hearing words. We know the cases of New-

ton, and Berridge, and Gardiner, and Tennant; and we have, in connexion with our revival in Ireland, very many cases of visions of Christ, of Satan, of heaven, and of hell.

As to seeing in a great variety of forms in the dark, or with the eyes closed, all are acquainted with this; and those acquainted with the laws of mind have no difficulty in finding an explanation. For example, I heard, some time since, of a pious man telling that such was the power of prayer, while he and the members of a large family, since converted to God, prayed for each other, and specially for a convicted brother, that he thought he felt the wind blowing in the house; and a minister to whom this was told, said that he and one of his brethren had on occasions a similar feeling.

When I told this to one of the most talented and excellent ministers of our day, he said he fully understood it, because that, since he had a fever, excitement at times produces such sensations in his ears, that he feels like a rustling of leaves; and the step is easy between the rustling, and the wind which causes the rustling.

Whether or not this be the true explanation, we can easily explain the seeing of visions and hearing of words, by appealing to the well-known law, that we naturally refer ideas strongly impressed on our minds to the outward organs of sense through which these ideas are conveyed.

There is among the mass, even of the truly pious, a morbid craving, especially under excitement, for the miraculous; and ministers, in times of revival especially, are under temptations to pander to it, for fear of bringing suspicion on their Christian character. Time makes sad havoc on the spuriously miraculous.

The breaking out of the revival in one of our congregations was at the close of a sermon by a young minister, in

a country church, built in an old Danish fort, far from any dwelling-house. Two women were stricken down—one of them lay in the aisle; and the people were so deeply impressed, that they remained without any light long after it had become - pitchy dark. The woman lying prostrate exclaimed, "I see the Shekinah of the Divine glory!" The minister immediately interposed, warning the people to beware of any mistake or folly, because there was no doubt some light outside. He looked around as he spoke, and everywhere there was impenetrable darkness; but happening to turn his eye to the ceiling, he saw distinctly there, in flaming light, what completely overwhelmed him. There, indeed, as he believed, was a miraculous manifestation so indisputably clear, that he felt distinctly the hair rise on his flesh; and what the consequences to him or the congregation would have been he cannot imagine, had not a man whispered to him, "Shall I bring out the candle?" The dread mystery was solved. A man had set down a common stable tin lantern, pierced with holes; and on account of its being in a narrow pew, it shed light merely on the ceiling above it, and none on the surrounding darkness. Had it not been for this discovery, a miracle would have been proclaimed, many would have honestly testified to its truth, and its foundation would have been as good as any Romish or other miracle of modern times.

SLEEPING CASES.

A class of phenomena connected with our revival, on which some have eagerly seized as miraculous, are those in which young women predict that they will fall asleep and awake at certain times, and during their sleep, when furnished with a Bible, they point to certain texts, which are held to be marvellously suitable and instructive. These

cases gave, for a time, much vexation of spirit to our godly ministers, and caused no little confusion and evil, by the multitudes of travelling sight-seers and other hunters for the romantic, who, with note-book and pencil, thrust themselves unceremoniously into the humble homes of the poor.

I shall not take advantage of the mistakes committed by some of these girls, in attempting to satisfy the curiosity of the lovers of the miraculous, when they pointed, for example, to a verse of a hymn, instead of a text of Scripture, or to the only blank leaf in the Bible; nor shall I enter on the discussion, either of the question of animal magnetism, as connected with the present subject, or of the strange disease, well known to medical men, which mimics other diseases, as the mocking-bird mimics the notes of its companions in the grove,—I deal merely with facts, and allow facts to speak for themselves.

One of my brother ministers, of eminent wisdom and worth, had, some time since, ten of these sleeping cases within ten minutes' walk of his church. While sitting at the bedside of one of them, he remonstrated with her against giving way to delusion, and told her she must resist it. She denied that she could, and said that she must fall asleep at the appointed time. While he conversed with her, her head fell back on the pillow, and there could be no doubt of her being asleep. After remaining still for a little, she began to grope about on the bed-quilt, and somebody put into her hand a Bible, with the wrong end up. She immediately reversed it, and turning over the leaves carefully, her eyes being closed, and her face turned up from the book, she pointed to the passage, "*He shewed His signs among them.*" She then lay quiet a little; and once more taking the Bible, and turning carefully its leaves, she fixed on the words, "*You will not believe.*"

Notwithstanding all this, my worthy brother considered it his duty to warn his people against it from the pulpit, though thus he opened against him the mouth of calumny; and to visit, in affectionate faithfulness, the young sleepers belonging to his flock.

With one of these he conversed earnestly and long, admonishing her of the dishonour thus done to God and His cause, beseeching her to strive against temptation and delusion; and having invited her to join in prayer, he prayed earnestly that God would grant her grace to be vigilant, steadfast, and faithful. She gave him no satisfactory promise, and he left her.

Next day, while passing the door, the mistress of the house rushed to him, saying, "Oh, sir, your visit yesterday was most useful! She "Strove against the sleep, and it did not come on; and she has been very happy ever since."

When I last saw him, he had visited nine of the ten, and had succeeded with them all.

REVIVAL INDEPENDENT OF PHYSICAL PHENOMENA.

In the three congregations which I have selected for illustration, the simple matter of fact is that, with the exception of simple cases of prostration, there have been no bodily manifestations. Some have been long weak in body and dark in mind, others have found peace and joy soon. Some, who suffered most and longest, were never struck down. Some, for weeks, were anxious and prayerful, and were struck down at last; the mental struggle went on to its crisis; the poor clay tabernacle fell by the terrible tossings and writhings of the troubled tenant within. But while such prostrations were acknowledged to be a natural though not necessary effect of great mental conflict, everything beyond this was from the first carefully checked;

and warnings were faithfully given, that the physical manifestations were no part whatever of conversion, though in some cases it pleased God that they should accompany it; and the people were exhorted not to pray to be smitten down, but for the Spirit's aid to bring them to Christ.

The one thing needful became, at times, so all absorbing, that nothing else could be attended to. Many could neither work nor eat. Labour was suspended for some days, schools were thinned, schoolmasters could not teach; yet it is remarkable that the cases of sickness in the district were very few; notwithstanding crowded meetings, and great mental anxiety, and bodily prostrations, the health of the people, both in body and mind, was remarkably good.

This would be an answer, were an answer required, to a falsehood published in a Belfast paper, that nine cases of madness had been, as the result of the revival, brought into the lunatic asylum; while the simple fact is, that of seven cases of what is termed religious melancholy, three had been in the asylum previously, one who died never made the least allusion to religion, another had been ill long before the revival began, and not one of them could be proved to be the result of revival.

In conclusion, we affirm that nothing could be more fully established, on the most abundant evidence, than that this great, good, and glorious work of revival in Ireland is pre-eminently the work of the Spirit of God, carried on in sovereign grace, by His almighty power, through the truth of His Word, and in connexion with, and in answer to, effectual fervent prayer. To Him be glory!

CARNMONEY.

BY THE REV. JOSEPH BARKLEY.

THE history of the revival here may be given in few words. Accounts of the Lord's work in other places having reached us, many were thereby led confidently to expect, and earnestly to pray, in the family and in the closet, for an outpouring of the Spirit on ourselves; and the answer, in the mercy of God, was not long withheld.

On the first Sabbath in June 1859, a day long to be remembered in this place, a Christian merchant in Belfast, (about four miles distant,) felt, as he said himself, unaccountably constrained to come out and seek permission to address this congregation, which, as he was personally unknown to me, was granted somewhat reluctantly; and that evening two females were affected with a deep sense of sin in their own homes, accompanied by great bodily weakness.

On the Tuesday evening following, the same gentleman addressed a crowded meeting in the church, and although there was neither pith nor power in his address,—nothing, in fact, seemingly calculated either to move or to melt an audience,—yet he had spoken only a few sentences when one and another were crying for mercy, and at length so loud and general were the outcries that further speaking was impossible; and, before morning, it is computed not fewer than fifty souls had found peace in believing.

A few weeks later, a still more illustrious display of Divine grace was witnessed at a meeting addressed in the same place by the late Rev. A. Pollock, of Ballyeaston, Mr Ormsby of Rothesay, and the two young men from Connor; for so manifest was the Lord's power and presence, and so sig-

nally did He make bare His glorious arm on that occasion, that upwards of one hundred souls rejoicing in Christ may be regarded as the result of that single meeting. It was a night of sorrow and of joy—some crying for mercy; others rejoicing in Jesus; and from that up to the present time the good work has been going on steadily, though latterly in a more imperceptible manner than heretofore.

The parties professing to have found peace in this place since the commencement of the awakening, eight months ago, cannot be fewer than from three to four hundred; all of whom, with barely an exception, are walking worthy of their profession, whilst the effect on the Lord's people themselves, in stirring them up to greater zeal and devotedness in the service of Christ, is not less remarkable. Life, in its various forms of love, and joy, and activity, and prayerfulness, is visible everywhere. The valley of dry bones is in full motion, the breath of the Spirit has passed in a gale of saving health over it, and a revived Church is now bringing forth the fruits of righteousness.

While I write, twenty prayer-meetings and upwards are being held weekly within the bounds of this single congregation—the tastes and the habits of the people have been completely revolutionised—attendance upon Sabbath schools, public worship, and ordinances greatly increased—drunkenness and open profanity have all but disappeared—temperance and total abstinence associations are being formed on all sides—engine-men and others employed in bleaching establishments carry their Bibles with them, for reference or perusal at leisure moments—factory boys and girls are meeting for prayer, or repeating portions of Scripture to each other at their work; while, in passing from house to house in pastoral visitations, I am oftentimes amazed at the intense earnestness of the people about their souls, and the

extreme tenderness of conscience manifested by them in regard to spiritual subjects; for it is a rare thing to converse with them on religious topics—topics now of thrilling interest to them—and not witness the tear starting to their eyes, and the look of joy irradiating their countenances, as they are led to believe and rejoice in a *present* salvation, and more especially in the *assurance* of it.

In a word, so great is the change that has passed over the whole moral landscape within the last few months, that I have often been constrained to exclaim, "What hath God wrought!" But that the reader may form an idea of this for himself, we subjoin a few cases out of hundreds of remarkable conversions.

W—— is a pensioner, between fifty and sixty years of age, who was greatly addicted to drink and other vices prior to the revivals. At the very beginning of the movement, he was brought to feel that he was a lost sinner, and, after several weeks of deep and distressing conviction, to lay his sins on Christ; and now he is devoting all his spare time and energies in distributing tracts and total abstinence cards, and urging upon sinners the necessity of closing *immediately* with the great salvation. The following characteristic anecdote has just been told me of him. A day or two ago, a policeman called upon him to sign the total abstinence pledge. "There is no use, my man, in doing that," said W——, "unless you pray for grace and strength to keep it; for I have tried it many a time, and have found my resolutions to be but straws without Christ's assistance." "I am a Roman Catholic," said the other, "and cannot pray." "Well, you may as well not sign it then," replied W.; and with that the poor fellow fell on his knees, and prayed to the Virgin to enable him to keep it. After some further conversation, in which our friend, we may be

assured, tried to set him right in regard to prayer, the other took his departure, requesting to be apprised of the prayer-meetings, and promising to attend them.

M'D— was a Roman Catholic soldier, who had lost his health in the Crimea, and was discharged in consequence, but without a pension. The wasting hand of consumption was upon him, and it was evident to all that he had but a short time to live. A young man, who had himself been brought to Christ during the revival, took a lively interest in the temporal welfare and eternal salvation of the dying soldier. Night after night he sat by his bedside, reading and praying with him, and pointing him away from every other saviour and every other mediator to “the Lamb of God that taketh away the sin of the world.” “The Lord opened his heart to attend to what was spoken,” and never has it been my privilege to witness more unfaltering faith in Christ as his one and only High Priest, “all his salvation and all his desire,” than was exhibited by the Crimean soldier. His little cabin was emphatically a place of prayer and praise months prior to his death; for the converts loved him as a brother, and delighted to meet there for religious exercises. He at length sweetly fell asleep in Jesus, after leaving strict injunctions on his wife to live in the faith in which he died, if she would meet him in heaven, and not to permit the priest to visit him in his last moments; and now the subject of this brief sketch is with Jesus in glory.

M—— is a poor servant-girl, totally uneducated, and, until lately, a Roman Catholic. She came to the neighbourhood a few years since, an unfriended orphan, with no one to care for her, and, out of pure compassion, was taken into a Presbyterian family, where she has lived ever since. She was brought, at one of the prayer-meetings, to see her

sins, and to look alone to Jesus for forgiveness, and although at that time she barely knew a letter of the alphabet, yet, by dint of application since, her progress in learning to read, and in acquiring a knowledge of Scripture doctrine, has been truly astonishing. I examined her for admission to the Lord's Supper; and seldom has it been my privilege to meet with one more thoroughly "made up" in regard to the nature of the ordinance. A few months ago, she was a benighted Papist; now she is not only an enlightened Presbyterian, but a steady, amiable, consistent Christian. And here it may not be out of place to add, that there is another Eoman Catholic girl, whose history is so similar to the above that it need not be repeated.

T—— is a tradesman, who passed his Sabbaths, not in the sanctuary, but in the tavern, and who spent every copper he could earn in drink. The Lord at length was graciously pleased to awaken him at one of our prayer-meetings, from which he returned home with the arrows of the Almighty sticking fast in his conscience. Day or night there was no rest for his soul, until the hand that inflicted the wound healed it, and all of a sudden he became an altered man. His old habits have been laid aside, his former associates discarded, and he is now' a constant frequenter of the house of God and prayer-meetings, sitting at the feet of Jesus, "clothed and in his right mind." His first words to his poor old widowed mother, after his conversion, were, —and they may not be without comfort and encouragement to parents under similar circumstances,—“Mother, many a time I ran out of the house to get away from you and your prayers, but they are heard at last.” Wrestle on, wrestle on, ye praying mothers, over your profligate children, for prayer has power with God, and prevails!

A——, B——, C—— are young men of respectable con-

nexions, who were not only leading reckless and dissipated lives themselves, but were influencing others by their example and otherwise to follow their evil practices. Few in the congregation were more hopeless, or less likely to be reclaimed; but, as if God would make a display of His sovereign power and grace,—what seems to be a distinguishing characteristic of the present awakening—He arrested them in the very midst of their sin, and plucked them as brands out of the fire. They are now as active on the side of Christ as they formerly were in the service of Satan—instructing their former associates in the ways of righteousness, and seeking, by precept and example, to lead them to the Saviour. Ancient Christianity is again reappearing in the case of these and other converts: Andrew seeking Simon and bringing him to Jesus—Philip, Nathanael—the woman of Samaria, her fellow-citizens, and conducting them to Him, who, by sounding the depths of her heart, made it manifest that He was indeed the Christ.

We must stop here, for to go on in our enumeration of remarkable cases were to fill, not a chapter merely in the history of the revival, but a volume. The work of the Lord is still gloriously progressing in this congregation. Even while I write, sinners are seeking the Saviour, and flying to Him “as the doves to their windows.” Since this sheet was commenced, another case, seemingly as hopeless, and equally remarkable with any that have yet occurred, has taken place. The last step was about to be taken—the last plunge to be made—when the arm of the Lord was stretched forth in mercy, and another trophy gathered, to grace the brow of redeeming Love throughout eternity. Roll on, roll on, thou great river of God, that is full of water, until every district of our beloved island “shall rejoice and blossom as the rose!”

KEADY.

BY H. W. CARSON, D.D.

THE Lord hath done great things for us, whereof we are glad. Many who have been edified, now walk in the fear of the Lord and comfort of the Holy Ghost.

About the time of the quarterly communion, in August 1859, a brokenness of heart and tenderness of conscience gave unmistakable evidence of an unseen power at work to which we were hitherto strangers. Then did our hearts bum within us, and many, with the life and love of a heaven-born spirit, exclaimed, "Of a truth, God is in this place, and I knew it not." In the house and by the way-side people ceased not to speak one to another. Prayer-meetings spontaneously sprang up. In a distance of three square miles, no less than nine were originated by the people themselves, and have been conducted by them to the present time, with, if possible, increasing energy, and a lively manifestation of spiritual life and love truly refreshing to every child of God. The house of God was specially honoured. However protracted the services, the attention never flagged. Nay, the appetite for Divine things seemed still unsatisfied—wondrous change! We felt ourselves, as we never felt before, filled with a lightness, and fervour, and fluency. His service was indeed our delight, and preacher and people alike enjoyed their truest happiness.

Instances of strong mental excitement, with its corresponding influence on the body, occasionally occurred, and,

however lamented by the sentimentalist, or laughed at by the profane, sooner or later ended in that troubled soul "resting on the Rock of ages." Would that heartless ones could, but for one moment, know the love of God, as these, in time, enjoyed it. "Blessed times," said a quiet, sober-minded, middle-aged fanner to me; "I never had, or expected such content on earth. I have plenty of stock, and a farm for each of my children. Yet none of us were thankful. Now the house wears another look. My children are modest—gentle to me, and one another, and kindly. I get everything done cheerfully.*" A grown-up young man had been stricken. Having received the testimony of God's Word respecting Jesus, he felt he was saved from his sins, and was full of peace. He was blessed with a most edifying gift of prayer, and was distinguished by a meek and quiet spirit. When he walked along the road he was pointed at and jeered. His case was singular, and his trials became severe. "Are you intimidated?" said I. "Oh, dear, no. One glimpse of Jesus, one taste of His love, more than compensates for all the crosses and reproaches of the longest life."

My attention had for some time been turned to the case of a young woman who was very anxious and distressed. I had not an opportunity of talking with her in private, till a messenger came to tell me that she was in deep distress, and wished me to go and pray with her. I was just about to enter the pulpit for the Sabbath-day services, and had not time to reply, before her cries for mercy were heard, and attracted the congregation—looking out of the window, she was there, indeed, on bended knees, with clasped hands and uplifted eyes, by her mother's grave. As I approached, never did I hear such heart-rending supplications, never so fully feel my own utter helplessness and the fearful respon-

sibility of my mission. "God be merciful unto us, and bless us, and shew us thy way," I involuntarily breathed. "Sing for me," she said, "the 40th Psalm, and let all join." In that open graveyard, we sung with a fervour and a feeling I cannot now describe. After a little, she said, "This is no sudden sorrow. For months a heavy crushing load has pressed on me. I had no heart for anything. I felt my sin, and loathed it. My soul was awakened, and I lived in continual terror. I could neither cry nor pray. My only hope was, 'My times are in God's hands.' Coming here this morning, as usual, 'waiting,' 'expecting,' I felt an irresistible impulse to fall on my knees oil the roadside. I asked strength to reach this spot. God has heard me. I begin to feel my burthen lessened, to live in light. To what do I owe it? that one line brought to my soul as it never was before, '*The Lord hath laid on him the iniquity of us all.*' O precious Sin-bearer, Thou art, indeed, peace for the troubled, rest for the weary, life for the dead!" For a time her soul vibrated between hope and fear; at length it firmly rested on the Rock of her salvation, and she told me, "All is peace," and so her quiet, happy spirit lives and loves, kept day by day in the love of God and the patient waiting for Christ.

A meeting for prayer had been announced in a district proverbial for Sabbath desecration, worldly heartlessness, and utter forgetfulness of God. Contrary to expectations many came. The individual in whose house we met, though long absent from the means of grace, seemed thoughtful; from the first a good spirit pervaded all, and we soon enjoyed a felt sense of God's nearness. A subdued seriousness, softening, brokenness of heart, followed by individual wrestlings, agonising with God in prayer, took hold of the people, whose case I supposed, in my unbelief,

was hopeless. And now, at this very day, over that district of sixteen or seventeen houses, there is not *one* without daily prayer and praise, and souls more or less renovated by Divine grace and refreshed by Divine love. "I like the Bible now," said one; "because I understand it — it strengthens me to read it."

"I can't tell how it is," said another; "but there is even a change in the people's looks; we all love one another, and never tire of praying together."

One evening our weekly prayer-meeting in the church was prolonged beyond the usual time by the case of a young woman brought under conviction of sin and anxiety for her soul. Her bodily strength seemed so paralysed, and her soul so wrapt up in spiritual exercises, that she could not be removed without assistance. Her father was sent for to conduct her home. A tall, robust man, of great muscular strength, in the vigour of life, travelling alone in his conveyance in the silence of the night, he was impressed. In deep alarm, he seemed to hang over a deep, yawning, bottomless pit. "Lord have mercy on my poor soul!" he cried out on the public road. Far and near the words were carried on the stillness of the summer night. Again and again the same cry was heard, in piercing and piteous tones. Had a thunderbolt from heaven fallen, it could not more powerfully have heralded the work of God. A bigoted Romanist said to myself a few days after, "*I now* know what you are about. It's good. Nobody will ever hear me or mine meddle with it. In my bed I listened, and heard, whether I would or not; and, God help us! sure that's what every one ought to be at." Truly, God works in a mysterious way, His wonders to perform!

A man of quiet, unobtrusive habits, but industrious and

energetic in his calling, well-known and highly esteemed for integrity and truth, attended the market of a neighbouring town. Under his accustomed calm exterior he transacted his business with a troubled, weary spirit. Conscience had been at work. Sin was loathed, and the mercy of God in Christ seen in surpassing grandeur and attractiveness. Returning on a public car, he could no longer conceal the pent-up feelings of his soul. The levity of his fellow-travellers was hushed. The attention of this house and the other by the way-side was riveted. The man was known, esteemed, beloved. "God help me!" said one, "when such a well-to-do man is crying for mercy." One and another called to see him. He passed a weary, troubled night, and still sin hung heavy. The great part of the next day was cheerless. The first chapter of the Epistle to the Romans was read; the method of a sinner's justification was dwelt on, and appropriated. The wound was healed. All was peace now—the *peace of God*, that passeth understanding. In a few days the Saviour revealed Himself in equal tenderness to liis wife, then to his servant; and her father, who was sent for, was led also to cry out, "What must I do to be saved?" The man was liked before, but he was doubly attractive *now*. The effect upon all around was very great. There was now a church in their house. I was asked to come and address them; and never did I meet with a happier company, men, women, and children, all filled with the ardour of their first love to Jesus, and tenderest feeling for one another. Eternity alone can tell what good this one man, a single instance of the great revival, hath done.

Society generally wears a new look. Our people have, almost without exception, escaped the humiliating slavery of old drinking habits; and this change in them is the

more striking when placed in contrast with the conduct of those who have superstitiously stood aloof from our meetings. We have lived to witness the “*treat*” remembered with a feeling of honest shame, and again and again have heard the social glass and pleasures of the whisky-table spoken of with positive disgust. A whisky-trader told me he used to “take £5 on a fair-day,” and latterly had only a few shillings, and has since renounced the trade; another house, in which whisky has been sold for one hundred and fifty years, surrendered its licence some weeks ago, and, hard by the place, a bi-weekly prayer-meeting, convening upwards of one hundred of attendance, is zealously and lovingly conducted by the young men of the locality.

Party spirit, so much at variance with the genius of our holy religion, and yet so difficult and often dangerous for the minister of the gospel to interfere with, has happily given way to a tenderness and loving fear of giving offence, that has done more to subdue old prejudices and surrender old birthrights, than years of edicts and folios of enactments. There is now a holy brotherhood in Jesus found closer and more enduring, because holier than anything of earth; and men seem anxious to know nothing, save Jesus Christ, and Him crucified. This is not the spirit of Antichrist,—“by their fruits ye shall know them.” Hereby know ye the *Spirit of God*. Blessed be God! our hearts no longer faint, our hands no longer hang down. We speak what we have seen, and gladly testify to the power of Divine grace, and the glorious gospel of our living Lord. Were we to hold our peace, the very houses of our people, the fields and wayside would testify against us. Yet we look only on *the earnest* of the future. We have seen great things—still greater are at hand. The angel whom John

saw fly through heaven, having the everlasting gospel to reveal to them that dwell on earth, has evidently begun his flight. "Surely I come quickly. Amen. Even so, come, Lord Jesus!"

CASTLECAULFIELD, NEAR DUNGANNON.

BY THE REV. JOSEPH ACHESON.

THE awakening, which commenced in June last, was preceded by the outpouring of the Spirit of grace and supplication on God's dear people. Congregational prayer-meetings were held for the special purpose of praying for the outpouring of the Holy Spirit. Though these were not numerously attended, yet the brethren were not discouraged. They continued with one accord in prayer and supplication, fervently entreating that power from on high might be given, that sinners might be saved, and believers quickened in the divine life. In answer to prayer, and in fulfilment of God's faithful promise, the Spirit was given. Water was poured on the thirsty, and floods on the dry ground. The plentiful rain was sent. The Lord's inheritance was confirmed when it was weary. The Avork of the Spirit was powerfully manifested. Persons of all ages, and in different ranks of life, came under its influence. Young men, strong in body, were affected, as well as delicate females. Both the outwardly moral and the depraved have been visited by the powerful operation of the Holy Spirit. On some the Divine Influence came like a rushing mighty wind, prostrating the powers of the body and faculties of the soul; and on others like the rain on the moAvn grass, or like the gently-distilling dew.

The meetings are still largely attended, and have been greatly blessed. During the close of the summer more

than two thousand were often gathered together, and the arm of the Lord was remarkably revealed. At one meeting more than seventy were stricken; at another, more than fifty. The open-air meetings were usually addressed by myself, and converts from the neighbourhood, or from County Antrim. There is a weekly *union* prayer-meeting, conducted by the respected and devoted curate of the parish, and myself, which sometimes numbers seven hundred, and which has been greatly' blessed by the Spirit in the conversion of sinners, and for the promotion of union and brotherly love. Meetings on every evening of the week continue to be held, either in the meeting-house, church, or Methodist chapel.

The influence of the revival cannot be fully described. All classes and creeds have been reached by it. Four converted Romanists are holding out firmly, notwithstanding the severe persecutions to which they were subjected for leaving the Church of their fathers. Others, who were somewhat affected, have returned to the darkness and idolatries of Popery. The change produced upon those who have been awakened appears to be decidedly of an evangelical character. They feel a deep sense of sin. The cry of all is, "Lord Jesus, come and take away my sin! Jesus, w'ash me in the fountain opened for sin! Jesus, I lay my sins on Thee!" They feel ardent love to Jesus and His people, and an earnest desire for the conversion of sinners. If the converted one be a child, the cry is, "Jesus, save my parents! Jesus, save my brothers and sisters!" If a parent, the cry is, "Save my unconverted children!" They feel also a great delight in God's Word, worship, and ordinances. The houses of worship are now filled with anxious and attentive hearers.

The influence of the revival on the young has been very

cheering. Many of them have sought Jesus, and have found Him. Sabbath schools have been greatly blessed and owned by the Lord in this season of refreshing. One of the schools in the village has been doubled, and the other large and flourishing one has been much blessed and increased. In these, the lambs of the flock are being fed with the sincere milk of the Word, by a devoted band of teachers whose hearts the Lord has touched.

On the immoral, the revival has produced in many cases a decided change. Sabbath desecration is not so prevalent as formerly. Profane oaths are seldom heard from the mouth of a Protestant; and drunkenness has very nearly ceased. In many cases the "moderate" drinker has joined the Total Abstinence Society. At the last meeting of the Society in the village seventy-nine names were obtained. In many houses the voice of prayer and praise is now heard, where some time ago nothing was to be heard but the sound of oaths and blasphemy. Relations whom Satan had kept separate for many years have been reconciled. How delightful to see those whose hearts have been broken by the Spirit of God, embracing each other, and interchanging words of esteem and love, who have not met for many years, except in courts of law in the character of plaintiff and defendant. Many have been brought from darkness to light—many who a few months ago were living forgetful of God, and the interests of their immortal souls, now find it their chief happiness, and esteem it their chief privilege to serve God. And not a few who were running headlong in the ways of ruin, are now sitting at the feet of Jesus, clothed, and in their right minds.

The influence of the revival on God's dear saints has been great. In past times there was too much formality in our religious services; the graces of the Christian

character were languid and declining, and a wordly spirit was eating into our life like a canker. The plentiful rain of the Spirit, which God has so seasonably sent, has refreshed, strengthened, and confirmed His people. The graces of many Christians have been revived by a re-baptism of the Holy Ghost—their weak faith has been strengthened—their love increased—and their humility deepened. When the believer sees so many sinners brought up out of the horrible pit, and out of the miry clay, and their feet set upon a rock; and hears the new song of praise and thanksgiving which Jesus has put in their mouths, will he not be filled with a larger measure of filial fear, and trust more firmly in the promises and power of God? Many now hunger for the bread of life as they never hungered before. Many thirst for the water of life as they never thirsted before. Devout attendance on the preaching of the gospel is greatly increased, and gospel ordinances are very highly prized; since the awakening commenced, more have joined my congregation as communicants for the first time, than have been admitted for the previous twelve years, and all these declared they were influenced by the love of Jesus to obey the command, “Do this in remembrance of me.”

I am fully persuaded that this is the work of the Spirit of God. His hand has been clearly manifested in the great change that has been produced. It pleased God to afflict one of the converts lately, who was visited by a doctor from Dungannon. After making some inquiries respecting her disease, he asked the young woman if she had been stricken, and how she felt then. She said, “I felt that I had no need of you, or any medicine you could prescribe. I felt that it was my soul that was diseased; and that I needed the balm of Gilead, and Jesus to take away my sins. But now,” she said, “it is a disease of the body under which

I am suffering, and I hope you will be able to prescribe something, with God's blessing, that may remove it." In answer to his inquiries, she also said that Jesus had applied the balm of Gilead, and removed her disease, and was now crowning her with loving-kindness and tender mercies. Cases like this shew the power to which this revival movement is to be attributed.

The converts, with very few exceptions, are walking worthy of their high and holy vocation. They have been preserved by the grace of God from bringing disgrace on their holy profession. I believe their goodness will not be like the morning cloud or early dew which soon passeth away, but that their path will be as the morning light which shineth more and more to the perfect day. The change, I doubt not, will be permanent, and the good effects of the revival will be seen many days hence.

The young converts, whose hearts have been touched with a live coal from off the altar, are visiting the neighbouring villages and towns, telling sinners what God has done for their souls, and urging them to flee to Christ. Their labour of love has been greatly owned and blessed of God.

Cases of conviction accompanied by bodily manifestations still occur, but they are not so numerous as at the commencement of the awakening.

In responding to the call to all Christians to unite in prayer for the outpouring of the Spirit on all flesh, a deeply solemn and interesting union prayer-meeting was held in the village, on the 9th January. The devotional exercises were conducted by Rev S. Carse, of Carland, Mr Hurst, of the Primitive Methodists, Rev R. Hamilton, curate of the parish of Donaghmore, and myself. This meeting, numbering more than eight hundred, and embracing the most of

the upper classes who reside within six miles of the village, shews the pleasing fact that the revival has reached all ranks of society in this neighbourhood. Many whose hearts were refreshed by the interesting devotional exercises in which they engaged then, felt "how good and how pleasant it is for brethren to dwell together in unity."

CARRICKFERGUS.

BY THE REV. JAMES WARWICK,

JOYMOUNT PRESBYTERIAN CHURCH, CARRICKFERGUS.

As the operations of the blessed Spirit have been felt very extensively in Carrickfergus,* both in awakening sinners and reviving many of God's children who had become lukewarm, I will confine myself to the revival work in this parish, and chiefly to that aspect of it which affects the members of my own congregation. In order that this paper may be more intelligible, I will arrange the facts under different heads:—

SPECIAL SERVICES.

Lieutenant W. R. Aikman, a devoted servant of the Lord, who has devoted himself to the service of Christ, and preached the gospel in various places in England and Scotland, visited Ireland in 1858. He came to Carrickfergus in November 1858; and from that time continued to visit us

* The town of Carrickfergus is situated eight miles north-east of Belfast; including the county two or three miles around, called the county of the town of Carrickfergus, it contains a population of upwards of nine thousand. The congregation of Joymount is composed of upwards of five hundred families in the town, and scattered over the different districts of the county of the town. The reader will thus be able to understand the proportion which the numbers in the paper bear to the number of the congregation or the population of the parish.

frequently until the spring of 1859. At each visit he had special services for four or five evenings in succession, and on the Sabbath had three services. These services, in conjunction with the stated preaching of the gospel, impressed the mind of the people with serious religious feelings. Mrs Colville, a sister in Christ, who also labours along with Lieutenant Aikman, held meetings for prayer among the females. She came to Carrickfergus on several occasions. Her meetings were also well attended, and some came to my house to converse with her about the state of their souls. These special meetings, which had been held to pray for the outpouring of God's Spirit, were continued after they left. The female prayer-meeting continued to be held weekly, in the vestry of my church, from January 1859 until the revival burst forth in June.

Thus in the autumn of 1858, and beginning of 1859, a few of God's children in Carrickfergus were looking, praying, and waiting for a revival.

Towards May 1859 more excitement on the subject began to prevail, in consequence of reports of the work the Lord was doing at Connor. And on the first Sabbath of May, on the occasion of the administration of the Lord's Supper, a solemn feeling was visible over the worshippers, and deep anxiety seemed to pervade the people. We had not, however, any bodily manifestation accompanying the work until about the 5th June, when the first of the striking cases, as they were called, occurred. On that Sabbath I preached from Joel iii. 14, "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." There was a very large congregation present. There was great religious excitement in the parish, as some converts from Ballymena and Connor were to address a public meeting in the open air.

The good work of the Lord being thus commenced, meetings were held every evening. Elders, Sabbath-school teachers, converts, and others threw themselves into the work.

The presbytery of Carrickfergus did not remain inactive when the Lord's gracious work required their extra labours. They held three revival meetings within their bounds. The first was held in Carrickfergus on the 9th August. The good work of the revival, under the Divine blessing, was thus fostered by these services, and at the same time kept clear of anything to prejudice any against it.

DOCTRINES PREACHED.

The doctrines faithfully preached among my people were those that are termed Calvinistic. Indeed the doctrines preached by all our ministers generally are the doctrines of God's Word, as contained in the Westminster Confession of Faith, and the larger and shorter catechisms. They are thus the great doctrines of the sovereignty of Divine grace which God has so manifestly blessed in the recent revival. Lieutenant W. R Aikman in his discourses preached almost exclusively the doctrines of free grace. He exalted God in man's redemption. He spoke in very severe terms against a fleshly religion. His whole preaching was directed to the casting down any hope which the flesh might place in works, and holding forth Jesus Christ as the all in all of a sinner's salvation. God has therefore honoured and glorified His Son Jesus in blessing such preaching to the pulling down of the strongholds of sin and Satan.

BODILY MANIFESTATIONS.

In many instances bodily agony and suffering accom-

panied the conviction and conversion of the sinner. These bodily affections were very slight in some, but in others so severe as to weaken the person for some days, and in a few cases even affected the health. There were about four hundred awakened or revived in my congregation of whom I was cognisant, and of these, about two hundred were accompanied with bodily symptoms and prostration. In some instances the individual would be smitten instantaneously with a sense of conviction of sin, would fall prostrate, and in some cases nearly powerless, screaming for mercy and pardon, would writhe in the agony of despair, in fear of the Divine wrath, and continue in this state for a day or two. And in one or two cases the persons continued so for more than a week. One person was nineteen days under conviction of sin before finding peace, but the most of them found peace in a day or two. Some few, but they were very few, had these bodily manifestations more than once. It was very touching, when they were stricken with the conviction of sin, to hear them cry for mercy. The eyes of the understanding, that had been formerly closed, were then opened. They saw as it were the gulf into which they were falling. They felt the burden of sin very weighty upon their soul. All their sins appeared before them black and terrible. The fear of the wrath of God, and of the torment of hell was excruciating. It was then you would have heard them pray fervently and exclaim, "Oh, my sins, my sins, how great! O Jesus, have mercy on me. Pardon my sins. Oh, this heart, this hard heart! O Saviour of sinners, give me a new heart."

One man, who had been leading an infidel life, was stricken, when he cried out, "Oh, wretch that I am! Oh, this cursed unbelief! Lord Jesus, take it away, and give me faith to believe."

When the heart was thus melted, and a desire for holiness implanted, God dropped His grace into the wounded soul, and healed it. He bestowed faith, and enabled them to see Jesus as a loving and kind Saviour, speaking peace and pardon. Oh, the joy they then felt!

EXTRAORDINARY CASES.

There were some extraordinary cases of conversion in my congregation. I may recite a few of the particulars in reference to one or two of these:—One was that of a deaf and dumb boy of about fifteen or sixteen years of age. He is a pupil of the Belfast Deaf and Dumb Institution. He was then at home for the midsummer vacation, and came with his parents to public worship on the Sabbath. It was the last Sabbath of July. Part of the service was over when he was smitten. The first psalm had been sung, and morning prayer offered. I had read the chapter. He was able to follow me in the reading by a friend pointing to him in his Bible the verses as I read them. When the reading of God's Word had been finished, I gave out a psalm to sing, the friend pointing it out also to him. It was during the singing of the second psalm that he shouted out in that way peculiar to the dumb. His friends did not know what was the matter; but on his removal to the outside of the church, he told them what was wrong with him. A member of the congregation, who knew the deaf and dumb alphabet, as also his mother, told him of the invitations and promises of the gospel. Though he could not hear, yet an elder offered up prayer on his behalf to that God who can make the deaf to hear. He found peace in Christ, and now rejoices in his Saviour. This I think one of the most convincing proofs of the revival being the work of God's Spirit that we have. It

establishes that it was not the result of exciting preaching, as no declamation could reach him, as he was both deaf and dumb; yet he is awakened, and, under a sense of sin, is led to call out for mercy, and finds peace from Christ's own words of grace.

The next case was that of an infidel. He is a man of upwards of thirty years of age, and had not been thirty times in God's house. He is one of some eight or ten persons who reside in the parish, and who frequently met together to discuss and propagate deistical views. He is a man of intelligence, and had often read the Bible that he might be able to prove that one part of it contradicted the other. He ridiculed the idea of a revival, when it began first to be talked of. A few days previous to his conversion, as one of my elders and he were reasoning on the subject, he said, "that if there were such a thing, and if it were so great a blessing, God would not lose it by sending it on Carrickfergus, so that this place would be passed over." An evening or two afterwards, his servant girl attended one of my meetings. After she went home from the meeting, she became affected, and cried for mercy. A Christian friend in the neighbourhood went to pray with her, and direct her mind to Jesus. He knelt down to pray with her, and just when the prayer was being offered up, the sceptic, who was present, was smitten with the arrow of conviction. He cried out, "Oh, cursed unbelief!" He prayed for mercy, and he found peace in that Saviour he had formerly slighted. He is now a consistent follower of Jesus. The only other extraordinary case of conversion that I will mention, is that of a Roman Catholic. She is a young woman of upwards of twenty. She is a quiet, well-conducted young woman, but had been brought up to attend the Roman Catholic chapel. She had regularly attended mass. She had

attended some of my open-air preachings. At one of these, the Word of God brought conviction to her soul. When under conviction of sin, she requested that I should be sent for. I immediately went and spoke to her of Jesus—of His preciousness—of His willingness to forgive sins—that He was the only Saviour—that there was no other name given under heaven among men whereby we could be saved but that of Jesus Christ. She believed, and found peace. She prayed fervently to Jesus to enable her to believe on Him alone, and neither in the Virgin Mary nor in saints. She has joined my Bible class and attends my church.

RESULTS.

The effect of the revival on the morals and life of those who experienced it has been most blessed. In the public works the workers are quite changed in their conversation. In the public works at Woodburn and in Carrickfergus, in the former of which there are more than 400 employed, you very rarely hear now any profane or obscene language, which is not the case in many places where large numbers of workers are assembled. Immorality does not now exist to such an extent as formerly, as a number of the most abandoned were led to see the awful wickedness of the lives they were leading, and to all appearance are changed.

At the Duncrue salt mines, a considerable number of men are engaged working at the bottom, some 500 or 600 feet below the surface. Their practice formerly at meal hours was to amuse themselves, and some of them occupied their time in gambling. Instead of this, they now occupy their spare time in religious exercises—in reading the Scriptures or tracts, in singing psalms, and prayer. Few of these men, if any, were stricken down. They passed through the change silently, without any bodily manifestation ac-

companying it. But they nevertheless evidence by their conduct that they have been renewed.

One gentleman, who employs upwards of 400 in his works, expressed to me his delight at the happy change in the behaviour of his workers since the revival; and now, when at their work, instead of the profane song, they will join in singing the songs of Zion.

TEMPERANCE.

Some drunkards have been reclaimed as a consequence of the revival. Many who had been addicted to the moderate use of ardent spirits, and who could not be altogether classed as drunkards, have given it up since the revival, and become members of the Total Abstinence Society. On the 27th July, a meeting was called in the Joymount Presbyterian church, for the purpose of forming a total abstinence society in connexion with the revival, and enrolling the names of all those who felt the influence of the Spirit of God on their souls, and were willing to give up the use of ardent spirits. To this 114 appended their names, and I believe they have adhered firmly to their pledge, and that they are also consistent* followers of Jesus. Many joined other total abstinence societies in the other districts of the parish.

CIRCULATION OF THE SCRIPTURES.

Another blessed result of the revival is the desire that now exists in this place for the Word of God. All seem desirous for a copy of the Scriptures, and scarcely a convert is to be found without it. A considerable number of family Bibles have been purchased by the people, and large numbers of smaller copies of the Scriptures.

ATTENDANCE AT PUBLIC WORSHIP AND THE LORD'S TABLE.

Another practical effect of the revival is that the house of God is much better filled than formerly. The people love to hear the gospel preached, and do not seem wearied at the close of the service, even when protracted. Indeed, many also attend a revival prayer-meeting, which they themselves conduct, both morning and evening, at the close of the service. And, as an evidence of the increased attendance and liberality of the people, the Sabbath collections last year amounted to nearly double the sum of the former year. One of the most blessed of the many results of the awakening is the desire manifested to partake of the Lord's Supper by many who had hitherto neglected or despised it. At our last communion, in October, there were 480 communicants forward at the tables, while the largest number forward before on any previous occasion was 206.

After the revival, I had 137 in the communicants' class preparing to go forward to the Lord's table for the first time at our last sacrament in October. Sixty of these were married, and some of them grandfathers. They had reared their families to be men and women, and were very seldom in God's house, and never at His table, until the Lord reached them with His grace.

PRAYER-MEETINGS.

Another blessed result of the outpouring of God's Spirit is the large increase among the people of the gift of prayer. Social meetings for prayer are now very numerous in comparison with what they were formerly.

Before the revival, I knew of only four members of my congregation, and three of these were elders, who were willing to pray in public or hold prayer-meetings; and each of

these men conducted a prayer-meeting in their respective districts of the congregation—two of them weekly, and the other fortnightly. Now there are not fewer than sixty or seventy engaged in this good work. It is gratifying to the minister, and cannot but be pleasing to the Head of the Church, to witness the willingness and zeal with which these new labourers in the Lord's vineyard go to the work. And such is the interest of many in the Lord's cause, that in two or three districts where the "want has been felt, and where the revival has been blessed, houses are about being-erected for the accommodation of Sabbath schools and prayer-meetings, and also to serve as preaching-stations.

A vast change has also passed over the congregation in reference to *family prayer*. Previous to the awakening, I was aware of only about twenty or thirty families of the congregation who kept up family worship. Now nearly every family offers up to Jehovah their morning and evening sacrifices.

Such are a few of the blessed practical results of the revival of the past year. The fruit of the Spirit's operation is evident in the moral and religious conduct of the people. The results are manifest—upon individuals—upon families and upon the congregation. We have got rid of strifes, and animosities, and jealousies among its members, which often prevent the growth and progress of vital religion in a congregation, and mar its harmony. Love and joy and peace are diffused among the people. What gratitude, then, should we feel to the blessed Spirit for these hallowed results!

STEADFASTNESS.

He that can bestow the blessing, saith, "Be faithful unto death, and I will give thee a crown of life." Nearly

all who have received the blessing have been steadfast. It may be said of them as of the early Christians after the outpouring of the Spirit on the day of Pentecost, they all "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." One or two have fallen, but that might have been expected. Those who have drawn back are but a very small percentage of those who continue firm. I entertain very strong hopes that they will continue to persevere. Probably the most hopeful cases of all are the ones who felt the awakening without any bodily manifestations. These were very numerous, and nearly 200 such cases occurred in my own congregation. They were chiefly those of strong men who had been spiritually dead, and scarcely ever in the house of God unless to obtain baptism for their children. Many of these have been so awakened, without being "stricken," as to attend the house of God on the Sabbath, to observe the sacrament of the Supper, and engage in holding prayer-meetings. Of such, it may well be said, "This my son was dead, and is alive again; was lost, and is found." A member of my congregation says, "It is to these as much as any other cases it is owing that the churches are so well filled, the prayer-meetings so well attended—that the voice of prayer and praise is heard in the retired cottage after the labour of the day is over—when the invocation of blessing is the last sound that is raised before retiring to rest, and the first before entering on the labours of the day. When blessings are thus regularly and devoutly asked, blessings are sure to be bestowed."

Let the people of the Lord, in all countries, be very earnest in entreating Him to pour out His Spirit on all flesh; supplicating God to bless other places as He has

blessed the north of Ireland, and that He would bless us still more abundantly.

Reader, have you felt the blessed change—have you been born again, and felt the power of the Spirit in your soul? If not, remember, that if you die in your present state, you will be lost.

If you have been awakened, and brought into the number of God's children, then labour for the extension of Christ's kingdom, and entreat the Lord not to stop His good work while one sinner is unconverted. So grant it Lord, and hasten it in Thy good time. Amen.

EAST GORBALS FREE CHURCH MISSION-
DISTRICT SABBATH SCHOOL, GLASGOW.

BY THE SUPERINTENDENT.

DURING the past few months I have been engaged in the good work which is going on in this district. I have carefully watched the effects of the wondrous workings of the Divine Spirit in the hearts and conduct of old and young, and can testify to the mighty power and influence of that unseen Agency. The young have been constrained to remember their Creator in the days of their youth; the middle-aged are heard to exclaim, "What must we do to be saved?" while the aged are looking to that Saviour who came to seek and to save the lost. Hundreds who, a short time ago, were living ignorant and careless of Divine things, now repair regularly to the prayer-meeting to learn of and meet with Jesus. Instead of preparing for scenes of thoughtless folly, as is too frequently the case at the end of one year and the beginning of another, the season has been one of deep solemnity and anxious inquiry. The family altar has been set up in many households where hitherto the duty and privilege of family worship were entirely neglected; while the precious truths of the Bible are read and pondered with an earnestness which it is truly delightful to witness. Indeed, such is the great love for the exercise of prayer, that I have heard many say, after finding peace, that they had no desire to go back into the world, but to be continually

at the feet of Jesus, and to hold sweet communion with Him.

There can be no doubt that the great awakening of the present day is the genuine 'work of the Spirit of God. And I believe that many who at first asserted it was a device of Satan, would now wish to retract their statements, and bear witness to the fact that the hand of God is visible in the movement. A few incidents of the work among us may be interesting to the reader, and especially to such as are engaged in the labours of the Sabbath school, and who have not as yet seen much, if any, good results produced amongst the young who are the objects of their care and instructions.

The Sabbath school over which I preside is situated in a spiritually-destitute locality. The young have been almost entirely neglected, both in a temporal and spiritual point of view. About eighteen months ago, the school was opened by the East Gorbals Free Church Sabbath-school Association, and shortly afterwards I was appointed superintendent. For some time very few scholars came forward, and those who did so were more like the children of barbarous parents than anything else. They were very ignorant, unruly, and ungodly. They seemingly had never heard of the Gospel of peace till they came to that school, and it was not for any good purpose that many of them attended. The floor of the room was laid with bricks, many of which were frequently torn up; and on several occasions I providentially escaped being struck with large stones which were thrown at me. Our scholars were given to swearing, lying, quarrelling, and fighting with each other; and we prayed and laboured amongst them for a considerable period without seeing any visible improvement in the conduct of any.

After some time we removed to a larger and more com-

modious school-room in the same district—Commercial Road Academy. We had not been long there when we observed the number of scholars increasing. Yet we saw but little fruit; but praying, believing, hoping, we laboured on, assured of the truth of the promises that “with God all things are possible,” and “whatsoever ye shall ask the Father in my name, he will give it you.” And, thanks be to God, we were not disappointed. And let me here urge upon teachers of the young, for their encouragement, to work on in the certain expectation of God blessing their labour of love—to pray, and believe that an answer *must* come from Him who is the hearer of prayer.

Having heard of the wondrous work of revival in America, Ireland, and elsewhere, we asked ourselves the question, whether it was possible that we, too, though unworthy, might receive the blessing as well as they. We reflected anew on the Divine promises, and were oftener at the throne of grace, pleading with God that, for Christ’s sake, He would pour out upon us the Spirit from on high. Our excellent missionary, Mr Gilchrist, visited Ardrossan, and, after having satisfied himself that the religious awakening in that town was a real manifestation of the Holy Spirit, he returned home, and gave a detailed account of such of the incidents of the movement as had come under his own observation. One great means, under God, of promoting the progress of revival, is the diffusion of intelligence regarding it; and it is well when those who have it in their power to visit the scenes of awakening are able to satisfy themselves of its true character, and by their relation of what they have “seen and heard,” prepare the minds and hearts of others for the coming of the Lord. The facts stated by Mr Gilchrist were most impressive, and from that time my expectations were strengthened that the Lord

was at hand to add to His fold from amongst us such as shall he saved.

On Sabbath, September 11, some of the teachers and others met for prayer half-an-hour previous to the assembling of the school. "We prayed to God, for Christ's sake, that some souls might be brought to Himself that night. We expected an answer to our prayers, and we were not disappointed. On that memorable evening, the Lord was pleased to give us some fruit of our labours. During the closing address at the class, not a few were seen in tears, and some were crying out aloud. I intimated at the close that those who were anxious about their souls might remain. Many did so, thirteen of whom were in bitter agony of soul, crying in despair. One, who was a swearer and Sabbath-breaker, said he felt himself on the very brink of hell. Some of those who were awakened that night had hitherto been our most troublesome scholars; now they were exclaiming, "Oh, my sins!" "Oh, what will I do?" It seemed as if the Holy Spirit had shed a flood of light upon their hearts, and revealed a whole life of sin in the space of a few minutes. Casting themselves wholly upon Christ, many found peace in believing, and went away with hearts overflowing with joy. "Not unto us, O Lord, not unto us, but unto thy name give glory."

On Sabbath, September 18, we again met together for special prayer for an increased outpouring of the Holy Spirit. When the school assembled, there was an attendance of nearly one-half more than on the previous Sabbath, those who had been then awakened having brought their comrades and friends with them, to induce them also to accept that Saviour who was now so precious to their own souls. This is a good feature of the work. I have observed that the young especially are not content with hav-

ing found Christ for themselves, but are anxious to bring their friends out of the world around them to partake of the peace that passeth understanding; and this is one proof that the present work of revival is not one of mere evanescent excitement, but of deep, heartfelt earnestness. One young woman, after having found Christ for herself, felt the greatest desire to go to her parents, who were living in the country, to tell them of the matchless love of Jesus. She did go, and had a most solemn meeting with them and some neighbours for prayer, at which many were awakened. In the school, I overheard a boy, who had brought one of his wicked companions with him, saying, "Come to Jesus: He will save you. Oh! He is a great Saviour, if you would only come!" He afterwards looked up to me with a sorrowful countenance. I saw he was disappointed. "What did you say to him?" I inquired. "I asked him to come to Jesus," he replied, "but he refused." "Well, then, what can you do for him now?" "I will pray to Jesus for him." He knew the power of prayer, and, leaning himself upon the desk, he poured out his heart's desire to the Saviour. The wicked boy seemed to be solemnised by the conduct of the young missionary. The above are only two cases out of many which might be stated to shew the results of the work.

That same evening, while the closing address was being delivered, many present were deeply impressed, and two or three uttered despairing cries. As there seemed to be a number of anxious inquirers, such were invited to repair to the anxious inquirers' room; and by the time I got over to address them, the place was quite filled. Sixteen persons sat weeping, wringing their hands, and crying for mercy. Some of those who had been awakened on the previous Sabbath, and who had now apparently found that

peace which comes from a sense of pardoned sin, prayed earnestly, and with as much fluency as if they had been in the habit of praying for years. It was truly delightful to hear people so young interceding at the throne of grace for their unconverted parents, brothers, and sisters at home,—even their enemies were remembered, that God would enable them to forgive them, and receive them also to Himself. I observed that, as soon as they got a clear view of the plan of salvation, immediately after they seemed to get peace: a number said publicly that Jesus had taken away their burden, and now they were at peace. Many went away hopefully converted.

A young woman came into the room just as I began my address. From her general appearance she seemed to be very poor, and apparently one of that too numerous class in all our large towns for whose souls no man cares. It seemed that God had sent her there that night for her own and her parents' good. In about fifteen minutes she was in great mental agony, crying out, "Oh, that load of sin! that load of sin!" She was living with ungodly parents, and, according to her own statement, had never heard of Jesus till that evening. She went home at the close of the meeting, still anxious; and at midnight her parents were awakened out of sleep by hearing her earnestly engaged in prayer. She was wrestling with God in the stillness of night for herself, for them, for the world. Ah! it was night with her soul; but the dawn of day was near, and has now ushered in a marvellous light to her. From all I can learn, she now enjoys peace in Jesus.

It would occupy too much space to give a detailed account of the proceedings of every evening since the awakening commenced, but the above statement of facts may serve to give an idea of the character of the work. I may state

that, since the movement began in our school, there have been cases of conviction every night. On some evenings the numbers have been more, on others less; one night there were as many as twenty-four. It was truly heart-rending to listen to their cries and wailings; and yet we may rejoice when "by the sadness of the countenance the heart is made better." Surely it is better to cry out here, in time, under an overwhelming sense of sin, than to weep and wail for sins unforgiven in the place of perdition. It is no wonder if cries of despair are uttered when the Holy Spirit lifts the veil that hides men from God, and from seeing themselves in all the hideousness and danger of their wickedness.

We have had comparatively few cases of prostration. Most of the cases of conviction are now different in their outward manifestations from what they were at the beginning of the revival. The awakened are more calm, but still as anxious—deeply earnest, but not so excited.

So far as my own experience goes, I find that the more prayer and wrestling with God, the more work is done. Not that our prayers merit an answer, but because it is the will of God, for Christ's sake, to grant an answer; according to the gracious promise, "Whatsoever ye shall ask the Father in my name, he will give it you." And we may rest assured that whatsoever things are promised, *must* be granted, if faith is exercised in making the request, for "He is faithful that promised." Oh, then, let us seek to understand the meaning of these gracious words, and in the use of those means which God has placed in our power, ensure the blessing from on high!

ANCRUM, ROXBURGHSHIRE.

BY THE REV. JOHN M'EWAN.

ANCRUM must ever be a place of interest, as the scene of the labours of the godly John Livingston. He was minister of the parish when, in 1662, he was banished to Holland for his faithful adherence to Christ's cause. He tells us, in his Life, that when he came to Ancrum, the people had not for some time so much knowledge of the gospel as to learn to despise it, and that "it was ane long time before any competent number of them was brought to such a condition, as we might adventure to celebrate the ordinance of the Lord's Supper."

But under his ministry, as we might have expected, many began to "lay religion to heart," and "some were brought in by the ministry of the Word."

The name of Livingston is much associated with revivals in Scotland; and it is well known that the Lord so blessed a sermon preached by him at the Kirk of Shotts, that five hundred are said to have been savingly converted.

It is interesting to know that at Killinchy, in the north of Ireland, where Livingston laboured for some years, and where his name is yet savoury, the Lord has of late been working graciously. The Presbyterian minister there tells me, that to his knowledge, not fewer than *three hundred* have been awakened in his parish since June last.

About twenty years ago, Ancrum was visited with a season of refreshing, and many souls were then gathered into

the Saviour's fold. The fruits of that time of awakening are still manifest.

I shall now endeavour to narrate, as briefly as possible, what of the Lord's gracious doings I have witnessed in this district during the last few months. It was my privilege to visit the north of Ireland in the course of last summer. The effect of what I there saw and heard of God's doing was most refreshing to my own spirit; and I returned to my flock with the earnest prayer, that it might please our gracious Father to grant us a like merciful visitation.

The attention of our people had been frequently directed to the Lord's doings, both in America and Ireland, and often were they exhorted to supplicate the throne of grace for the outpouring of the Holy Spirit. And although no visible effects immediately followed, yet we doubt not that even then the Lord was preparing us for a more special blessing.

On the last Sabbath of September it was announced from the pulpit, that a series of meetings would be held in the church for prayer, and for directing attention to the one thing needful.

Immediately on the commencement of these meetings, it became manifest that the Lord had purposes of mercy towards us. From the number that attended, the attention exhibited, and the conscious help afforded to the speaker in proclaiming the truths of the gospel, we could not help believing that God's Spirit was at work, and that we might soon expect to see tangible fruits, to the praise of His grace. We were not disappointed. First one, then another, and another, were found to be in a state of intense anxiety about salvation, and ere long were enabled to rejoice in Christ. We thanked God, and took courage. Soon after the meetings commenced, a few Christian men, deeply interested in the cause of Christ, resolved to meet together,

for half-an-hour before the meeting in the church, to supplicate God's blessing on the meeting. From the commencement of this meeting, a marked impetus was given to the work. There was also commenced at the same time a fellowship-meeting, early on the Sabbath mornings, to ask God's blessing on the services of the sanctuary.

The existence of such meetings as these was at once an evidence that God's Spirit was graciously at work and a pledge of greater blessings yet to come. Our hopes were well founded. Week after week our hearts were gladdened by hearing of souls being led to seek the Saviour, and ultimately rejoicing in Him.

It is rather premature to condescend to a specific statement as to the number of those who seem to have passed from death unto life since the movement commenced in this place. But to our personal knowledge there are at least *thirty* who profess to have experienced a saving change of heart, and whose conduct hitherto does not belie the profession they have made. Many, besides, have been impressed with the power of the world to come, but in regard to them the *issue* is yet uncertain.

The conversions are marked by great diversity both in character and circumstances. Several of those turned to Christ had for years been living in the neglect of ordinances. Others, again, were formerly regular in their attendance at the house" of God, and doubtless considered themselves good Christians, till the Lord, in mercy, gave them a sight of their lost condition, and led them truly to Christ. Above all, it was cheering to see several of the young, of both sexes, brought to feel their need of Christ, and to seek after Him as for hidden treasure. It is pleasing now to see these young persons walking in the fear of God and in the comfort of the Holy Ghost; and to know that

they meet frequently together for prayer, and to encourage each other in the good way of the Lord. The effect of the movement on the district has been very marked. We are assured, on the best authority, that a marked decrease has taken place in the consumpt of intoxicating liquors, and that a change for the better, in many respects, is visible. There has been considerable increase in the attendance on the means of grace, as well as of *attention* when present in the sanctuary.

Previous to this movement there were only two *weekly* meetings in the village; now, besides the ordinary Sabbath services in the two churches, there are, at least, *ten prayer-meetings* weekly.

Three of these are conducted by the one minister, and two by the other, while the private meetings are conducted by a few Christian men, who confine themselves to the reading of the Scriptures, prayer, and praise. Such are some of the fruits of this time of merciful visitation.

Four months have passed since the work began, and though the external excitement has, in a great measure, subsided, we have yet evidence of the gracious presence of the Spirit.

Time may shew that some of those who now profess faith in Christ have not been truly engrafted into Him; yet, we doubt not that many have passed from death unto life, and that, after life's warfare is over, they will shine as the brightness of the firmament, and as the stars for ever. May the Christian reader pray that many more in this district may be brought to Christ; and that those who have come to Him, may be kept by His power, through faith, unto salvation.

CROSS ROADS, NEAR OMAGH.

BY THE REV. JOHN HAMILTON.

IT is well that I should state at the outset, that the Presbytery of Omagh entertained the subject of revivals for a lengthened period, for which purpose several special meetings were held, and a number of important resolutions drawn up and printed for public distribution among the different congregations, to which deputations from time to time were also sent to address the people. On hearing also of the great American revival in 1857, we sent ministers "by two and two" to each congregation in the autumn of 1858, to address them on the subject of that widely-extended religious movement.

The congregation of Cross Roads has been under tolerable organisation for some time past, not only in the establishment of stated prayer-meetings, especially on Sabbath mornings by the elders and members, but also a Monthly Christian Association, regularly conducted by a number of steady, persevering young men of good promise, together with the management of a respectable Sunday school, of from eighty to one hundred scholars. Under those circumstances, a visible prosperity, as well as spiritual life, appeared for at least two years past to be manifesting itself in an increased attendance upon ordinances, and the renewed interest taken in everything pertaining to the cause of Christ. But it was not till the middle of July that a deep, pervading movement seemed to be spreading

among us. On Sabbath evening, 24th July, I was called to attend an open-air meeting, in the bounds of the congregation. The attendance was large, and the weather mild and agreeable. After singing and prayer, two youngmen, recent converts from previous revival meetings in Omagh, desired to be introduced, in order to state the particulars of their individual histories previous to their change. They said that they had been formerly careless and profane, till they were prevailed upon to attend revival meetings, but that sovereign grace had wrought a mighty change upon them. After they had concluded, we commenced divine service; and when engaged but a short time in prayer, a female was instantly stricken down, with a loud cry for mercy, and was immediately carried off some distance to be the subject of prayer. But before we had concluded a very short address, from Heb. x. 22, awful and tremendous outcries were heard issuing from a large barn adjoining, raised by about thirty persons in the deepest distress of soul, calling aloud to God for mercy through the Saviour.

On the following evening, Monday the 20th, we had a large attendance in our meeting-house of five or six hundred persons, when, after an able and impressive discourse, listened to with breathless attention, and accompanied afterwards with powerful exhortatory and devotional appeals to the conscience and the heart, a scene of physical prostration ensued, through the length and breadth of the church, which in vain we would attempt to portray. There were thirty or forty persons stricken down, and their rending cries for mercy were such as baffle all attempts at description.

Who will pretend to say that it was not the doing of the Lord, although wondrous in our eyes? For an hour and a

half or more, at this solemn crisis, there was a complete interruption of all religious service, though both singing and prayer were attempted, every heart being thrilled and affected by the plaintive wail of the wounded spirits. The meeting was continued until break of day. A young man, who had witnessed the above, on leaving the meeting-house, began to ridicule the matter, and was stricken down on the road, about a quarter of a mile off, and had to be carried home to his master's house, where he lay prostrated for the space of three days. Nor was it unusual, at this time, for individuals to be stricken down at home, who had been at none of the meetings, at least for several days previous. During the subsequent months our Sabbath and weekly prayer-meetings were remarkably well attended. We have had the house on Sabbath evenings, even in November, frequently filled like to a sacramental occasion.

After the first remarkable manifestations, on the 24th and 25th of July, we have had, in tolerably fair succession, similar good results, though not accompanied by the same outward features. But the fruits of this extraordinary movement became practically manifest at our last November sacrament, when we had between sixty and seventy communicants more than what we have had on any similar occasion for the last ten years. To whom shall we give the praise, but to that mighty Power which alone shaketh the heavens and the earth, working wonders and judgments therein? "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

CLOSEBURN, DUMFRIESSHIRE.

BY THE REV. JAMES HUTTON.

SINCE the commencement of my ministry here I have given a prominent place to the work of the Spirit, and have sought that He might be poured out among us; and now God has been pleased to bestow on us a few drops of the gracious shower wherewith He hath been quickening and reviving others. We have had months of anxiety, deep, heartfelt, prayerful anxiety. Many among us, both old and young, have been stirred up to ask, "What shall we do to be saved?" In the experience of some, the question has been answered satisfactorily. They profess to have found the Saviour, and to have had their sins pardoned, their natures renewed, and their hearts filled with joy unspeakable and full of glory.

Prior to this we had great difficulty in keeping up a week-day evening prayer-meeting. Now we have five during the week, and all of them well attended. Very many are impressed; and we are daily hearing of others labouring under serious convictions—anxious about their souls.

I trust it is a real work of grace. Time, however, will tell; by their fruit we shall know them. Meanwhile, the individuals to whom I refer are very earnest, and deeply interested in the welfare of others,—doing what they can to bring sinners to Christ.

I may here refer to the cases of two young men. The

first is that of a youth of twenty years of age. Some five or six months ago, he was brought under serious impressions. He became anxious about his soul. The arrow of conviction had pierced his heart, and the result was, that he became very wretched, and full of lamentation. Matters at last came to a bearing with him. While attending a prayer-meeting one evening, his convictions became overpowering. He had to be assisted to the house of a friend, but before reaching the house his cries were distinctly heard. The inmates of the house requested him to take a little refreshment, in the shape of a cup of tea; but no, he could not eat. They next requested him to retire to rest; but sleep had departed from his eyes. All that night he was in a very agony of spirit. Next morning he was able to go home. I took an early opportunity of calling on him. I found him greatly perplexed. I requested him to describe to me the state of his mind. Looking up, he replied, "Well, sir, all I can say is simply this, that unless the Saviour has mercy upon me, I am lost! I am lost! I'll go to hell!" I endeavoured to comfort him, by reminding him that, though his sins were many and aggravated, the Saviour was all-sufficient; and that the blood of Jesus Christ, God's Son, cleanseth us from all sin. I told him that Jesus came to seek and save the lost, and that He would in no wise cast any out who come to Him. I next exhorted him to look away from himself and from his sins, and behold the Lamb of God who taketh away the sin of the world. After praying with him, I left, and am delighted to say, that the young man obtained peaces, and is now a trophy of redeeming love.

The next case is more remarkable still; it is that of a young man of twenty-seven years of age. The individual in question was at one time a poor, careless, silly creature.

Well, about four months ago he was brought under serious impressions. He had been attending the meetings all along. The arrow, however, came home to him in a *moment*. He was on his way to a meeting for prayer. When within half-a-mile of the place, he was suddenly arrested. He imagined he saw hell before him, and that by taking another step he would land himself in it. The result was, that fear and trembling came upon him. He shook all over. The perspiration ran from his body, while his cries might have been heard at a considerable distance. By this time he could not stand alone. He had to be supported, and half carried to the place of meeting. During the service he remained quiet, and had no recollection of what was read or said, save the following line of a psalm: "O, taste and see that God is good." A few days after this he found peace, and became very zealous in the work of the Lord.

But this is not all; the most remarkable part of the case is yet to come. A month had scarcely elapsed when darkness and doubt came down upon him. He felt driven back, as it were—stripped of all sensible enjoyment. In this disconsolate state of mind he attended an evening meeting, but returned home without obtaining comfort. He tried to pray, but could not. He next retired to rest, but got no sleep. Having thus passed a wretched night, he betook himself next morning to the house of an elder, a man whom God has abundantly honoured. This individual conversed and prayed with him, and, by the blessing of God, light and comfort again took possession of the young man's soul. While they conversed together, a change was seen to come over the countenance of the latter. He became perfectly oblivious; his body grew rigid; and in this helpless state he was lifted by the elder and his wife

into bed. This was about eight o'clock in the morning, and in less than half-an-hour after the young man began to pray in a very remarkable manner. Having prayed for some minutes, he paused, and then commenced to sing a psalm. After singing he paused again, and then began to pray. This was continued during the whole day. About one o'clock the elder came and requested me to accompany him to his house. I did so, and as I drew near I heard the young man praying. Having entered the house, I went up to the bed and called him by name, but he seemed quite unconscious of my presence. I continued about an hour, and during my stay heard him engage several times in prayer. And what prayers! How hearty—how scriptural—how powerful! I never listened to such prayers before. They took me by surprise. He prayed for his parents, or, as he termed them, his earthly father and mother; he prayed that the scales of unbelief might be removed from their minds. He prayed for his companions, those of them especially whom he had been instrumental in leading astray; he prayed that they might be brought to embrace Jesus the Saviour of sinners. He continued thus to pray and praise from half-past eight in the morning till about seven in the evening. I returned at that time to conduct a meeting. He was then regaining consciousness. During the meeting he lay still. But just as I was about to pronounce the blessing, he sat up, and requested leave to say a word. Having complied, he looked out upon the people, and said, "My dear brothers and sisters, there is a pit, an awful pit, for the wicked. Unless you repent and come to Jesus, you will perish in that pit. But," said he, "there are crowns of glory laid up for those who believe in Christ." Having exhorted them to come to Christ, he again lay down in bed; and the people dis-

persed, apparently impressed and solemnised with what they had seen and heard.

Next forenoon I called on him, and found him in bed. He was weak in body, but happy in soul. After a week of exhaustion he was again raised up, and is now declaring to all around him what God hath done for his soul.

There is one case, that of a young man, who is remarkably gifted in prayer and with the power of addressing a meeting, whose conversion, although it took place some time ago, we cannot refrain from giving, as it is so clear and instructive. We give the narration in his own words:—

“I went to farm service between eleven and twelve years of age, and for four years I neglected the reading of God’s Word.

“About this time, God gave me a desire to read His Word, more especially the New Testament; and by reading it I was led to reform my life and conversation; and on reading the sufferings and death of our Lord and Saviour Jesus Christ, my heart was often melted, and my affections drawn out towards Him; and so that, deceiving myself with these feelings, I became a member of the Church; and then I endeavoured to walk in the footsteps of the meek and holy Jesus—striving all in my power to copy His example; and, by this time, I thought myself better than many people, little knowing the condition of my own wicked heart.

“But the Lord knew that I was yet blind, like Saul on his way to Damascus. I was yet persecuting the blessed Jesus down in the bottom of my wicked heart. But thanks be to God that one night I was led to Dumfries to hear the Rev. H. G. Guinness; and he spoke from these words, John iii. 7, ‘*Ye must be born again* and, while he went on to explain his text, and to shew that one might be

changed in many ways, and yet not be 'born again'—truly a new creature in Christ Jesus—God poured out His Holy Spirit, and applied his words to my heart, so that I felt I was all sin together, and my heart was a cage of unclean birds. I felt I was under the wrath and curse of Almighty God, and I had been trying to gain heaven by my own works.

“But now I felt that all I could do was just one thing, and that one thing was this—*sin against a holy God*. I was in this state for about three months, seeking rest, but could find none; and no wonder I did not find it, for I was not seeking it the right way. I was trying to make myself better, and then I thought I would come to Christ. Indeed, I could not describe the state I was in at this time. My heart was so hard that it would not believe. I could not come to Christ, and I did not come to Him until I was taken to Him, for I tried every way to find peace but coming to Christ.

“But, one day, when I was reading in the *British Messenger* a story written by the Rev. J. Smith, Cheltenham, called 'The Right Way,'—while reading and praying over it, light sprang into my dark and troubled heart. Oh yes, the Spirit was poured out, and blessed Jesus visited me with the gift of faith; and with that faith I was enabled to claim Him as my own Saviour—as my all and in all; and then my heart was filled with a sweet sense of His blessed presence. I could not describe the greatness and the nature of the joy and happiness I then felt. All I will say is this—'My Jesus has done all things *well*'

“And now my prayer is, that God would give me grace to serve him, and make me the instrument in His hand to win souls to Jesus, and to His own name be all the glory.”

This young man is now engaging in missionary labours

throughout the district, and more especially among persons of his own class.

I could have referred to other cases, but conclude by stating, that the work is still going on. We trust that the few drops we have received are but the earnest of better things to come. We pray that God may open the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it.

I may add, that we are greatly indebted to the exertions of the elder previously referred to, and another young man, an elder's son; both of whom, though labouring men, were at the expense of going to Ireland to see the doings of the Lord in that land.

NEWTOWNARDS.

BY THE REV. GEORGE HUGHES.

THE extraordinary work of the Spirit at Connor and Ahoghill became generally known in Newtownards in the month of May 1859. The news immediately increased the desire of the people of God in the town for a revival of religion among themselves, and this desire was gradually turned into expectation. They knew that the gracious shower would not come down till God himself opened the windows of heaven; and that, therefore, it was their duty to wait, but to wait at the same time in the attitude of prayer. Special meetings for prayer were accordingly held in several churches; and early in June, a weekly union prayer-meeting was established. About the same period, a deputation from the neighbourhood of Connor addressed a large assembly in the Rev. Julius M'Cullough's church. The facts stated were sufficient to shew the hearers that it was their privilege to expect great things from God. But still there had not yet occurred any decided manifestation of Divine power. The Spirit was moving on the face of the waters, but His irresistible hand had not yet stirred their depths. There was intense interest excited in all parts of the town, and the doors of almost all the evangelical churches were thrown open on several days of the week besides the Sabbath, to accommodate the eager crowds that assembled for prayer and hearing the word. These were indications of the coming shower; but it was

not till the middle of June that the drops began to fall thickly and in rapid succession. The first cases of conviction attended with bodily prostration occurred at that time; and, for several months afterwards, scarcely a day elapsed without a number of persons being thus almost visibly brought under the power of the Spirit, while the work of silent conversion was being at the same period wrought out on a much more extensive scale.

There was great variety in the means which the Spirit employed to awaken the first serious thought about conversion. The mere report of the Spirit's work in a neighbouring town caused a person to take down his dusty Bible from the shelf, and, in reading it alone, the saving light of the gospel broke upon his soul. At an early stage of the movement, a speaker at one of the meetings referred to the revival in other places, and said the thought had occurred to him, What if Newtownards should be passed over? One man heard the words, and was led into a train of thought that ended in conversion. A convert states that she became an anxious inquirer on reflecting that surely she had as much need to be converted as her sister, who had been changed a few days before. An address was delivered in the open air on the parable of the barren fig-tree. It was to be let alone for one year, and if it continued barren, after that it was to be cut down. The statement led one man in the crowd to see the necessity of seeking mercy before it is too late, and the mercy sought was soon after found. At another open-air service a person came to the door of her house, and as she listened to the speaker she heard him say that all present were either on the broad road that leads to destruction, or on the narrow path that leads to life. She began immediately to ask herself on which of these roads she was walking, and had no rest till

she felt herself brought into the narrow way. A teacher in a Sabbath school was commenting on the parable of the ten virgins, some of whom were foolish, and had forgotten to trim their lamps. The story excited the interest of the class, and one of the scholars, on returning home, was thrown into acute conviction of danger. She saw and felt that her lamp had not been trimmed; but she had not to wait long till the Spirit replenished it with oil, and lighted it with fire from the altar. Another teacher, who had been brought under the power of the Spirit, was relating to the members of her class an account of her conversion. Their sympathy was enlisted, and one of them became immediately alarmed for her state. She went home, and the work of conviction continued, till at last she found peace. One evening a person attended a meeting. The preacher for some time spoke generally on the subject of sin; but by degrees his remarks took a particular turn, and, in describing the endless variety of ways in which the heart shews its love of sin, he frequently used the words, Thou sinner. The person of whom we are speaking had her conscience partially awakened during the previous part of the discourse; but she now became so intensely occupied in applying the remarks directly to herself, that, in the excitement of the moment, she actually thought that the preacher had singled her out from the rest of the audience, and was addressing her alone.

The time that elapsed between conviction of sin and attainment of peace varied greatly. In some cases, days, and even weeks, passed away before the parties began to feel the burden removed; but there were other cases, of which it might be said that weeping endured for a night, but joy came in the morning. A person had been for some days in such deep distress of mind that her physical powers

became prostrated. She was visited by a minister, and when worship was being held, an individual present, who lived in an adjoining house, suddenly burst into tears, and exhibited all the signs of acute conviction of sin. In a very short time, however, Jesus spoke to the troubled waves, and said, Peace. The minister, before leaving, saw the party thus rapidly brought to the enjoyment of rest, using every means to bring comfort to the other, who was still lying under a cloud, and remained in that state for many days. On another occasion, there was service in the open air. The subject of address was Paul's answer to the Philippian jailer. The nature and object of faith were described; and a woman in the crowd became alarmed, for she saw that she had never yet believed. She was taken home; and when the service was over, the speaker went to her house, and as soon as he entered she exclaimed, "You shewed me this evening what faith is, and now I know from experience what it is to believe."

There have been several cases in the town of parties becoming impressed who had been brought up in great ignorance, some of them being unable to read. But the plan of salvation is, after all, simple, and in its leading features may be practically understood by many whose knowledge of Scripture is very confined. They may not be able to give a learned reason for the hope that is in them, but it may yet be a very satisfactory one. A person of this class was one day asked by a visitor to state her reasons for believing that she had undergone a change. "I am not able to say much on the subject," she replied; "but I feel that I could not now live as I lived before." Another individual of the same class was asked a similar question. "I am not learned," was the answer; "but I know that I love Jesus, and I am sure that Jesus loves me."

It is needless to say that a very large number of persons in the town, addicted to open sin, have been thoroughly reformed. The great majority of the inhabitants are engaged in the weaving and sewing trades, and of these a large proportion had fallen into neglect of the means of grace. There were, no doubt, many among them of excellent moral habits, and some of the choicest Christians in the town were to be found at the loom, or in the quarries. But indifference to religious duties widely prevailed, and very many were sunk in the grossest vice. It is a pleasing thought that the revival movement has affected these classes to a remarkable extent. The limits of such a brief paper make it impossible to give a detailed account of many individual cases. Among the first in the town awakened' was a person following the occupation of a weaver, but frequently employed in another capacity. He was one of those men of whom it is said, they do nobody any harm but themselves. For a long series of years, however, he acted as if determined to ruin himself in body and soul. Religious duties of all kinds were neglected, and the love of strong drink became his ruling passion. His business frequently brought him into the public streets, and he usually paid such frequent visits to the dram-shops that his earnings were often spent before his work was done. His wife had sometimes to travel at night in search of him to the neighbouring towns, to which his calling had led him during the day, and where he had got drunk. But the Spirit breathed upon him, and he became a new man. He is now a member of the temperance society, he has abandoned his habit of swearing, he engages regularly in private and family prayer, his attendance on the means of grace has been unbroken for many months; and at the last ' sacramental occasion, in one of the Presbyterian churches,

he sat down at the Lord's table, and spent, as he says himself, the happiest day of his life. As all his earnings are now devoted to proper objects, it must have been with curious feelings that he lately discovered a sixpence lying under a stone, beneath which he had formerly been in the habit of hiding money from his wife, to spend it afterwards in drink. It had lain there for several months. This is one example of the moral and social changes which the revival movement has wrought here; and similar accounts, with slight variations, might be given of hundreds of cases. There is one district of the town, in particular, in which cases of this kind are neither "few nor far between." On Saturday evenings, especially, it was at one time in such a boisterous state that even the police felt some timidity in venturing into it. But it now contains a large number of genuine converts, and in some cases they form almost entire households. One of the best attended prayer-meetings in the town has long been held in it by Mr W. Minnis. The neighbourhood is now happily distinguished for sobriety, order, and regularity of attendance on all private, as well as public means of grace. Habits of industry, too, have been greatly promoted, one man declaring, that formerly he wrought at his loom but one week in three, but now, of course, he has no such holidays, and, like many others, is reaping temporal fruits from his spiritual change. A man of similar habits was, like him, impressed. He lived in the country, and had been long accustomed to return from the town late on Saturday evenings in a tipsy state. One Sabbath morning, after he became impressed, he was coming to town to attend an early meeting for worship, and on the road he met with an elder of one of the churches, who was travelling on a similar errand. He remarked to his companion, that formerly, however full his purse had been

during the week, he always found it empty on Sabbath morning; and then, alluding to the change in his habits, he put his hand into his pocket and brought it out, exclaiming, "There now is a handful of silver!"

Contrasted with these cases, a number of others might be given to illustrate the Spirit's work on mere children. It is a common thing to hear people speak of the innocence of children, and no doubt they are far from the vices of persons of larger growth; but those of them who were affected here during the present revival invariably felt the deepest and most acute convictions of sin before obtaining peace. A child of eleven years of age was impressed while her father was conducting family worship. A few days afterwards, a visitor asked her some questions on the opening address of the Lord's prayer. "Do you love your father!" "Yes." "There is no one, I suppose, whom you love better than your father?" "Yes," was the unexpected reply, "I love Christ more." Another child, who had been similarly impressed, was asked the question, "What would you do if Jesus were to lose His hold of you!" "I will trust Him for that," was the simple, but eminently scriptural reply. In another case a scholar at one of the Sabbath schools received a copy of a hymn containing the words, "The Lord has pardoned all my sin." She said to her mother she would learn to sing it. "But how can you sing it," her mother replied, "when you are not able to say with truth, 'The Lord has pardoned all my sin?'" She felt the truth of the remark, and was smitten with deep convictions, but finally found such peace that she literally clapped her hands for joy.

It is worthy of remark that a large proportion of the persons affected had previously a fair moral character. It would not be far from the truth to say that the greatest

number of cases were of this kind. A Scotch minister was preaching in one of the Presbyterian churches on the day after the communion. One of the hearers was seized with deep conviction. When the service was over, he went to a retired part of the ground surrounding the church, but, unable to restrain his feelings, his cries attracted numbers of his fellow-worshippers to the spot; and there, in the presence of them all, he bewailed the sins of his past life, and lamented, in particular, the way in which he had deceived himself and others. He had been a man of regular habits, and the day before had sat down at the Lord's table. While the work in Newtownards supplies many examples of grace abounding to the chief of sinners; yet in this case, and in hundreds of others, it shews us that absence from gross sin is, of itself alone, no proof of a sound conversion to God.

The extent of the work is not to be estimated by the number of bodily prostrations. A saving change has been wrought in the hearts of many without any physical affection whatever. In cases attended with bodily affection the whole process of conversion was, in a manner, made visible to the eye. The spectator could almost look into the soul and see the calm turned into a storm, and the storm turned into a great calm. But those who had the best opportunities of knowing, believe that in far more numerous instances there was an effectual work of the Spirit without physical symptoms. In the same family one member may have been quietly undergoing a change at the very time when the Spirit, in His sovereignty, prostrated another; and a similar remark might be often applied to persons living in the same street. The physical cases invariably attracted attention; but the inward struggle was on many occasions unnoticed, and unknown till the battle was fought and victory won.

It would be altogether a fruitless task to attempt to calculate the number of these victories.

In this town, as in other places, the imaginations of some of the affected became for a short time unusually vivid. Spiritual things were sometimes so intensely realised that they seemed to them to be visible. The outward world for the moment disappeared, and the spiritual eye discerned spiritual things with almost the same clearness with which the spectator gazes on the shifting scenes of a panorama. In most cases the parties were afterwards conscious that they really saw no tangible form, and in some instances they expressed themselves, even at the time, in a way that shewed that it was faith, as it were, losing itself in sight. A person thought she saw Jesus coming down from heaven dressed in a beautiful robe. He stood on the surface of the sea, with His hand behind His back, and then, suddenly, He lifted His hand above His head and cast something which He had in it into the sea, and immediately it sank like lead in the mighty waters. It was, doubtless, the figurative language in which God is represented in the Scriptures pardoning the sinner, that suggested this vision. Another individual appeared to be enraptured with a view of the Saviour, and at intervals exclaimed, "I see my Saviour coming!" At other times the view was changed, and a city with streets of pure gold presented itself; and then the same party sang, with inimitable pathos, "We'll walk about Jerusalem." A question was asked as to the way in which these things were seen. "It is all faith," was the reply. There were, doubtless, visions caused by a disordered fancy; but in this town they were mostly of the character just described.

The converts invariably shew a strong attachment to the Bible. Some of them who were unable to read are making strenuous efforts to learn the art, that they may search the

Scriptures daily, like the Bereans of old. They are also distinguished by a scrupulous attention to prayer in the closet, at the family altar, and in the sanctuary. Every word of a prayer uttered in the pulpit is sometimes repeated in an audible tone in the pew. A sensitive conscience is another characteristic of the recent converts. Many of them in Newtownards possess a delicacy in this respect to which some older Christians are total strangers. Anxiety for the salvation of others is an equally common trait. A poor widow was under conviction, and in presence of her neighbours, who filled the apartment, she dropt upon her knees, and, in the midst of an intensely earnest prayer for herself, she broke forth into a strain of intercession for those who were in the house, for all the people in the town, for the whole land, and for all lands, concluding, in tones that melted many of the spectators into tears, with an appeal in behalf of her fatherless children. They exhibit, at the same time, a joyous feeling that is evidently caused not only by assurance of God's present favour, but by the certain hope of a happy immortality.

The converts meet with fewer obstacles in their new course, from former companions, than many might suppose. In some cases, the convert finds nearly ail his former associates in sin as much changed as himself. A man of intemperate habits was one day prostrated, and the cup was instantly abandoned by his companions, with some of whom he had been engaged in a drunken brawl in the street a few weeks before. In other cases, those who are determined to follow their old ways avoid the company of converts. A man was brought under the power of the Spirit, and his old companions immediately forsook him, giving as a reason, that they had nothing to do with Christians. But old associates are far from being overlooked by

the converts themselves. A friendly eye is kept upon them, and words of warning are spoken whenever an opportunity is presented. A man who held sceptical opinions regarding the revival underwent himself a change, and since the event he has laboured to teach his previous companions "a more excellent way" than their old one, and is one of the most active members of a prayer-meeting in his own district of the town.

Classes have been formed in several churches specially for the instruction of the converts. Other classes are conducted very effectively by some lay members. A very large class, held weekly in a store, is conducted by the town missionary and a band of zealous associates. An immense addition has been made to the regular hearers of the word. The capacious church in which the Rev. Julius M'Cullough preaches is filled to overflowing from Sabbath to Sabbath, and his roll of communicants has been very largely increased since the revival commenced. The Rev. Mr Watters' church is so filled that for a length of time applicants have been unable to obtain sittings; and other congregations have been proportionably enlarged, one of them being about to erect a new church. The labours of Mr Watters in connexion with the movement, form an unbroken series of faithful, patient, self-denying, and eminently successful efforts. Similar remarks may be made regarding the labours of the Rev. Messrs Stewart, Cather, Chadwick, and Hanna. The ministers of the town have received very effective aid from the members of the Town Mission Committee, from their zealous and efficient secretary, Mr M. Harbison, and, in a remarkable degree, from their agent, Mr MTLwrath, a young man of singular devotion to his Master's work, who has laboured from the outset with a zeal that knew no bounds, and an energy that never flagged.

TIMES OF REFRESHING.

BY THE REV. J. DENHAM SMITH, KINGSTOWN,
DUBLIN.

A GREAT change in religion has come over many parts of our Irish land during the past twenty years. The light of Divine truth, mingled with the Spirit's power, has extended over numerous spots, now radiant with conversion, where the Lord Jesus Christ is no longer as "a stranger in the land," or "a wayfaring man that turneth aside to tarry" only "for a night."

So signal and surprising is the present awakening, that we are like men that dream a pleasant dream. Now is our mouth filled with laughter, and our tongue with singing. As streams in the south, after mighty rains of refreshing, return to their deserted channels; so in hundreds of sanctuaries in our land, once almost desolate of power and life, there is a river of salvation, the waters of which make glad the city of our God.

I feel humbled and astonished that so much slight has been cast upon this glorious work, and that, too, by some good men. Whilst the Lord has been making hundreds of churches, once dead or in a Laodicean state, each one a Boclilm—a place of tears—and whilst over five counties* prayer—the Spirit's own breath—has been made without ceasing, numbers of professed Christians and ministers are still standing at a distance, or coldly speculating concerning it. Some who believe in the work as a revival of religion, and rejoice in it, yet compromise and apologise respecting

the physical phenomena, as if *these*, without reserve, should be condemned. I am not ashamed to confess to a different mind. I have seen too much, not to say, in regard to many bodily cases, "This is the finger of God."

With Dr Carson, I have no doubt that the physical agent, whatever it may be, has been sent by God, and for a specific purpose. Such was its effect one night in Coleraine, he remarks, that it was like the day of judgment, when sinners will call on the mountains and the rocks to hide them. "It struck terror to the heart of the most hardened and obdurate sinner. The whole town was in a state of alarm, business was forgotten, and the revival was the only subject of conversation. A French invasion could not have produced so great a panic. I have seen much of the accumulated misery of bodily disease and mental distress; but I never saw anything to be compared to the harrowing scene in the Coleraine Town Hall. It would be quite impossible to imagine any agency more powerful for drawing the attention of men to the state of their souls. I heard many people mocking and scoffing, before that night, about the revival; but when I saw the same parties examining the cases in the Town Hall, their mocking was at an end, and they looked like criminals whose hour was at hand. No other sort of a revival could have had the same effects. If one-half of the inhabitants had been converted in a minute, in the ordinary way, the other half would not have believed it—they would have laughed at it as a vision. It would have had no effect upon them." Exception has been taken to excesses and extravagances. Excesses and extravagances may be expected, where so vast a surface lies open before the enemy of souls. "Tares" are usually found wherever there is "wheat"—"mire and dirt" will be flung up by the deep "sea" of spiritual conflict with Satan.

But I have seen the most hallowed results in the minds and lives of persons who were stricken under circumstances where no natural cause could be traced.

I said to a young man in the North, who had been lying in a stricken state for three days,—“Did you ever wish to be stricken!” “Never.” “Did you ever dread it?” “Never.” “When it occurred were you in a heated atmosphere?” “No.” “In a crowd?” “No.” “Under an exciting sermon?” “No.” “How did you feel when lying in a stricken state?” “Of the external world I knew nothing. Internally, I felt a dreadful load of sin.” “Had you never suspected it before?” “Never. I had always thought that I was a Christian, and others thought me to be a Christian.” “How was your mind occupied during the long period in which you were stricken?” “I had a dreadful conflict. The idea of being a Christian was like a voice within contending that I was such; but the dark load of sin on my soul, like another self, declared that I was *not*. I felt utterly lost, and, laying aside the notion that I was a Christian, as a sinner I cried to God to have mercy upon me.” “How did your relief come?” “On the third day I heard the archdeacon pray, ‘Lord, lay not this sin *to his ou’ii charge*, but lay it to the charge of Him whose blood cleanseth from all sin.’ That substitutionary truth concerning sin and its removal by Christ I at once embraced, and the dreadful sense of its curse was gone; and then, though my bodily strength was completely prostrate, I felt a peace of mind which passeth all understanding—a joy unspeakable and full of glory.” “Should you ever lose that sense of peace and joy, how would you feel?” “Oh! I *could* not lose it; if I were to, I should feel humbled, yet still I *should have Christ*.”

One thing in this case struck me most forcibly, and, I may add, solemnly. I said, "As a supposed Christian, you were in the habit of the daily perusal of the Bible?" "Yes, daily; but I read it because I wished to *know* it, and because it was only consistent for me to study it, and, also, that I might understand its truths in relation to surrounding controversies; *but,*" he added, "I now know that I never *loved* it—that I never, until now, had any sense or intelligence of its true value and blessedness." Alas! I thought, how many are like this! they think they are Christians, they appear such to others, but they are not so in reality.

And now, turning from this case, I have the most precious remembrance of two little girls, both of whom had, along with some others, been stricken in a school. They were very poor, and very young—one nine and the other seven years of age. I said to her, "Mary, you do not love the Lord Jesus Christ, do you?" Thinking that I had denied the fact of her love to the Saviour, the tears broke down her face, and her hands were clasped in the greatest earnestness, whilst she replied, "O sir, I *do* love the Lord Jesus Christ! I do, I *do* love Him!" "How long is it since you commenced to love Him?" "O sir, ever since we first began to seek Him." "Nay, nay, clear," said her little companion, a thin, a pallid-faced child of dark intelligent eyes—"Nay, nay, dear; *we* did not first seek the Lord Jesus. *He* it was who *first* sought us."

Wonderful! I thought. What "praise" is this that I hear thus from the mouths of babes and sucklings, and what truth! How sound its theology! How suggestive and comprehensive! I said, "Mary, would you like me to pray with you?" adding, "Remember you must pray for each other." Ere I had risen from my knees, this little

disciple, taking me at my word, began in a low, soft tone to warble such a prayer as I had never heard. She prayed for her companions, then for her poor neighbours. She said, "Lord Jesus, Thou hast come into our hearts wth Thy love; wilt Thou not go into all their hearts wth Thy love?" She then extended her requests for our country, that all its people may know the Lord Jesus; and to the whole world, that the poor heathen especially may soon hear of Him and love Him. Having prayed most fervently for the W'holc human race, she concluded by saying, "And now, Lord Jesus, (or, dear Lord Jesus,) I have nothing more to say. Amen."

Do any ask, Whence this great change in religion? I answer, From the outpouring of the Spirit of God. And especially of late on the truth faithfully preached. God has not set aside but revived the preaching of His word. He has taught that the preaching w'hich He honours is not that of mere philosophy, but of Christ. The one may be attractive and costly, as the offering of Cain; but the other, like the acceptable service of Abel, is valuable for the simple manifestation of "the blood." But whilst such as Paul must preach, and Apollos water, it is the wmrk of the Elijahs of the Church to pray down the increase.

My earnest prayer, then, is, that God, in mercy to our condition, may deepen this work, and extend it. Especially blessed would it be if it were to come to our own beloved city—so come, that all the little streams and pools of our separate and divided life in religion may be lost in one vast flood of Divine awakening, of spiritual union, of life abounding in all true Christians, and sincere love towards all saints. May the Lord the Spirit give it! and may He lead His people to desire it, and to seek it!

OUR OWN AWAKENING.

For the sake of our children, and for the perusal of a darker day, should it ever come, I now record this line of "Ebenezer" respecting what is doing at home. The same attraction which draw's, through this awakening, the thousands in the North to the arms of Jesus, now draws a multitude of souls to the same arms in our own sanctuary.

A wonderful spirit of prayer has been poured out. Men who, not long since, were Sabbath-breakers, drunkards, and profane, are now publicly praying in the house and service of God. Fathers, mothers, sisters, and brothers, servants and little children, are in deep anxiety about their souls; many who have passed before men as Christians declaring, with sadness and alarm, that they were never truly converted.

"From this day will I bless you," (Hag. ii. 19,) were the words from which I preached my first sermon after the enlargement of our sanctuary. The Great Promiser has honoured this promise. From that time there has been one continued blessing. During the past six months especially, there has not been a single service in which there has not been manifested His convincing and converting power.

It was in September last that the Lord gave a new spirit for prayer, which, along with the truth, were the forerunners of the blessing. Alternately for weeks the church and the express-boats in the harbour became the scenes of a calm, tearful, and almost silent awakening. The most striking of these was an afternoon in September, when the *Cambria*, crowded to excess, was flooded with emotion, for which sobs, and not words, were the natural expression. The whole ship was a scene of tears; yet utterance came. After a solemn appeal from the words, "Then shall the King

say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," the spirit of prayer descended as an overpowering flood, and, amidst deep sobbings and tears, the crew of the ship, and Christians from shore, continued for a long time in one unbroken series of earnest and devout supplication. On the previous Lord's-day, on board the *Telegraph*, after a sermon on the words "Say to the people, that they go forward," applying the sentiment to such as were inquiring after salvation, to such as were agreeing together to pray, and to such as were feeling the nearness of the pilgrimage to its rest, the most solemn and appropriate prayer was offered by numerous persons, who evidently were deeply moved to pray for the descent of the Holy Spirit. Four individuals, then convinced of sin, are now professing their conversion to God. Many others were powerfully awakened.

October and November were months never to be forgotten. At every meeting, persons who came from mere custom or curiosity, remained to ask for salvation. At every service sinners came for peace in Christ, and found it. Besides adults of both sexes, and citizens, and strangers, many of our children now manifested symptoms of concern for their souls.

Though all the meetings at this time were well attended, yet it was remarkable, that when storm or perpetual rain occurred, the work seemed to become deeper as the numbers were fewer. I may cite the meeting on *Hallow Eve*. A dreadful storm was raging over sea and land; the meeting was small. As with Gideon, so perhaps with us, the people "were too many." The Lord saved us from glorying in the flesh. Never was there at any of the meetings a mightier manifestation of the spirit of prayer. The heavens

seemed penetrated and opened, so that, as one confessed, we seemed to see Jesus, as once of old Stephen saw Him, at the right hand of God.

An eye-witness thus describes:—

“Souls under conviction visited the pastor in the vestry; after which a special request was made for him, by a gentleman, through his son, to visit a house suddenly thrown into spiritual anxiety. To this house I went with him, and we were led down-stairs into the Idtchen. Here, amidst the deepest solemnity, an interesting family of various ages, from five to twenty-five years, were surrounding the Roman Catholic servant. She was leaning back in a chair, with her head supported by her kind Christian master; she was in a ‘stricken’ state—had suddenly and unexpectedly become so at her work—and as it was the first case I had seen, I shall be the more particular in describing it. For a little while she was quiet—still as in sleep; but soon she rallied a little; yet, with closed eyes, clasping her hands together, and gradually raising them to her head, she began, in such a tone, with such agonies and throes of soul, to pray—‘O my God, have mercy!—have mercy upon me a sinner! Do forgive me my sins. I have sinned against Thy law. I have sinned against Thee—against Thee, my Lord! Save me, O Lord Jesus! Jesus, save me a sinner—I have sinned against Thee.’ Again she swooned away, and all was still as death, save the sighs and sobs of those who were spectators. She was prayed with and for, and appeared to breathe assent to each petition put up on her behalf. Then precious portions of Scripture suited to her case were spoken to her, such as, ‘Come unto me, all ye that labour,’ &c. Again all was silent; she seemed prostrated by the severe mental conflict she was enduring. Again the spirit struggled to

be free from the grasp of Satan and sin, and she prayed much as before, with this addition—‘Lord Jesus, teach me the way in which I should go, and I will walk in it with an honest heart.’ Another of the company was now deeply affected, though not in the same manner; the burden, however, was sin—sin on the heart, on the soul—and she requested prayer also. Although a stranger, I could not but entreat the whole family, with assembled friends, to yield themselves to Christ, to obey the gospel, yield the obedience of faith at once, and not compel God, as it were, to break them down.

“It was eleven o’clock P.M. ere we returned home to talk over the wondrous things we had heard and seen, and, in telling them to others, to see them also melted down to concern and tears on their own behalf.”

THE EXPRESS BOATS.

It may be interesting here to give a more explicit account of the express boats. Not long ago the crews of the *Telegraph* and *Cambria* were for the most part as sheep going astray. How delightful the change!

It would be impossible to describe all the happy scenes on board these boats.

Lord’s-day, December 3, will be long remembered. It was the day when Roman Catholic Kingstown was assembled in sympathy for the Pope. There was, within sound of that meeting, one in the open air, convened for prayer. There, on the bended knee, and beneath the chill skies of December, the newly-awakened and converted were pouring forth their warm, loving prayers, that God, in mercy to us, would send forth His own Spirit into the hearts of all—Protestant, Nonconformist, and Romanist alike. This meeting was held at the New Pier. There was no pre-

arrangement. Providence alone had driven it to the open air. The scene on board and on shore was one of great interest. Only an enemy to prayer could have taken exception to it. There was no noisy excitement, no declamatory violence, no cold formality, no pharasaic sense of sect or party, but one calm and continued manifestation of the Spirit of God in prayer. An earnest and solemn appeal was made by one of the speakers, on the value of the human soul, the brevity of time, the nearness of eternity—of heaven and hell; on the value of the knowledge of the Lord Jesus Christ, and the preciousness of its present experience, as well for life as for death. A letter to the captain was read, and a short sermon preached.

At the evening service, one man became inconsolable respecting his sin, and wanted publicly to declare his state, so absorbed was he about the salvation of his soul. Some Roman Catholics came, and found that the religion of Christ is not a religion of hatred, but of love to them, as it is to all.

On the 11th of the same month, a still more remarkable day was given to the friends of prayer on board the *Llewellyn*, city of Dublin steamship, as she lay alongside the quay near the railway station. It is thus described by one of our city clergymen:—

“The service on board this boat commenced about three o’clock. The fore-deck was filled, and a large company of all ranks and creeds ranked themselves along the pier, who listened with marked attention to the addresses and prayers. Special mention was made in prayer of the case of a person who had just manifested deep anxiety for her soul on board the other boat. Kingstown, Dublin, the vessels in the harbour, and especially the officers and crew of the *Llewellyn*, were made the subjects of earnest prayer,

and that a blessing might be granted to the word that day publicly preached for the first time on board that boat, portions of the 3d chapter of St John's Gospel forming the subject of the gospel addresses. This service concluded at half-past four o'clock, when the *Llewellyn* crew joined the crew of the *Express* boat, and sang hymns together, one of the *Llewellyn* sailors bursting forth into prayer. The weather was peculiarly favourable for this open-air service, and many came away rejoicing at what the Lord was doing. A minister of the Established Church offered up prayer at the close. . It was mentioned at the noon prayer-meeting, by the president of that meeting, that he had seen more of the *distinct manifestation of the Spirit's work in Kingstown*, since the previous Sabbath, than he had seen in his whole life before, excepting the last three months, when the revival may be said to have commenced there."

The happy condition of these dear sailor-brethren is thus characteristically referred to by one who was lately crossing with them, an observant passenger:—

"The most pleasing thing I have seen is this. Hervey once said, 'Each floating ship a floating hell.' Of all classes of men, the sailor has been supposed to be the man least likely to be reached by the gospel. In crossing over from Holyhead to Dublin and back, I spent the most pleasant hours that I ever spent. The first vessel that I entered, I found my hands very heartily shaken by the sailors. I thought, 'What can these sailors know of me?' and they were calling me '*brother*.' Of coarse, I felt that I was their brother, too; but I did not know how they came to talk to me in that way. It was not generally the way for sailors to call ministers brother; and when I made the inquiry, 'What makes you so kind?' 'Why,' said one, 'because I love your Master the Lord Jesus.' I inquired, and found

that out of the whole crew there were but three unconverted men; that though the most of them had been before without God, and without Christ, yet by a visitation of the Spirit of God they had all been converted. My heart was lifted up with joy, to think of a ship being made a floating church—a very Bethel for God. When I came back by another ship I did not expect to see the like, but it was precisely the same. The same work had been going on. They told me a story of a gentleman who stood laughing when a hymn was being sung, and one of the men proposed that they should pray for him. They did, and that man was suddenly smitten down, and began on the quay to cry for mercy, and plead with God for pardon. ‘Ah! sir,’ said the sailors, ‘we have the best proof that there is a God here, for we have seen this crew marvellously brought to a knowledge of the truth; and here we are, joyful and happy men, serving the Lord.’”*

LETTERS OF THE SANCTUARY.

And now to return to the sanctuary. With the close of the old year and opening of the new, the work became more extended. So many were the conversions, and so great the concourse of those who attended the public services, especially of such as were seeking salvation, that it did not seem as if the old year were dying, or the new year one of promise merely, but already one of harvest. The letters received form *a book of life*; and if published, would afford to the “winner of souls” unspeakable joy. They lie piled up in my library, a precious monument of this time of awakening.

On one evening *twenty* were read from persons who de-

* Rev. C. H. Spurgeon’s Revival Sermon at Exeter Hall, January 26, 1860.

scribed themselves as having “found peace.” “I have found,” says one, “a Saviour; last Sabbath I did not know Jesus, but now I know Him. I came to Him just as I was. I said, I will throw myself at the foot of the cross. Then this text came to my mind, ‘Him that cometh to me I will in nowise cast out.’ I can say, ‘I believe it,’ and ‘Jesus is mine.’”

On another evening, lately, letters were read recording the conversion of *sixty-nine*, mostly men. A day or two before, *six* children wrote declaring *their* conversion. Every week some, more or less, do the same. To give even a selection from these letters would require a volume.

One writes,—“Oh, it is *a great* change! My heart is too full to express itself, but I do want you to know and to thank God for it; but what I could not say before I can say now, ‘I believe it, I believe it,’ that Jesus was lifted up on the cross; that it was Jesus whom my soul needed; that ‘Jesus is mine.’”

But oh, what an array of letters of a very different land!—letters written as it were in tears, as if penned in sight of Sinai, or in view of the “outer darkness” itself—letters which I dare not transcribe, and which I could not characterise, so full are they of deep anguish of soul on account of sin, and fearful dread of predicted and coming wrath. And now, having merely glanced at these letters of the sanctuary, let me record a word respecting—

THE LODIANA WEEK.*

One would have thought that the Christians of Lodiana had foreknown the state of prayerfulness in the year 1860. It was in November 1858, that they were large and bold enough in their faith to ask for a week of prayer all over

* January 8, 1860.

the world; and never since it was a world, was it so ripe for such a week. Who can doubt but it was HE who *does* "foreknow," that created in them this desire? This is the dispensation of the Spirit. And His mind He gives to His Church. Hence this call for prayer was in perfect keeping with what that mind was about to do.

Our own week can never be forgotten. Along with it came the children's prayer-meetings, the special meetings of the Sabbath school, the Tuesday and Friday evening meetings for those recently converted, the business-young-men's meeting at night in the organ-gallery, with other sources of awakening and refreshing, which are no longer occasional, but continue.

It makes one happy to think of the sixteen public services of this week, in all of which the people, solemn, and tenderly susceptible of impression, scarcely seemed to separate. They were days of heaven upon the earth. Who of us can ever forget the Thursday evening meeting?

After the crowd had dispersed, the church bore the aspect of an hospital,—so many were the souls stricken with a sense of sin, and under desire for salvation. It was the same next day from twelve o'clock to four • and the same again in the evening, from half-past seven to near one in the morning, at which services, after the majority had left, the aisles of the church, the vestry, the organ-loft, the spaces under it, and those around the pulpit, w'ere all occupied by souls anxious for salvation. The last in the church was led out near one o'clock, under sore and heavy distress of mind—no faith, no hope. Such, too, were others, whilst many had gone to their homes rejoicing, saying, "We have seen strange things to-day."

During these services, and subsequently, numbers of children were awakened, some of whom have since been

received into the fellowship of the Church. But at almost every service young men- have been converted; they are now a goodly band of hope.

THE LAMBS OF THE FOLD.

The work among the children has exceeded all expectation. In *the Sunday school*, where the revival is extending, so striking is the scene on the Sabbath morning, whilst singing the last hymn, that, instead of mere listlessness or carelessness in any of the young, they look like a little sea of open mouths and upturned faces, all joyful, unanimous, and happy in their song of praise—a song which proves a delightful prelude to the more public services of the day.

But how wonderful is the work itself! Two BELOVED MOTHERS who lately came to our neighbourhood, having the conversion of their children in view, and who are now rejoicing in the desire of their hearts, thus write:—

“God gives to His servants the privilege of *planting* for Him, of *watering*, too; but, oh! at a moment like this, when we behold with wonder the DAILY additions to the Church, we exclaim—‘*God* giveth the *increase*.’ Precious travail of Thy soul, Lord Jesus!

“Many have been the songs of grateful and heartfelt praise ascending from the mothers amongst and around us lately, to whom the Lord has given the longest wish of their hearts, in their children’s salvation.

“How happily can they now clasp these loved ones! in the blessed consciousness that they are doubly united—yea, everlastingly united—the same home in the heavens preparing for them. What a burden falls from that mother’s heart, who possesses *not* an unconverted child! We read of the Christians in days past being ‘with ONE ACCORD in

ONE PLACE,' with 'one accord' making their requests known unto God. Thus it is now with us. Do the answers come? They DO COME! Sometimes *but a few hours*, sometimes a few days, after these breathings and utterances for some beloved son or daughter still 'in the far country.'

"We may specially speak of a meeting of remarkable interest, two days since, at the close of which several (varying in age from four to sixteen) were with weeping and supplication seeking Jesus. They were NOT disappointed. Hours rolled on, and the little ones that mourned in tears of pardoning love could sing.

"We ask you to notice in this group one sweet child, four years of age, the striking melody of whose voice often attracted us. See him now, whilst others sing, with CLOSED lips and earnest eye. What does this mean?

"*He does not now*'sing, as in days and weeks past, 'Jesus is MINE.' He asks for prayer. 'What shall we pray *for*?' say those around him. The answer comes—'That *I* may find Jesus.' Now the little one himself prays, 'That the Holy Spirit may be poured UP and DOWN upon me.' How overwhelming the sight! Two days had still to pass ere that little eye resumed its accustomed brightness, and the little tongue was loosed to sing *His SAVIOUR'S* praise.

"One little boy well known to us, not more than seven years old, who, after a long struggle, reached the 'Good Shepherd's' arms, was asked by his mother, some days after, if he was happy. 'Yes,' said he, 'I have *pence*, but not much *joy*.' His mother, fearing a passing cloud overhung his *peace*, reminded him of the *safety* of the Israelites under the shelter of '*the blood*.' 'Ah!' said he, 'I *know* THAT; but the Israelites had also to EAT THE LAMB*

* John vi. 53.

that night.' Then glanced on to the 'marriage supper of the Lamb.'"

Another writes:—

"I have again and again asked you, and God's believing people in Northumberland Avenue, to pray for the conversion of my dear sons. You and they have, even *more frequently* than I asked, poured out your souls, and wrestled with God in prayer for them, and, like Jacob of old, you have had power with God, and prevailed; and now we have good reason to know that four of them are converted, and rejoicing in the truth as it is in Jesus.

"I cannot express the gratitude I feel to my heavenly Father for the mercy and grace manifested towards my family, and my sorrow *that I ever doubted His goodness.*"

Another:—

"We own, with thankfulness, the blessing we have received this last week. I put in my request for my four boys, and God has given me *three* of them new-born in Christ. I asked for much, but when it came so soon and so full, it seemed too big for us; but God is working so widely and so 'wonderfully, that our hearts have been strengthened to believe it all, and to bless Him. We do bless Him, and unite with you all in thanksgiving, not only for our own, but for yours, and the blessing of all, and pray that it may spread and increase more and more to His glory, and the precious name of Jesus."

In closing this word on the lambs of the flock, I may add, that from among the dear children who have mingled in these scenes of conversion, some few have fallen asleep in Jesus, and are now safely "folded" on that "shining shore," of which, with their companions on earth, they so often sung.

Whilst I write, two of them are being laid in their

narrow beds. One of them had been only once at these meetings, yet that once was enough for the Good Shepherd, who brought him to His arms. The hymn, "O Lamb of God, I come," made a deep impression on his mind. Pointing with his dying arm upwards, as if Jesus were visible, he said—"And now, O Lamb of God, I am *coming*; I am *coming*!"

THE SERVICE OF SONG.

Speaking of the hymns sung at these meetings, a Syrian pastor writes—"If I could introduce them to my friends in Mount Lebanon, they would be sung often by many who will ultimately unite with you and your dear people in singing the glories of the Redeemer in heaven. Those I wish most are, 'Jesus is mine'—'Joyfully, joyfully onward we go'—'Just now, He will save you'—'I do believe, I will believe.'"

These and other hymns, made dear to us as the means of conversion, such as "Jesus is here"—"He breaks the power of cancell'd sin"—"I have a Father in the promised land"—"Shall we ever all meet again?"—have sometimes more than divided the interest with the prayers and exhortation. A time of spiritual life and growth has from the first been one of "psalms, and hymns, and spiritual songs." "Religious reformations," remarks the pastor of Plymouth Church, "seem always to have developed singing. Under Luther's administration, and Calvin's government, singing became so general and characteristic, that psalm-singing and Protestant heresy were synonymous terms. The great revival under the Wesleys and Whitfield was marked by the outburst of religious music. When revivals of religion visit communities, their presence is attested by new zeal in singing. All exhibitory music is

dropped as dead and sapless, and the heart feels after hymns of deep emotion, and after tunes born of the heart, and not of the head."

I may here cite a remarkable conversion arising out of the singing of the hymn, "Now I have found a friend, Jesus is mine."

Seeing a young person singing whom I knew, I said to her, "Can *you* say 'Jesus is mine?'" The question, responded to in the negative, rankled as an arrow in her conscience, until, days after, being in "a stricken state," and the whole household having gathered around her, she poured forth her soul thus,—“O Lord God, have mercy upon me, have mercy upon my poor soul! O Lord, I cannot say, 'Jesus is mine!' I am too wicked. Satan has for a long time been leading me astray. He was making me very wicked, but do Thou, O Lord God, wash away my sins! Oh, my poor soul, my poor soul! Oh, my dreadful sins! what shall I do with them? I would like to tear them from my soul, and cast them at the foot of the cross, so that Jesus *might drop His blood on them, and wash them all away?*"

I told her that the great awakening which was working in her was from God. To this she replied, "Oh, *I could die if I had, my Saviour now!* O God, what would become of me were I to die now? O God, have mercy on me! Oh, if I could only say, 'Jesus is mine!' These sins are pressing on my soul. I cannot bear them. O blessed Saviour, take them away with *Thy precious blood!*"

I prayed with her, and said that, before an hour expires, perhaps you may be happy, and enabled to say, "Jesus is mine."

"Oh, I cannot yet sing those dear, precious words! Oh, these dreadful sins oppress me and keep me down!

Oh, the devil has fast hold of me! Oh, what shall I do to get this awful load off my soul, my poor soul!"

I said, "Cast your burden on Him who is able and willing to bear it. He invites you—'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' Trust in the Lord Jesus Christ alone. He will save you, and He will give you rest. Remember what He has said—'Though your sins be as scarlet,'" &c. Having sung the hymn, "There is a fountain," &c., she seemed much impressed with one verse, which we sung over and over again. It is that one beginning with—"The dying thief rejoiced to see." She now began to be peaceful, and it seemed as if Satan were giving up the struggle in despair, and resigning her to the arms of Jesus, but not without, like the evil spirit that our Saviour cast out, having rent her sore before he departed.

No pen could describe the anguish of this poor soul. But, oh, what a change was on her now! Where before the blackness of despair had reigned, all seemed peace and joy; and her smile was that of heaven, when she said, "Now I can say, 'Jesus is mine.' I have a hold of my Saviour now; He has taken away this load of sins off my poor soul."

"Where are they gone?" I asked. She answered, "*Down, down, down beneath my feet;* and they will never now rise up in judgment against me." Oh! it was delightful to hear the thankful outpourings of her heart to God for taking away her sins, and relieving her sin-stricken soul. This scene shewed in true colours the dread reality of sin.

Many other instances might be given of persons being convicted by the words of the hymns, or whilst in the act of essaying to sing. At such times the work of the Spirit of God seems greatest, not in opening, but in closing the lips.

It is very solemn when many in a congregation are so convicted. The tearful eye, the silent voice, the drooping head, the trembling limb, are visible to all. During last spring a young Christian mother, a widow, took up her residence for a while on one of the more retired shores of our bay. She had her two little ones with her. One of them, five and a-half years old, is thus described:—"Her lips CLOSED at the words,

‘Heaven is my home;’

for she said, ‘I am *not sure* that heaven is my home.’ She was first awakened on board the *Cambria* one Sabbath afternoon, when her conviction became very deep. For days after, instead of dreaming falsely of heaven, she thought only of being lost. To her mother she said—‘Mother, I am afraid I am going down to hell; I’m afraid I shall be lost.’ She wished her mother to pray, and then she said, ‘I’ll pray, but *only a fisper.*’ All her mother could catch was, ‘Lord, bless me;’ ‘Lord, bless me,’ in a craving little voice. She arose calmer, but her face looked saddened over with emotion. Her mother gave her that passage, [£] ‘Him that cometh unto me, I will in nowise cast out;’ and she eagerly caught at the word for her own need, saying, ‘HER that cometh to me,’ &c. ‘I long *to come to Jesus*’ she would say, ‘for He says, NOW, NOW, NOW.’”

Her mother also quoted, “The blood of Jesus Christ cleanseth us from all sin.” These texts she asked to have repeated to her over and over again, while accompanying her mother to the train. On her way she begged a large Testament, and she found the name of Jesus with great delight.

Some days after, with a bright face, she said “Mother, I’ve no greater joy than to love Jesus. *He* loves me.

While you prayed beside me this morning, I first knew Jesus loved me; and now I know 'earth is a desert drear,' because 'heaven is my home.'"

Such, then, is the beginning of this time of awakening; its end is not yet; the cloud is increasing on every hand, and some riper day may indicate the result. Meanwhile, these are but parts of a great whole. The spiritual awakenings are all the work of *the God of all grace*, and are parts of the one great scheme in which are united, according to the everlasting covenant, the blessing of man and His own supreme glory.

CONCLUSION.

A solemn voice comes from this subject, of deep concern to professors. Life as well as light makes manifest. It is in grace as in nature. In the depth of winter all the trees of the forest appear alike; but when spring comes, and summer puts on its leafy glory and beauty, the dead are revealed—monuments of desolation.

Thus *im* awakening in religion shews who are cold and who warm—who are "neither cold nor hot;" and this not by visions or dreams, but by the existence of *realities*, in contrast with which mere semblances are as nothing.

The semblance of divine peace, or joy, or assurance, is seen to be such in the presence of reality.

A voice of equal solemnity and significance comes to the unconverted. For if the righteous are scarcely saved, where shall the ungodly and sinner appear? How can they escape if they neglect so great salvation? The door of salvation was never more open to them than now. But the day is far spent, and the night is at hand. When once the Master of the house hath risen up and shut to the door, it will be too late to say, "Lord! Lord! open to us." Ah!

then that one word, "us," will indicate reality; but, oh! a dreadful reality will it be then; for—

"The day of grace is past and gone;
Trembling they stand before His throne.
All unprepared to meet Him."

Now is the accepted time; now is the day of salvation. Come to Jesus; His arms are yet outstretched. They will ere long be closed. If within their embrace, all well; if not, dreadful, dreadful! He now invites, saying, "Come to ME." Yes, "*Come TO ME,*" is the voice of the Saviour to you now, in this time of refreshing.

Oh, then, "whilst ye have the light, believe in the light, and ye shall be children of the light."

And now, in conclusion, what shall *we* say who are instruments in this work? What but lie down in the very dust before the precious rain from the presence of the Lord, admiring the actual power of the Holy Spirit, and loving and praising the great and "worthy" *name* of Jesus. For, oh! it is all of Him, and to Him we would adoringly ascribe it.

What can we do but sit at His cross, declaring, with "the chosen vessel" of old, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." What shall we do but add to our sense of *union* with Christ the close and constant joy of *communion*? Many, through Divine grace, have union with Christ, w'ho know but little of communion with Him. It is in communion with Jesus that we may expect to be made the channels of that grace and mercy which come from Him, and which He gives through His people for the salvation of perishing men.

EYEMOUTH, BERWICKSHIRE.

BY THE REV. JOHN TURNBULL.

WE had not been without tokens of the Lord's goodness to us in this place for some years past. Drops fell from Heaven and told of the coming of the plentiful shower which was about to descend and refresh the inheritance of God when it was weary.

For many years past, prayer-meetings, in connexion with the different congregations in the town, had been established. About two years ago, these meetings seemed to be visited with a new life; not that they were more numerously attended, but that those who attended them seemed to have more of the spirit of prayer—to have more of the wrestling spirit of Jacob—that, like him, they seemed to say to God, “We will not let Thee go, except Thou bless us.” This wrestling spirit was still more openly manifested after the tidings of what God was doing in America and in Ireland reached us. After that time, we used to leave the prayer-meetings, saying to each other, “The Lord will hear our prayers: He will give us also a time of refreshing from His presence: the revival will yet reach Eyemouth.” About the latter end of August, I went to Ireland and to Glasgow, where I saw the wonderful work of the Lord. After my return, I gave an account of what I had seen to a very large congregation, composed of members of all the churches in Eyemouth, and was struck with the patience with which they listened to a very lengthened address, and

by the interest, marked on their countenances, which they felt in the subject brought before them. Other ministers who had been in Ireland and the West of Scotland followed me in giving similar addresses on week-day or Sabbath-day, and told what they had seen of the work of the Lord; and all of them to large and attentive audiences.

The last of these addresses was delivered on the 20th of November; and on the following Tuesday an individual was struck down at my ordinary prayer-meeting. During the week, the report of what had happened got abroad; and on the following Tuesday, more than a hundred persons attended our prayer-meeting; and to that meeting, as well as to a smaller one held on the week preceding, Mr —— gave an account of the way in which he had been affected, and of his experience before and after the period of his prostration. He said that he had been converted more than a year and a half before; that he had never had a doubt of his being called of God. At the moment he was struck, however, he had been visited by such an overpowering sense of the majesty and holiness of the Lord Jehovah, that he could see nothing in himself but sin, and could find no words with which to express his feelings, but the words, "God be merciful to me a sinner."

Toward the latter end of the week, I heard that there was a great desire on the part of the people to come together more frequently for prayer. Accordingly, I intimated on Sabbath that the church would be opened that evening for prayer, also on the following evening—Tuesday being the day of our usual prayer-meeting. I was both surprised and pleased to find a pretty large congregation assembled on Sabbath evening. On Monday, the attendance was still larger; on Tuesday, the church was quite full; and by the end of the week numbers could not find

seats, but were obliged to stand in the passages—all seemingly impressed, and anxious, and prayerful.

The United Presbyterian and Baptist churches were also opened every night for prayer, and the greater number of the people attended all the three meetings in succession. The Primitive Methodists also opened their chapel every night, and had a large attendance. I may mention that several cases of prostration occurred there.

On proceeding to visit the people in their own houses, which I did on Monday and following days, I found all impressed and anxious. They all seemed to be asking the question, "What must I do to be saved?" Many were weeping because of their sins; because of the wrath of God, which they found to be a present burden—a burden too heavy for them to bear. And not a few, even at that early date, were rejoicing in Christ Jesus. The manna was lying all round about the camp; and the whole face of the ground was wet with the dew of heaven. I can truly say that for weeks in succession I went from house to house, and during all that time I did not meet a single individual who was not impressed. Even those who confessed that they had received no saving benefit, did not hesitate to acknowledge that what they saw was the work of the Spirit of God; and sometimes added, they wished He would visit them in the same way that He had visited their brethren and friends.

It may give a more distinct impression of the work to mention a few individual cases:—

A. had forsaken the house of God; had ceased to remember the Sabbath-day, which he spent in idleness and dissipation. He had become practically heathen. I was obliged to refuse him baptism for his child. The period of revival came. He feared, or rather felt, that he was lost when he saw what was passing around him. The many he saw

weeping for their sins, the many he heard crying to God for mercy, awakened him to anxious concern for his own soul. He said to himself, "I must pray;" and he went to the rocks, and that in the dark December nights, and cried to God to have mercy on him; and God heard his cry, relieved him of his fears, and made him to hear the voice of joy and gladness. I heard that the Lord had been gracious to him, and went to see him. I did not need to put many questions to him. His face, radiant as the face of an angel, told of the peace and joy that were within—told that he had all joy and peace in believing. He could read but very imperfectly; now he is getting taught to read. He has got through the First Epistle of John, and says, "I am determined to be able to read my Bible." He has begun to worship God in his family, and attends the house of God regularly.

B. could read his Bible well, and was what might be termed a good scholar. He had been a church member, but had fallen into careless habits, and at last forsook the house of God altogether. The time came when there was a stirring among the dry bones. He caught the awakening influence. He became thoughtful, and felt ashamed of the course he had been following. "Lads," said he one day to the men of his crew, most of them young like himself "we have served the devil long enough; I think we had better see now whether we cannot serve the Lord." They agreed with him it would be well to do so. That day John asked a blessing before they partook of their coffee. Shortly after, he was so affected with a sense of sin, that he had to retire to the fore part of the boat, and cry unto the Lord to have mercy upon him; and as they returned from their fishing, he prayed earnestly with his companions. Three of those men were at that time applicants for admission to

the Lord's table; they came to me on the evening of that day. We usually read a portion of Thomson's Catechism together. I desired them to open their books and begin to read. When I looked at them I found them weeping. "What is the matter?" I said to them. "Are you weeping for your sins?" They said they were. "And strange it would be, sir, if we had not a thought of our sins. We have had a prayer-meeting in the boat to-day. B. has prayed as we believe never man prayed." Next Sabbath B. entered the house of God, where he had not been for twelve months; and now he is never absent. He worships God in his family; he prays at our prayer-meetings; he does all that he can to bring the members of his family, as well as others, to Christ. He has left off swearing and drinking. The lion has been turned into a lamb.

C. was rude and intemperate. He has given himself to Christ; and now he is one of the gentlest and most loving of men. He is a kind husband and father. He prays in his family, and in our church-meetings. With tears in his eyes, he thanks God for what He has done for himself; and prays that God would not leave any of his relations exposed to the condemnation from which he has been delivered. He takes a part in the numerous private prayer-meetings which are being held in the town, and goes to the neighbouring villages for the same purpose.

D. attended the house of God regularly; he read the Scriptures and worshipped God in his family, yet he had but the *form* of godliness. Some months ago he began to suspect this; his sins began to lie heavy upon his conscience. After the revival had begun, he became more and more troubled, till at last he spent whole nights weeping and praying for deliverance. One morning he was summoned to go to sea. At this time he felt very unwell,

produced, no doubt, by his intense anxiety. After going into the boat, he felt so oppressed by a sense of his sin and danger, that he was obliged to go below to cry for mercy. While he was praying, he obtained deliverance and peace. He said to me when he came ashore, he could not help running up to everybody he met, and shaking hands with them and telling of his new-found joy. "Mother," he said, addressing his aged parent, "I thought I was a good man; I find now I have been but a servant of the devil." Very happy must this old woman be, for other two of her sons, and her daughters, and a son-in-law have been brought to Christ at this time.

E. was a man of intemperate habits and intractable temper. He attended the house of God, but somewhat irregularly. One could see, however, that his heart was not there—that he was not one of those who could say, "A day in Thy courts is better than a thousand." A softening and solemnising influence came over him at the time when the revival commenced. He became anxious about his soul. His wife obtained peace at the Methodist church while engaged singing a hymn; but his burden remained. One day he called for me. On entering the study where he was, I found him sitting with downcast face, and eyes streaming with tears. Putting his finger upon a verse of the hymn, "Just as I am," he said, "This quite answers me." He then spoke of the life he had led; of his many and aggravated sins; of the sense of wrath that was upon his soul. He had sinned, he feared, beyond forgiveness. He feared there was no mercy for such a sinner as he was. I reminded him of the words, "Though your sins be as scarlet," &c.—of Christ's own words, "Come unto me," &c.—"The Son of man came to save that which was lost." I told him that he was not further from God than

the lost were; that the Lord could hear his cry from the depths of the pit, and come down and deliver him. Often we met and prayed that his burden might be removed.

After some days it pleased the Lord to remove it. Light dawned upon him; he saw the beauty of Christ; he saw how free he was to Christ, and to all the blessings of the gospel; and accepted what was so freely offered. He cast himself entirely on Christ; and now he can say, "I know in whom I have believed,"—"My Beloved is mine, and I am His." He is now a sober, rigidly-abstaining man. He has begun to worship God in his family, and takes a part in our prayer-meetings. His daughters have also been converted at this time; and his wife, a newly-converted, rejoicing Christian, says, "Sir, our house is now a heaven upon earth."

F. said to me, "Sir, Satan never had a more active and willing servant than I was. I used to sit at my fire-side and plan mischief; and whatever evil thing came into my mind, I immediately rose up and ran to do it. I have torn every shred of clothes off my back in my fits of drunken madness. I once jumped from the top to the bottom of the stair of the house in which I live, and paid for my folly by the loss of the half of my teeth, which were forced out of my mouth by the fall. On one occasion I leaped out of bed, ran down to the pier, and threw myself into the sea to drown myself. There was no madness, no wickedness, of which I was not capable.

"At last I began to get a sight of my sin and danger. The revival came, and many became thoughtful, and I among them. Then, when Satan was about to lose me, he tried to bind me with a stronger chain. The struggle was fearful; but grace prevailed. Jesus came, and heard my cry and gave me deliverance. My arms, which felt as if they were pinned to my side during the struggle, I stretched out; and then my'

mouth was opened, and I praised the Lord for His mercy." "Do you see those distant rocks?" said this man to me yesterday, (27th March.) "Well, I would rather swim out to those rocks than I would return to my drinking or to my bad ways! I love the Lord Jesus now, and every day I love Him more and more. I feel nearer and nearer to Him. Sometimes I dream that I am in heaven with Him. In place of running with my companions on Satan's errands of mischief, I love to go and tell my fellow-men of the love of Jesus—to entreat them to believe on Him, that they also may be enabled to rejoice in His salvation."

had the form of godliness, but did not know its power. He had several brothers, pious men, who often spoke to him of his carelessness and indifference about Divine things. They often prayed for him. One morning they were together, and prayed expressly for their brother's conversion. His son, a young man of nineteen, who had been brought to the knowledge of the truth, was with them. They told him that he must go to his father and say to him that he ought to have family worship in his house; and that if he did not wish to pray himself, that he (the son) would do it. The son mentioned the matter to his father, who received the proposal with great indignation; and told him that when he got a house of his own, he might do as he liked, but that he should do nothing of the kind in his house. Even then, however, it appeared the Spirit of God was working with him, and fixing in his mind convictions of sin. All that forenoon he had been uneasy. Now he felt that what had been proposed to him was his duty; that he had not done his duty in time past; that his son was right. He felt unhappy, and feared that in speaking as he had done he had spoken sinfully. As he worked at the net along with his son, these thoughts crowded upon

him, and he became more and more uneasy. At length the tumult of his feelings became so great, that it fairly overpowered him, and he sank down on the floor. His family gathered round him in great alarm, when he called out, "Pray for me." His wife knelt down and prayed for him. He then said, "Bring me the hymn-book (the United Presbyterian hymn-book) and read the 48th hymn, 'Oh! for a closer walk with God,'"—which was done. He was put to bed, where he lay for nearly three days, deeply agitated and distressed. At last it pleased God to visit him in mercy. On the morning of the third day, he awoke and found he could lay hold of Christ, and as he did so, his heart was immediately filled with peace and joy. He aroused the family out of bed, and at two o'clock in the morning G. offered up his first family prayer. At the Sabbath morning prayer-meeting in the United Presbyterian church, G. asked those assembled to sing the 48th hymn, telling them that under God it had been the means of his conversion, and then he prayed with them. Surely one may say, "This is the doing of the Lord, and it is wondrous in our eyes."

On one of the Sabbaths immediately preceding the revival, I had preached a sermon to young men and young women. I spoke of what I had seen as a boy,—of our servants on a Sabbath morning bringing their Bibles out of their chests and wrapping them round with a white handkerchief, ready for being carried with them when they went to worship. I said, I feared that if they had been opened, they would have been found as clean as the handkerchief in which they were wrapped—no stain upon the page which contained the words, "Against Thee, Thee only, have I sinned," to tell that the tear of a sin-stricken soul had lighted upon them while reading. A few days after, I found H. with her Bible lying open upon her

knee. I took it up and found the whole of both pages blotted with the tears which her sin was causing her to shed. She was kept in this burdened and sorrowing state for about a week. At last, while I was reading and explaining to her the 55th of Isaiah, she got a glimpse of Christ, and of the freeness of His salvation. She got some relief from her pain; and that evening, in company with a young married woman, who had had an experience as painful as her own, she came up to me and grasped my hand, and both, with joy painted in their faces, told me that they had found Christ—that they had found peace.

I. and his wife were great sufferers. It was a sad sight to see them day after day sitting “dumb, and not able to open their mouths because of their shame.” At last, at one of our prayer-meetings, his wife found relief from her sorrows. She ran home immediately and told her husband, and asked him to sing the 40th Psalm. Not then, nor for some days after, could he sing with all his heart that song of thanksgiving. At length, he also was brought through the waters. As he never opened his mouth to tell me even of his griefs, I asked him what he felt during that time of silence. “Sir,” said he, “to me the burden was so heavy, that if it had lasted another day, I believe I would have died.” If the burden of sin is so terrible when it lasts but for a few days, what must it be when it lasts for ever? Awful thought! Everlasting burden!—everlasting woe!

J. had felt the burden of her sins for months. When the revival came, she felt that burden still more; she mourned, and wept, and prayed. At last, one Sabbath afternoon at worship, she was enabled to lift up her soul to God and cry, “God be merciful to me a sinner;” and like the lightning’s flash, the peace of God entered into her heart. “I came into the church sorrowing,” she said; “I went out rejoicing.”

had been one of the most troublesome girls in our Sabbath school. At length, one Sabbath I observed her sitting silent, with flushed face and heavy eye, (as almost all had when God laid His hand upon them.) I came home and said to ——, “The arrow of the King has pierced K.’s heart.” And so it turned out. For weeks she mourned and wept. She saw her sins, but could not see Jesus. At length, at a servants’ prayer-meeting, she found Christ. And now she is rejoicing in Him, and walking with Him. In the Sabbath school and at the Bible class, no one is now more quiet, attentive, and earnest.

RESULTS.

It may be asked, What have been the results of this awakening in Eyemouth?

1st, It has introduced and maintained an almost universal temperance, or rather, I should say, abstinence from all intoxicating drinks. Many of our fishermen have long been temperate men; but not a few of them indulged freely in the use of spirituous liquors. It may be said that, from the end of November, the public-houses have been almost closed. I have week after week made inquiry—I have asked others to do the same, and the result is, that I cannot find that a single man who professed himself a converted man has entered a public-house, or tasted strong drink since that time. Many of them have assured me of this themselves, and have added, “Not only have we not tasted strong drink, but we have no desire to do so.” Some time ago a large fishing-boat required to be drawn up. On these occasions, from one hundred to one hundred and fifty men assembled to do the work; and, up to that time, they had always been paid for their labour in whisky. The whisky was provided; the boat was hauled up—and the men went

away, leaving the owner of the boat to take back the cask or gray beard of whisky, with the seal unbroken, to the public-house from which it had been brought.

The evening of the 2d January last was passed by these men, and by nearly our whole population, not in rioting and drunkenness, but in attending two large meetings,—revival soirees, they were called—one held by the Methodists in the Established church; the other by the combined Free, United Presbyterian, and Baptist churches, in the United Presbyterian church,—where they were addressed by some of our excellent ministers from Berwick, Tweedmouth, Coldstream, Houndwood, &c., the addresses being interspersed with prayer and praise; and so satisfied were the people with the provision made for their entertainment and edification, that they called them heavenly meetings. On that day not more than three men were observed on the streets of Eyemouth in a state of intoxication.

2d, It has increased to a wonderful extent the attendance in our churches. The churches were never so well filled as they have been since this work of revival began. All those men whom God had quickened—in whose heart the Lord had revived His work—found their way on the first Sabbath after that event to the house of God. The Sabbath formerly was a day of sloth, or it was devoted to drinking, or idle strolling through the fields. *Now* they say—their practice says, “It is a delight.” They long for it, and when it comes they rejoice in it, and the full-voiced psalm, the loud and sweet song of praise which they raise, and the earnest attention which they give to the preaching of the word—attention which reminds you of the expression of the prophet, “Thy words were found, and I did eat them”—tell you that they have a real pleasure in the service, and make it doubly a pleasure to preach to them.

3d, Another fruit of the revival is, the love which they have one to another. No sooner have they found peace with God—"the peace," as it has sometimes been called here, as in other places—than they run to each other to ask forgiveness for former injuries. One woman went at eleven o'clock at night to the house of a neighbour. "Will you forgive me," she said to her friend, "all the ill I have done you?" "Yes, I forgive you," was the reply. She went and kissed the child in the cradle, as much as to say, "I love you now, and I love all that is yours." And then she turned to her friend again, took her by the hand, and said, "Do you really forgive me?" And not till she received a second time the assurance of forgiveness would she leave the house. Not an oath is now heard as the boats depart from the harbour, or return to it. All is quietness, and forbearance, and brotherly love; and in the same spirit of good-will, whenever they have an opportunity, they go to the neighbouring towns and villages, that they may tell their fellow-men of Him whom they call the lovely Jesus, and of what He has done for their souls.

4th, The spirit of prayer is another marked feature in their character as now developed. I have mentioned how the prayer-meetings were crowded at the commencement of this movement. Night after night this continued for about six weeks, when it was suggested to us, that, as the same persons attended all the meetings, it would be better to combine them; and now they are held in the Free, the United Presbyterian, and the Baptist churches on succeeding nights,—the Methodists have their own meeting,—and all are well attended, (up to the present time.) But our new converts are holding prayer-meetings in each others houses, and, indeed, in all the houses where they can find admission; and sometimes, independently of our large public meetings, not

fewer than three of these prayer-meetings will be held in one night, each having an attendance of from thirty to forty. In the dark and stormy nights of December, our boys held prayer-meetings in the boats which were laid up at the end of the town; in unoccupied houses, where they had neither fire nor light. They now meet, sometimes to the number of thirty, in the house of a Christian friend. Our young girls have a meeting in a place which has been provided for them in the town. It was only a few weeks ago that the existence of a servant-girls' prayer-meeting came to my knowledge, from the circumstance that one of my Bible class told me that she had found peace at that meeting. And on one occasion I was surprised to hear that a little girl, not more than twelve years old, at family worship, had opened her mouth and poured forth prayer for father and mother, brothers and sisters, filling them with wonder, and making tears of joy flow from their eyes as they rose from their knees. When our public prayer-meetings began, there were none to take part in them but the ministers and elders. Now we get most suitable and excellent help from our converts. Their mouths have been opened in a wonderful manner; we may say of them, they are full of matter. To a remarkable extent the "spirit of grace and supplications" has been given to them. A meeting in which they take a large part is felt by all of us to be a most refreshing one.

Further, their perfect truthfulness is a pleasing feature in their character. They will not be tempted, either by the form in which you put your question, or by the more advanced state of those around them, to pretend to an experience which they have not. Indeed, they cannot do it. When they are under the burden of sin, their face is flushed and their eye heavy; they will hardly look up or speak to

you at all. Whenever their burden is removed, and they have found peace, their face shines like the face of an angel, and they run to you and tell you that they have found Christ. A desire to be holy has sprung up in their breasts. Without presuming too much, I may say that they do hunger and thirst after righteousness. Their language is that of the Apostle Paul, "Not as though I had already attained, either were already perfect; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Hitherto their walk has been such as becometh the gospel; they know they are weak—they know they cannot be strong, except in the grace that is in Christ Jesus. Often in their prayers they say, "Lord, make us to stand; give us faith to enable us to stand:" and we join our prayer with theirs; and we invite all those into whose hands these lines may come, also to pray for them, that their path may be that of the just, which, like the shining light, shineth more and more unto the perfect day—that they may go from strength to strength, and every one of them appear in Zion before God.

EYEMOUTH, *April* 18, 1860.

NEWTONLIMAVADY, COUNTY DERRY.

BY THE REV. NATHANAEL MACAULAY BROWN.

NEWTONLIMAVADY is a fair and market town of considerable importance in the county of Derry.

It contains about four thousand inhabitants, and is next to Londonderry, and Coleraine in the county, for population and general importance. It is situated midway between these two towns, and can be reached from either in about an hour by rail. It contains three churches in connexion with the General Assembly—one Established Church, one Reformed Presbyterian, one Independent, one Wesleyan Methodist, one Unitarian, and one Roman Catholic. It is the seat of a Presbytery, which bears its name, in connexion with the Assembly, and which has the care and superintendence of twelve congregations. The great mass of the inhabitants of the town and of the surrounding neighbourhood, belong to the Presbyterian Church; and may be justly regarded as a shrewd, thinking, intelligent, prosperous, peaceable, Bible-reading, and Bible-loving people.

The vale of the Roe, in the centre of which the town stands, has been the scene of a wonderful awakening during the last eleven months. Few places in Ulster have experienced more of the Spirit's reviving influences than Newtonlimavady and the adjoining districts. The blessed effects of heavenly grace have in many a case been deep, noiseless, rapidly progressive, and full of glory to God and good to man.

BEGINNING OF THE MOVEMENT.

The first noticeable signs of a decided *awakening* in our town manifested themselves in the second week of June last year. Several ministers and others, having heard of the wonderful workings of the God of grace in many towns and rural districts of County Antrim, had gone over to see these things and to judge for themselves. On their return they at once began to testify what they had seen and heard. Many very deeply interested in things so very strange and new, assembled to hear, and by the simple narrative, in many cases, deep and lasting impressions were made. After an open-air sermon by a minister of the Assembly, a prayer-meeting was held, at which a few cases of *prostration* occurred. This was on the Wednesday evening of the week already mentioned- On the following evening, an immense meeting was held in the 2nd Presbyterian church. Deep feeling and the utmost solemnity prevailed. The entire community was moved. Persons of all denominations were present, and numerous addresses of the most awakening and arousing character were delivered. No *stricken cases* occurred, but impressions were made in many cases which we believe to be lasting.

Next evening we met again in the open air. A gentleman from the Presbyterian congregation of Cullybackey, near Ballymena, addressed the assembled throng. He recounted the scenes he had witnessed in the neighbourhood he had just left. The people listened with wonder, humility, and awe. As they were about to separate, one fell to the ground screaming for mercy, then another, and another, till the *fallen* ones might have been counted by scores! Multitudes remained till the morning light, alternately engaged in singing and prayer.

On the following evening and night (Saturday) the results were somewhat similar; though the *stricken cases* were not so numerous nor the feeling so intense.

On the Sabbath evening, at six o'clock, an audience of some two thousand people assembled in the graveyard of Drumachose, the oldest Presbyterian church in town. The pastor, and some three others, addressed the audience: and in the course of the services, several strong men were stricken down, and were carried a little apart and laid upon the grass. Toward nightfall the meeting adjourned to the 2nd Presbyterian church. That entire night was spent in prayer and praise, and in ministering to the comfort of poor anxious and distressed souls. Screams were issuing from every portion of the congregation inside the house; and outside, groups, which filled the whole grounds, were engaged either in singing some of the sweet old Psalms, or pouring forth direct and fervent prayers. Little boys in many instances led the devotions. In the centre of each group, lay a *stricken* form motionless, and still—the screams were hushed — the struggle was over: with fixed eye and uplifted hands, each looked as if away into eternity, which had come near. In every case the physical workings of the heart were fearful to witness. The deepest and strongest emotions wellnigh burst through the frail clay tabernacle! One of the greatest wonders of the revival is, how, after such a violent and overwhelming shock to the seat of life, man or woman could recover and live. Up till the end of August the excitement continued with little if any abatement. An aggregate meeting was held every evening at eight o'clock. The 1st and 2nd Presbyterian churches in Drumachose had the meeting in turn. All the places were well attended, and crowds waited upon devotional exercises and the ministry of the word every evening. A minis-

ter of the gospel presided almost invariably at the daily meeting, and delivered a short address from a portion of Holy Writ. Owing to the illness of Mr Wilson, the weight of the duties devolved upon Messrs Steen and Brown. The other brethren of the Presbytery were most zealous and active from the first manifestation of God's power in the vale of the Roe; and, by the blessing of God, the revival soon spread from the centre of the Presbytery to its entire circumference.

To mention the names of revival districts would be to name over the twelve congregations of the bounds: for all Avere refreshed less or more by the falling shower. Moreover, to affirm that the "outpouring" was confined to the congregations of the Presbyterian church would not be true. All the denominations of the district, to a greater or less extent, have come in for a share of the "plenteous rain."

PROGRESS OP THE AWAKENING.

After the saving power of God Avas first manifested in our midst, the progress of the awakening Avas very rapid. Nothing Avas heard of but meetings everyAvhere—in houses of Avorship, in private houses, and in the open air; and scarcely Avas there a single one of these meetings held, Avithout several, often many, cases of conviction of sin, and loud and bitter cries to God in Christ to have mercy. The Sabbath services for many weeks were interrupted from beginning to end by prostrated persons being carried out to the open air. Most of these became peaceful and calm in the course of half-an-hour or so; and in the course of another hour were able to walk to their own homes with the help of a friend's arm in each case.

At fairs, and markets, and all public assemblies, nothing

else was talked of but the *revival*—the *revival*. Thus the news of God's wondrous doings spread; and great fear came upon even the reckless portion of the community. Solemn awe was depicted on the faces of even buyers and sellers. The debauchee gave up his cups and gross improprieties; and men who seldom went home sober, transacted their business with promptitude, and hurried home to their families in their right mind.

One striking feature of all meetings was the unction and *freshness* of all the prayers. Men prayed who never prayed before, at least in public: boys prayed: and with very few exceptions, no one who was asked to pray refused. The prayers were all remarkable for their earnestness, directness to the throne, newness of sentiment and of expression, "deep confession of sin, and thankful acknowledgment of God's mercies."

No one was permitted to address meetings but a minister of the gospel, or a qualified person, whose soundness in the faith had been previously ascertained. Young converts bore themselves with great meekness and humility; and proved themselves invaluable in many cases in conducting meetings for prayer, praise, and exhortation.

The evangelical ministers of the town and neighbourhood stood firmly to their post—maintained a daily meeting, where some of them were always present: kept their eye upon everything that savoured in the slightest of disorder, error, or heresy; checked at once the growth of such dangerous plants; and with a firm and scriptural oversight, directed the minds of all inquirers into a clear and saving knowledge of the truth. Hence it is that our spiritual prosperity has been attended with peace; and that "miracles," "signs," and "lying wonders" never shewed themselves. *Stricken ones* were, no doubt, the objects of much

marvelling, and of deep interest for weeks and months. All looked at them, and listened to them with more than ordinary attention. They carried in their aspect, and in their very tones, something striking and out-of-the-way, indicative of the oideal through which they had passed. But in process of time this ceased to be noticed; and though the inward impression still remained, the outward man was as calm as before.

Our town was visited in the autumn by those two eminent evangelists Brownlow North and H. Grattan Guinness. The former preached four times to us, and the latter once. Their sermons produced deep and lasting impressions, especially the massive and practical addresses of Air North. The blessed consequence of his appeals can only be known when "the day will declare it." Realisation of present sin—wrath and condemnation—of a present God—and of a present salvation through the Sacrifice "once offered," constituted his great theme.

A *special* communion was held in the month of August, throughout the bounds of the presbytery; and in all the congregations almost, an incredible number of communicants were admitted to the Lord's table for the first time—some of them almost mere children in years, and some of them hoary-headed, frail with age, and to all appearance ripe for the grave.

SPECIAL CASES.

To give anything like a detailed account, or even a sketch, of all the changes that have been wrought in our town and district would be totally impossible in a brief statement like the present. A few of the more striking cases of such as have come under the waiter's eye must suffice:—

One young lad, of some fifteen years of age, who was im-

pressed among the first, has manifested a wondrous transformation of character and conduct. He is the youngest son of a godly father; but was the father's heart-break till the month of June last. He was disobedient, reckless, and unprincipled in the extreme—the pest of his neighbourhood; but when he was almost in the act of mocking at God's worship, the Lord had mercy on him,—laid His hand upon him, cast him down, and brought him to Himself. Since then he has frequently led our devotions in the prayer-meeting: he has given up his wicked companions, and headstrong demeanour; and is now a joy to his parent's heart, and a model of modesty and piety to all boys of his own age. Formerly he could scarcely be prevailed upon to enter a Sabbath school; now he is one of the most regular and attentive scholars.

Another case is that of an aged man of some sixty years. He also was among the first whom God visited. After an open-air service, many *stricken* ones were carried into an adjoining house. On going in among the rest, one of the first objects that caught my eye, was a gray-haired man, sitting with his hands and eyes upraised, apparently in prayer or adoration. I spoke to him, and found that his impressions were so deep, that he had neither ear, nor eye, nor tongue, for anything about him. I suspected he might have been overcome through fear, from the startling scenes about him; and that afterwards he might return to his former ways of sin and folly. But not so: he appears indeed to be a new man. He is a hard-working tradesman; but when the business of the day is done, he is among the first and most regular of the attendants upon the evening meeting. He is a member of the Established Church; and in speech and behaviour, now everything that could be desired.

Who is this strong and muscular man who has stolen aside from the throng of praying men and women? He has dropped into a seat; but his bosom is bursting, and large drops of perspiration are trickling down his forehead. It is a butcher, who has often cursed the Pope, and who has fought many a bloody "round"—a man of strong lusts and passions, which had never been restrained. He is now as gentle as a child, and in earnest but broken accents asking God's forgiveness. Who is that that grasps his hand, and kneels beside him to implore a blessing? It is an old opponent with whom he had been at bitterness for many a day! The enmity has vanished—love has filled his heart—and now that man and his family are eminent for sobriety, and Christian decorum.

A large meeting in one of the churches has just broken up. Many groups are scattered around, singing or praying with poor *stricken* souls, who cannot go as yet. It is midnight; but still there is no word of departure with very many. Before the pulpit one makes his appearance in tattered garments. He is a rag *man*, who feels that he requires something better than "rags" as a ground of justification in God's sight. He looks around and humbly asks,—“Will any one be good enough to pray with me, and for me?” A young man steps forward, and says,—“I will.” Another young man modestly whispers,—“Would you have any objection to include me in the praying circle?” “None whatever,” is the ready reply. The praying man puts his arms around the necks of his two companions, and all the three kneel down upon the flags. The prayer ascends, and doubtless hearts with it; for ere they close, the poor rag-man falls, screaming for mercy and pardon, through the blood of the Lamb! The other suitor before the Throne, rises tardily, and apparently with the deepest concern.

The ragman is now, to all appearance, "living a life of faith upon the Son of God."

One of the most striking and curious cases which came under my observation was the following:—During the closing prayer at an evening meeting in one of our churches, screams of distress were heard. They were found to proceed from a young lady of some sixteen years of age. She, as usual, was carried out, and laid upon the grass—her head resting upon the lap of one of her companions. At times she was quiet and still, as if stretched in death. Suddenly, at intervals, she would scream and struggle violently. Psalms were sung and prayers offered beside her for upwards of an hour; still she appeared unconscious of all around. After some time she became more settled in demeanour; but appeared to be conversing in a whisper with an unseen party, on the one hand and then on the other, alternately! Still, the outer world and she were entirely separated. She heard and saw nothing around! Many spoke to her, but she heeded them not! Some called to her aloud, but she was too busy with the inner and unseen world to pay the slightest attention! She was removed upon a car to her father's residence, during which she screamed frantically, feeling as if she was borne off by some dreaded power against her will. She was laid upon the carpet in her father's parlour. Still the mysterious conference went on! A little after midnight she exclaimed emphatically—"Well, I don't care which of you gets me!" A little after that she smiled occasionally, and, at other times seemed terrified. All of a sudden, without the slightest premonitory symptoms of activity, she started up, bolted out of the room into the hall, pulled open the hall-door, and ran with amazing agility up the street. All in the room were utterly confounded. Her father was the

first to overtake her; and against her will, once more she was carried in and laid upon the parlour floor. She then exclaimed violently—"Take away those black devils! I will never go with them! I *will go* with those white angels!" Towards three o'clock in the morning she became peaceful and apparently even full of comfort; but still the material world about her was a blank! At half-past three, without any gradual symptoms of a change, all at once, and most unexpectedly she raised herself up, with a smile upon her countenance, put back her dishevelled hair from her face, and stepping up to her parents, one after another, kissed them. From the time she had fallen in the church till then, she had heard and seen and *noticed nothing* of ail that had happened about her!

From her own lips I got the following wondrous explanation of the mysterious conference that I had seen going on:—"From the moment I was *stricken* I saw the devil on the one hand, and Jesus on the other; but the devil appeared near, and Jesus far off. I was terrified in consequence and screamed. Satan spake to me kindly; appeared to be very friendly; told me not to be affrighted, for there was no danger; and promised, if I would be his, to give me dress, gaiety, and all kinds of pleasure and amusement. On this I unfortunately consented to be his. Then it was that Jesus came near, and told me what I had done. He told me I was deceived: for Satan neither could nor would make good his promises. He called to my recollection what He himself had done for me: and what He was yet prepared to do: and He summed up all by telling me He had a crown and a kingdom for me in the skies. At that time I was undetermined between the parties, and said to them—"I don't care which of you gets me." Jesus shewed me His wounds, and pointed me away to His

glory, and then I felt my heart yielding to Him. He said—‘Will you come?’ I said—‘Take me.’ He replied, ‘I will, if you give yourself to me.’ Then I saw multitudes of devils, black and grim, pressing very near; but on the other hand multitudes of angels, white and radiant—with Jesus—also pressing very near! At length Jesus held out His pierced hands to receive me—I could resist no longer—I leaped into His arms—my happiness was complete, and in a moment I awoke. I was surprised to find myself at home, and so many friends and neighbours sitting about. I was utterly unconscious of everything earthly, from the time I knelt at prayer in the pew, till half-past three when I arose from the parlour floor.”

This young woman is well educated and highly intelligent; and since that night of wonders to her, she has been remarkable for her amiability and Christian walk and conversation.

Multitudes of cases I could recite, of the most marvellous character, and of the most widely-varied details, if time and space permitted. To mere *striking down*, I would not wish to appear to attach an importance which I have never felt: although it cannot be denied that God has overruled that *accident* of the revival in a remarkable manner, for the arresting and arousing of careless sinners, and the promotion of His own glory, in the establishment of His kingdom.

PRACTICAL AND BLESSED RESULTS.

Individuals are changed—families are changed—churches are changed—the whole face of society is changed. Men pray who were strangers to the duty a year ago. Lads who hid themselves when a minister approached their dwelling,

are now happiest in the presence of God's servants, and seldom absent from the sanctuary, Sabbath school, or prayer-meeting. There are few young men in the entire town who would refuse to lead the devotions, even in the largest assembly. A family where there is no prayer and praise is now the exception, and not the rule. Congregations are increased. Careless ones of many years' standing have been constrained to connect themselves with a house of God. Communicants, of apparently the most devout cast, have flocked to the Lord's table, "as doves to their windows." The drunkard in many a case has given up his glass, and the smoker his pipe—and denying themselves, have taken up their cross to follow Jesus.

What *blotted word* is that on a signboard, as you come into our good town from the west? Ah! there is the same word *brushed out* on another sign as you come in from the east! What traffic is this that has been abandoned? The blotted word is "*Spirits:*" and the proprietors of the houses in question are determined to have nothing more to do with intoxicating liquors, Men that have been long indulging in the unrestrained gratification of their lusts and passions, are giving up their sinful practices, submitting to the most rigid ordeal of discipline, and are begging to be received once more into the communion of the Church.

Prayer-meetings have sprung up all over the land, like stars in the firmament, and are sources of light and guidance to many in their own particular spheres. So many as fourteen can be enumerated as belonging to one moderate-sized congregation. Teachers in most cases now are furnished from the lists of the "awakened." Crime cognisable by law has almost entirely disappeared. The assistant barrister for the county got no fewer than *two pairs of white*

gloves on his last circuit,—there being no *croivn cases* to try. And these were not the first emblems of empty jails he had received since the beginning of the revival. We pray they may not be the last. May we “all have our fruit unto holiness, and the end everlasting life.”

DESKFORD, BANFFSHIRE.

BY THE REV. WILLIAM J. KER.

THE work of the Lord here may be said to have really begun in March 1858, when there occurred a remarkable case of conversion, which exercised considerable influence throughout the district, and undoubtedly prepared the way for the more extensive work which followed. A veterinary surgeon, very skilful in his profession, and much liked for his amiable, hearty disposition, but who had fallen a victim to habits of intemperance, had recently come to reside in the parish. Three attacks of *delirium tremens* had weakened his constitution, and, at the same time, impelled him earnestly to desire deliverance from his bondage. He had often before sought this in the use of the best means in his power, by joining the Abstinence Society, and by forming the strongest resolutions of amendment. He was well acquainted intellectually with gospel truth, and able to argue with great acuteness in favour of sound doctrine. He had once been a liberal and active office-bearer in a neighbouring congregation, and there was nothing in his character inconsistent, save in his besetting sin. On hearing Mr Gough, the temperance lecturer, he had again renewed his broken pledge, and was hopefully entering upon a course of reformation. He also yielded himself up to the influence then brought to bear upon him with respect to the power of spiritual truth, and readily gave up his display of argumen-

tative power, that he might seek to be himself made subject to the truth.

While in this hopeful course, he fell under temptation, and with a reawakened appetite, yielded for a time to the fatal snare. The fear of falling again into disease, which he had every reason to think would prove fatal, and the delusion that it was dangerous to give up drinking at once* only tended to increase his danger. When pressed to it, however, he consented to break off instantly, and to make a solemn promise of abstinence. As a man of honour, he kept the promise, but he had a fearful struggle to undergo. Feeling his own weakness, he relied upon the prayers of Christian friends, and believed they would be heard. In his distress he cried to the Lord in a wood near his house, but in weakness and fear. On his return to the house, while sitting at the fireside, with his body literally writhing in agony under the insatiable craving, it suddenly ceased, and he felt himself at once and completely set free. He "could have flown," he said, and his heart was filled with indescribable joy and thanksgiving to God, to whom alone he felt it was due. He was able to engage earnestly in the duties of his ordinary occupation, which had been neglected, and this proved most helpful to him, while also his new appetite for gospel truth enabled him eagerly to receive the nourishment supplied for his spiritual growth. He feared to make known the special circumstances of his case; but all with whom he came into contact were able to judge of the results in his growing consistency of conduct.

After four months' satisfactory progress, he again fell for a few days under his old enemy, owing to a snare artfully laid for him, of which he was unconscious. In answer to prayer, he was graciously raised again, humbled and subdued in spirit, and enabled, with self-distrust and earnest

reliance upon God, to make new progress, and to adorn his Christian profession before all. His influence became felt throughout the widely-extended district in which he was known; and an impression was produced by the manifest effects of the change wrought upon him, which prepared many for understanding the special work of conversion when it pleased the Lord to carry it on more extensively. None was more earnest than he in pleading with the Lord for an outpouring of His Spirit upon the parish; and none was more full of holy joy when prayer was answered, and the blessing came. He was at once able to enter into the work with his whole heart, and rendered essential service, in many ways, in carrying it forward.

There was a gradual preparation in other respects, also, for the manifestation of the Lord's power in the congregation at large. Accounts were read from time to time of the revival of religion in America and in Ireland. And while the subject was thus brought under the notice of all, the Spirit was silently working on the hearts of several, giving a deeper impression of prevailing coldness and death—and causing a desire for new life to be felt. On the seventh anniversary of the minister's ordination, he was led to urge upon the congregation to pray and to expect that the Lord might make the year then commencing a new period, to prove to be a year of Sabbath rest. Immediately upon this, in September 1859, more evident tokens began to appear. A mothers' meeting was begun in the manse at the close of that month, and the weekly prayer-meetings became more largely attended, and with the appearance of a much deeper solemnity of feeling. The servants in the manse were the first brought under deep conviction of sin; and they, along with a number of others, considerable enough to attract general notice from the evi-

dences of deep emotion which they were forced to shew at a meeting in church, were enabled to rest upon Christ as their Saviour, and to have peace and joy in believing. More frequent meetings then began to be held, and at most of these, the Lord's power was displayed in one or more being brought to the knowledge of the truth. In most cases, this was done in a way which attracted little notice from others; the seed of the word being implanted in hearts prepared by God himself was made to take root, and the work of grace became manifest in the fruit brought forth. It was felt by all to be indeed a time of life, and of light from Heaven itself. They who knew the Lord were quickened and refreshed in spirit, and had a new insight into the Scriptures of truth, which were made the means of building them up and strengthening them in God's service. Some who thought themselves consistent Christians, were convicted of self-righteousness, and brought as sinners to Christ. A sense of awe seemed to rest upon those who could not understand the real nature of the work, as if they acknowledged its Divine mystery; but this soon gave place to a bitter enmity, and open opposition on the part of many.

In order to strengthen the young converts, and to fortify them against the snares, inward and outward, laid for them by the enemy of souls, frequent opportunities were taken for instructing them in the knowledge of the truth; and these were much blessed for their spiritual growth. At the outset, also, means were employed to spread the influence of the living truth to neighbouring districts, by holding meetings in localities where an earnest desire was expressed for it; and these have been made largely instrumental for the advancement of the work, an evident blessing from the Lord resting upon every one of them, in many being added to the number of the saved.

The peculiar severity of the weather during the winter proved a trial of faith to the Lord's people, and tended greatly to strengthen it, from the proofs continually given of the gracious presence of the Lord himself among them.

When the work had thus advanced for upwards of four months in this manner, fresh interest was excited by hearing of the remarkable revival in the fishing villages along the coast, so largely characterised by the same physical manifestations which had prevailed in Ireland. These unwonted accompaniments of the work of the Spirit were not at first understood by many, who feared lest they were the result of the excitement of protracted meetings, and an evidence of human imperfection, marring the real work of God. This apprehension was removed by visiting the localities most marked by these manifestations, where, to those best acquainted with the former state of things, the change apparent was most striking, and gave evidence of the effectual operation of the Spirit of God. In the conduct of the meetings, also, there was a deep earnestness and great simplicity of faith in waiting upon the Lord, and a sincere, earnest desire for instruction in Divine truth. These proofs of the working of God's mighty power filled the hearts of God's children with joy, and strengthened their faith in the confident expectation of another and richer shower of blessing upon Deskford. In this they were not disappointed; and in the outpouring of the Spirit which was granted to their prayer of faith, there was so much of the special peculiarities which characterised the work along the coast, as served to remove entirely any suspicion that might still remain in connexion with them, and to enable them to form a judgment respecting their real nature.

Among the many who were then brought under conviction of sin, by the application of truth to the conscience,

and enabled to exercise saving faith in Christ, there were but two cases in which this was effected with such a direct application of the power of God, as made itself manifest in physical prostration. In one of these, this power of God preceded, and in the other it accompanied, mental emotion, which in neither case was of a marked character. In both, the working of this mysterious power was quite separable from the effect upon the mind of the saving truth of the Divine word, which, applied by the Spirit of God, is made the instrument *in all cases* of the soul's conversion. They both occurred in the course of the ordinary forenoon Sabbath service, on different days, when they could be viewed entirely apart from the various accompaniments which have, in most cases, tended to give rise to misconception and vain conjectures. They seemed to give a vivid meaning to that word,—“Thy people shall be *ivilling* in the day of Thy power,” and to reproduce, in this display of the Divine glory, somewhat of the proofs of power, which, in the case of the prophet of old, were but the preparation for his hearing the “still small voice,” in which the Lord himself was recognised. The effect upon the congregation proved one most important end which such manifestations seem designed to serve—to impress more powerfully with the conviction, that it is not the presentation of the truth by man which has power to affect the heart, apart from the direct work of the Spirit—that it is “not by might, nor by power, but by my Spirit, saith the Lord.” The necessity of the most entire dependence upon God was strongly felt; and faith was quickened to more earnest prayer for the fulfilment of the promises in the Word. The personality of the Holy Ghost seemed to be realised more simply, while His presence and aid were sought in the use of the ordinary means of grace.

This effect appeared most strikingly throughout the series of meetings on eight successive nights in the church, while the special shower of spiritual blessing lasted. Those who had been before brought to the knowledge of the truth, were wonderfully quickened, their spiritual life receiving a greater fulness and freedom, and their mouths being opened in prayer to pour forth their desires out of the abundance of the heart. It was truly the pouring out of the spirit of grace and supplication upon Christians of both sexes and of all ages, and was felt to be so even by such as were least disposed to admit the possibility of a Divine influence shewing itself in such a form. It was, indeed, striking to observe how some who had hitherto, been slow to admit the special work of the Spirit in the less demonstrative form which it had previously assumed, had now no difficulty in acknowledging it to be His. The prayers thus offered were in many cases blessed as the means of bringing conviction to those who had hitherto hardened themselves against the truth, from the reality of the Christian life exemplified in the agonising earnestness, and the childlike simplicity with which the supplications were offered. The Lord graciously answered the prayers which He thus enabled His people to offer to Him; and His power was made to appear in turning the hearts of many to Himself.

The meetings were lengthened according as it seemed to be absolutely necessary for the requirements of the work. No importance was attached to protracted meetings as the means of securing a blessing, and they were not used as such. In two instances, they were prolonged to an advanced hour on the following morning, but it was felt by all to be a most blessed necessity, arising from the number of cases of anxious inquiry, and of deep, agonising struggle in seeking salvation in Christ. The peculiar manifestar

tions of the Spirit which then occurred, were of a totally different character from those formerly described. The effects upon the body were wholly the result of deep mental emotion, in which the Spirit applied Scripture truth to the heart, leading the burdened soul to cast itself upon the Saviour. Indeed, the only peculiarity consisted in the repenting sinner's being forced to lay bare the workings of the mind before others, who were thus enabled to understand how the Spirit applies the work of Christ in all the various particulars of the "effectual calling." There were but few cases of this description; in these, with a greater or less degree of personal unconsciousness, a striking testimony was borne to the reality of the Spirit's work in the heart, in leading the sinner unto Christ. These served to cast a vivid light upon the more silent work in all the others who were brought under conviction and led to the Saviour, and were also, in many instances, made instrumental in awakening the careless.

The only other illustration of the more peculiar phenomena accompanying the work, which may be stated as casting light upon this subject, occurred in the first commencement of it, several months before the physical manifestations on the coast. A stranger, coming into the parish, was suddenly overcome on the road by a feeling like bodily illness, instantly followed by great spiritual anxiety. He had before led a careless life, and had not attended any meetings connected with the revival. A few hours after, he met the minister on the road, who found him exactly in the position of Lydia, "whose heart the Lord opened, that she attended unto the things spoken of Paul." He was directed to the Saviour, and eagerly listened to the truth set before him. Soon after, he was visited with affliction in the death of a child, during which

the reality of a blessed change in him was apparent to all who came into contact with him. Such a case as this, and others somewhat similar, in which, without any physical accompaniment, a passage of Scripture was suddenly brought with convincing power to the heart, -while persons were engaged at their ordinary employments, helped to keep alive the impression that it was wholly the work of the Lord, and to check the tendency to place undue reliance upon any special instrumentalities. This proved most beneficial; and, at the same time, the snare was avoided of attaching any special importance to the peculiar mode of the application of truth, apart from the truth itself as the instrument used by the Spirit of God.

One special design connected with the peculiar manifestations at this second remarkable outpouring of the Spirit, was made to appear in the extension of the work to other places. While they had the effect of keeping away from the meetings many in the parish who still resisted the truth, they attracted to them a large number from neighbouring parishes, who came to seek the Lord, and most of whom were enabled to return with joy, carrying with them the blessing which they had received, and thus extending its benefits throughout a wide range. It was thus shewn, that this great work of the Lord is not to be considered as belonging to any specially-favoured localities, any more than as being carried on by any specially-favoured individuals; but that all must merge in the glorious truth, that the Lord has visited our land, and is carrying forward His gracious purpose of mercy.

The Lord Jesus, as "the way, the truth, and the life," is now being glorified in men being drawn unto Him everywhere. In view of the spiritual darkness and death, out of which the Church of Christ begins to emerge, we may well look

hopefully to the continued spread of another reformation as glorious and enduring in its results as that with which our land was blessed three hundred years ago. The same manly courage is needed now as then, to maintain the living truth, to expose error, to overthrow idols, to exalt the Lord alone as the living Head of His Church. And to the Church is given the blessed function of providing the "sincere milk of the word" for the growth and nourishment of the "babes in Christ," now committed to her care.

LONDONDERRY.

BY THE REV. RICHARD SMYTH, M.A.

DURING several months in the summer of 1859, it was difficult for an eye-witness to describe, with perfect coolness and impartiality, the marvels of Divine grace which were then transpiring in this city. It was no matter of surprise that the judgment was occasionally a little overborne by the fervour of the heart, and carried away by the intensity of the emotions that had been excited. Hence courses of action may have been taken, and statements may have been made, in the rush of enthusiastic joy, which would barely stand the strict scrutiny of a sober retrospect. Where the whole soul was so intensely interested, and the heart so entirely absorbed, it was not a little difficult to give unbiased testimony; and the suspicion sometimes entertained by those at a distance from these scenes was excusable, that facts and figures had expanded under the heat of an unparalleled excitement.

By these dangers a writer is not now beset. The work has had time to be tested; we can survey it calmly and impartially, and no over-sanguine impulses can possibly surprise us beyond the well-defined limits of soberness and truth. Not that the converting and reviving grace of God has ceased to operate upon the churches of our city, but the Church has assumed what may be considered her normal condition—the extraordinary tension of mind and body consequent upon protracted night-meetings and

almost uninterrupted public assemblies, having long since subsided. We are still voyaging upon the same sea of Divine grace and love, but the surface is more calm and peaceful. The same wind bloweth where it listeth, and we hear the sound thereof, but it has ceased to shake the whole population of the city, who were once moved by it as the trees of the forest are moved. We are therefore much more favourably circumstanced for giving a faithful record of the “glorious marching” of God through the “great wilderness.”

“Then at God’s presence shook the earth,
The drops from heaven fell;
This Sinai shook before the Lord,
The God of Israel.”

Towards the latter end of May 1859, the “Antrim Revival” was becoming the subject of earnest and general conversation among all classes in this city. In the neighbourhood of Connor and Ballymena, individuals under conviction of sin had been seized with mysterious bodily sufferings, and physical affections and manifestations supervened which baffled all the diagnosis of medical science. These things were reported in Derry, read in newspapers, corroborated by eye-witnesses, and soon the conviction became general that God had, as it were, come nearer to man than usual, and was touching close to us some of the springs of providence. Ministers and others visited the localities where the work was progressing, attended meetings, saw sinners hilling prostrate under the preaching of the Word, listened to groanings that could not be uttered, and to shrieks which proved the soul to be pierced through with many sorrows, witnessed what appeared to be personal conflicts with the wicked one, saw the faces of converts beaming with a heavenly radiance that distinguished them

among thousands, and which enabled strangers to read in their very countenances the living epistles of the Lord—heard their testimonies to the love of Christ, and to their own assurance of an interest in His love; and, finally, returned to tell their acquaintances what they had seen and heard. Meetings for united prayer began to be held in various places in Derry, in which all the evangelical denominations, with one exception, took part. By these united services, which are still maintained in all their integrity, the essential unity of New Testament Protestantism has been abundantly proved.

On the occurrence of the first cases of outwardly-manifested conviction in Derry, the sensation of awe produced upon an audience of two thousand was deep in the extreme. No pen could describe, and probably no finite mind estimate, the depth of feeling that produced that awful hush, which seemed as though the auditory had been turned to stone. In the annals of our city, celebrated as it is for scenes and times that have thrilled down the lines of ages, perhaps no such panting hearts ever beat upon sleepless beds as on that eventful night. It is not to be forgotten, and it never shall be. The whole population of the city felt themselves under the hand of Omnipotence. The scorner's chair was empty, and an awful silence reigned even in the circles of profligacy and sin. The transient pursuits of time were, for the hour, swallowed up by the great question borne down upon every heart,—“Who may abide the day of His coming? and who shall stand when He appeareth?”

Out of these warring elements in the hearts of men, God brought many a trophy to Himself. Converts were of all ages, ranks, and conditions—from the child of eight years to the hoary-headed man—from the most moral and exemplary in outward life, to the most worthless and aban-

doned of the community. All human probabilities and calculations were set aside and rebuked, whilst God displayed the sovereignty of His ways and purposes. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

I shall now proceed to give a few examples, which might be indefinitely multiplied, of the manner and agency by which God brought sinners to Himself, and of the views which they afterwards entertained of saving grace:—

DEATH FORGOTTEN.

A girl had been admitted to the communion a few weeks before the commencement of the revival. Knowing her own deficiencies in scriptural knowledge, (on account of which she had been on a previous occasion rejected,) conscience reproached her with being an unworthy communicant. At a meeting held on the evening of the 13th of June, a speaker had referred to the sin of going to the Lord's table without having any love to Jesus. It was but a casual and passing remark, but the bow drawn at a venture sent an arrow into one soul. Old convictions rose in the mind with intensified vehemence, there was an inward wrestle for a few minutes, then a cry, and the redoubled wailings resounded through the awe-struck meeting. About two hours afterwards, clasping the hand of a minister, she exclaimed, "My sins are all forgiven—all forgiven!"

"Are you quite sure you are not deceiving yourself?—"

"Quite sure; the Lord Jesus has forgiven me all, and He would not deceive me."

"Why has He forgiven you?"

"Because He loves me."

Beaming with happiness she went home. In the course

of a few days the same minister called to see her, and, among other inquiries, asked if she would be afraid to die. The reply was singularly deep in its spirituality, and brought out beautifully the attitude of a saved soul,—“I never think of death. I have time to think of nothing but Jesus.”

“But you are aware that you are mortal, and must die?”

“Yes, I know all that; but I am alive now as I never was before—Jesus is my life. I am so happy that I sometimes think myself in heaven, and feel as if I were not to die at all. Blessed Jesus has made me what I am—I am happy, happy!”

A SACRIFICE MADE FOR CHRIST.

Two sailors, of reckless life, sat in the same pew at a revival meeting in Derry. All the vices which are too commonly incident to the life of the sailor had hitherto found melancholy exemplification in their thoughtless career. They had gone to the meeting because it was expected to afford an hour's novel excitement, and some materials for merriment on their next voyage. But grace that night laid their souls under eternal tribute, having plucked them as brands out of the fire. The words which produced conviction and peace I do not remember; but their account of the solemn transactions between God and their souls was clear, scriptural, and extremely touching. They spoke with much simplicity, but with frank and manly honesty, like men, who had no purpose to serve but the glory of their Lord and Master. Neither of them had as yet been advanced from the class of ordinary seamen, and they had always been accustomed to serve in the same ship. One of them was offered the situation of second-mate in another vessel at a considerate advance of

pay. This was a tempting offer, and the world would call him a fool for rejecting it. But he chose to be a "fool for Christ's sake." He said to himself—"We shall have much to try us oil board ship; if we sail together one will strengthen the other: I don't know that I would be able to stand alone, but when I have R—— along with me, we will get on better; we can read our Bibles together. I have made up my mind—we sail in the same ship." The reader may call this a little thing to do; but it may have been as great a sacrifice for that honest and devoted seaman as it was for Moses to abandon the glories of the court of Pharaoh. The principle is one and the same. In the same ship they *did* sail, and we have every reason to believe that in the foreign seaports visited by their vessel, they are endeavouring to leave hallowing memories behind, and that they pray for the time when waves of grace shall ripple upon every shore.

TAUGHT OF GOD.

I have often been astonished at the rapid progress made by converts in the knowledge of doctrine, and of Scripture generally, presenting a striking contrast to the ignorance of mere formalists whose opportunities had been incomparably greater. "All thy children shall be TAUGHT OF GOD," was a promise realised in the experience of many a child adopted into the heavenly family in the revival of 1859.

A few days ago, application was made by the wife of a labouring man for admission to the Lord's table. Not having any certificate of church membership elsewhere, and having neglected, or rather having been prevented through illness, from attending the class for young communicants, the ministers were unwilling to admit her to the ordinance. Yet there was something so humble and holy in her

aspect and manner that the refusal was given with great reluctance, and they feared to hang a millstone round their neck by even seeming to despise one of the little ones that believe in Jesus. The following conversation ensued: "Are you in the habit of reading your Bible in private?" "I can't read, sir." "You can't read! have you any knowledge of the way of salvation!" "Yes. I am saved through the Lord Jesus Christ." "Who is the Lord Jesus Christ?" "The Son of God." "How has the Lord Jesus Christ saved you?" "He died for me." "Are your sins

forgiven?" "I believe they are forgiven—Jesus converted me to Himself last summer." "Were you stricken!" "I was; but I brand peace and forgiveness; and I shall always thank God for what He has done for me." "Can God be pleased with anything that is not perfect!" "No." "Are you perfect?" "No—I am not." "How, then, can God be pleased with you!" "Because of the righteousness of Christ—I have faith in Him."

Here was surely an evidence of Divine teaching. Up to the time of her being stricken last summer, her mind was "without form and void, and darkness was on the face of the deep but the Spirit of God had moved on the face of the waters, and beauty arose out of that mental chaos. Could any doubt be left that this was Divine teaching! The office-bearers of the church had none; a token was granted; and two days afterwards, she was an honoured guest in the banqueting-house of God.

As a further illustration of the influence of faith in enlightening the understanding, I may mention the case of a Roman Catholic servant-maid, who, when questioned on the subject of evangelical doctrine, gave replies similar in substance to the above. She did not even know the alphabet, and scarcely ever having heard a plain gospel truth

enunciated until she attended a revival meeting, it was thought impossible that such an uninstructed mind could comprehend the fundamental doctrines of the faith. Some inquiries were urged which puzzled her, and, feeling her own deficiency and inability to give satisfactory replies, a shadow settled down on her tranquil brow, and a tear stood on her pale cheek. At length, when the minister referred to priestly absolution, the shadow vanished, a halo of brightness took its place, and seizing rapturously the glorious truth which is the only basis of a sinner's hope, she exclaimed "None but Jesus can forgive sins; He has forgiven MY sins; and that is all I know!" It was enough. The dark cloud of her ignorance was arched by the rainbow of the everlasting covenant, and in that one truth there lay the seed of an eternal harvest of felicity. "The secret of the Lord is with them that fear him, and he will shew them his covenant."

MORALITY NO SUBSTITUTE FOR CHRIST.

A young merchant of the city, nephew of a clergyman, had always sustained an irreproachable character, distinguished for strict morals and uniform attention to all the outward ceremonies of piety. He likewise possessed a well-cultivated mind, a calm disposition, self-possessed manner, good judgment, and habits of close application to business. Impelled by the desire to improve all the opportunities which the revival time afforded for advancing in the religious life, he attended a meeting. The preacher had taken for his text, Exod. xvi. 21, "And they gathered it every morning, every man according to his eating: AND WHEN THE SUN WAXED HOT, IT MELTED." Dwelling upon the dangers of delay, and laying emphasis upon the concluding words of the verse, as illustrative of the perils which beset the pro-

crastinating soul, the preacher urged his hearers to gather the manna early. A withering horror crept over the formalist, as the soliloquy of despair thrilled along the deepest veins of his heart,—“I have waited too long—the morning is past, the sun is up, the manna is melted; the day of grace has been neglected by me, and now I sit here in desolation, shivering in the pangs of a foreshadowed woe!” Hell seemed to open before his eyes, and the smoke of torment! to ascend from the bottomless pit. Agony unspeakable pierced his soul through and through; but resolute against the reign of grace, and willing to shake off these harrowing convictions, his mind said,—“This is a delusion; I know where I am—this is my own place of worship, my own pew, I know these faces around me—but, ah! that is hell!” Angry with himself for giving way to the general “fanaticism,” he rose from the place and grasped the back of the pew convulsively, like a drowning man catching at a straw. It availed not—the pit yawned wider than ever, and a load, of inexpressible magnitude, was pressing him into the abyss. Still the struggle continued; and between fear and resolution the battle raged, until at length he resolved to try another battle-field in the solitude of his closet. His walk was a mere stagger, for by the anguish of the soul, his very “bones were sore vexed.” “Had any one (such was his subsequent testimony) asked me on my way home, ‘Where ax-e you going?’ I would have answered in settled despair, ‘I am going to hell—for I am lost!’” Yet there was a gleam of light, which, however, only made the darkness visible—“Jesus *could* save me, but He *will not*.” Having reached his own room, incessant groans and prayers ascended from that troubled “depth,” and tears fell on the grave of vanished hopes. Two hours were spent amid the “winds, earthquakes, and fires,” and then came the still small voice

—“Thy sins be forgiven thee; go in peace.” Supplication turned to thanksgiving; the rays of life had broken through the mists of death; and, like Jesus, he felt able to walk triumphantly on the waves. But there is an expansiveness in new-born zeal. His partner in business was a mere formalist too; and why wait till the morning before directum him to the cross of Christ? “Now is the accepted time, and now is the day of salvation;” and, “It is high time to awake out of sleep.” Springing from his knees, in the course of a few minutes a knock is heard at his partner’s bedroom door. “Tap, tap, tap.” “Who’s there?” “I have something of importance to say—I must see you.” “Come in.” The door opens, and the rejoicing believer with vehemence declares—“I have found Christ, and I have come to tell you: I am afraid you are not a Christian.” Prayer went up to that God who never slumbers nor sleeps; and before a week had gone, there was joy in the presence of the angels of God over another sinner who had turned from the error of his ways.

A PRODIGAL’S RETURN.

A young man of loose character and habits, who never frequented the house of God, but was familiar with all the mysteries of an immoral life, was proceeding along the wall of Derry one night at a late hour, and, seeing light in a church, turned aside to investigate the cause of this unseasonable appearance. Throughout the church there were groups gathered around individuals who had been “stricken.” Among these, one group, larger than the rest, could not fail to attract an onlooker’s attention. They surrounded a double pew where some eight or ten boys were on their knees beside one of their companions who was under conviction. Our careless visitor edged his way through the

crowd until his eye commanded a complete survey of the kneeling boys. At that moment the stricken boy was pouring out his heart in the most devout thanksgiving to God for the salvation that had been brought to him through the Holy Spirit. He had prayed for ministers, parents, companions, and for the godless and unconverted—some of his sentences being characterised by the most thrilling eloquence. There was something heavenly in the scene, and especially in the earnest pleadings of that youthful Christian, who had just found a Saviour precious. The eyes of the profligate visitor began to have a fixed look; the cheek turned pale as death, the knees shook and smote each other, like Belshazzar's at the sight of the handwriting of doom; and human strength being no longer able to bear the pressure of conscious guilt, gave way in the groanings of despair. His bent knees implored mercy of God. His cries were loud and bitter, and his long, neglected hair hung over the form against which he rested, as a wild symbol of his own frenzied heart. A young man—one who had been a believer for more than a year—rushed out of the adjoining vestry to see who had been "stricken," and, going to the place where he lay, lifted up the drooping head, glanced at the sorrowing face, and turning round with gushing tears of joy, exclaimed, "Oh, it's my brother!" That night the distressed soul found no peace, and the dawn of day failed to bring forth his "righteousness as the light, or his salvation as a lamp that burneth." Before the shadows of night gathered over the earth again, the candle of the Lord had begun to shine; he saw his way out of the gall of bitterness and bond of iniquity, and rejoiced in the full and free possession of the "glorious liberty of the children of God."

THE WORD QUICK. AND POWERFUL.

The sword-like power of the Word of God was illustrated through the entire course of the revival. This fact found striking exemplification in the case of a girl, whose deliverance from Satan and sin I shall now relate. A verse of Scripture (John iii. 16) had been placarded on a dead wall opposite her bedroom window, and for several mornings the first thing that met her eye, on looking out, was this beautiful passage of inspiration. It was being grafted upon her memory to bring forth fruit afterwards to the glory of God, She heard a sermon from the text, "Our God is a consuming fire," wherein the preacher represented God as a fire in a twofold sense, either to consume the *sins* or to consume the *soul*. The word was quick and powerful. Convictions of the most poignant description were wrought in her by the Holy Spirit, and not only the mind but the body quaked in dire convulsions. She seemed to maintain a personal strife with the wicked one, and so tremendous were the throes of her anguished frame, that it required four strong men to hold her. It gave one, at least, a faint idea of the "weeping, and wailing, and gnashing of teeth" in that place where the "worm dieth not, and the fire is not quenched." This lasted about three hours, without intermission. At length the verse which had been so frequently seen on the dead wall came to her relief, and, apprehending that Saviour who was the gift of God's everlasting love, she was taken from the deep pit and miry clay, her feet were set on the Rock, and her goings established for ever. Visions of the glorified Redeemer passed before her over-strained imagination, and her delight at thus seeing the King in His beauty was something beyond description. The exclamations were strange and varied—"How lovely!

altogether lovely! He has given me manna to eat! He has given me living water to drink! Loving Saviour!" Some twelve or fourteen individuals remained in the vestry until she had found peace and joy, and they were unanimous in their testimony that such a prayer as she uttered subsequently, they had never heard from mortal lips. It embraced adoration, thanksgiving, intercession, and doxologies of the sublimest eloquence. She began by adoring God for the gift of Jesus, and especially for saving her—blessed Him that He was a "consuming fire," for He had "consumed her sins and saved her soul"—had plucked her as a "brand out of the fire." (I was struck with the correctness of her quotation of this text, which is frequently misquoted.) In much beauty and variety of language, there followed supplications for wisdom, grace, and strength; and, with the most tender appeal, she added, "Do help me, O Lord! for Thou knowest I have many and great difficulties!" Then followed intercession for young converts, established believers, ministers, parents, and her sisters by name. Also for a companion, of whom she said, "Lord, Thou knowest whom I mean, but I shall not name her!" There was something singularly self-possessed and considerate in this secrecy between her and God; but there was a reason for it, and those who knew the reason could not but acknowledge it as a stroke of the noblest delicacy of Christian feeling that the name had been concealed. The prayer continued, for the city of Derry, the unconverted, and, finally, for all who were then present, that not one of them might be wanting in the day of Christ. Another gush of thanksgiving closed one of the most remarkable uninspired prayers that ever ascended in the incense-cloud of the mediation of Jesus.

Some weeks afterwards, a beloved friend of mine (the

Rev. W. Fraser, of Gourrock) accompanied me on a visit to her. The questions which he proposed were answered with remarkable promptitude and intelligence. "What do you think of these visions you had?" "Oh," she replied, "*it was all in my mind*; but I think God allowed me those visions to strengthen my faith, and I am very thankful that I had them." "Are you," continued Mr Fraser, "resting your faith on these visions of Jesus'?" "No," she said, emphatically, "I am resting my faith on God's Word." "What passage in particular," he further insisted, "are you resting on?" "That verse which I saw so often on the wall out there," pointing to the place where a portion of the torn placard was still to be seen—"God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

I have only to add, that it is now ten months exactly since C. B—— was brought to the knowledge of Jesus, and that her walk has thus far been characterised by all that is lovely and of good report; and I have every reason to believe her to be a follower of them who, through faith and patience, inherit the promises.

PROTRACTED STRUGGLES.

It is not to be supposed that in the Irish revival conviction of sin was always of brief duration, or that peace followed prostration in as regular succession as the ebb and flow of the sea. Sometimes the valley was long and dreary that the soul had to pass through in making its way to the "land of uprightness."

A Scotchman, shrewd and self-satisfied, who had been a resident in Londonderry for twelve months, attended one of the first revival meetings. As he and his wife proceeded

homewards, near midnight, she exhibited signs of great mental agitation, and did not hesitate to express her fears. The husband did his best to calm her mind and chase away her terrors by making light of the whole movement: "Thank God," said he, "I don't need 'revival;' my peace is made with God; I have wronged no man; never mind these people; they are only trying to *irritate* (this was the word he used) us; it will soon come to an end." That conversation occurred on Sabbath night, and during the whole of the following week the self-righteous man thought no more about his soul than to say to it, "Peace, peace, when there was no peace." Next Sabbath, one of his ministers was to preside at the open-air service in the Corn Market of Londonderry, and as the subject of our sketch was precentor in the church, his presence was required to lead the singing. When the music arose from two thousand voices, and from nearly as many hearts, upon the calm, summer air, it sent a thrill through the mind of the leader of the psalmody such as music had never done before. It was no half-service this, but the hearty homage of an earnest multitude. One hard heart was already being broken down as that heart soliloquised—"If the singing on earth produces such an effect as this, what will the singing in heaven be? Shall I ever sing in heaven?" A pause ensued, and then conviction breathed the awful negative—"No; never!" The sermon was, if we recollect, from the text, "If thou hadst known, even thou at least, in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes!" Convictions were deepening as the preacher proceeded, and when the meeting was dismissed, the courageous man of the preceding Sabbath was now haunted with abounding fears. God's hand lay heavy upon him. The evening service was attended in the church, and a prayer-

meeting afterwards, but an insupportable despondency was crushing him to the earth. He betook himself to reading the Bible, to prayer—made every effort to ingratiate himself with God, but in vain. Next day, having met an acquaintance who slighted “revivalism,” he was half argued out of his fears; but at night they all returned again, and with an increased multitude of embattled hosts. Rising early in the morning, and seeking a solitary place to weep, he made known to God the desolations of his wounded spirit—“O God, my burning heart! my burning heart! I have sinned! oh, have mercy! I can’t bear this! have mercy, o my God!” In such ejaculations as these that poor, downcast soul cried from the depths. Yet no peace came; for the “way” to the Father had not been revealed. As nearly as I can remember, the following are the terms in which he related, several times in my presence, the history of that eventful day:—“I knew there was to be a meeting for anxious inquirers in the lecture-room at ten o’clock. I resolved to go, thinking that some of my ministers would tell me what might do me good. When I arrived, I found the place nearly filled with the anxious, and with Christians who had come there to pray with the stricken. As I entered, Mr S—— looked at me, and I thought the look meant this, I wonder what has brought *you* here! There were some weeping, some kneeling, and some in the vestry crying out for mercy. The wants of all were attended to, but nobody minded me. I sat down and leaned my head on my hands, for my heart was breaking. I said ‘If they knew how my heart is breaking somebody would speak to me.’ I was there nearly three hours without being spoken to by any one. I thought, ‘God cast me off this morning, and now man has cast me off—will Jesus cast me off?’ At length a young lady, a member of my own choir, came round to

where I was, and said to me, 'Mr K——, how are you?' 'Miserable.' 'What makes you miserable?' 'My sins.' 'How do you feel?' 'I feel as if God were trying to get into my heart, and I am trying to keep Him out!' She told me to open the door for Jesus, and said some things that gave me comfort for a few minutes, but when I went away, I felt worse than ever. When I arrived at home, I went to my harmonium and tried to sing—

'Be merciful to me, O God;
Thy mercy unto me"—

but when I reached the end of the second line, I could not proceed any further. Then, becoming bold again, I sang—

'I'm not ashamed to own my Lord,
Or to defend His cause —

'not true. I do not defend Christ's cause. I am ashamed of the Lord.' I rose from my seat, and could have called on the mountains to fall on me and hide me from God. Having a class to attend that evening in the country, I resolved to go alone. As I went, I prayed aloud, and never ceased praying. I did not mind people passing me; for I felt that there was none but God near me, and I wanted Him to be my Friend. Suddenly the light of truth flashed upon my mind; I saw that God was pleased only with His own Son Jesus, and with sinners in Jesus. That moment taught me more of the plan of salvation than I had learned in thirty years. I then began to sing; but I sang notes that no man ever composed, and words that no man ever wrote, but the burden of all was—'Glory to Jesus, my Saviour!—glory to Jesus, my Saviour!'"

Such is a rapid and condensed sketch of the stragglings of a soul, as I have heard them described by himself on several occasions. In explanation of the "look" alleged

to have been cast at him on entering the anxious inquirers' meeting, it may be sufficient to say, that he was one of the last men in Derry whom we should have expected to attend such a meeting for any other purpose than to lead the psalmody. He is undoubtedly one of the most remarkable and interesting fruits of the revival; and by his fervid and sensible addresses in this country, and also in Scotland, has been honoured by God, I believe, as an instrument in turning some "from darkness to light, and from the power of Satan unto God."

I had intended to refer to at least twelve other cases, which I had marked in my note-book for insertion in this narrative, but the space allotted to me forbids this self-indulgence. These cases might, in the city of Derry, be multiplied to the extent of hundreds. God has dealt very graciously with us, and has, in His great love and mercy, preserved the work from some supposed or real extravagances which may have slightly marred it elsewhere. We have no examples of dumbness, or blindness, or supernatural marks, or prophetic or clairvoyant gifts, to record. Regarding these phenomena I offer no opinion, as they lie outside the present record, which has to do only with my own experiences in the city of Londonderry.

The results of the work are permanent, and it is only now we are beginning to realise the magnitude of the revival of 1859. God has appeared in His glory for the building up of Zion. "This shall be written for the generation to come: and the people which shall be created shall praise the Lord."

DUNBAR, NORTH BERWICK, AND COCKENZIE.

BY THE REV. JAMES DODDS, DUNBAR.

IN February 1859, a Union prayer-meeting was commenced in Dunbar. A spirit of prayer, which had previously manifested itself among Christians in the town, was thereby greatly increased. Believers of all denominations joined together in earnestly praying for the outpouring of the Holy Spirit upon the preaching of the Word, and for a revival of religion in the land. Prayer-meetings of a more private character were at the same time kept up, or newly instituted. Very soon nearly a dozen such meetings were held every week in Dunbar and its neighbourhood.

In November following, a blessed revival took place at Eyemouth. Tidings of this deep and genuine movement soon reached Dunbar; and in a short time two fishermen from Eyemouth, who had taken a decided part in the revival services, arrived, and, along with the two coast missionaries, as well as other Christian friends, held in the town a series of meetings of a very awakening character. The statements they made, the hymns they sang, and the fervent prayers they offered up, made a very deep impression, and souls began to be moved by the Word and Spirit of God. The meetings were continued nightly for some time after these fishermen left; and those that were anxious about salvation were regularly invited to stay behind for further instruction and direction. Very soon a considerable number of anxious persons, men and women,

young and old, remained to the *Second Meeting*, after the general audience was dismissed. A band of converts gradually formed, and the work of the Lord, though not on a large scale, went on decidedly.

Some of the most remarkable converts were fishermen, who not long before had been regardless and hardened characters, addicted to drinking, swearing, and Sabbath-breaking, utter strangers to the house of God and the ordinances of religion. In a short time after their conversion, most of these men, to whose mouths oaths and cursings had been familiar, were enabled to pray in meetings held in their own houses, or even in the Union prayer-meeting. Their lives underwent a complete and blessed change. Their former evil ways and wicked words were entirely given up. It appeared that they were at length delivered from the yoke of sin, and made free and willing to serve the Lord.

One fine young man, who had a wife and several children, appeared among the converts. He told me that within the last ten years he must have spent fully <£200 on drink, and was consequently in the greatest poverty; that now, however, his wife and he lived in joy and peace such as they had never felt before; and that, by God's grace, he would lead a new life, and do what he could for the salvation of his fellow-sinners. This man, naturally strong and courageous, had formerly been much given to quarrelling and fighting, and had been the terror of his neighbours when the worse of liquor. Now the lion was turned into the lamb; and I found that he had already learned to bear meekly, for Christ's sake, the scoffs of his former companions. His old father still lives, but is unconcerned about spiritual things. Great became the anxiety of the son for the conversion of his father; and on several

occasions lie publicly prayed for "the old man," beseeching the Lord to turn his heart. This promising convert has been since his new birth a most diligent and anxious hearer of the Word. For many years before, he had never entered any place of worship; and he had never in his life witnessed the dispensation of the Lord's Supper. He is now a candidate for admission to the Lord's table, and will soon, I trust, be received into the communion of the Church. So careless had he been, that he had utterly forgot his reading; but he declares that, if spared till next winter, he will put himself to an evening school, that he may learn once more to read the Word of God.

Other cases, not unlike this, might be mentioned, but I have only space for one. E. F——, another young fisherman, but married, and having a family, had been from his boyhood addicted to drinking, and very unsettled in his habits. But a serious and lengthened illness led him to reflect on his past ways, and the exhortations of a pious fisherman, who sailed in the same boat with him, began to take effect upon his soul. When he got better, he attended the prayer-meetings, and shewed a new interest in religion. He soon began to stay to the meetings for anxious inquirers; and at length, after he had been at one of these meetings, he went home pierced with the arrow of conviction, yet nigh to blessed relief. That very night, after a dreadful struggle, he found joy and peace in believing. Next mornine' he rose up a new man, and went down to the boat rejoicing. "R. F——," said his pious comrade to me, a day or two after, "came down to us that morning filled with the Spirit, *lie preached Christ to vs all day in the boat.*" This convert continues steadfast, and makes progress. A fortnight ago, he and one of the same boat's crew, convinced that the use of tobacco was wrong and

injurious, flung their pipes overboard, thus casting their idols into the deep sea. He afterwards owned to me that this sacrifice had cost him more than the giving up of whisky. May grace be given him to persevere in his new course, and to triumph over all temptation.

In February last, a young woman, who had been closely connected with the Carrubber's Close mission, Edinburgh, came to reside for a few weeks near Dunbar; and she soon became extremely useful to many of her own sex, especially the young, in the town and neighbouring villages. With singular power and unction she dealt with the consciences of those whom she addressed, and, before long, a considerable number of young women were awakened through her instrumentality. Her visit to Dunbar was unexpected, but most providential. It was the means of producing a salutary excitement, and has borne not a little precious fruit.

Not a few young women in this place have given themselves to Christ, and are endeavouring to make themselves useful to others. A Female Christian Association has been formed for prayer and spiritual usefulness. A young woman who had for some time been offended with her fellow-servant for attending revival prayer-meetings, at last began to attend them herself, and came under the power of the truth. She was so changed in spirit and in character, that she seemed to have got the start of her whom she had once mocked and despised. She is now forward in every good work, and ready to declare to others what the Lord hath done for her soul. She and her fellow-servant, now equally yoked, rejoice and work together.

The number of prayer-meetings in the town and its vicinity is at present larger than ever. A number of our converts, fishermen and others, are in the habit of going, on

week-evenings, or on Sabbath evenings, to villages or farm-places, where they have got an invitation, or find an open door. At West Barns, where I have held a fortnightly service for several years past, they have rendered valuable assistance. Their prayers and their singing, so full of energy and unction, have deeply impressed the people, and helped greatly to excite a revival feeling. In conversing and dealing with the anxious at the same meetings, they have also shewn remarkable tact and wisdom.

At Gateside, a small village between Dunbar and Linton, they commenced a meeting a few weeks ago, on the invitation of some of the inhabitants. Unaided by any minister or elder, they began and carried on the work of preaching the gospel in that village. Very soon the Spirit of God blessed their labours. Many persons who stayed to converse with our humble but earnest friends, were melted to tears, and filled with sorrow for their sins. A decided awakening took place in that village and its immediate neighbourhood.

On Sabbath the 6th of May, accompanied by several fishermen, I went to preach at a farm-place, near Gateside, where a large granary had been fitted up to accommodate a congregation. Nearly three hundred were present, collected from all the country round, and all seemed to be impressed, and were most attentive hearers. About sixty remained to a second meeting; and much interesting converse my Dunbar friends and I had with souls in various stages of spiritual progress. One of our Dunbar fishermen, in particular, has been signally useful in holding, or assisting at meetings in that place. W. B—— is not a recent convert, but is a Christian of some years' standing. He has of late been greatly quickened by the Spirit of God, and has in his own sphere done much more good to others

than I can here relate. He has taken a Christian and fatherly charge of his own boat's crew, and has exercised great influence on many of the other fishermen in Dunbar. Both in the town and in the country he has heartily assisted at revival meetings. He sings revival hymns with much unction and power. In prayer he is also powerful, and in speaking to anxious sinners he shews great knowledge of Scripture and of the human heart. He is at once a fervent and sensible man, sound in the faith, and zealous in the Lord's service. Such men are raised up in times like these for a blessed purpose, and we have in Dunbar and its neighbourhood not a few men like my excellent friend and fellow-labourer, W. B——.

At this time meetings are regularly held in six or seven different places within a few miles of Dunbar. They may be called revival meetings, as the conversion of sinners and the salvation of souls are earnestly prayed for in them all. Most of them are conducted entirely by two or three of our Dunbar friends, fishermen, or others, lately brought to Christ, or newly baptized with the Spirit. At all, or nearly all of them, fruit has been reaped, precious souls have been awakened or converted. In many places the country people are very anxious to receive visits from our Dunbar friends, and flock to the meetings which they hold. At Gateside and Kirklandhiil, especially, the attendance at the meetings is very large, and the interest in religion very deep. At the latter place, there is now a lengthened service every Sabbath evening, attended by fully three hundred persons, conducted chiefly by a brother minister and myself, with the cordial assistance of our earnest Christian friends, who broke ground with such success in the neighbouring hamlet of Gateside.

On the evening of Sabbath the 20th May, I went to

Kirklandhill to conduct the service. I found that the granary, which had been fitted up by the farmer, would not nearly contain the people that had assembled; and, consequently, as the weather was fine, I preached in the open air. The congregation, to the number of about four hundred, gladly retired to a neighbouring field, and, standing or sitting on the green grass, listened with rapt attention to the words of truth and eternal life. I spoke from the great invitation contained in Rev. xxii. 17, "The Spirit and the bride say, Come •" and never did I address a more eager or earnest audience. Young and old, and people of various classes, seemed to be much impressed, and to take the deepest interest in the service. A second meeting was held in the granary, attended by about eighty persons, most of whom were in a state of deep spiritual anxiety and distress. I conversed with nearly twenty of them, who wept bitterly under a sense of sin, and eagerly inquired about the way of salvation. A few Christian friends and myself, for nearly an hour, engaged in the work of dealing with awakened souls, and ministering comfort, instruction, or warning, according to their necessities. This most interesting and precious work was deeply affecting, and led, I hope, to some blessed results. The awakening, so strikingly and decidedly begun in this quiet country place, is going on at this moment, and promises, by the blessing of God, to issue in a gracious and permanent revival.

Thus, while there has been nothing like a general revival in Dunbar, that place has yet been visited by the Spirit of God, and contains not a few newly-awakened mid converted souls, who, full of zeal and the spirit of prayer, are a blessing to the country round, and carry, so to speak, a revival influence over a wide field of usefulness. The work of evangelisation in the neighbouring country is at present

but well begun, and will, I hope, soon attain to greater dimensions. I hope and pray, also, that a great and general revival may soon visit us, and that the day of our small things may be succeeded by a great and glorious day of the Lord's right hand.

Wonderful is the influence of a few Christian men, fresh from a scene of revival, on visiting a place where a revival has been much prayed for, and where God's people are in an expectant attitude. A visit from such men to such a place is like the application of a torch to combustible materials, or the ignition of a train that is already laid and fit for an explosion. How often in America and in Ireland has an awakening been caused in one place by the visits and prayers of men who have received the Spirit in another. Eyemouth and Carrubber's Close contributed powerfully to the commencement and progress of the good work in Dunbar. I have now to tell how Eyemouth, Carrubber's Close, and Dunbar, helped directly to originate a revived in 2sORTH BERWICK.

On Wednesday the 4th of April last, a prayer-meeting for the revival of religion was held, according to public intimation and advertisement, in the town of North Berwick. Two fishermen from Eyemouth, and one from Dunbar, with the two Union Coast missionaries, one of whom resides in Dunbar, and the other at Eyemouth, were present, ami took part in the services. The prayers offered up were very fervent, and the hymns sung of a very stirrina character. Still no persons remained in the church at the close of the meeting as anxious in<piirers, though, an invitation had been aiven. But a similar meeting was announced

for every night that week, and in a few nights thereafter there was a great number of anxious souls who remained to a second meeting, and earnestly sought counsel and comfort in their distress. The Rev. Mr Shewan, with his friends from Eyemouth and Dunbar, ably assisted by Mr Gall from Edinburgh, were most assiduous in ministering to the spiritual necessities of the people. The meetings were continued from night to night, and were generally protracted till eleven or twelve o'clock, so great was the anxiety of the stricken ones, and so abundant the labours of their spiritual guides and comforters.

I visited North Berwick on Monday the 9th of April, and found that a revival was fairly begun, and steadily going on. The church, as usual, was quite filled at seven o'clock, and was crowded during the greater part of the evening. The scene was most interesting and impressive. No less than seven spiritual labourers, including Mr Shewan, Mr Gall, and myself, took part in the services, or waited upon the anxious at the close. Fully a hundred remained to the last, most in a state of profound anxiety and concern, but some rejoicing in Christ. One gentleman from Ireland was present, w'ho had in former years been a member of the congregation that met in that church, and had taken a prominent part in the management of its affairs. After an absence of ten years he had, in the providence of God, been led to North Berwick that night to see a work begun for 'which he had often prayed. He rose up in the midst of the meeting, and simply related the story of his conversion, which had taken place while he resided in that town, and he blessed God for the sight he then saw, in a church for the erection of which he had once laboured so hard night and day. On closing his address, he assisted in the work of guiding and comforting

the anxious and distressed souls present. The band of seven spiritual physicians were for two hours as busily employed as physicians of the body going round the wards of an hospital filled with the sick and the wounded, the victims of calamity and disease.

For six weeks this work has gone on at North Berwick, meetings being held in the same church every night, and the attendance being still large and encouraging. A number of very young persons have been brought to Christ, and pray among themselves, and for one another. Several persons that were considered well-established Christians have been found among the anxious, or even the deeply-distressed, fearing that they had been building on a false foundation, or finding out that they had never been truly converted. These, I believe, with hardly an exception, have now found true peace, and rest on the Rock of Ages.

I trust that the work of revival, fairly begun on this coast, will rapidly but surely go on, and prosper more and more. What we have already witnessed clearly proves that the work originates in, and is carried on by, prayer and the Word of God; that the labours of humble men, new converts, or freshly baptized of the Holy Spirit, have been peculiarly blessed; that the singing of certain stirring revival hymns has a wonderful effect in creating interest, and, so to speak, breaking the ice of coldness and reserve; and that the movement has a tendency to spread chiefly by means of living souls going from one place to another, and spreading the flame of Divine light and love. Other lessons and inferences fairly deducible from this narrative, I leave to the discrimination of the intelligent Christian reader.

At COCKENZIE there has also been a very remarkable and blessed revival. Cockenzie is a large fishing village on the Forth, a mile to the east of Prestonpans, and containing about nine hundred inhabitants. About the end of January last, there was a very decided awakening at this place. Meetings for prayer and other spiritual exercises were held in a school-room and in the Free Church. These meetings were attended by great numbers of people, who manifested a new anxiety to hear the word, and were deeply impressed with the services. Many soon shewed the greatest spiritual concern, and began to pass through the agonies of the new birth. First the usual signs and symptoms, and then the usual results and fruits of a real and precious revival were witnessed in Cockenzie, to the great joy and comfort of those who had long prayed and laboured for the welfare of its people.

A very decided moral reform was soon visible in the village. Such gross and flagrant sins as drunkenness, profane swearing, and Sabbath-breaking, soon almost ceased to exist. Family worship was commenced in many houses for the first time. Men and women, young persons and old persons, began to pray with a fervour and an earnestness they had never felt before. The services of God's house were enjoyed with a new and strange relish. On the Sabbath, the church was much better attended than it had previously been; and with new attention and life the people listened to the Word of God.

The Rev. A. Lorimer, Free Church minister of Cockenzie, who has laboured zealously and efficiently at his post for upwards of twenty years, flung himself heartily into the movement, and endeavoured to guide it with all due care and judgment. Assisted by the coast missionary, by his own office-bearers, and by a number of neighbouring minis-

ters, he succeeded in meeting, to a very large extent, the new calls for pastoral labour and spiritual ministrations. The anxious inquirers, and all who shewed any spiritual concern, were visited at their own houses, affectionately and firmly dealt with, and guided towards the way of peace. Mr Lorimer, going about the village from house to house, a spiritual physician visiting his numerous and promising patients, had soon reason to say that he had just seen more visible and tangible spiritual fruit among his people than during all the preceding years of his ministry. He had not by any means laboured in vain before; he had sown much precious seed which to his knowledge had borne fruit; but now, when the season of refreshing had come, he was called to rejoice over a comparatively large and blessed harvest.

About the middle of February last, I visited Cockenzie, and had the privilege of preaching to the people. The church was filled with a large and solemnized audience. It was not difficult to discern the tokens of awakening and revival in the aspect of the people. In the liveliness of the singing, in the stillness during prayer, in the earnest attention with which the word was heard, might be traced the working of the Spirit of God. I learned that a number of young men agreed that night to commence a prayer-meeting among themselves. That resolution they acted upon, and meetings for social prayer have since become very common in Cockenzie.

So numerous and remarkable were the accessions to the Church of Christ, that it was deemed advisable to have an extraordinary Communion for the special benefit of the new converts. After being duly examined, and having given credible proofs of their new spiritual life, a considerable number of believers were admitted to the Lord's table for

the first time. They have since given evidence of their steadfastness, and are, without one known exception, continuing to rejoice in God their Saviour.

Mr Lorimer, in a letter of date 11th May 1860, says, "The work is still going on, and, week after week, is witnessing additions to the numbers of those who, we trust, have been turned to the Lord. Altogether matters are such as to call aloud for thanksgiving and praise to the God of all grace. None can witness the earnestness manifested by this people in regard to the things that concern their everlasting peace, without being convinced that the Lord, of a truth, is in the midst of us. *I am not aware of a single instance of backsliding.* On the contrary, all, so far as I can see, retain the freshness and the fervour of their first love, and set an example of zeal and devotedness well worthy the imitation of those who have longer borne the Christian name.

"I meet both with the young men and the young women once a week, partly for devotional exercises, and partly for instructing them in the way of God more perfectly; and on almost every occasion they bring along with them some fruit of their missionary enterprise. They are, indeed, the most effective missionaries I have ever seen engaged in the work. They have succeeded in inducing persons to attend public ordinances who had hitherto withstood all the influence I could bring to bear upon them for that end. I have had two interesting cases within these two days. One was the case of a young man inquiring about the way of salvation; the other, that of a young woman, who told me that, after waiting upon Christ for a long season, He had now revealed Himself to her as all her salvation and all her desire."

The movement at Cockenzie has indeed been as solid as

it has been striking and decided. The fruit of it has been abundant, and it promises to be enduring. A little degree of extravagance that appeared at first, being gently yet firmly checked, soon vanished; and the sober power of the truth prevailed over everything like mere human excitement. It has been stated in various quarters, that the fishing population of the east coast are a comparatively rude and ignorant portion of the Scottish people, and that therefore the revival movement has among them made peculiar progress. I doubt very much both the accuracy of this statement, and the fairness of the inference drawn from it. The fishermen of Cockenzie are an intelligent as well as a hardy class of men. They were by no means beneath the ordinary level either of education or character when this revival began; and now their religious convictions and attainments are as enlightened and promising as can easily be found among our working classes, either in town or country.

HELENSBURGH, DUMBARTONSHIRE.

BY THE REV. JOHN ANDERSON.

ONE day, early in 1859, a friend who takes a deep interest in the cause of Christ, and who has long taken a deep interest in the spiritual prosperity of this place, asked me to call at his office, as he wished to consult me about the propriety of having, in addition to the ordinary prayer-meetings connected with the different congregations, a general one, for the revival of religion. I waited on him as desired. I suggested that the meeting should be conducted chiefly by laymen, as they had too long been accustomed to trust to ministers exclusively to conduct such meetings.

This led to the formation of a union prayer-meeting, which the Lord was pleased in a remarkable way to bless. The *overtures* of grace had been long proclaimed, but with little visible effect. *Now* preachers began to witness, and hearers to feel its *operations*. Ordinances were no longer "clouds without rain," or "wells without water." "Drops fell from heaven," and on some occasions, chiefly at the prayer-meetings, we could even say, "Thou, O God, hast sent a plentiful rain." It had been my desire and design to put on record a short history of the "Reign of Grace" here during the winter of 1859 and spring of 1860, but the state of my health forbids it. I am the less concerned about this, as Mr William Mackie, who has not only witnessed the work from its commencement, but has been honoured of the Lord in many ways to forward it, has, at

my request, agreed to do this for me. I have "confidence in him in all things," and can assure the Editor of the "Records of Revival" that he may have the same in any account he may send him of what, in this place, "God hath wrought."

The following is the account which Mr Mackie has been so obliging as to write for us:—

In this town we have been favoured with a gracious work of the Holy Spirit, whereby the people of God have been revived and refreshed, and a considerable number have been brought from darkness into God's marvellous light.

This merciful visitation has not come unsought nor unexpected. As an instance of this expectancy, the following may be mentioned An aged Christian woman frequently said to me, during the summer of 1858, "The Lord has a great work to do in this Helensburgh. I know it, I canna tell the time; but I'm sure it's coming."

We have also had many months of public united prayer. The intelligence which reached us from America in 1858 stirred many hearts, and led to prayer and earnest longing for a time of similar visitation here. A union prayer-meeting was suggested. The ministers wished this meeting to be conducted by laymen, that they might be led to take a deeper interest in the revival of the cause of Christ. The union prayer-meeting was accordingly commenced on the evening of 6th December 1858, in the Grant Street school, presided over by the chief magistrate, and several of the most influential gentlemen of the town took part in the solemn services of the evening; and they have continued to do so ever since. This meeting, and one at noon every Monday, increased in interest and solemnity, until, in the end of August, and in September 1859, Mr Anderson of

the Free Church and myself gave accounts of the revival in Ireland, as we there witnessed it.

These accounts seemed to intensify the religious feeling which had begun to manifest itself. From this, onwards to the month of October, the awful solemnity which pervaded the meetings for prayer seemed to indicate the nearness of the longed-for shower. We did not wait in vain. The shower came. The meetings had now to be held *nightly*, and were densely crowded. Then the churches were opened, and they, too, were filled. Careless and ungodly people—from the child of ten years old to the hoary head—cried out from an overwhelming sense of the sinfulness of sin, and an apprehension of the wrath of God, “Oh, what must I do?” “Oh, wdiat will become of me?” “Oh, I am lost!” “O Lord, have mercy on me—on me, a wretched sinner!”

Indeed, nearly the whole town seemed for a time awe-stricken, as if the angel of death had been seen hovering over us. It has been truly a time of life from the dead; and those ministers who took an interest in the great movement were wonderfully strengthened for their *abundant* labours.

A few details of individual cases will give a more adequate idea of what the Lord has been pleased to do for us.

A farm-servant, who had long been sunk in intemperance and other gross sins, was awakened, and, after a great conflict, obtained a sense of pardon—and what a change! This man could scarcely read at all; but in a short time he learned to read, and dearly to love the New Testament, and his radiant countenance told the unspeakable joy of his soul. The remarkable change in his *appearance*, as well as his experience, made the change manifest to all, so that even worldly people said, “*J——’s a new man.*” Mr Anderson remarked to him one evening that he looked very

happy; when he replied, "Ah, sir, it's a sweet thing to walk with God!"

Another *young man, who lives* about two-and-a-half miles from Helensburgh, attended the meetings along with a number of persons from the same locality, chiefly farm-servants. This young man was awakened one evening. When he reached home, he began to cry out about his soul in the most distressing manner. His father and mother read the Scriptures to him during most of the night, (for the family could not *go* to bed.) He cried for mercy, and they all wept and were deeply solemnised. But light came at last. One night, when returning home from one of the meetings in Helensburgh, in company with a few others, he was very sad, and, when near home, he began to sink under what he described as an awful load crushing him to the ground. He had to be assisted to the house, where he sank quite exhausted. The other members of the family became deeply solemnised, and some of them likewise became concerned about their own souls. The young man remained in this sad state for a considerable time, when all on a sudden the load was removed as if by an invisible hand, and he thought that he saw the house filled with a bright and glorious light, and his soul was filled with unspeakable joy and peace. Then he began to speak of the loveliness and glory of Jesus—his countenance beaming with brightness. He cried, "Oh, if you could feel what I now feel! oh, you would be happy too! O mother, come to Jesus! O father, come to Jesus!" Naming his brothers and sisters, he pleaded that they would all come to Jesus and be happy. He still enjoys sweet peace. A prayer-meeting was commenced in the house, which still continues to be well attended by people on the surrounding farms.

The earnest, pointed conversation of this young man was the means of awakening a young woman who lived near where he lives. She had been a member of a church for years; and she said to me, that she had never felt what could be called love to the Saviour, but she became a member because others were doing so. This young woman was affected in a manner similar to that of the young man who was the means of her awakening. She became unable for her duties; her fellow-servants could not understand what was wrong with her; but one of the members of the family, a kind Christian lady, took an interest in her, and was of great service to her. One day while she was praying in secret, suddenly, she felt her burden removed, and, like the case just described, she fancied herself surrounded by a bright light. Her mistress needed not to be told that she had found Jesus, for she *saw* the change, and rejoiced with her. This family removed to London, and this young woman went with them. She still holds on; and instead of desiring to visit the London sights, she sought out prayer-meetings, which she regularly attends. It is interesting to find that this Christian family so arrange their domestic affairs as to allow their servants to go to the prayer-meeting.

On the third Sabbath of October, a sister of the young man referred to above, was awakened during the afternoon sermon in the Free Church. The text was Kev. iii. 20, "Behold, I stand at the door, and knock." She continued for several days in a state of great distress; but she, too, found pardon and peace through Jesus, the Lamb of God, who taketh away the sin of the world. The conversion of D. M——, a companion of this young man, is worthy of being recorded, not only for its own sake, but as an instance and illustration of how the Lord is sometimes "found of them that sought

him not." He had gone to a prayer-meeting, and was looking about in the church for some of his thoughtless companions, when the words, "Believe on the Lord Jesus Christ, and thou shalt be saved," pierced his heart like an arrow. He went home a changed man, and is now "walking in newness of life," not only converted himself, but seeking the conversion of others.

A circumstance which many felt to be very striking may be mentioned here. One Monday evening, as the union meeting was dismissing, the people seemed very reluctant to leave, and looked as if they wished to hear something more. Mr Anderson, who presided, seemed to catch the meaning of their peculiar looks, and intimated, that although no meeting had been appointed for the following evening, he would be very glad to meet with any who might wish to come, as there seemed to be a desire among them. A meeting was held, and addressed from the 2d verse of the 12th chapter of Isaiah. During the address a young woman was awakened, and went to the manse after the meeting broke up, in the most bitter distress of soul. Nothing that was said brought relief to her. She continued to be a picture of anguish for four days, and then, while reading the 103d Psalm, she only got to the end of the 4th verse, when the light came, as when the sun's rays suddenly dart through the parting clouds to dispel the gloom. Her mother, with grateful heart, called to let Mr Anderson know the glad tidings that J was now happy, and rejoicing in the Lord. "Happy woman," said Mr Anderson, "to have a daughter born to you in your old age." "Ay," she replied, "and born never to die."

One evening a young man came to me; he looked very sad. I asked what was wrong. "Oh, I'm afraid I can never be saved," he said; and tears rolled fast down his cheeks.

“What!” I said, “can the blood of Jesus not cleanse you from all your sin?” “Oh, I don’t know; I’ve been an awful swearer,” he said; “I’ve been very wicked!” I directed him as I was enabled, and he left still sad; but at length he obtained a sense of pardon through “the precious blood of Christ:” and, in his turn, he became the means of doing good to others.

There was also a very interesting case of a young woman who continued in very great distress of soul for about three weeks after she was awakened. Nothing that was read or said to her seemed to give her any relief. I said to her that it appeared to me that there must be some particular sin or sins darkening her conscience and keeping her from the Saviour,—the tempter suggesting that they could not be forgiven. “Is that the case?” I asked; when she burst into a fit of bitter weeping, and said, “Oh yes, it is so.” I said that she was not required to confess her sins to man, but as the wicked one was making it the means of torment to her, it might be well for her just to speak of it; when she said that she had a careless mother who had encouraged her to take things which did not belong to her—that three years ago she coveted an article, and took it home without the knowledge of the person to whom it belonged. This article, which she named, though very trifling in value, because it was stolen, now haunted her mind, and she constantly felt as if she heard the voice of the all-seeing God saying to her, “Thou shalt not steal.” This poor, stricken soul made humble and most earnest confession of this and all her other known sins, and prayed to be washed from the guilt of them in the blood of Jesus, and *pleaded* to be kept by the Holy Spirit in ways of truth and righteousness all her life. Her prayer has been answered, and she is now a happy member of the church, which she joined for the first time in May last.

I might mention many instances of the blessed results of this awakening on those who had been members of the church. One married man, a mason, told me he had been a member of a church for two years; but he never knew before what it was really to love Jesus; but he humbly thinks he knows it now, and has set up the worship of God in his family, and takes part in a prayer-meeting of working men on Sabbath mornings. This meeting, too, is the fruit of the revival.

Another church-member, the wife of a farmer, although in outward conduct a consistent professor of religion, has been convinced of sin as she never had been before, and was for more than three months in a state of great concern about her soul. Her sleep went from her, and she complained of an awful load at her heart. She was constant in attendance on the meetings. Just before our communion, in February last, her sad case seemed to have reached its crisis. She trembled at the thought of approaching the Lord's table, and yet she had a great desire to do so. She was most miserable, and knew not what to do. Conversation, reading the Word of God, and prayer, gave relief for a little, but darkness and distress always returned, till the Lord's-day previous to the communion Sabbath, the Lord blessed the preaching of the word to her soul, broke her bands, and she was set at liberty. She felt the communion Sabbath to be a precious season to her soul, and ever since she has been happy and peaceful.

Another very striking feature of the work here, as in many other places, is its effects upon the young. I think it was in the month of October last that sixteen boys called on me, requesting that they might have some place where they could meet two evenings in the week to hold a prayer-meeting. Several of them had been under deep conviction

of sin. The session-house of the Free Church was very readily granted them, and I have met with them ever since, to instruct and direct them. A number of the boys take part in this meeting. Their prayers are very touching, and very scriptural and brief. The attendance at this meeting has always been most encouraging. Sometimes as many as sixty have been present, and it is quite refreshing to hear their hearty singing of the psalms and their favourite hymns. They have also written exercises on the history of Joseph, the titles of Christ, &c.

There is also a prayer-meeting of young females, which has likewise been greatly blessed.

It may be interesting to state that at the communion in November last about fifty persons joined the Free Church, nearly all of them having been awakened during the revival immediately preceding, and about one-half of them were *young* people.

Altogether it has been a wonderful time. The Rev. Mr Anderson of the Free Church, and the Rev. Mr Arthur of the Independent Church, have both laboured here for upwards of thirty years, and speak with admiring gratitude of the great change; and, truly, they have laboured *constantly* and *lovingly* together during this time of revival, and *rejoice together* in seeing the results of the work of the Holy Spirit among their people.

It is gratifying to be able to state that the interest still continues, although not to the same extent outwardly. There are not so many *union* meetings as before, for these were held at one time every evening,—in the Free Church, the United Presbyterian Church, and the Independent Chapel alternately. Still, however, there are, besides the usual weekly prayer-meetings in each congregation, on the Sabbath evenings at seven o'clock, a union meeting, held

in the Free Church, which is nearly *always full*. There is another every Monday at twelve o'clock noon in the Independent Chapel, and every Monday evening at eight o'clock in the Grant Street school-room, and in the same school-room every Saturday evening at seven o'clock.

Thus the work has been going on, and many are expecting and pleading for greater things, even for "*abundance of rain*." May the Lord, in His great mercy, fulfil these desires, and to Him be the glory!

LONDON.

BY THE REV. J. WEIR, D.D., OF ISLINGTON,

AUTHOR OF "ULSTER AWAKENING."

WHEN a Christian stranger visits the metropolis, there are two things which make a deep impression on his mind and heart. The first is, the rushing, restless, exhaustless tide of human life; and the second, multiplied and painful evidence that here Satan has his seat and great authority—and that in the midst of life, physical, intellectual, and commercial, such as finds no parallel, spiritual death exercises a desolating sway.

The population of London is now, as nearly as can be calculated, 2,500,000. The accessions to it, from the excess of births over deaths, and the constant stream of immigration from rural districts, as well as from foreign countries, is about 50,000 annually.

The attendance on public worship in London on a particular Lord's-day in 1851, taken in connexion with the national census, was as follows:—

Morning.	Afternoon.	Evening.
448,533	108,352	330,073

Of these numbers, there were upwards of 40,000 Jews, Unitarians, Eoman and Greek Churches, Sandemanians, Swedenborgians, Mormonites, and other sects not regarded as orthodox and evangelical.

The number of sittings in 1851, while quite inadequate for a really revived population, was 710,641, in 1,097 churches and chapels, and these were *largely unoccupied*.

PRECURSORS OF REVIVAL IN LONDON.

I cannot better indicate these, in their associated aspect at least, than in the following striking and cheering extract from the last Annual Report of the London City Mission, read in Exeter Hall, 3d May 1860. Referring to "the state of London twenty-five years since, as compared with its present state," the Report says:—

"When the London City Mission was formed there was no Pastoral Aid Society, no Additional Curates' Society, no Scripture-readers' Association, no Metropolitan Relief Association, with grants in encouragement of voluntary visitation, no Ragged School Union and no ragged schools, no model lodging-houses, no organisation for sanitary purposes, no penny banks, no open-air missions, no Diocesan Home Missionary Society, no special services for the people, no bands of hope, and no national temperance society, no refuges nor reformatories for the young, or even for men, no mothers' meetings, no meetings for united prayer in almost every parish; nor is it easy to enumerate how many other means of improvement to the working-classes which have happily sprung up since the mission was instituted, to the institution of so many of which the mission has led, and in the institution of some number of which the mission has taken a prominent part. The late Bishop of London had not then issued his appeal for 'at least fifty new churches' in the metropolis, and neither the Metropolis Church Fund nor the Metropolis Chapel Fund had been originated. What benevolent mind would desire again to see London, with all these blessed institutions clean swept away, and London now only as London was twenty-five years since!

"It is not to be forgotten that the London City Mission

was not only itself one of the results of true evangelical life in London, stirred into zeal and guided into a Divinely-prepared path by David Nasmyth, but that in the continuous labours of its devoted labourers for the last quarter of a century,—men drawn from the ranks of the people, all sound in the faith, and as a body living, earnest, spiritual, and apt to teach,—there must always be recognised an agency which the Spirit of God has abundantly blessed.

“It is from this society that ragged schools in the metropolis took their origin, and through its influence mainly that preaching in theatres was last year resolved on. Add to these precursors of revival, the labours of the Christian Instruction Society, with its wide distribution of tracts, and its tent or open-air services; the vast extent of seed-sowing by an increasing band of devoted ministers of Christ, both in and out of the Establishment, through whose instrumentality very many were converted and turned to the Lord, even of those strangers who went to hear them preach from mere curiosity; the very numerous band of Sabbath-school teachers, the Bible classes for elderly scholars, the ragged church and chapel movement, and the formation and operation of a society, within the last few years, for preaching in the open air and holding discussions with Secularists and Romanists.

“London, morally, is better far than it was a quarter of a century ago. Open vice is less flagrant and frequent, and, if the state of the population were analysed by classes, the evidence of improvement would be most convincing. Take one example—that of Cabmen. ‘The drivers of our public vehicles—our cabmen—are altogether a very different class to what they were, and as improved as altered. Drunkenness and swearing, which were so common among them,

are now rarely met with. Very nearly 1000 cabmen this year enrolled their names as members of new clubs, formed for their benefit, with which are connected reading-rooms, Bible classes, and religious services.'

"The observance of the Lord's-day by a cabman was ridiculed as an absurdity by the class in general only a few years ago. This spring, 1465 out of 4964 cabs perform no Sunday work. Even during the past year the number of six-day cabs has increased 225, and the number of seven-day cabs has decreased 56.

"Instead of receiving religious tracts from the gentlemen and ladies whom they drive, there are now cabmen who carefully place tracts on the seats of their vehicles for their customers' religious benefit, and from the strong desire to impart to them the blessings they have themselves obtained."

THE TIDE AT THE EBB, AND THE TIDE RISING.

For several years preceding the "times of refreshing" now begun, the pulse of spiritual life beat low. Ministers of religion saw little fruit to their labours, conformity to the world on the part of professors increased, the ordinary meetings for united prayer were thinly attended and marked by formalism, little compassion was cherished for the perishing, and conversions were comparatively rare. To this *general* statement I know that there have been exceptions; in some churches there was much life, and consequent enlargement and blessing. Men were specially raised up of God, with such peculiar qualifications for popular usefulness, that many were arrested, aroused, and saved, out of those classes of the population who were open scoffers, or who formed the baptized heathenism of

the metropolis; and the fruits remain and multiply to this day.*

Besides the prevalence of spiritual deadness in Christian churches in London, there was manifested, in 1857 and 1858, a tendency in some quarters to adopt or to sympathise with what is now called "the Negative Theology."

There is no doubt that the appearance of this heresy not only roused an opposition from a faithful press, which, while it excited alarm, quickened also to zeal and prayerfulness, but that the ministers of Christ were led to preach with special fulness the glorious doctrine of Christ and Him crucified, and that, in thus supplying the real antidote to the poison of "another gospel," Christians were edified, and sinners were quickened and saved.

Further, there began to be cherished in many quarters a deeper spirit of compassion for the perishing masses of the metropolis; and Churchmen and Nonconformists prayerfully and zealously adopted extraordinary measures in order to induce the people to listen to the word of life. Thus it was that Westminster Abbey, St Paul's Cathedral, Christ Church in Newgate Street, and other Episcopal churches, as well as Exeter Hall and St James's Hall, were thrown open to the multitude. There is good warrant for saying that thus tens of thousands, *for the first time* in their lives, heard the pure gospel of God, and that many were deeply impressed.

The tidings of revival in the United States in 1858 excited deep interest in London, and led to "great searchings of heart," much prayerful anxiety, and much believing expectation. In various ways, information as to the extent

* The writer, without any desire to be invidious, cannot but express his special thankfulness and joy for the ministry of Mr Spurgeon in the metropolis, and its rich spiritual results.

and reality of that awakening, was communicated. I have the deepest personal conviction that this was a marked era in the resuscitation of spiritual life among Christian ministers and people. The good tidings led to the formation of new prayer-meetings, as well as to greater fervour and larger attendance in connexion with those already established.

But a still more powerful impulse was given to the faith and hopes of God's people by the news of the great awakening in Ireland. The venerable J. A. James, in a remarkable paper, read before the Congregational Union, in the Poultry Chapel, London, in May 1858, had, in "something of prophetic strain," thrilled his audience by presenting before their imagination the form of the Son of God coming over the Atlantic, with His face towards these British isles. And so it was: "the beautiful feet" of Jesus were at last seen stepping on the strand of that island, which, during a period of several centuries, ere Rome enslaved it, was the light of Western Europe, and furnished the primitive evangelists of pagan Britain.

In London, as also elsewhere, there was at first doubt and distrust among Christians, partly because the news from Ulster seemed "too good to be true," and partly because a portion of the British press (misled by the false reports of enemies of all evangelical religion) threw contempt on the movement. But when clergymen, ministers, laity of all classes, went over to Ulster and came back, with hearts glowing with thankfulness, with a fresh baptism of faith and love, and bore witness to what they had seen and heard, the effect was indeed powerful. Glory was given to God for what He had done in Ireland, intense yearning for kindred blessings was aroused, and meetings for prayer were greatly multiplied—one of these, at one o'clock daily, in the

very heart of the City proper, at Crosby Hall, and largely attended.

Finally, as an index of the rising tide of life, special mention must be made of the "World's Concert for Prayer" on the 1st of January 1860. The appeal of the Loodiana missionaries met with a general and fervent response. Thus, at Islington, overflowing meetings were held, -where Episcopal, Presbyterian, Independent, and Baptist ministers and people, with hearts knit in holiest love, poured out their supplications and prayers in concert. It is also an undoubted fact that, immediately after this concert for prayer, individual conversions rapidly multiplied. Of this many proofs might be given, but space forbids. It must suffice to add that an eminent minister, who had been absent from London two years in Australia for the sake of health, was deeply impressed, on his return, by the greatly-increased earnestness and spirituality of professing Christians in London, as compared and contrasted with the period when he left home. There is, indeed, no doubt that, during the years 1858 and 1859, the tide of life deepened and increased mightily.

We now proceed to notice the London revival in its bearings on different classes:—

REVIVAL AMONG BOYS.

This has been a decided characteristic of the awakening in London, as far as it has made progress. Let me give some illustrations of this statement. The first is that furnished by the work of grace which began among the boys employed in Woolwich Arsenal—in the Southern Metropolitan district—last autumn, immediately after the return from a visit to his native Ulster, of a zealous Christian officer, Captain Orr, of the Royal Artillery. The nature

of this work, and its issues thus far, will be best indicated by the following written communication kindly furnished me by him on the 31st May 1860:—

“With regard to the Arsenal boys—a year ago it would have been difficult to pick out half-a-dozen converted boys out of the thirteen or fourteen hundred employed in the place. But in the autumn of 1859, news was brought of the great religious awakening in the North of Ireland, and very shortly after the Spirit began to work among them.

“Sunday-school teachers now began to get earnest in striving for the salvation of the souls committed to their care. Little meetings were held among the boys, in their own houses and elsewhere; and one after another professed to find peace in believing on the Lord Jesus Christ.

“They soon formed a ‘Youths’ Christian Association,’ hired two rooms for prayer-meetings in different parts of the town, and for the last eight months have held these meetings regularly every evening of the week except Saturday and the Lord’s-day. A branch association has been formed in London, and each Saturday evening two or three Woolwich boys attend the meeting in London.

“These prayer-meetings are conducted entirely by the boys themselves. The anxiety with which they plead with God on behalf of unconverted boys is most touching, and exceeding great are their joy and thankfulness when some poor sinner finds his Saviour.”

In Plumstead, the parish adjoining Woolwich, many boys and some girls are rejoicing in a pardoning Saviour. One of these boys, who had been very wicked, accustomed to swear and fight, and also to rob his mother of her money, thus revealed to Captain Orr the secret of his new life:—“The Lord has forgiven me all—everything. May I never

lose my first love to Him who has saved such a sinner! May He help me against all temptations, which we have all to go through every day! God be my God for ever!"

Two of these Woolwich converts recently addressed a large number of young people at the Mission School-room in Somers-Town, and the scene of weeping and supplication which followed—as described to me by an office-bearer of Dr James Hamilton's congregation, who was present—was most impressive and affecting.

A Scottish youth, a convert, who was brought up to London by Mr Keginald Radcliffe, is in the habit, accompanied and aided by another juvenile friend, of holding open-air services on the afternoon of each Lord's-day. A short time since—as the writer is assured on the best authority—two careless young men were thus arrested. They came up to the place of preaching, with half-mocking, and half-curious, and inquisitive mien. Soon each had an arrow lodged in his heart, and both indicated their uneasiness. Partly from shame, and partly from terror, they went hurriedly away. But they were soon brought back to the place by a Divine hand which they could not resist. The young men were then conducted by the youthful preachers to the chapel of the Hon. and Rev. B. W. Noel, (nigh at hand,) where Mr Radcliffe was assisting in the services. One of them that night found peace and joy in Christ; the other—a Roman Catholic—remained under deep convictions.

The writer has also personally seen two young lads who were awakened and converted some months ago, and who are now every Lord's-day evening addressing the people on Paddington Green. While he could not help addressing words of caution to them against being puffed up, and so spiritually injured by such prominence, he is bound to say, that he saw nought in their aspect but meek humility,

and an unselfish, burning desire to do good. Radiant happiness sparkled in their eyes.

An experienced Christian woman has stated that she was witness to cases of decided conviction, produced by their instrumentality.

“These lads,” writes Mr H——, “have been much engaged latterly in addressing schools, meetings of children, and even of adults; and hearts that do not melt under their soul-stirring appeals must be of adamant hardness. Their labours of this kind have been rewarded by several pleasing instances of conversion. The father of one of these writes me, that thirteen boys were one night under conviction of sin—the result of these boys’ addresses.”

At a recent ragged-school anniversary, near Gray’s-Inn Road, the writer had put into his hands for inspection a petition addressed to the managers, signed by fifteen youths, soliciting the use of the school-room for one hour on each Sabbath evening, in order that they might meet for united prayer. The peculiarity of the case was this—these youths had been among the roughest, most violent, and wicked of their class. Two pious laymen of the Episcopal Church had opened the school on successive Lord’s-day evenings for special services and addresses to the lowest of the population of the district. The youths perseveringly mocked, insulted and blasphemed.

At last the two friends, driven almost to despair, gave notice that the room should be opened but one Sabbath evening more, and that they would attend on that occasion only if the youths would themselves open the doors as a token of welcome, and a pledge of good conduct during the service. This was the “set time” for favour, and “man’s extremity was God’s opportunity.” For, to their unspeakable amazement and delight, when the two friends repaired

to the school-room they found a solemnised band. Speedily a large number were prostrated before God, and many, with crying and tears, sought and found mercy.

Very young girls, as well as boys, have been recently converted, and the number of such is increasing constantly. At the Boatman's Chapel, Paddington, in connexion with evening services and addresses, this has been the case. The writer has conversed with several of these converts. The mixture of holy joy and of a thoughtfulness and wisdom far beyond their years were deeply impressive. Such converts become zealous missionaries to others of their own age. Thus, after an address by Mr Radcliffe, at the Presbyterian Church, Marylebone, on 3d June 1860, one, who was eye-witness, tells of "little children in all parts of the room in tears; some crying very bitterly—others radiant with joy—*here a little girl of eight or ten with her arm round the neck of one much younger, speaking of the sweet love of the Saviour she has very lately found.*" And again he says, "Look at the agony of that little girl. . . . Her companion, after trying in vain to comfort her, leads her to a lonelier part of the room, and, while they kneel together, the little believer prays that her school-fellow may share the same peace which makes herself so glad. And as they rise you see that the prayer has been answered, and both rejoice together."

REVIVAL AMONG YOUNG MEN.

The conversion of young men in connexion with the ordinary ministrations of the pulpit, and especially in Bible classes, has been most encouraging, both as to its extent and to its moral power. Senior classes in Sabbath schools, conducted by intelligent and pious laymen, have, for several years, been greatly blessed. The Young Men's Christian

Association also, in its various metropolitan branches, has been thus honoured to enlist many volunteers for Christ. Especially has this been the case in connexion with the western branch of the Association. Probably two hundred and fifty young men assemble for "Bible reading" at the branch rooms, Tichboume Street, on every Sabbath afternoon in the month, save the first, which is throughout "a devotional meeting."

Careless or undecided young men are invited and attracted thither by their associates in business houses, and when in the room are not only brought in contact with the written Word, but are specially conversed with, immediately after the breaking up of the class, by persons of their own age, who have been recently led to Christ. The whole work is steeped in prayer, and carried on in the confidence of faith, and hence the Lord has specially honoured it.

At the Hanover Square Rooms, Mr Radcliffe has delivered several solemn addresses, on Sabbath evenings, to young men exclusively, as also at the Marlborough Street Rooms.

The spirit of prayer poured out on young men already Christians, has come particularly under the writer's notice, and it has cheered and gladdened him greatly. All over London, there is now rising up a noble and numerous band, who, by their wisdom, courage, zeal, devotedness, humility, and manly piety, will speedily stamp their influence on social and commercial life, and prove themselves to be Christ's witnesses and torch-bearers, as well as the attractive exemplars of their generation.

AWAKENING AMONG YOUNG WOMEN.

In connexion with the preaching of the Word, especially at the close of the year 1859, and also previously and

since, at Bible classes, conducted by ministers and others, young women, in goodly numbers, have been truly converted and turned to the Lord. The churches have thus had added to them many loving, earnest members, and, through their instrumentality, as well as by their meetings for united prayer, great good is being accomplished.

About the beginning of the year 1860, an increasing number of young women attended the Friday evening prayer-meetings, held at Tichboume Street. Christian matrons were also present, and after these meetings held conversations with these girls, and pressed on them the necessity and the blessedness of a present salvation.

The results have been very gratifying. On one Friday night in January, special thanksgiving was offered for the conversion of sixteen young women.

From this Friday night meeting has sprung a Young Women's Christian Association. Many of its members were connected with houses of business, from which, on the Sabbath mornings, they went forth, *and were expected to stay out all day*. The perils of this class of girls are consequently great. But now, in this particular case, a large number meet together at their own rooms, near Bryanstone Square, where they are able to have food together, and spend the afternoon and evening of every Lord's-day in Bible-reading and in prayer.

After a social meeting of the Young Women's Association, held at their own rooms on Thursday evening, 31st May, addresses were delivered, and prayers were offered by Christians present. The result was a scene of spiritual awakening, "which," writes the secretary to me, "surpassed in interest any thing that I have witnessed of a revival character in England. . . . The sobbing in both rooms was most affecting, but soon cries of 'Peace! peace!' were heard

from different parts; tears were wiped away. ... In the hall below, I found several other groups, . . . probably twenty or more were awakened; several of them left rejoicing, others weeping.”

The writer was present at a similar meeting on Thursday evening, 7th June. Two large rooms were crowded to excess. Great earnestness was visible from the first, and, in connexion with prayers, sacred songs, and solemn appeals by several speakers, the Spirit of God influenced the hearts of many. A considerable number remained in deep agitation of mind, and were conversed and prayed with—several ladies of rank taking an active part in this blessed service. All was calmness; there was no physical agitation, and no attempt to produce nervous terror; but hearts were wrung with agony, and some, at least, I do believe, went away new creatures.

Several female converts are, or have been, pupil-teachers in a National school connected with an Episcopal church at Paddington. Each of these afterwards becomes the recognised mistress of a separate school, either in town or country. Some of them have already been drafted off for this purpose. Wherever such persons are settled, they will be evangelists for Christ. There is reason also to believe that, in some boarding-schools in and around London, a work of grace has been in progress.

REVIVAL IN RAGGED SCHOOLS AND REFUGES.

From their first establishment, these institutions have been carried on in faith and prayer by a band of paid and voluntary teachers, especially adapted for their work. They have sought not only the “prevention” and “cure” of crime, and the social elevation of the wild Arabs of the

city, but their salvation. Their work has never been without *some* spiritual fruit, and many of the worst and vilest have thus been "saved in Christ for ever."

But it is only within a comparatively recent period that showers of blessing have begun to descend. In July 1858, an article—suggested to the present writer by the glorious awakening then in progress in the United States—appeared in the *Ragged School Magazine*, entitled "Spiritual Life and Bagged Schools," in which the following words were employed as to true spiritual results, if a real quickening energy from above, in answer to prayer, went forth:—

"We shall see conversions from sin to holiness, from darkness to light, under our preaching to the ragged and the wretched, under our Sabbath-day and week-day instruction in Holy Scripture, under our personal dealing with the hearts and consciences of those hardened grown-up girls and youths, who come to our evening classes, ere they are admitted to our dormitories and night refuges, as well as those legally-untainted boys and girls in our refuges and schools, who are ready to repeat verses, to sing sweet hymns, to obey the directing hand of a skilful teacher or monitor, but who as yet 'give no sign' that the truths which they have been taught have proved in their case 'the incorruptible seed which liveth and abideth for ever.

In the autumn of 1859 a glorious *awakening* began in the Boys' Refuge, Great Queen Street, Bloomsbury. One of the voluntary teachers, one Sabbath evening, mentioned to her class that she had heard a London minister relate the incidents connected with a visit to the North of Ireland, when one of the boys said to her, "Why won't he come and tell us?" This led the teacher to

write to the minister, (the Rev. J. Graham, of Craven Chapel,) and an address, including "touching details" of the Irish revival, was delivered, and, after the speaker's departure, the whole juvenile congregation, including about 100 boys and 26 girls, seemed to be brought suddenly under awful convictions of sin, and earnestly cried for mercy.

The work went forward from day to day. Special prayer-meetings were held almost every evening.

The writer took part last winter in one of the Thursday-evening meetings, at which addresses were delivered to about 600 children of the Refuge, and those in attendance at the neighbouring ragged schools. As he entered the building, and was about to climb the stair which conducted to the crowded upper room, he was suddenly arrested by the sound of a boy's voice in earnest prayer. Among other simple petitions was one to the effect, that "the Lord would keep the devil out of that place."

At the close of the addresses, and after prayer had been offered by a senior teacher, a little boy in the kneeling crowd poured out his heart with eloquent earnestness and importunity in intercession and supplication.

The work has been tested by time and by temptation. Tares have been found among the wheat; and the excellent secretary of the Boys' Refuge, writing me on the 7th June 1860, says:—"We have had discouragements and disappointments; but," he adds, "we have much, *very much*, to be thankful for." And in the annual report it is said:—"The committee and teachers can and do rejoice over many boys and girls in the refuges and schools, in whom they have every reason to believe, from their altered conduct and conversation, a great and positive change has taken place."

"No external excitement of any kind was resorted to. The change wrought on the hearts of these young people

is to be ascribed alone to Him who hears and answers prayer."

In the Girls' Refuge, Bloomsbury, there has been a work of real awakening also.

TEACHERS REVIVED.

Two solemn conferences of delegates from ragged schools were held last winter, in which the importance of personal revival was considered—Mr Gent, the secretary of the Ragged-School Union, giving the key-note, when he said:—"WE, as teachers and office-bearers, *should be the subjects of revival*, in order that we may become God's instruments in awakening our scholars and leading them to Jesus." It was also strongly urged that teachers should prepare by study and prayer for their class duties, that so they might be God's instruments in the conversion of their scholars—that scholars' prayer-meetings be formed under suitable oversight—that by kindly influences serious impressions should be fostered, and there should be strong confidence in the success of Christian effort when accompanied by believing prayer.

At one of these meetings, the faith and hope of the delegates were quickened not only by a rehearsal of what had occurred among the refuge boys in St Giles's, but among the girls of a ragged school, who had heard of that gracious work. Addresses were delivered, and the results were such that "the earnestness of these girls was soon known by their parents and others in the neighbourhood, and they flocked to the preaching in the evening till the place was filled to overflowing."

The World's Concert for Prayer was also devoutly observed by the ragged-school teachers of London, in successive meetings, during the week beginning January 9,

1860. These meetings were preceded by an aggregate meeting of teachers and members of committees, in St Martin's Hall, on Thursday, January the 5th, when addresses were delivered by the Hon. and Rev. B. W. Noel, Mr Brownlow North, and Mr Reginald Radcliffe. Mr Noel gave many illustrations from the Irish revival, that "God can give to children a very thorough conversion in their tender years," and urged on each teacher solemn self-examination as to that fitness for the work which consists in personal union to a living Saviour, drawing constantly out of His fulness, as well as "strong faith, that through the power of the Holy Ghost children can be converted at once." Mr North said solemnly:—"I do not believe that, as a rule, it is God's habit to make one who is not His own an honoured instrument in doing good to other people. I believe that light is to come from light, seasoning from them that have salt in themselves, and life from them who are themselves alive."

Mr Radcliffe's address was peculiarly searching and rousing. He said that "he was not about to look for small results from that meeting."

There is every reason to believe that the expectation thus expressed has been fulfilled. The closing words of Mr Radcliffe's address indicated his impression that there were "a number of unconverted teachers present." These words were as arrows, for a considerable number of teachers, male and female, with acquaintances who had accompanied them to the meeting, afterwards came to the committee-room in great distress of soul. The writer conversed with several of these persons. It was a most solemn scene.

I am not prepared to state that a very general awakening in ragged schools has yet been realised. But, undoubtedly, teachers are revived; very many souls have been saved, and

by united supplication—as the annual report of the Union testifies—“essential blessings” have been “drawn down upon many of those connected with ragged schools.” A very gratifying report has been made of a work of grace in our school at East Greenwich. It is related that a drunken blacksmith came one day to the teachers of this school and angrily demanded, “What have you done to my daughter? She cannot eat or sleep! What have you done to her?” “We have done nothing to her; but God has been working in her heart by His Holy Spirit.”

At that moment the daily united prayer-meeting of the school was just beginning. The man went into the room. He saw his child and others there prostrate and seeking mercy, and he, too, sought and found a Saviour.

THE LONDON CITY MISSION.

The annual report of this noble Institution, as read in Exeter Hall in May last, excited in the hearts of thousands feelings of thankfulness and joy. The hearts of the masses, visited by 370 missionaries, are turned *towards* them; whereas there was a time when their visits were received with suspicion, or rejected altogether. “There is,” says one missionary, “an interest among all classes, more or less, *not previously seen or noticed*. Hundreds will now patiently listen to the reading of the Scriptures and the simple declaration of the gospel, who, only a year or two since, would have turned away with scorn.”

It also appears that there is a greatly-increased readiness among the poor to permit prayers to be offered up in their dwellings. While during last winter—a long and trying one—and the poverty caused by the *strike*, there has been much distress, there has been little murmuring or discontent. “I can see this,” says another missionary, “to be a

sign that their minds are being worked on by Him who alone can work contentment in the fallen breast.”

“Probably,” says the report, “there never have been such hopeful indications of future good since the Society was formed twenty-five years ago.”

A large number of united prayer-meetings have recently been instituted by the missionaries, and these are mostly well attended. While special prayer for the conversion of those not present has been the purpose of these meetings, yet “it has been found that several have been converted at them, others led to greater decision, the praying spirit more generally cultivated, and both missionaries and attendants have had their faith invigorated and their hearts refreshed.” “More than one hundred meetings for prayer,” writes a missionary, “have been held this year under my roof.”

Of those London ministers, and they are many, who have missionaries working under their superintendence, is a beloved friend of the writer, the Rev. Samuel Garratt, the incumbent of Trinity Church, St Giles’s. In his district heavy drops of those showers of blessing, which he and others look for, have fallen. Mr Garratt had visited Ulster, and had thus been the means of blessing to many after his return. He has recorded his reasons for expecting a great outpouring of the Spirit on London. These reasons are weighty. “First, because it has been long a matter of earnest prayer with many Christians here. I do not think these prayers originated with themselves. Secondly, we have the special promise, ‘Your heavenly Father will give,’ &c. In the third place, God has stirred up the hearts of believers in Ulster to pray specially for London, and *they* expect an answer. And lastly, *no place needs it more than London*. God loves to send His blessings where they are needed, and it is just

because this city is still so full of sin and ungodliness, I think it likely that the Spirit will glorify Christ in saving those that are lost.”

Mr Cox, one of the missionaries in the parish of St Giles's, has detailed to me, with great fulness, the glorious change which he has witnessed in one of the vilest districts of the metropolis. Open-air preaching was carried on in the summer of 1859. Great opposition was shewn by Romanists. “On one occasion we were beaten out of Wylde Street by a mob of 400 or 500 people, while from the windows of gin palaces missiles of all kinds were showered upon us.”

The first case of special blessing on these open-air services was that of a woman who was on the way to the river to drown herself, when she was arrested by the voice of the preacher. The second was that of a man, who was completely melted and broken down, under the Word at Saffron Hill.

Mr Cox also opened a meeting in a house in Kennedy's Court, where thirty of the very poorest were brought together. While he was expounding the text, “In that day, shall there be a fountain opened,” &c., a woman suddenly cried out, “O Jesus, wilt Thou not wash me in that fountain?” and then, throwing up her arms, she added, “I know Thou wilt.” The Rev. Mr Garratt had no doubt of the reality of this woman's conversion. She died in great peace in March 1859. Her husband has abandoned Romanism.

This meeting for prayer and reading of the Scriptures was removed to Newton Street, Holborn, and on the first evening two men and one woman were powerfully convinced of sin. One of the men had been a self-righteous pharisee

the other a drunkard, whose home ere long became, as he expressed it, "almost a paradise." At the third meeting, the manifestations of a Divine influence were still more abundant. Men and women sobbed and wept bitterly. One of the converts was a master-sweep, who had been very profligate. *Now* he is full of zeal and love, as well as humility. He is in the habit of addressing the people in the open air with great earnestness.

"Several more," adds the missionary, "afterwards found the Lord, and I was at length obliged to protract the meetings till near midnight, because I could not get the people to leave. Sinners were now awakened at each meeting, and frequently at this time I went on to my district in the morning, and, as at the meetings, could not, till near midnight, get home again from it. Husbands and wives were now setting out for heaven together; brothers brought brothers to the meetings; sisters brought sisters; and neighbours brought neighbours."

The number of recorded conversions in this missionary's district was fifty-four at the time of his last report. One of the converts, a woman, had been long a Socinian; four of them were female servants in a family; numbers of young men were converted in Bible classes; and of the converts there was an excess of *men*, including the middle-aged and the old. At the time of my interview with this missionary, six recent cases of conversion had occurred—a man and his wife, and four shoemakers. Four of the converts had been Roman Catholics.

A Peckham City missionary wrote, in April 1860, that at special prayer-meetings, held every night for four months, sometimes as many as a hundred persons attended, the greater part never at public worship, and regular attendants at the beer-shop. At least twenty persons, of ages from

fifteen to sixty-nine, had, it is believed, experienced a change of heart, and were walking consistently. From this missionary I have—since his report was given in to the City Mission Committee—a communication filled with interesting details of the work of awakening in his district.

It is a pleasing indication of the blessing resting on the City Mission, that 293 shops previously open on the Lord's-day were closed through its agency—more than double the return of last year. More gratifying still is it to find, that 1102 drunkards have been reclaimed, and that 1236 communicants have been added to Christian churches, being an increase over the return of 1858 of 444 persons. "This is peculiarly encouraging," says the annual report; "because it may be presumed to indicate *an increase in real conversion-work* by the Holy Spirit of God."

REVIVAL SERVICES IN THEATRES.

The proposal to open theatres in London for the preaching of the gospel on the Lord's-day evenings, was made on two grounds. First, That large masses of the people had almost insuperable objections to enter ordinary places of worship; and secondly, That while advantage had been taken of other available accommodation in lecture-rooms, or public halls, there were multitudes for whom there was no room. Many conscientious persons, including ministers of religion, had serious doubts and scruples as to the propriety of using theatres at all. But I am bound to say that their apprehensions have not been realised, and that a Divine and special blessing has rested on these services. Lord Shaftesbury in his well-known speech, candidly admitted that "the associations of a theatre are, to a certain extent, incongruous with such services. But," he forcibly asked, "is it more incongruous than for a Christian missionary to enter a

heathen temple defiled by every impure and cruel rite, and there announce the truths of the gospel

That the *right classes* were found in the theatre is the general testimony of those who have preached there. Thus the Rev. John Graham of Craven Chapel mingled with the people immediately after his address to them, and found them of the very lowest class. Thus the Rev. S. Minton, M.A., minister of Percy Chapel, writes:—"I have preached at special services held in various places, but never to such an audience as that, whether as regards quantity or quality. I saw and felt at once *that ive had got into a new stratum* altogether." And he adds, "I never stood up in church or chapel, school-room or cathedral, with one-half the exulting joy that filled my breast, as when standing on the stage of that theatre. It seemed as if God was giving us an earnest of the time when the strong man's castle shall be stormed, and not a desecrated spot left on earth."

The gospel coming thus to the multitude as a *new* thing, and preached with great tenderness, fulness, and power, has been undoubtedly owned of God. Prejudices have been softened, mind has been awakened to grapple with the grand verities of revelation, Jesus has been set forth as the propitiation and the righteousness of the guiltiest sinner that trusts in Him, as "full of pity, full of power," and "publicans and sinners" have been saved.

Lord Shaftesbury, at a public meeting of the Reformatory and Refuge Union, referred specially to the encouraging fact that such a large number of young people of the lowest class crowded the galleries of the theatre on Sabbath evenings, and listened with the deepest attention. He also stated that from among the "roughs" of London there were volunteers who during the whole winter and spring had kept order at their services, and encouraged others like

themselves to attend. He presided at a social meeting recently given to two hundred of these persons, and they unanimously expressed a desire that these services should be resumed next winter.

As to spiritual results, many can be distinctly traced even now. Under the awakening appeals of the preachers, and especially of Messrs Brownlow North and Reginald Radcliffe, numbers were powerfully impressed, and remained after the services to be conversed with as anxious inquirers. So great was the attraction to the class specially sought, that whole courts in Clerkenwell, were swept clear of their inhabitants, who went in a body to Sadlers' Wells Theatre. In Spitalfields, the publicans sought for additional attraction of "sacred music," in order to draw the people from these services. At Marylebone Theatre, services were held for many months, and the writer was informed some time ago by Captain F——, B..N., who constantly attended, that the most solemn impressions were being continuously made, and that after every service persons remained to be conversed with on the things of eternity.

The very fact that tens of thousands of the London heathen, have heard the gospel for the first time in theatres, coupled with the yearning compassion that dictated such an extraordinary means in order to gain their attention, must surely be regarded as an evidence of a Christ-like love and aggressiveness among London Christians, and a sure token that the Lord hath "much people" here to be gathered into His fold.

THE MIDNIGHT MEETINGS.

The writer attended two of these meetings, and never in all his ministerial life has he had such a vivid sense of the glorious adaptation of the gospel to the case of those out-

casts, whom, in our own day, as it was in the time of Christ, the world, as well as many professors of religion, regard as hopelessly lost to virtue and to heaven. The germinal idea of such gatherings sprang up in one breast. It found sympathy in kindred bosoms; in faith and prayer the first *meeting* was convened; unexpected numbers came, were greeted with cheering welcome, and soon made to feel that they were among friends who sought to throw a bridge over that awful gulf which hitherto yawned between them and all that was holy, happy, and free.

As to results social and spiritual, the following is a summary, as submitted at a thanksgiving-meeting in Freemasons' Hall, 8th May 1860:—

“Since February 8, eight meetings have been held at which the gospel has been preached to 1700 friendless women, and 7500 books, tracts, and Scripture cards distributed among them. 103 females are now in homes, besides ten restored to friends, one reconciled and restored to friends, two placed in situations, and one married.

“The reports of the press have caused applications to be made by poor women from all parts of the kingdom. A young Englishwoman, seeing notices in a French newspaper, has come to a London Home from Rheims.

“Many of those rescued *are seeking the way of salvation*; among others, a young Dutchwoman; while the spirit of inquiry awakened among the fallen in London is causing alarm to those who make gain of them.” On the night of Thursday, June 15, 1860, a ninth meeting was held. Fifteen at once went to “homes,” and others since then have done so.

Missionaries are now employed in connexion with the association, to visit the fallen in their dwellings.

I have also reason to know that there are Christian ma-

trons who go out on the streets seeking after their lost sisters, winning them by affectionate salutation and entreaty, inducing them to repair at once to furnished rooms, where refreshments are ready, and then plying them with arguments, and urging on their acceptance Christ and a present salvation. The results have been marked. Not long since a minister had seated before him, among his congregation, two of these reclaimed ones, and the lady who had rescued them seated by them, and exulting over them as penitent believers—"loving much," because "much" had been "forgiven." One of these, when accosted by the lady on the street, and asked, "Where are you going?" replied, in a spirit of defiance and despair, "*To hell!*" But now her feet is on the narrow upward path that leads to the pearly gates and golden streets of the new Jerusalem.

This movement is truly of God. It is cumulative in its progress and power. A revival spirit in the Church alone could have produced it, and the mighty Spirit of God is signally working by it for the Saviour's glory.

SPECIAL REVIVAL SERVICES.

These have been frequent, and have been largely blessed. We identify such services with the gatherings in theatres, and the midnight meetings just described, because the grand object aimed at was the quickening and conversion of souls. In the same category, and for the same reason, we class those sermons preached in cathedrals and public halls, as well as in the open air, for the last two years. In a still more definite sense do we associate with this kind of service all the addresses delivered in connexion with *continued* meetings held in different places, night after night, as, for example, at Whitfield Chapel, Tottenham Court Hoad, the Hon. and Rev. B. W. Noel's Chapel, John Street, and Myd-

delton Hall, Islington. Thus, likewise, do we regard as *special* revival services, those conducted by Messrs Brownlow North and Reginald Radcliffe, whether in churches and chapels at the stated periods of Sabbath or week services, or those held during the week. The labours of these witnesses for Christ have been very great, and they have accomplished much in the real quickening to faith, hope, prayerfulness, zeal, and effort of God's own children, as well as in the salvation of the perishing.

Mr North's closing labours in London embraced two public sermons on successive Lord's-days, and three special addresses *to large assemblies of the higher classes*, chiefly ladies, in Willis's Rooms, St James's Square. His first address was founded on the parable of the rich man and Lazarus. "In this meeting there was a deeply solemn appeal upon the grounds of the certainty of heaven and hell. Conscience was touched and probed. The picture of Dives, with his purple and fine linen and sumptuous fare, was searchingly contrasted with his eternal torment. ... *In his life of luxury and comfort he was content.* CONTENT WITHOUT GOD IS DAMNING—*godliness with contentment is great gain.*"

Mr North, after his last public address at Willis's Rooms, invited his more earnest hearers to come and meet him again. "Truly," says one who was present, "it was a blessed response to the solemn invitation. Perhaps not fewer than from five to six hundred of the residents of the most fashionable part of London were present, some of all ages, though the majority were young. . . . Many a chord was struck there which shall vibrate through eternity."

THE BIBLE-WOMEN MOVEMENT.

At this moment there is an extensive, energetic, yet quiet

operation all over the metropolis—a movement set on foot by a lady, the “L. N. B.,” and author of “The Book and its Missions,” and of “The Missing Link.” This is the “Bible-women’s” movement. There are two hundred women, drawn from among the poor, who go among the worst and most miserable, read the Scriptures, *sell* copies of the Bible (not *giving*, as that tends to pauperise and degrade,) at the rate of a penny per week or more, pray with the women whom they visit, who, expecting them at any time, have got into habits of cleanliness, both as to house and person, quite unknown before. Each of these women is paid a stated sum weekly, has a district of her own, and is under the eye of, and is responsible to, a lady superintendent. Of this lady class of agents there are now one hundred engaged. They are truly of that “upper working class” to which Lord Shaftesbury says he belongs. The Bible-women have been raised up in a wonderful way, are doing a wonderful work, and are effecting wonderful results, *social, moral, and spiritual*, such as will yet astonish the world. It is emphatically a *quiet movement, and kept quiet. It is steeped in prayer*, and, without asking for help, and by the simple publication of facts in the monthly parts of “The Book and its Missions,” the expenses are all defrayed, gifts coming in at the rate of £7000 per annum!

AWAKENING AMONG SOLDIEES.

Captain Orr, in his recent letter to me as to awakening at Woolwich, and from which an extract has already been given with regard to conversions among the boys employed in the arsenal, also writes most encouragingly as to a work of grace among soldiers in the garrison there.

Similar statements might be furnished of the soldiers at Aldershott and Windsor. The successful labours of pious

chaplains, earnest Scripture-readers, Christian officers, and also of devoted ladies, as well as the excellent home operations, and also the excellent publications issued by the Army Scripture-Readers' and Soldiers' Friend Society—carried forward with fervent prayer and supplication—all attest that God is gathering out from among our troops a numerous company who follow Christ as their Leader.

Want of space compels me to be silent with regard to many additional evidences of the reality and extent of revival in London. I do, however, most earnestly entreat, that all Christians who read this imperfect summary will realise their solemn obligation to pray continually for a mighty outpouring of the Holy Ghost on this vast metropolis. The masses are perishing in their sins. The Sabbath is fearfully desecrated, and godlessness largely prevails. Let but the "mighty heart" beat true to Christ, and its pulsations will be felt at the extremities of the world. Is there *anything* too hard for the Lord? PRAY, then, Christians, UNITEDLY, FERVENTLY, BELIEVINGLY, PRAY for the evangelisation of London. Great are the encouragements to do so. The Creator Spirit is already brooding over these chaotic waters, and there *shall* be both light and life.

If the Lord Jesus were on this earth again, well might He weep over *this* city; and yet, blessed be His name! His tears would not be shed over London as they were over a doomed Jerusalem. For here, He has always had a faithful band of witnesses; that band has, for a quarter of a century, been rapidly increasing, and EVEN NOW, His arm is being revealed so gloriously, that He has assuredly said, "I HAVE MUCH PEOPLE IN THIS CITY"—"DESTROY IT NOT, FOR A BLESSING IS IN IT."

PULTENEYTOWN, WICK.

BY THE REV. GEORGE STEVENSON.

THE awakening which commenced in this place at the beginning of the present year was preceded by a time of much prayer for the outpouring of the Holy Spirit. There were union-meetings held both morning and evening in Wick and Pulteneytown during the whole winter, commencing in the month of October, in which ministers and laymen belonging to the various evangelical churches took part. In addition to these union prayer-meetings, there were also congregational meetings for prayer in most of the churches, held several nights in the week. There was evidently a very great desire on the part of the Lord's praying people for an outpouring of the Holy Spirit upon the town and neighbourhood. Besides these public meetings for prayer there was, near the close of last year, and shortly before the work of the Lord broke out in a marked manner, a union for prayer of a private kind, in which many of the Lord's people engaged, devoting an hour every evening during ten days to special prayer for the outpouring of the Holy Spirit upon us as a community.

Along with these meetings for prayer, there was also weekly intelligence communicated at the congregational meetings of the Lord's work in America, the north of Ireland, and Wales, and in several districts of Scotland; and thus there was much expectation excited and fervent prayer called forth, that we, as a community, might share in the

blessing so extensively given by God to His Church throughout different parts of the world.

During the early months of winter, several persons connected with the congregation called upon me under concern of soul; but the first public case of awakening took place on the last Sabbath of the year. A married man, the father of a young family, became that day much impressed under the preaching of the Word. On the Monday evening following, when he came home from his employment, he had no sooner sat down in his house than he broke out into loud cries of distress about the state of his soul. He felt as if he were dying, all his strength went from him, and he trembled at the thought that he was not prepared to die. He could get no rest during the night, and next day he was unable to go to his work, through weakness of body as well as distress of soul. This made his case become public, and to excite much attention. During the whole week he continued distressed; he slept very little, and prayed almost incessantly. In the course of my visits, while directing him to the Saviour, and exhorting him to give Him his heart, I also urged him to return to his employment, if possible, as the Lord could come to him while engaged at his work, if he continued seeking Him, as well as in the house. He accordingly went to his usual employment during the three last days of the week, but he could scarcely lift up his head. He went bowed down and mourning all the day, while his nights were mostly given to prayer.

On the second day of the year 1860, I saw him in company with a young man, who had been for a considerable time in anxiety about the state of his soul, and I asked him how he felt. He replied, "I am very distressed." I told him to go and pray over the 53d chapter of Isaiah. As that day was a holiday, he spent the most of it in a

retired spot, a little way out of the town, reading the Bible and praying. At last his distress became so great, that he felt he could not stand it much longer. Hell seemed to him close at his side, and he thought he would be swallowed up in it. In this state he went to the prayer-meeting at night, and on his return home, when he had begun family worship, and was asking a blessing on the worship, the Lord broke in upon his soul with such a discovery of His grace and mercy, that he was almost overcome. He became quite pale; the sweat poured down in large drops from his face, and at last he cried aloud, in the hearing of his wife, "I am happy—I am happy! I have found Jesus!" His mourning was turned into joy, and he could scarcely sleep for thanking and praising God.

Next morning, (the 3d of January,) he came to me before breakfast, saying, "I have good news to tell you—I have found Jesus!" For several weeks his joy was so great, that he could scarcely keep his seat in the church. He felt moved to stand up and call on all to come to Christ, but he was enabled to refrain, and keep under his strong emotions. He is still (June) rejoicing in the Lord, and seeking to advance the cause of Christ. Although naturally of a very quiet and retiring disposition, he is not ashamed to confess what the Lord has done for his soul. He has become a Sabbath-school teacher, and prays in public meetings when called upon.

His wife was awakened about six weeks after he obtained peace. Although she was a witness of the great distress of her husband, and afterwards of his great joy, she continued very hard until, at a prayer-meeting in the church, she was brought under great concern. When I went to see her some days afterwards, I found her in the greatest distress of soul, lamenting most of all her hard-heartedness when

her husband was in such trouble of soul. I spoke to her of that passage in Isaiah xli. 17, 18: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." When I left her she said to herself, "I am the one that is poor and needy—my tongue is failing for thirst—I am the one that needs water." She fell down on her knees and pleaded earnestly with God to give her this water for Christ's sake. She found some relief. Still her distress was not entirely removed. She felt something was wanting, and for a length of time the light came and went. She could not attain to solid peace, until, one evening, when her husband was at a prayer-meeting in the church and she was at home with the children; after they were in bed she betook herself to prayer, with the resolution that she would pray on until she got the blessing. Whilst in prayer a Divine light came into her soul, and when she rose from her knees and opened her Bible, she could believe every word she read; for, as she said to me when I next saw her, "I got in prayer the *believing heart*, and now I can believe everything I read in the blessed Word of God." It is very pleasing to see this family. It is truly a house of peace, for the Son of peace is there. The second child of the family, a girl between four and five years of age, has something very remarkable about her. One day she said to her mother, when her mother was still unawakened, "O mother, my heart is sore." Her mother asked, "Why is it sore, my child?" She replied, "It is sore for the love of Jesus." About a fortnight after, as they rose from family worship, she said, "o father, if I

could get a drop of that love!" He asked "What love?" "The love of Jesus," was her reply. Another night, when her mother was putting her to bed, she said, "My heart is sore for God and, next morning, whenever she awoke, she exclaimed, "O mother, my heart was sore, sore for God last night." One day she was overheard praying by herself in a corner of the room, "Oh, wash me in that *grand* fountain!"

The second week of the year was a remarkable one in this place, as well as in many other parts of our land. It was the Loodiana week of prayer; and on the last day of that week—viz., Sabbath the 15th January—the Holy Spirit came down with great power on the congregation. While I was lecturing in my usual course, loud cries of distress were heard proceeding from different parts of the church, both above and below, and when the cries ceased, sobbing (heard through all the church) continued during the remainder of the service. Many were awakened that day to concern about their souls, and some who were already concerned had their sense of sin greatly increased. During the interval of worship I was called to visit two persons whose distress was so great, that, although their house was not far off, they could not go home, but had to be taken into the session-house. When I went to them I recognised in the man one who had called upon me two days before under spiritual concern, but his wife I saw for the first time. Their case is as follows:—

On the second day of the Loodiana week of prayer, the man (who was a mason, but at the time out of employment on account of a snow-storm) was sitting in his house reading a tract when his conscience began to awaken. He saw that he was not prepared for death. Fears of hell and wrath burdened him for several days. One night he arose

at midnight to pray, but could find no relief. The following day he came to me and told me his concern of soul. After conversing with him for some time, I directed him to read and pray over the 53d chapter of Isaiah and the 51st Psalm, asking him, at parting, to come to me next day at the close of the morning prayer-meeting. He did so, and told me he had got no light. I said to him, you must give the whole heart to Christ, for Christ will not take a part of it. He told me afterwards that when I said this, he thought that it was a thing impossible for him to take his heart from the world, for he had a wife and family to provide for, so he did not know what to do. His mind became more distressed; and when he went home he went to his room, shut the door, took the Bible, opened it, and laid it on a chair, and knelt and prayed unto the Lord, that He would send His Holy Spirit to take away his heart from all worldly things, and set it upon Christ. He felt that he could do nothing of himself, and his prayer was that the Lord would do it for Christ's sake. When he arose from his knees he felt his heart entirely taken away from the world, and going out after Christ. Still he was without a sense of pardon.

His wife, seeing his great distress of soul, became also concerned about her own state; and what struck her particularly was the expression used by her husband when rising from bed during the night to pray. He said, (naming her,) "Be seeking Christ, for I must rise and pray; and don't be angry." She then began to pray for herself, that the Lord would have mercy on her soul. When Sabbath morning came, both husband and wife went to church, leaving their children, as the man expressed it to me, "on the care of the Lord." That was the first time that they could say they left them on His care. When in church,

and during the lecture, these words were brought home powerfully by the Spirit to them both, "Christ, the Saviour of the lost," and they simultaneously cried aloud. They continued in much distress throughout the service. Several of the elders, as well as myself, spoke with them in the session-house during the interval of public worship. In the afternoon they sat upon the stairs of the church during the service. When it was over, I spoke to them again, and prayed with them. They then went home, and immediately betook themselves to prayer,—spending the night in this way, without going to bed at all. Their prayers were often groanings, for which they could not find words. The husband during the night got a little melting of soul, and in the morning got a little strength; but his wife sunk deeper into the waters, and became more distressed. When I went to their house next day, I found not only themselves in great distress, but a young man (nearly related to them) and several of their neighbours, who had assembled expecting my visit—all of them in great concern of soul, that had (like theirs) come to a height the previous day.

That same evening (Monday) there was a union prayer-meeting in the church, which they attended. Several of their relatives from the country came into the meeting, and after its close continued with them until two o'clock in the morning, spending the time in prayer. After they left, the husband went to bed and slept a little, which he had scarcely done for a week. His wife continued in prayer, and found deliverance to her soul. She came to her husband, awoke him, and told him to rise and thank God for what He had done for her soul. He did so, and the thought struck him, "She is taken and I am left; she was last and I am last now," and he became more distressed than ever. After spending some time in earnest prayer he got a little

relief, and began family worship; and while reading the 118th Psalm, from the 24th verse to the end, and when they were come to the second line of the last verse, (metre version,) "*My God, I will Thee praise,*" a flood of light came into his soul, and he had to stop reading and fall on his knees, pouring forth thanksgivings to God for the gracious discovery of Himself as his God. In telling me of it afterwards, he said, "I could tell no one what I felt at that time, for my breast was filled with love that I never felt the like of before. I was very happy; and I hope I got as much at that time as will keep me humble before God, always asking for more. I could be a whole day on my knees and not think it long." A woman who lived in the lower flat of the same house, and who was also in distress of soul, had joined them that morning at family worship. The man's deliverance and outburst of thanksgiving, so contrasted with her own felt misery, that it increased her anguish to such an intensity that she fell down on the floor crying for mercy. After the man and his wife had, for a considerable time, tried to direct her to the Saviour who had revealed Himself to their own souls, I was sent for. When I went into the house I saw one of the most affecting sights I ever witnessed. The woman of the house (whom I had seen the day before in such distress) was now exclaiming with intense joy, "Glory be to the Father, and to the Son, and to the Holy Ghost, for delivering my soul out of the horrible pit!" And the other woman was sitting in a corner, crying aloud in the greatest anguish, "I am lost, lost!" I was reminded of what took place at the second building of the temple, recorded in the 3d chapter of Ezra, when some wept with a loud voice, and others shouted aloud for joy. Long time did not elapse before this woman had also the new song put into her mouth. The man,

(whose case I have here related,) after he had found Christ, was filled with an intense desire to speak of Christ to others. Prayer-meetings were held in his house, at which many of his relatives and several of his neighbours were awakened. He has also been much blessed in several parts of the country where he has addressed meetings. He has for several months been appointed missionary to the tinkers of Caithness, and follows them from place to place, exhorting them, reading the Scriptures, and praying with them.

It would lengthen this notice too much to enter into the particulars of other cases. I only mention in general that the work of the Lord continued to spread in the congregation, and for several Sabbaths and prayer-meetings a great power attended the preaching of the Word, and the Holy Spirit was evidently felt in our midst, convincing and converting sinners, and refreshing and reviving the Lord's people. During the months of January, February, and March, there was scarcely a Sabbath or a prayer-meeting but there were several persons awakened. At the end of one meeting, which I had appointed for thanksgiving to God for pouring out His Spirit upon us as a congregation, there was loud wailing heard from the gallery of the church, and so heartrending were the cries uttered that some told me afterwards they thought of the day of judgment and of the wails of distress that would be heard on that day. I found, on proceeding to the part of the church from which the cries came, several persons so prostrated by distress of soul that they had to remain for some time in the church, and afterwards to be assisted home. Most of these, after being weeks in distress, obtained peace. At another prayer-meeting, when I was speaking of the Song of the Redeemed in Glory, "Salvation to our God which sitteth upon the throne, and unto the Lamb," several began to weep aloud,

and with each repetition of the blessed word "salvation" their cries were repeated. Two persons were so much affected that they had to be helped into the session-house; and at the close of the service seven individuals waited to speak to me in great distress of soul, and some of them could not sit, but lay prostrate on the floor in the greatest agony, lamenting the sad state of their souls. This very night, when so many were distressed with the fear that they had no part nor lot in that glorious salvation that had been the theme of discourse, there was one individual who had been for weeks under concern that got such a view of salvation as brought a blessed peace and rest of soul. The Word of God was thus shewn to be a two-edged sword—wounding one while it was healing another.

Personal dealings with the people in their own houses about the state of their souls, have been blessed of God at this season of awakening. Pointed questions put to individuals, asking them whether they had begun to feel the burden of sin, and if they were seeking Christ, have been the means of awakening concern in some souls. For several weeks I was daily sent for to visit persons in distress, who were so weakened by their trouble of soul, that they could not leave their own houses to come to me. On such occasions I generally found the house filled with the neighbours, and I sought to embrace the favourable opportunity of pressing on all those present the necessity of seeking their own soul's salvation, and of not letting the precious season pass unimproved, when the Holy Spirit was awakening others around them. Some aged persons, upwards of sixty years old, to whom I thus spoke, were brought under deep concern. I thought it also my duty when visiting the sick at this time, to tell them of what God was doing for others, and to stir them up to seek a share in the blessing. God

was pleased in His infinite grace to bless such efforts. One person, a mother of a young family, who was prevented by a severe illness for three months from coming to church, and was most of the time confined to bed, was, while I was, praying in her house, brought under great concern. After several weeks of anxiety, she found this passage brought home to her soul one Sabbath-day, while much distressed, both in body and in soul, and confined to bed—"Look unto me, all ye ends of the earth, and be ye saved, for I am God, and there is none else." When I visited her next, she said to me, "God has been merciful to me, He has given me a double cure—the disease of my body has taken a turn, and life has come into my soul." She is now restored to health, and is rejoicing in the Lord.

As another instance of the benefit of personal dealing with souls, I may mention the case of a young man who had come from the country to see one of his relatives who had been awakened at this time, and whom I was visiting. I asked him what was the state of his soul, and specially remembered him in prayer. It went home to his heart, that a stranger whom he never saw before should be anxious about his soul, while he had no anxiety himself. He was brought into deep distress. At length, after several weeks, he obtained some measure of relief. While anxiously seeking salvation, his conscience was much burdened with the sin of having spent so much time in light reading, and thus filling his mind with vain thoughts. He resolved to rid himself of those unprofitable books on which he had expended his money and wasted much precious time. He was at this very time taking out a work of this description, composed of several numbers, and had nearly completed it. He took all his books of this kind into the barn and set fire to them. While they were burning, his

father came into the barn, and asked him, "What is this you are doing?" His reply was, "Father, I am burning these books; they have too long kept me from reading the Bible." When unlawful books were thus burned in the early Church, it was adduced as a proof of the triumph of the Word of God. And thus is it still. "*So mightily grew the word of God and prevailed.*"

An interesting feature of the work of the Lord amongst us was the number of letters from anxious souls and relatives interested about their friends' salvation. I can only give a specimen of some of these different kinds of letters which I received,—sometimes several of them had to be read at one meeting.

The first I transcribe is as follows:—

"Feb. 1860.

"REV. AND DEAR SIR,—I earnestly request the prayers of you and your congregation in behalf of a poor, hard-hearted sinner such as I am. Pray that God would give His holy Spirit to soften my hard heart. I have shut my heart against Christ, but I feel that I cannot get it opened, for it has become that hard, and that wicked, and that rebellious, that it is indescribable. Pray for me. Oh, if death were to find me in my present state, I would go down to the pit in which there is no water! But I would not be a prisoner of hope, but I would be a prisoner without hope, to lament my folly through an endless eternity. Pray that God would lay His hand in mercy on me, and that He would bring me to the feet of Jesus, to lie there a poor, helpless, hell-deserving sinner. Pray that my convictions may be deepened, for I have been spending my time in trifles, not thinking about the preciousness of my immortal soul, but serving the devil, the world, and the flesh. Pray

that God would come this night, and in this meeting, and bring me to the feet of Jesus.—I sign myself,

“A Poor, Lost Sinner—a Woman 22 years of age.

“This is written with a trembling hand and a fearful heart. *I* hope you will be able to read it.”

The next I give is from a young man:—

“PULTENEYTOWN, *March* 1860.

“REV. AND DEAR SIR,—I earnestly request your prayers and the prayers of God’s praying people in behalf of my poor soul, that the eyes of my understanding may be enlightened, that I may get a view of my true state before my Creator, as a poor blind sinner, hurrying on the broad road to destruction. Oh, pray that I may be arrested in my downward course, and that the loving Jesus may come out after me, a poor, straying sheep, and find me, and bring me back on His shoulders. Dear Sir, pray for me, that I may receive my sight, that He would anoint mine eyes with eye-salve that I may see. Oh, pray that the Holy Spirit may come in this night, and break my hard and rocky heart, and give me a heart of flesh, a heart that will love Him who first loved us, and gave Himself for sinners. Oh, that the love of Christ may constrain us! Pray that such a sinner as I am may be washed in that fountain that is filled with blood drawn from Immanuel’s veins, that sinners plunged beneath its floods may lose all their guilty stains. Dear friends, do pray for me, for my wicked and deceitful heart cannot pray aright, it is so cold and dead. Oh, that the life-giving Spirit may come in, and quicken and renew it! Dear Sir, I desire your prayers on behalf of a dear brother, that he may be brought to the Saviour, and that he may see a reality in religion, a beauty in holiness, and a

preciousness in Jesus; that he may be turned from darkness to light, and from the power of sin and Satan, to serve the only Saviour, is the sincere desire of a

“Poor, Hard-hearted Sinner—a Young Working Man.”

The next is one of several joint letters, signed by more than one person:—

“WICK, *Feb.* 10, 1860.

“REVEREND AND DEAR Sir,—We earnestly desire the prayers of you and your congregation in our behalf, that God would pour out His holy Spirit upon us; that He would visit us in His love and mercy, and take away our sins, and enable us to see Christ as crucified for our sins, and give us a taste of His love, and enable us to embrace Him as our Saviour, and bring us to a sense of our own utter inability to save ourselves, and His all-sufficiency to save all that come unto God through Him.

“Oh, that we might be brought to a saving knowledge of the precious Saviour, and that we may be instrumental in God’s hand in bringing many of our companions to Him, and that we may never be ashamed to own Him as our Saviour; and may our impressions not be as the morning cloud and early dew that pass soon away, but that they may be lasting impressions!

“This is the sincere prayer of two helpless Sinners,

“Girls of about 14.”

Shortly after the movement began, a number of prayer-meetings were commenced by those who were anxious about their souls, and those who had found peace in believing. They were held several nights in the week. Some of them

were public, others were private, confined to the persons who took part in them.

For some weeks I had been very anxious that the work of the Lord would extend to the young, as it had done in other places, and I had visited, occasionally, the congregational and other schools in the place, and addressed the children on the duty of immediately seeking the Lord. I had also from time to time preached special sermons to the children, which were well attended, not only by the children belonging to my own congregation, but by others. There is a flourishing Sabbath school connected with the congregation, and Bible classes for young people. Much prayer was also offered up, both in public and private, by the Lord's people amongst us, for an awakening among the young.

The first open movement among the children took place in the congregational school on the forenoon of Monday the 6th February. Early in that forenoon a request was sent to me by the teacher to come to the school, as several of the children were in distress about their souls. It began in the following manner:—At a prayer-meeting in the church on Sabbath evening, I read, from a proof-copy sent me by the Editor, a portion of Part II. of "Records of Revival," containing three striking cases of conversion, (to be found in pages 127–129.) A little girl in the school, after the Bible lesson in the morning, began to speak of these cases to her companions, and immediately those who were listening to her began to weep aloud about their sins. After I arrived and addressed the school, the concern among the children rapidly spread, and before I ended there was loud weeping in all parts of the school. It had become a Bochim. When dismissed, the children went home weeping, and when asked by friends the cause, one said, "For the load of sin that is on my soul another, "For Jesus to

come to my soul another, "For fear they should be taken and I be left with other similar replies. Upwards of a dozen boys held a prayer-meeting together before going back to school in the afternoon. Since then several prayer-meetings have been established both among boys and girls. At one time there were about a dozen separate childrens' meetings, some of them very large, numbering forty or fifty, who met to pray together; some of them small meetings, where five or six more timid little ones met to pray together. There are not now quite so many of these meetings, some of them being merged into others. This impulse to pray together was quite a spontaneous movement on the part of the children, and took their parents and teachers by surprise. Extra week-day meetings for instructing the children who were anxious were also readily attended by them.

On the last Sabbath of March I preached a sermon to the children in the evening. There were upwards of 200 children present. The deepest solemnity pervaded the congregation, and the young people were evidently greatly impressed during the sermon. At the close of the service they could no longer contain their feelings. A loud weeping began among the children. Almost all the young people, both boys and girls, were soon weeping aloud. They were exhorted, prayed with, and invited to join in singing by turns, but they could not be quieted. Three or four times I had pronounced the blessing, but had again to address them. For more than an hour and a half after the regular service was ended this continued, and the house of God became a place of weeping and supplication. The boys began to pray aloud for mercy to their souls, and their earnest petitions were heard all over the church. The prayers of several elders whom I asked at this time to conduct

the devotions were drowned in the petitions of the boys. One boy's voice I heard above the others, where I was standing in the pulpit, earnestly praying, "Come, blessed Jesus, this very night into my soul," &c. It was with the greatest difficulty that the children could be persuaded to leave the church, and it was not until I had promised to preach to them in the same place on the following evening that they retired. I learned from relatives that numbers of the children that night went to their closets as soon as they entered their homes, and some of them continued the most of the night in prayer. Many were, I believe, savingly impressed that evening. One boy of twelve years, who had to be helped home by a neighbour, kept saying to her by the way, "Woman, can there be any mercy for a sinner like me?" This boy continued praying earnestly for his soul, and on the fifth day after he was awakened he found peace. When I saw him last he said (among other things) to me, "I feel as if one were beating me when I hear them swearing." Formerly he had been quite careless, now he fears the Lord. A youth of about fifteen years of age was that night brought under very great concern of soul. He used to spend the Sabbath, for the most part, in walking in the fields with other ungodly companions. When I saw him three days after, I was struck with the uncommon solemnity of his countenance. He felt his sins to be like a load upon him, but he continued praying for mercy, and at last he found peace. He is now attending a boys' prayer-meeting, the Sabbath school, and the church. He was from home for a few weeks lately, and he set up a boys' prayer-meeting in the place, and took the lead in it while there. A girl, between seven and eight years of age, who went home crying, was asked why she cried. Her reply was, "For the Holy Spirit;" and when asked what she

wished the Holy Spirit to do, she said, "To give me a new heart."

For several weeks after this Sabbath evening I continued to find out fresh cases of boys and girls awakened during the discourse. Truly the Lord has been shewing us His faithfulness to His promise, "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring."

A striking feature of the work, which reminded me of early times, was the grace of God bestowed upon *families*. There are instances of whole households who have been awakened, and brought to rejoice in the Lord. There are other cases where the families are large, of both the parents, and one or more of the children, having been turned unto the Lord. There are groups of families related to each other who have shared the blessing. Three sisters who are married and have children, and who live at some distance from each other, have, along with their husbands, been found of Christ, and now, when they meet together, all their conversation is concerning Jesus and His love. There is one family, in which a husband and wife, with their brothers, and sisters, and nephews, to the number of twelve, have been awakened and brought to Christ. Even among the children there are several instances of brothers and sisters in the same family uniting in seeking the Lord, and taking part in the same prayer-meetings.

There was an interesting case of a mother and daughter. The mother had never been married, and had not got her daughter baptized in infancy. The daughter, a young woman above twenty, was awakened in church on the third Sabbath of January, and, after a time of anxious seeking, brought to peace in Jesus at a prayer-meeting in

the church. At her own urgent desire to profess Christ, I baptized her soon after, along with another young person who had been awakened and brought to Christ about the same time. This young woman's mother was brought under such concern of soul the night her daughter was baptized, that she waited in the session-house after the service, along with other anxious persons, and, after a time of very deep distress, professed to have found Christ. Lately, mother and daughter sat down together at the table of the Lord.

We have much cause of thankfulness to God for the visitation of the Spirit amongst us. I had often longed to see some manifestation of the power of the Holy Spirit in connexion with the preaching of the word—to see His power and glory in the sanctuary. And now that His arm has been made bare in the midst of us, that His arrows have been made sharp in the hearts of His enemies, and the people seem falling in subjection under Him, I would take it as an encouragement to wait upon the Lord, and to plead with Him that He would yet shew us greater things than these.

I may mention that the prayer-meetings in the congregation in which the Divine power was specially manifested were never prolonged beyond the usual time. Although I met with the anxious after the congregation dismissed, I only spoke a few words to them, and prayed with them, directing them to go home and pray, and promising generally to visit them next day. It was usually under the exposition of the Word that impressions were produced; the house of God during these months was indeed the birth-place of souls. The discourses which were peculiarly owned by the Spirit in awakening souls were those in which the doctrines of grace were prominently set forth

Man's utterly ruined condition—the sovereignty of God in bestowing salvation—the necessity of the Holy Spirit to work faith in the sinner—the freeness and fulness of salvation in Christ Jesus—the duty of the sinner immediately to close with Christ, and the danger of delay. During the three months in which the Spirit's power was specially felt, I conducted all the public services without assistance, except at the prayer-meetings, where the elders and others took part in prayer. We had no addresses from converts in our public meetings, not that I object to these, but only I never felt led to invite them.

I cannot conclude without asking the people of God, into whose hands this may fall, to pray for us as a congregation and a place. We need it much. The number of those who have come under religious impressions is a mere handful compared with the community at large. It is deeply distressing to see numbers around us sunk into the deepest apathy concerning their soul's welfare, and rushing greedily into open sin. We have had (thanks be to God) some droppings of Divine grace; but the ground all around us is still very dry and barren. But the remedy for this fearful state of matters is copious showers of the Holy Spirit. Let us, then, abound in prayer, "until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase." "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

CARRUBBER'S CLOSE MISSION,* EDINBURGH.

BY REV. J. BARBOUR JOHNSTONE, WOLFLEE.

THE scene of this mission is a close, or wynd, running off from the High Street. It is one of those places in the Old Town of Edinburgh which are full of old associations, and interesting in an antiquarian point of view. But this close, like many others, has a solemn interest in the eyes of those whose hearts have been led to care for their fellow-creatures, sunk in sin and degradation.

This mission owed its origin specially to a movement on the part of the Sabbath-school Teachers' Union. Imitating a similar movement in England, they determined, by a careful canvass, to ascertain the number of children not attending any Sabbath school. The revelations resulting from this investigation were so sad, that they saw that active measures of an aggressive character were imperatively called for.

Carrubber's Close, which lies in the very centre of the city, was found to have no Sabbath school in or around it. Mr James Gall, and certain zealous coadjutors, determined to take action there. A rallying point, or base of operations, was found in an old chapel in the close. This chapel had had a varied history, having at different times been occupied by Roman Catholics, Unitarians, and Irvingites. Not

* For the substance and facts of this article, I am indebted to Mr Gall's work on the mission, kindly furnished by him for that purpose.

seldom it had been used as a dancing saloon and for penny theatricals. At the very time when Mr Gall and his friends got a lease of it, they had to eject a club of Atheists.

There, on Sabbath morning the 30th of May 1858, they commenced operations. Kneeling down within the empty walls of the chapel, they consecrated themselves and it to a great work. Rising from their knees, they allotted to each his work. Then they sallied out into the close and the High Street, and, by dint of coaxing and importunity, succeeded in bringing down to the chapel a few children whom they found playing about, and who became the first scholars of this Sabbath-morning school. Inviting the same children to return, and to bring with them as many companions as they could, they met again in the evening in larger numbers, and thus inaugurated their Sabbath-school system, which was to be the backbone of their experimental mission. Their numbers at first were small, both of children and teachers, but their doors were opened wide to all, and they soon increased.

Thus commenced, they soon extended their operations, until their labours took almost every form of Christian enterprise and philanthropy. Every age and class in the population around were embraced in their mission. At the close of one year, so greatly had their efforts been extended, that they could report in full operation Sabbath morning and evening schools, week-day classes for young men and women, a monthly mothers' meeting for prayer, a reading club for families, and an "Excelsior Institute, or Home College," for the improvement of young men.

There was thus much to encourage from their first year's labours. Their second year, therefore, began hopefully, and from a much higher platform. They had now upwards of thirty enthusiastic labourers, all giving their zealous efforts

gratuitously to this great work. More extensive labours and greater fruits were at band.

The Lord was doing a great work in Ireland; and many in Scotland, seeing and hearing of His mighty doings there, were stirred to seek His reviving grace. Mr Gall, during the summer, passing through Glasgow to the Western Highlands, remained for a few days in that city, to become acquainted with the missionary operations of the Wynds' Territorial Church, under Mr M'Coll. "I was then," says he, "for the first time privileged to see with my own eyes what an awakening was, and to take part in the solemn exercises of that solemn time. Carrubber's Close was not forgotten by the Wynds' Church. Earnest supplications were poured out on its behalf that the Lord would visit it also with a gracious revival."

During his absence, as if the answer to prayer were already being bestowed, the weekly prayer-meeting began to shew signs of life. It so increased in numbers that they determined to hold it twice a week. Then it became their practice for one of their number to preach at the head of the close, and, having attracted an audience, to bring them down to the meeting in the chapel.

During a hurried visit on business to Edinburgh, in August, he told what he had witnessed in the Wynds' Church in Glasgow. His friends were so stirred by the tidings, that they determined to hold their meetings nightly, as in Glasgow.

During the first month of their nightly prayer-meeting it was a work of faith—the only encouragement being a steady keeping up of the attendance. By and by the countenances of the people bore marks of earnest attention and some degree of feeling. But yet they had to wait. Does not the husbandman wait for the precious fruit of the earth, and

hath long patience for it, until he receive the early and latter rain?

Thus they prayed and laboured for some time, when they thought they would try the result. Anxious souls were requested to remain for prayer and converse at the close of the meeting. "A number sat down," says Mr Gall; "but, alas! it was only to let the crowd depart, and as the chapel began to empty, one by one they rose and left, and—left us all alone. I did feel discouraged." Yet they set themselves, with increased determination, to labour and pray, and patiently wait for the Lord's time. Two cases did, indeed, encourage them, but it was not till Friday, the 14th of October, that the shower came on.

They met on that evening as usual. All seemed greatly solemnised, and, before the concluding prayer, each one was urged to decide that very night whether he would accept Christ or no. Again, any who were anxious were requested to remain. *Three* accepted the invitation—an old man, a young man, and a young woman. "From that night," says Mr Gall, "when the first anxious inquirers remained behind, there has not been a day on which we have had none. Night after night they increased in number, until, even with the help of many friends, we are not able to deal with them all individually. Night after night, also, the careless became earnest, the earnest became convicted, and the convicted at length found peace in the blood of Jesus, so that conversions really became a nightly occurrence." "We may confidently say that there have been hundreds who date their spiritual birth from the meetings in Carrabber's Close and its branches, and that thousands have been revived and spiritually invigorated by their visits to Whitefield Chapel. . . . Those who would wish to form an estimate of the amount of work that is done have only to visit the chapel

any one night out of the seven, and to calculate that what he sees is to be seen night after night, and has continued so for upwards of six months without interruption."

This is certainly a very striking testimony, and I certainly can corroborate its outward features. Coming fresh from seeing the work of Cod in Ireland, and in the Wynds' Church in Glasgow, in December last I visited the chapel in Carrubber's Close. There I found the same great features indicative of the presence of the Divine Power. I found the chapel quite full. There was nothing to excite the mere emotional feelings. All was characterised by solemn fervour and truthfulness. The people seemed greatly impressed, and many remained for converse at the close. Again, some two months afterwards, I had an opportunity of attending, and found the place filled, as before, with eager souls, evidently stirred to spiritual concern, and earnestly calling upon the name of the Lord. Well knowing, from sad experience, how hard it is, in ordinary circumstances, to draw out even the members of our churches on week nights for prayer, I could not see Carrubber's Close thus attended, from month to month, and night after night, by those who were so indifferent to all these things before, without exclaiming, "This is the hand of the Lord!"

The *results* have been very striking, varied, and widespread—not confined to one sex, age, class, or sphere. God's truth has been in power among them, and it has leavened many a heart, producing its own glorious fruits. A man lately described to one of the Edinburgh city missionaries the manner in which his spiritual slumbers were broken:—"A boy who works in the same shop with me had been at the meeting in Carrubber's Close one evening, and next day could not restrain his tears while at work; his heart was like to break. I asked him what was the matter. He

gave no reply; but another man, who put the same question to him, came to me, saying, 'D. has been at the prayer-meeting last night; that is what's the matter with him.' These words went to my heart at once. I thought if that boy is so distressed about religion, what is to become of me, the father of a family, living without any concern about the subject? I went home to breakfast, but could not eat—my heart was too full. I sent for a neighbour to pray-with me. I attended your meeting in the evening, and got a good deal of light there. I never saw the Bible so clear before—I never loved it before. But now I cannot come home to my meals without taking it up and reading a portion. I understand the minister's preaching far better now than I used to do. Oh, this is indeed a great change to me!" So precious was Jesus to one of their first converts that she would not part with the treasure she had found "though Queen Victoria were to put the crown of England at her feet." Near the close of one of their meetings, a young friend was engaged with two very anxious young men; and when they were upon their knees, one of them laid hold of his arm, and cried, "Hold! hold! my heart is broken." On hearing this, he prayed that God, by His grace and Spirit, would shew him Jesus; to which the young man responded, "Oh, for a sight of Jesus!" Immediately he sprang up, crying, "Jesus is altogether lovely!" Both the young men found peace, and are earnestly following Christ. Ladies and gentlemen are sometimes also seen kneeling, as humble inquirers, before the same benches as artisans or their wives, or boys and girls of the warehouse and the factory.

As was to be supposed in the circumstances, they have come much into contact with women of the town. Many such ply their sinful calling all around them, and the

blessed gospel has reached many of their hearts. "There was no class," says Mr Gall, "that appeared more hopeless than they, and yet the first agonising cries of contrition that ascended to heaven from Whitefield Chapel escaped from their lips; and the very last feat of daring that was accomplished by two of our number was the clearing out of a house in the Canongate that has long been a very Sebastopol of the enemy. We have had many failures, but we can also count a goodly number of our fallen sisters, who, by our means, have been rescued from pollution, and have either been admitted into reformatories or obtained respectable situations. An interesting case is given by one of the labourers in a district prayer-meeting. A young woman of this class remained to the meeting with the inquirers, but only to mock and ridicule. A young woman spoke to her, when she arose and went out. In a little while she returned, and, coming in, fell upon her knees, crying for mercy. The Lord had smitten her with conviction of sin. Her anguish of spirit was great; and while they talked and prayed with her, her piercing cries were dreadful. She is now in a house of refuge."

They have only had two cases of what have been called physical manifestations, only one of which was a case of "*striking down*." The first was that of a strong working man, who had never been subject to any kind of hysterical affections. At one of the meetings he had such an overwhelming sense of the necessity of his finding Christ that night, that he could not contain himself, but burst out with distressing groans during one of the prayers. He passed through a severe conflict, but ere he left was enabled to cast himself upon the Saviour, and found peace in believing. He was greatly prostrated in body, as if he had newly come out of a fever. He returned next night. "There

was the same tenderness of manner; but he was now, every inch of him, the man again, joying and rejoicing in Christ his Saviour, and consecrating every power of body and mind to the service of Jesus.”

The second case was that of a married lady. Her husband hearing, says Mr Gall, how the Lord had been gracious to us, and earnestly wrestling and pleading for his wife’s conversion, brought her down in a cab at the hour of meeting. Towards the close, and during the time of prayer, an agonising cry for mercy was heard—she had been stricken down, and would have fallen to the ground had he not caught her in his arms. “This,” said the husband, “is the answer to *many* prayers.” She found peace that evening, and, I understand, continues rejoicing in the Lord “a new creature.”

Perhaps the numerous labourers raised up to help in this good work is as striking a proof that the Lord is with them as any. All give their untiring services gratuitously to the work. All kinds of gifts find their own proper work—distributing tracts, visiting the families around, teaching, conversing with inquirers, preaching, praying, printing hand-bills, door-keeping, &c., all have to be done, and there are some fitted for all. “One of our most useful labourers,” says Mr Gall, “is a girl who goes out to sew in families at a shilling a day; and wherever she goes, her great anxiety is to win souls to Christ.” “A number of milk-girls,” says Mr Jenkinson, a great helper in this work, “were brought under deep conviction, and although not able to teach like the other converts, have been very useful in telling servants of the meetings, and the joy they have experienced since they found the Saviour. Their simple and earnest appeals to the servants, to whom they give the milk, have been the means of bringing many of them to the meetings; and not

a few are rejoicing in Jesus as their Saviour." One young woman, after she had been brought to the Saviour herself, at once determined never to rest until she had brought all the young women in the warehouse to the enjoyment of the same peace. One after another was given to her by the Lord, nor did she rest satisfied until she had good reason to rejoice in believing that the last of them all had dedicated herself to Jesus.

Thus the Lord has been enabling His servants to do a great work for His name, and many have been added unto the Lord. Yet the work goes on and spreads greatly. Newhaven, the Water of Leith, and other places, have had branch-meetings begun in them, which have been so blessed that they also have become centres of revival. An interesting and important step has been taken of late in their securing the Old Theatre-Royal, before it is pulled down, for holding meetings. The Lord, in many ways, is invading Satan's kingdom, and setting many of his captives free. I cannot forget a night I spent there shortly since. Looking down from the gallery where I was, it was a strange scene in such a place,—strange to hear the psalms of David there, and humble supplication addressed to God, and men earnestly entreated to come to Jesus our Saviour. I saw many, who evidently had been drawn in by the novelty, strangely awed. They may have come to laugh, but they were controlled by a higher Power, and it was pleasing to see how devoutly they seemed to join in the earnest prayers for the Divine mercy which were offered. One such found his way, at one of their meetings, behind the green curtain on the stage. He evidently did not know well what to make of it. "Will you answer me one question?" said he to one of the friends engaged. "Certainly, I am here for that purpose." "Tell me, then, what is all this praying

for? Is it a sham, or is it in earnest?" "It is in earnest." A conversation followed, in which the young man confessed, that though his parents had been godly, and had often counselled him aright, he had often been in the theatre, wild and careless. "But," said he, "I feel arrested, for I never felt religion to be such a reality as I feel it to-night. I am determined from this time forth to turn over a new leaf." He was told that it was impossible ever to "turn a new leaf," until he had first turned to Christ as his Saviour. He was asked to join in prayer. "I never prayed before," said he, "but most gladly will I join with you." They both knelt down and prayed, and on rising from their knees, he shook hands, evidently much impressed, and promised to return.

Thus the work is still going on, so that, as Mr Gall says, "the present story, therefore, is a story without an end." Surely the whole may well lead us to join in his prayer, "Oh, that the Church would awake out of her worldly dreams, and gird herself for the great battle of the coming kingdom; for already we hear the sound of a going in the tops of the mulberry trees, and the Lord has gone out before us."

CELLARDYKE.

BY THE REV. ALEX. GREGORY, M.A., ANSTRUTHER.

CELLARDYKE is a fishing town of about 1800 inhabitants, situated in the county of Fife, and parish of Kilrenny, on the northern shores of the Frith of Forth. It is occupied by a superior class of fishermen, who are distinguished for courage and enterprise in the prosecution of their arduous calling, and who have supplied the merchant navy with not a few skilful and successful seamen. They are in the main a church-going people. There is no church in Cellardyke itself; the bulk of the population worship in the parish church of Kilrenny, about a mile distant; the rest in the various churches in the adjoining town of East Anstruther, chiefly in the Free Church. As they have enjoyed the benefit for many years of a large and well-taught Sabbath school, most of those now about middle life are well instructed in the elements of Divine truth; while among their number may be found, in the capacity of church-office-bearers, or private members, some as godly and useful Christians as any church possesses. Still, there has been too much cause to lament the prevalence, among certain portions of the community, of those vices which are common among most seafaring populations; but greatly more prevalent than these, a lifeless profession, a religion of mere formality, where Sabbath-day services and external rites were everything, while the heart was utterly dead to spiritual things.

From the time that the Irish awakening drew general attention in Scotland, namely, about the beginning of the summer of 1859, the subject of the revival of religion was in various forms brought under public notice in several of the churches in East Anstruther, and the duty and importance of prayer for the outpouring of the Spirit much insisted on; and such of the inhabitants of Cellardyke as attend those churches had thus, in common with others, their minds frequently brought into contact with these topics during the course of that year. But as the religious movement to which this account refers took place chiefly, almost exclusively, in the town of Cellardyke, we confine ourselves to that town in narrating the preparatory steps by which God was pleased to introduce this most manifest work of His grace.

The work of God in the conversion of souls is, in every place, and in all cases, the same in essential things. But, with this similarity in essentials, there is great diversity in accidental circumstances; a diversity which appears not only in different places, but, as is well known, even in different individuals. Our awakening has been distinguished for the large proportion of persons of mature years, especially for the great number of men, brought under impressions, and also for an entire freedom from those bodily affections which have accompanied revivals elsewhere, and from those wild extravagances on the part of the subjects of the work, which have stumbled and offended sober-minded people and given "occasion to the enemy to blaspheme." But, what is more to our present purpose, it was distinguished pre-eminently in the mode of its commencement. In other cases, the movement originated in visits, public or private, from parties who had been sharers in a revival elsewhere; a most natural and scriptural way for a religious awakening

to commence. At the urgent solicitation of ministers and elders in other places, several of our most confirmed converts have gone forth to tell what the Lord has done for us, and God has blessed their simple story. It is both a natural and scriptural mode of awakening a new interest in the saving truths of the gospel. We simply state a fact when we say that it was in no such way as this that the work originated in Cellardyke. There came no distinguished preacher to arouse its population—no revivalist to excite us by artificial stimulants—no parties with revival fire to spread a kindred flame among us. In other cases the work commenced by a visit from man; with us it commenced in a visitation from God.

On Thursday the 8th day of December 1859, one of those calamities which are but of too frequent occurrence among seafaring populations, fell upon the town. One of our boats foundered at sea; out of a crew of eight men, seven perished, five of whom left widows behind them. The sad event—there had nothing happened like it in the place for ten years—was felt by the whole community as a terrible blow. It made a deep impression, which happily took the form of a desire to have a meeting for prayer in the town. Accordingly, next day, Friday, a request was transmitted to the writer of these lines to come and conduct a prayer-meeting in a neighbouring school-room that evening. To this we joyfully acceded; and how truly that request expressed the feelings of the great body of the fishermen, was plain from that crowded meeting of two hundred people, and these nearly all men. A more solemn assemblage we never witnessed; all seemed bowed as if under a heavy personal calamity; strong men have told us they never felt so near completely breaking down. The first song of praise in which the pent-up. emotions of their bursting

hearts found a vent was overpowering. It was long since such a meeting had been seen in the town. Some referred to those held at the time of the cholera; others said those could not compare with this one. In some respects, at all events, this meeting was different, in its being the first of a long-continued series of similar, and some yet more remarkable, meetings, and in the decided and most precious spiritual results which have flowed from it.

On the Sabbath following, the distressing accident was improved in all the places of worship in the neighbourhood. In the Free church a special sermon was preached in the evening on the words—"Come, and let us return to the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up;" which was listened to by a deeply-solemnised congregation, crowded with fishermen. For several months we conducted the prayer-meeting in Cellardyke, which had been commenced in circumstances so affecting, almost every week, and when the boats were not at sea, always with a large attendance. After an exposition of some portion of God's Word, it was our practice at these meetings to read revival intelligence. It so happened that about this time a work of grace began in the towns of Eyemouth and Ferry den; and several letters on this subject from fishermen in those towns to friends in Cellardyke were read, and excited great interest. The outpouring of the Spirit formed a topic of conversation, and a subject of prayer in every house that winter in the course of our pastoral visitations. The thoughts and desires of God's people ran strongly in the direction of a similar work among us; and it was most affecting and heart-stirring to hear our praying-fishermen in the midst of a crowded meeting of their fellows, pleading with Jacob-like earnestness that God would not pass them by, but be pleased to visit them as He had

visited others of like occupation. During this time, the town began to wear a more quiet and sober appearance; a fishermen's social prayer-meeting, which met each Lord's-day, increased from eight to nearly thirty; some praying women assembled in each other's houses for the same purpose; and two or three young men were known latterly to be in great anxiety about their souls. Still there was no general manifestation of any strong religious feeling. But it was the belief of some that this was not to be long delayed. We found the other day that so early as the 1st January we had expressed in writing the hopeful conviction that the fishermen's prayer-meeting was a promise of good.

About the beginning of March, a very remarkable work of grace appeared in the town of Newhaven. A young man from Cellardyke went to spend a few days in that place; and, on his return, excited deep interest among his praying friends by a recital of what he had seen.

On the morning of Sabbath, the 11th March, the fishermen's fellowship meeting was unusually solemn. They resolved to hold another in the evening, which was marked, if possible, by still greater solemnity—a solemnity which was increased by a young man present being awakened; his sister, about the same time, also exhibiting spiritual concern. On Monday the young man went to sea, where his mental distress went on increasing in intensity. It fortunately happened that he had a praying skipper, (an elder of the Free Church,) and a sympathising crew; and for three days that boat presented a scene such as probably was never witnessed in a boat before—the anguish and cries of the heart-stricken lad, the tears of his companions, the tender earnestness of the skipper, as he alternately directed him to the Saviour, and pleaded with God on his behalf. At length, in the afternoon of the third day, and while the

crew were standing round him in prayer, the young man suddenly sprang up from his prostrate posture in the bottom of the boat, and declared, with tears of joy, that he had laid hold on Christ. An indescribable tumult of emotions at this relief, after three days of intense anxiety, filled the breasts of the crew. They could attend to nothing; and how their boat drifted safely into the harbour they cannot yet tell. The skipper sat buried in deep thought as he reflected on those three days of agonising earnestness, and now looked on the visible change on the face of the young fisherman. His mind passed through a conflict. And was this indeed—just this which had happened in his own boat, just this which he saw before his eyes—was this the outpouring of the Spirit, the work of God, which he had so long prayed for? He carefully surveyed the evidence. Doubt and unbelief at length gave way; and the mental struggle ended by his adopting the words of Peter,—“What was I, that I could withstand God?”

While this was going on in the case of the brother at sea, the sister and her friends were similarly employed on shore. And when the news of her brother's relief was brought to the house of another Free-Church elder, where they were assembled, she was ready to say, “I have found Christ, too.” The joy of the meeting of these two young people and their mutual friends may be imagined. Crowds gathered in and around the house to witness the scene or learn the cause of the commotion; and for several days that elder's home was the focus of an intense religious interest and a powerful religious movement.

That day, Thursday, 15th March, we were asked to conduct a meeting in the schoolroom already mentioned, at two P.M. A crowd filled the place, and at the close of the

meeting several persons remained behind in deep spiritual concern. On the forenoon of Friday great numbers throughout the town were known to be burdened with a heavy sense of sin, and earnestly desirous of spiritual consolation. At the close of the meeting at two P.M. that day, upwards of a hundred of all ages and both sexes remained to be conversed with about their souls' interests. At the first word that was spoken to them, they gave way to tears and sobs, presenting a most affecting sight. It was fortunate that the several ministers present agreed in calming their agitation and in counselling them to self-control.

Meetings were held after this every evening; and as stormy weather kept the crews on shore during the whole of the immediately following week, the schoolroom and other adjoining apartments were crowded to suffocation. At the close of each meeting anxious inquirers presented themselves in great numbers, and eager crowds gathered in private houses, where ministers and others were actively engaged in administering direction and comfort to wounded spirits, while some collected round one in the streets, to drink in the simplest truths of the gospel, as if they were hearing them for the first time. The awakening in the town was the all-absorbing topic. And it was an easy matter to engage any person in frank converse about the nature of his own feelings, and the state of his soul. These things were almost the only subjects of conversation. The scenes of that time will not soon be forgotten. The distress of those bowed down with an insupportable load, their earnest cries for relief,—“Oh, that God would have mercy on my sinful soul!” “Oh, that the Lord would come to my heart this night!”—the more silent and not less heavy grief of others, the look of piercing eagerness with which inquiring ones listened to the household expositions of the plainest

truths of the Word, and the radiant joy of such as had found relief in some precious promise, the face actually gleaming with a most heavenly beauty, were sights which made an impression on the beholders, which, we believe, will never be effaced.

With the kind assistance of others from a distance, the ministers, elders, and private Christians of the place and neighbourhood, by public meetings and household visitation, promoted the good work, which went on with little interruption for many weeks. The reading of the psalm, the singing of a hymn, the words of the text, an expression in prayer, the preaching of the gospel, and the exposition of the truth, and, not less than any of these, the recital in a few broken sentences of his own feelings and experience by one of the fishermen themselves, who had just passed from darkness to light, were all employed by the Spirit of God to impress, awaken, enlighten, or comfort, and so to extend and continue the movement. But at the first, and all along, there was another influence of exceeding power for this effect. This was the sight or the mere report of the change which was passing, or had passed, on neighbours—the deep distress, the agonising struggle, and then the excessive joy when deliverance came. It seemed as if God had imparted a higher degree of these feelings than is known to the experience of the majority of His people, on set purpose to furnish a potent instrument for impressing men in great numbers. Not a few who had attended none of the meetings, and some of those persons in whose houses neither minister nor Christian adviser had been till weeks after the awakening began, and others who were confined to bed with sickness, were at an early period led in this manner to serious thought and deep anxiety, which ended in a change as decided and hopeful as any. And, indeed,

very generally, the first thought was, "Why should such a one be in distress more than I?" or, "Why is it I have not such another's joy?" This question led the inquirer to the Word of God, to the prayer-meeting, to the spiritual counsellor, and to the throne of grace.

We have referred to the great degree of joy possessed by many of the converts, which we have observed, at a certain stage of the mental process, to be as common and powerful a means as any for quickening and strengthening religious desire. This, however, was not without some practical inconvenience. "The light" that others had got was with many the one great object of their wishes. More frequently, in the case of the more anxious, it was to "find peace." This expression, at a very early period of the movement, we felt it necessary to discourage. There was danger of accepting the mere subsiding of agitated feeling, the natural reaction from excited emotion, for the peace of the gospel. There was great danger of substituting peace or joy for Christ, as the object of desire and search, and so of vitiating and misdirecting the whole aim and strain of the soul's earnestness. "What are you anxious about?" we have asked. "Oh, to get such a one's joy." "Suppose," we have said in reply—"suppose I were to offer you such a one's joy, but without Christ?" After a pause—"I wouldn't have it, sir." "Right," we have said: "now, suppose I were to offer you Christ, but without such a one's joy?" Another pause—"Ah,"—and then—"that would do." "Right," we have said again: "that person's joy may be gone already; at all events, it is a thing which will come and go. But if the heart has accepted of Christ, He will never depart. Set your heart, then, on getting Christ, and leave it to Him to give you what joy He sees to be good for you." In a similar manner we had to deal with bur-

dened. souls, who gave every evidence of having embraced the Saviour, but could take no comfort from this, because, as they said, "the burden was not away yet; they had not the peace or joy of others." We were wont to be met with this when urging such persons to take the comfort of the truth, that as soon as they embraced Chiist the entire load of sin and guilt was on Him, and no longer on them; and we have had to remind them that if a strong man took a crushing weight off their shoulders, they would probably have a bruised and sore feeling, as if the load were still there, for some time after it was removed; and to draw attention to the distinction between "peace with God"—reconciliation, covenant-friendship with Him, which Christ, in the heart, makes ours—and the tranquil feelings of our own breasts—a mere pleasant sensation, which must not be confounded with the high blessing of friendship with God, the inalienable and unchanging heritage of every believer.

We have mentioned the extensive and powerful influence of the deep distress, or the excessive joy of the awakened, in impressing and stirring the hearts of others. Along with this, it was most satisfactory to notice, particularly at the commencement of the work, the almost universal recognition of the agency of the Spirit; "only He had wrought those convictions in their breasts, and only He could bring them relief." In some cases we had to guard against the abuse of the doctrine of effectual grace, to explain what was meant by "waiting" on God, and how they were sinning their greatest sin, and resisting the Spirit, as long as they did not embrace the Saviour. With others, unfortunately, more superficial views began to find favour, which spoke of faith as a slight thing, made conversion easy, and treated sin lightly,—sentiments which seemed in strange contrast to the state of a town agitated to its very depths

by powerful religious convictions. In consequence, we had to insist much on the heart accepting Christ, God's gift to sinners, and trusting Him as a living Friend, and on the doing of this with the whole soul, and with a heart deeply grieved for the injuries which the past life had heaped on that long-dishonoured Jesus, making much use of Zech. xii. 10.

As a general rule, the first illapse of distress was followed by a sharp struggle, which issued in relief and joy. But there was much variety under this general uniformity. In most instances the conviction of sin was sudden and deep; but a few exceptions to this presented either a slowly-increasing spiritual concern, sometimes subsiding and returning, or a long process of breaking down, carried on by a slow series of steps. In some the relief came very quickly, in others after a more protracted struggle. In some, too, with little or no help of man, in others only after much converse and counselling, and repeated dealings with the case. Not a few, after the light of hope shone upon their minds, were visited with anxieties and fears which were as distressing as their first spiritual trouble, and which required much tender and skilful treatment, while some, who were early impressed, appear to walk in darkness to this hour.

The following cases—a few out of a great many—will illustrate some of these varieties of experience. In many others the change was quite as decided and satisfactory; and it is to be remembered, in regard to all of them, that, like the writer and reader of these lines, they are still in the place of trial, and that it is only by a life of holy watchfulness and striving that any, whether recent convert or advanced Christian, can evince the genuineness of a work of grace on the soul.

The first case which we shall give is that of a fisherman,

who is the father of a family, and in the prime of life. He was a man of correct life, and great respectability; religious, too, a church-member, and regular in attendance on ordinances; but that earnestness which should have been given to the vital concerns of spiritual religion he spent exclusively on his worldly occupation, to which he devoted himself with all the energies of a powerful body and a strong mind—he and his crew being looked up to by the whole town as models of enterprise and skill. When we first visited him, we found this strong man bowed down with sore spiritual distress, and meek and gentle as a little child. His heart, and that of his partner, were still bleeding from a recent domestic bereavement; but a deeper sorrow now afflicted both. Our words brought no comfort that day, nor the next. On the morning of the second Thursday of the awakening, he went to sea, a heavy-laden man. His distress became intense. A brother of his told us that he had on former occasions seen their boat half full of water without one of the crew wincing; but that day, when they saw the anguish of their stout-hearted skipper, though they had little sympathy with his feelings at that time, there was not a dry cheek in the boat. He was impatient to get ashore. On landing, to the astonishment of all who knew how engrossed the man had been in the world before, he told his brother to draw up his boat on the beach, and bade his crew go and engage themselves to another, for he would not go to sea again till he got relief from this terrible burden; though a boat came in full of sovereigns, he would not go and take them out; the world was as chaff to him now. Scarcely taking time for necessary refreshment, he hurried to the place of worship where he learnt the writer of this statement was to be found.

Soon after lie entered, it so happened that we gave out to be sung the following lines:—

“Fools for their sin and their offence,
Do sore affliction bear;
All kind of meat their soul abhors;
They to death’s gates draw near.”

At the close of the service, the strong man, bent and stooping with the weight of his anguish, anxiously asked us how it was that he who liked so well to sing could take no part in the singing of the above words. The reason was plain, as we told him; those lines described his own case so exactly, (he had been unable to eat or sleep for several days,) that the emotions excited by them had choked his utterance. He bemoaned himself as “a wretched and sinful man,” for having gone to sea that day, and so withdrawing himself from those opportunities which might have been the means of peace to his soul. He told us what he had said to his crew; and we found, at the close of a half-hour’s conversation with him, in which we endeavoured to exhibit Christ to him in all simplicity and freeness, that one remaining anxiety of his heart was whether he should resign himself to sleep or not that night. Must he not keep awake till he found Christ? What if he should sleep away his spiritual concern? We counselled him to take rest; body and mind required it; and God did not deny him it; “so He giveth his beloved sleep.” God would keep his spirit. And considering his honesty of purpose, and intense earnestness, we ventured, for his encouragement, to express the conviction that he would not be long in finding rest in the Saviour. On his way home, as he afterwards told us, pondering what had been said to him, he experienced a blessed relief; it was then, as he believes, he

embraced Christ, who has ever since been his hope and joy. "This is a new house now, sir," his partner united with him in saying on the occasion of our next visit. "We are a happy house now. We were happy enough before, too, but it was nothing to this. The Bible is new, prayer is new, the Sabbath is new." His great anxiety now was how to preserve his new feelings amid the battle of worldly business, and how to be of any use in the cause of Christ. His zeal in endeavouring to bring friends and relatives to the Saviour knew no bounds.

The only other case of which we shall give some particulars, is that of one of the five widows whom the calamity of the 8th December 1859 bereaved of their husbands. There was not one of those five widows on whom the stroke did not fall most heavily. The one to whom we now refer was the very picture of woe. Beneath the terrible storm which struck her, she bent like a broken reed. She knew the promises and hopes of the gospel; she was comforted, too, by Christian friends, and by her own godly father; but no gleam of light or consolation visited her desolate heart till the awakening came, and it brought joy to her by first plunging her into deeper grief. Her convictions were peculiarly sharp and powerful. "My distress at the loss of my husband," she said, "was very great"—it was visible to every one how true indeed that was; "but oh, it was nothing to this—to this distress on account of my sins." Her anguish became greater than she could bear. She must have relief. Under the pressure of her sore trouble she repaired to a dark cellar which she had never been able to bring herself to enter since her husband's death, and there she wrestled in solitary prayer for hours, till she at length "prevailed," and light broke upon her darkness through the words of the psalm, "Purge me with hyssop,

and I shall be clean: wash me, and I shall be whiter than snow." She could not sleep for joy that night. From that time her deep-brooding sorrow of spirit was gone, and a calm, sweet heavenly joy lit up her countenance, making her in this respect so completely a new creature, that one could scarcely recognise at first the desolate widow in that rejoicing Christian. God had turned her mourning into dancing; He had put off her sackcloth, and girded her with gladness. Her joy could hardly be restrained; and one form in which it expressed itself was very touching. Her thoughts reverted to one of the widowed number, a former acquaintance, whom she had not seen since their common affliction. She was seized with a strong desire to visit this sister in tribulation, who was now also a sister in Christian faith and hope,—she, too, having undergone a happy change, and who felt a similar wish to exchange greetings with her friend. With this purpose, each left her own home to go to the other's. They met in the street, threw themselves into each other's arms, and gave way to the most lively expressions of joy at the new happiness they had found.

In some instances, as already hinted, it is difficult to say whether the spiritual change was not rather a second conversion; a supply of new life to one already a true Christian, but in a state of backsliding, lifelessness, or lukewarmness. That the awakening produced this effect in not a few of God's people, we know well. At the very commencement of the movement, it struck us very forcibly that the words of Simeon, spoken over the infant Jesus, would, in all likelihood, receive verification among us,—“Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; . . . that the thoughts of many hearts may be revealed.” There

has been no lack here, as elsewhere, of the "sign which shall be spoken against," revealing in many hearts—what thoughts?—hostile, bitter thoughts, to which it might have been supposed those hearts were strangers. Other thoughts, too, have been revealed in many hearts to the fall and rising again of these. We were astonished at the number of such cases, which crowded upon us on our visiting the chief scene of the awakening. Christians of long standing were powerfully moved in various ways in connexion with their own personal relation to God. It seemed to be a mere mark of spiritual sensibility, that wherever the least spark existed, it could exhibit itself by new stirrings and kindlings at this time. Some were ashamed and humbled at the sight of the deep earnestness of those awakened souls. Some were searched and shaken to the foundation. If others had such distress, could their convictions have been deep enough? If faith produced such peace and joy, could their faith be genuine? Scarcely any of us, who made the least pretensions to vital godliness, but were thus broken down; and only after a longer or shorter struggle, by laying hold on Christ as for the first time, were we raised up again. Established Christians, gray-haired patriarchs, as we have heard in other places, have thus spent hours in anguish of mind and secret prayer, and when the sharp conflict was over, have declared that they thought they never knew the Lord before. In others it took a different form. Some sin was detected, confessed, and abjured, which a slumbering conscience had tolerated for years. Or the thought of some neglected duty now flashed vividly and painfully on the mind amid a time of higher spiritual life. We were met on the street one day by a member of our flock, whom we had long known as a meek and humble-minded Christian, and who addressed to

us these words, while tears ran fast down his cheeks,—“I have been wanting much to see you, to tell you something. It is more than twenty years since I knew the truth, and all that time I have kept my light under a bushel for fear of persecution. Oh! was it not cruel to Him, so long to hide His love? It is a blessed time that has come to our town; and I am happy at it. But this is a bitter, bitter thought to me this day. Oh, it was cruel, cruel to Him, to hide His love all this time!”

As to the results of this time of religious earnestness in Cellardyke, we may mention that while over three hundred persons (not including children) have evinced more or less concern about their souls, probably not fewer than the half of these have professed to have accepted of Christ, and are living a new life. There is a visible change on the town; there is a restraint on evil; there are fewer brawls; there is less drinking. A common remark is, “*It is* a different town now, and a blessed town.” It was the spontaneous confession to us of a supporter of the abstinence movement, “This work has done more for temperance in a few weeks, than our society has done in many years.” We can point to individuals, formerly irreligious and immoral, visibly and decidedly reformed. But the great majority of cases are those of persons of correct life and religious habits. And how does the change appear in those who had no vices to abandon, having been all along respectable religious formalists? It appears in the fruits of the Spirit, of which brotherly love is one of the most conspicuous. “When I used to see a man I had a grudge at, on the street,” said a fisherman, when giving an account of his new feelings, “I would go anywhere to get out of his way. But now, I have no such ill-will to any one. I could take every man I meet into my arms.” “I had many a spite and grudge

before," said another, "but now I love everything I see—I love the very stones under my feet." And this is no mere piece of sentiment. It takes the most practical shape. Old quarrels have been made up, bad debts have been paid, and injuries have been repaired, which were not known to have been inflicted. It appears also in the spiritual form of earnest solicitude for the welfare of the souls of others—in parents for children, children for parents, and friend for friend. There is much delight, too, in the Word of God, in the exercise of prayer, in His ordinances, and in all the parts of spiritual religion. The fishermen's Sabbath prayer-meeting, which had risen from eight to thirty, now numbers above a hundred; smaller meetings of a similar kind abound in the town; there is much secret and family prayer, while from not a few boats at sea, where religious exercises are observed, the voice of "holy melody," of prayer and praise, is wafted over the surface of the deep, mingling sweetly with the sighing of the wind and the murmuring of the waves. Our awakening has produced also some beautiful specimens of Christian character, which strike all who have eyes to discern spiritual things with the singular loveliness of their heavenly tempers and graces. "I never expected," said a person of education and Christian intelligence, when referring to the spiritual feast a few friends had enjoyed while entertaining some of our fishermen at the close of a public meeting—"I never expected to see so much of heaven on this side of time, as I did that evening."