

---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>



BX  
4839  
G84  
1860



University of Virginia Library

BX4839 .G84 1860

ALD

The Revival in Ireland : lette



DX 002 015 427

**LIBRARY OF THE  
UNIVERSITY OF VIRGINIA**



**PRESENTED BY  
DR. EDGAR WOODS, JR.**



ack  
Dr. F. Woods, Jr.

# THE REVIVAL IN IRELAND.

---

## LETTERS

FROM

MINISTERS AND MEDICAL MEN IN ULSTER

ON THE

Revival of Religion in the North of Ireland,

ADDRESSED TO THE

REV. H. GRATTAN GUINNESS.

PHILADELPHIA:

WILLIAM S. & ALFRED MARTIEN,

NO. 606 CHESTNUT STREET.

1860.

OCT 3 1960

BX  
4839  
GB4  
1860  
Copy 1

## THE REVIVAL IN IRELAND.

---

AS SINCE my arrival in the United States I have met with many inquiries about the Revival of Religion now progressing in the North of Ireland, I have thought it well to publish the following Letters, which I have lately received from different ministers and medical men living in Ulster, in the midst of this remarkable movement. I publish them, believing that it is for the glory of God that men should know how mercifully and graciously he has been dealing with multitudes of sinners in the districts to which I refer. I would be glad to add to these letters a full account of what I saw of this revival while travelling and preaching through the scene of its operations, but find myself unable to do so, owing to my time being so much occupied with daily public engagements, &c.

The first of these letters is from the Rev. Robert Knox of Belfast, whose name is widely known and much esteemed in connection with



the revival there. Last year the churches in Belfast, and in fact through Ulster generally, were in a rather low and backsliding state—at least such were my strong impressions when I visited them in the spring and summer of 1858. But this year, what a change! I shall never forget my late visit to the North of Ireland. I am sure that one of the services especially, which I held in Belfast, I shall remember throughout eternity. It was an open-air service one Sabbath afternoon in July.

I had been much impressed with the great solemnity and attention of the multitudes gathered together, both in churches and in the open air, on several previous occasions in Belfast; but that afternoon when I reached the place where I was announced to preach—a large open space near the town—and found an audience of between twenty and thirty thousand persons standing solemnly there waiting to hear the word of God, I felt that I saw an assembly such as perhaps I should never see again till the day of judgment; and to this hour the recollection of that vast congregation, stretching away before me and far out on either side, covering a space of 15,000 square yards,\* standing silently in the

\* The ground thus covered was measured.

mellowed sunlight which faintly shone through the thin grey haze of the midsummer Sabbath afternoon, while I spoke to them on the solemnities of life, death, and eternity, fills me with an awe I cannot express.

## LETTER I.

LINENHALL STREET, BELFAST,  
October 10, 1859.

DEAR MR. GUINNESS—In answer to your inquiry about the Lord's work here, I can write with thankfulness and joy, "the Lord hath done great things for us, whereof we are glad." The Spirit was poured out in a remarkable manner on the first Sabbath of June, and from that time till the present the Great Shepherd has been gathering into the fold. Since the beginning of this year about five hundred souls have been added to my congregation. The Sabbath-school has risen from one hundred and twenty to four hundred and forty of an average attendance, and the number of our communicants is double what it was this time last year. Other changes have taken place of a still more gratifying nature. "The Spirit of grace and of supplication" have been poured on the people, and we have now meetings for prayer ten times in the week in the large school-room connected with the church, and the room on these occasions is uniformly filled. I am not in a position to state how many have experienced a saving

change during this season of revival, (God knoweth,) but a visible and felt revolution has been effected in the congregation, and the class most extensively and deeply influenced, so far as I can judge, are the young men. They have risen up as a band whose hearts the Lord hath touched, ready for every good work. I thank God most of all for these living, earnest, mighty workers, as through them I believe the work will be greatly extended and perpetuated. As to the nature of the work in the individuals who have been savingly changed, it is the most delightful and glorious I have ever witnessed. The forms in which the living Christianity is presented are the most lovely and Christ-like you can conceive—such hatred of sin, such humility, such gentleness, such power in prayer, such unquenchable love for Christ and his people, such ardent desires to be useful, the Church of God has rarely if ever seen since apostolic times. From all that I have seen and heard of this revival in Ulster—its depth and power, its extent, its results in glorifying Christ and saving souls, I regard it as the most signal and wondrous display of divine grace since the day of Pentecost. That strange and foolish things, and things of which no solution has yet been given, have occurred, we must admit, but these are not worthy to be named in view of the great spiritual work that God is carrying forward. The excitement is subsiding, and the meetings are as largely attended as ever, and intense earnestness characterizes the people. As I think of

the future, my impression is that God has in store for our church in Ulster a great fight of affliction, or a great work to be achieved. We are receiving a divine baptism for some purpose apart from the salvation of the individual. When the day of trial or of labour comes, I pray that we may be found faithful. May the Lord of the harvest carry you in safety to America, and open up a wide and effective door for you there. I know you will receive a cordial welcome.

Most faithfully Yours,

ROBERT KNOX.

## LETTER II.

The second letter is from the Rev. John Mecredy, of Saintfield, (not far from Belfast,) upon whose labours a rich shower of the Lord's blessing has descended.

THE MANSE, Sept. 1859.

MY DEAR SIR—At your request I now beg to furnish you with some information with regard to the "Revival," so far as we have seen and felt it in this neighbourhood. I do not think that I could better express my feelings now than by using the language of the 126th Psalm: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. The Lord hath done great things

for us, whereof we are glad." Yes, truly the Lord hath done great things for us, for no power but the Holy Spirit could have caused such a blessed change as has taken place among our dear people in and around Saintfield. In fact, it is so far beyond anything we had expected, that it would appear to us like a dream, were it not that we see and feel its influence. The change which has taken place in many respects is marvellous, reminding one far more of Pentecostal times than of anything which has been witnessed in previous years. As to prayer-meetings, people now delight in coming to them who could not be induced to do so before. In fact, so little interest was taken in the weekly prayer-meeting for some time previous to the outpouring of the Holy Spirit upon our people, that it was about to be given up. My brother minister, Mr. Hamilton, and myself, called the members of our Young Men's Society together, and having conversed with them, they engaged to aid us in carrying on a united prayer-meeting of both the Presbyterian congregations here. For several weeks our attendance averaged about forty persons. The gracious work of God in America, and in some districts of Ulster, was brought before the people at the meeting, and they were urged to be earnest in prayer to God that we in this place might also receive a copious shower of divine grace. To my own congregation I was in the habit of reading frequently any tidings I could procure concerning the work of God either in America, Wales, Scotland, or

Ulster. I have reason now to believe that such intelligence was useful in awakening a spirit of inquiry. Several of God's people in both congregations were earnestly praying for the descent of the Holy Ghost; yet things remained much as usual with us—great carelessness and indifference with many, until the month of June. Our prayer-meeting then suddenly increased in numbers, and was held more frequently than formerly; but still no change appeared beyond this. I confess I was in deep anxiety and fear lest we should be passed by, and that while other places were being blessed, we should not share with them. With these feelings I preached to my people on the Sabbath before the first case of conviction appeared, from these words: "Wherefore dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, and we shall be turned; renew our days as of old." (Lament. v. 20, 21.) I then said I had preached to them for eleven years, (if I knew my own heart it was with a sincere and earnest desire for the salvation of their souls,) and yet it was heart-breaking to think that during all that time I did not know of a single soul converted under my ministry. I felt deeply humbled at this thought; for some time past it had been pressing heavily upon me; and I now brought it before them to inquire why it was so. I besought them to go to their closets; to be much in prayer for the Holy Spirit, and God would hear. My brother minister was also anxious about the state of matters, and much

prayer was made to God. At length our prayers were answered. One young woman, who had been much in prayer, was stricken down, calling for mercy; and yet in the midst of her misery beseeching others to come to Jesus. And so one and another was stricken—some in their own houses, others at our meetings, until at length above two hundred were stricken down, the greater number of whom say they have found peace in the Lord Jesus Christ. The prayer-meeting then became crowded; so that I have seen twelve hundred people in attendance night after night. For the first ten days or a fortnight my brother minister and myself were incessantly engaged praying and speaking with anxious souls, and conducting three prayer-meetings daily, one in the morning at nine o'clock, another at twelve, noon, for the aged, and in the evening one at seven. Several of our young people, who had been blessed themselves, aided us much—and we needed it—for day by day, and far on in the night, we could not get to our beds, such was the anxiety to hear and speak with us. Some found peace soon, and then with hearts full of love to Jesus, and countenances beaming with joy, they ran to pray and speak with others who were anxious. I can never forget the expressions of some of them when they saw others calling for mercy. “O James” or George, or Mary, as the name may have been—“and are you too coming to Jesus?” One of the most interesting cases—among many such—was that of a young lad,

son of a respected elder of my church. He was in awful distress, and caught my hand, sobbing and saying, "O Mr. Mecredy, my sins, my sins!" He remained thus for nearly an hour, and then suddenly started to his feet, and cried loudly, "O come all of you to the Saviour! O he is so precious, and so lovely, and willing to save!" Then he cried out, "Lord, bless Mr. Mecredy! Many a day he preached and prayed for this, and besought us to come to Christ; but our hearts were too hard; but now, Lord, you are bringing us—make him thankful." And he prayed for me in such a way, that I was so rejoiced I could not refrain from weeping under that prayer. He then turned to his brother beside him, who was also impressed, and laying his hand upon his head, said, "Ch——y, my man, bless God you were ever born for such a night as this—you'll bless him to all eternity. O look to Jesus, for he is willing to save you!" When asked to go home, he said, "What do we care about the day or night now?—my soul is saved, and that is better than anything!"

This is but a specimen of cases, though one of the most remarkable, considering the previous retiring conduct of the lad—the depth of his distress, and then his sudden peace, joy, and exhortations to others around to come to Jesus. I might give other cases; these, however, will suffice.

Now such is the anxiety about divine things that there is not a townland around us which has not its prayer-meeting, conducted entirely



by the people themselves; and truly, the sweetness, unction, and scriptural character of many of those prayers—even from young lads, and from some who never almost prayed before—is astonishing, causing us to exclaim, “Truly, the Lord hath done great things!”

One feature in the conduct of those who have been converted is their love to Jesus, love to one another, and their love to souls. One woman sent for me to ask if it was not her duty to go out with her Bible in her hand to tell her neighbours of Christ’s preciousness and loveliness. This woman was the mother of a large family. Another awoke in the morning so filled with the sense of the love of Christ, that she told me she felt so joyous she could contain no more. And a lad, when I said to him, “Now, William, should not you try and commend Christ to others, when he has done so much for you?” His reply was, with a beaming countenance, “Ah, sir, how could I help doing it?” Hence it is that they are all anxious to bring others to Jesus; a true scriptural mark this of vital religion in the soul, but one also too much neglected among all the members of our churches until lately. “Sir,” said a woman to me (her husband had been brought to Jesus after much trouble,) “we are only just now beginning to live.” Her little son, about eight years old, was found by her at night having his little Testament open on a chair, and weeping bitterly over the 51st Psalm. A few days after, he said to

his mother, "I would not part with Christ for the whole world."

There are now crowded congregations upon the Sabbath; many come out to hear who for years did not. Our Bible classes are very much larger than they ever were; so are our Sabbath-schools: and now people instead of shunning religious conversation with their minister are anxious for it. To a large extent, drunkenness has disappeared from our neighbourhood. I can safely say that I remember to have seen in one day more drunken men in Saintfield, some time ago, than I have seen for the last two months, if all put together. So much have matters changed in this respect that even the Constable of Police here, a bigoted Roman Catholic who mocked at the work, confessed to me that he never witnessed anything like the change, and, if it would last, he said it was a most blessed one. Two publicans have resigned their business, and I have often heard it said others may follow them, as they are getting next to nothing to do. I am now happy to say that in my congregation there is not a single publican, and I do hope there never will be one, as I look upon their trade as pernicious to themselves, and a curse to the community.

I find also that the sins of Sabbath-breaking, profane swearing, and strife, have very largely decreased. The family altar is now erected in many families in which it was not found until a few weeks ago. Men now feel that there is a

reality in religion and in religious experience; that the gospel is the mighty power of God unto salvation, and they now hear with greater interest. An old man, a member of my church, said to me yesterday morning, "Until lately the preaching seemed to pass over my head; it is not so now." It is exceedingly interesting to us as ministers to find people coming and saying, "Sir, will you please to remember me in prayer;" another, "Ask that God may bless my husband, or my children, or sister, or brother," as the case may be. These things are quite common, and O how cheering they are to a minister after long years of deadness, and coldness, and formalism!

The Lord has done for us great things. He has awakened a great number of sleeping souls who were lying in the arms of the wicked one; and he has led many of them to Jesus. Far more have been blessed who have not been stricken down, than those who have. Much has been said about this part of the work—many foolish, sinful things, I believe. I know that these prostrations and fearful cries for mercy have struck terror into the hearts of many hardened sinners, and thus led them to think about the state of their souls, who in ordinary circumstances, to all human appearance, would not have done so. We never encouraged them, but always tried to impress the minds of all, that conviction was not conversion, and that it was quite likely several would cry out thus who would stop short of surrendering themselves to

Jesus; that nothing but believing upon Jesus would save the soul.

God has also blessed his own people among us by reviving them. If the others were sleeping, dead sinners, these were sleeping saints, if I may be allowed the expression. I mean that they were living so far below their privileges, and were doing so little for Christ more than others, that one was in doubt in what class to reckon them. Yet the seeds of grace were in the soul; the little spark there has been now kindled into a flame of love, and they have awaked to newness of life, and to a new phase of spiritual experience; so that we have now come up to a higher elevation of practical Christianity than heretofore; the line between the godless and the godly is now more conspicuous. The children of God and of the devil are now ranged more under their respective ensigns than formerly. This I esteem, for many reasons, a blessed change.

I might write you much more did my time permit, or were it at all necessary. I now conclude by praying the Holy Spirit to continue to bless us as he is now doing, until many that are still out of Christ may be brought to him; and that he would graciously hear the prayers ascending up continually for the South and West of our poor benighted island, and bless our poor misguided countrymen so abundantly with the showers of his grace that our land may soon be what it is said to have been once, "an island of saints." And now, praying also that God

may bless you, and fit you more and more for your evangelistic labours, and give you many more souls as the reward of your labours,

I am yours in Christ Jesus,

JOHN MECREDY.

### LETTER III.

The next letter is from the Rev. Charles L. Morell, of Dungannon, which is one of the many places in the rural districts of the North of Ireland, which have been visited with reviving showers from on high, but whose names are not so widely known, as they deserve to be, in connection with this work of grace.

MANSE, DUNGANNON, Sept. 20, 1859.

MY DEAR SIR—I would have replied to your communication sooner, but was from home when it reached me, and since my return I have been greatly occupied with pastoral duties. The “revival movement,” concerning which you ask for information, commenced in this neighbourhood during the latter part of the month of May. It was preceded by an outpouring of a spirit of prayer and supplication on those who desired the prosperity of Zion, so much so that even before intelligence reached us of the great doings of the Lord in the northern part of the province, the Presbytery of Dungannon, including nearly all the elders of the different con-

gregations within its bounds, and a large number of the laity, met for the special purpose of praying for the outpouring of the Holy Spirit to revive the work of the Lord in the midst of us; and for the same object congregational prayer-meetings were established, where there had either been none previously, or where they had ceased to exist.

In the beginning of April our hearts were stirred within us by tidings which reached us of a great revival work having commenced in the county Antrim, and some laymen and ministers (I myself among others) visited some of the scenes of the movement; and on our return having called the people together, and having told them of what the Lord was doing in a neighbouring county, we urged them to be instant in prayer, that the little cloud of blessing might spread, and that we might receive some portion of the shower of divine grace.

After this the revival may be said to have commenced here. Overflowing meetings for prayer were held evening after evening in Dungannon, and in the neighbouring Presbyterian churches of Carland, Eglisli, and Castlecaulfield. Many prostrations have taken place—at one meeting held at Castlecaulfield, it was calculated not less than sixty; and within a circuit of three miles around Dungannon, there have been probably considerably more than one thousand persons affected in this way. Some of these manifestations have probably arisen from bodily weakness, and some have been the result of strong mental

emotion, without much spiritual feeling; but in many cases there is the strongest evidence that there has been a work of the Spirit, convincing of sin, and leading the burdened to the "Lamb of God that taketh away the sin of the world."

In addition to those impressed at public meetings, there have been many instances of individuals in their own houses passing for hours and days through the wicket-gate of conviction, and finally finding peace in Jesus. Individuals of all ages and ranks of life, the young man of strong nerve, as well as the delicate female, the advanced in years as well as the young, have been visited by the powerful operation of the Spirit of God. On some the divine influence came like a mighty rushing wind, prostrating the powers of the body and the faculties of the soul, and on others like the rain upon the mown grass, or as the gently distilling dew.

The influence which the revival has exerted on the people at large has been very great. The public means of grace are more esteemed; the attendance on Sabbath-schools is greatly increased, in some instances doubled. Large additions are being made to the membership of the churches. The family altar has been erected in houses where the voice of prayer and praise was previously never heard. Public houses are less frequented, and some are giving up altogether the sale of spirituous liquors. Reconciliations have been effected between families and individuals long at enmity. A spirit of love

and union prevails to a large extent among ministers and members of different religious communions.

Truly the Lord hath done great things for us; and although there have been tares sown among the wheat, and although there are some things taking place in connection with this revival that no sober-minded Christian can approve of, yet a good, a great, and I trust, a permanent work has been done in our midst.

The movement still continues to progress, although there are not so many outward manifestations as formerly. The attendance on prayer-meetings still continues large and encouraging, and there is still among many an earnest thirst for salvation. May the Lord carry on his own work, and to his name be all the glory.

Yours truly,                      CHARLES L. MORELL.

#### LETTER IV.

Passing by the accounts I might give of the work in Ballymena, as so much has been written about the revival there, I now lay before you a letter I have received from an experienced and successful minister of the gospel, long labouring in Ballymoney—the Rev. Robert Parks—one whom I much esteem and love in the Lord. I look back with much interest to the services I



was privileged to hold in his church, and in the open air, in this town; and remember, with gratitude to God, the instances I met with, of the divine blessing attending these services.

BALLYMONEY, Sept. 7, 1859.

MY DEAR MR. GUINNESS—Although much pressed by business at this time, I gladly accede to your request. I feel it a privilege to testify to God's work in this district; and to the many happy fruits which accompanied, and are still flowing from the operation of the Holy Spirit on the hearts of the people.

In the month of November, last year, William Getty, Esq., of Philadelphia, visited his friends in this neighbourhood. A meeting was held, to hear from him something of what the Lord had done, and was still doing in the western world. We were delighted with his statements, and struck by his facts. At my suggestion, an arrangement was made for a united prayer-meeting, to be held on Wednesday in each week—the day, a memorial of Mr. Getty's visit—the object, wrestling with God for a revival of religion, and for a special outpouring of the Holy Spirit for that purpose. To this do I trace with thankfulness the commencement of a period in my ministry, on which I shall always look with gratitude. During the whole winter, up to the present time, and with all appearance of its continuance, at twelve, noon, and at eight on the evening of every Wednesday, our prayer-meeting has been

held; and simultaneous with it, I have remarked a seriousness of look and manner, a tone in conversation, an earnestness in religious duties, and a diligence in waiting on means of grace, very encouraging. Decided is my conviction, that in all this there was a preparation for the special manifestation of God's grace and power.

From the parish of Connor, where the *revival* movement first appeared in this country, the Spirit of the Lord made his way to Ahoghill, thence to Ballymena, and through Rasharken to Ballymoney. In every possible form has His presence been manifested here—in the calm, quiet awakening of conscience; in the more stirring movement of the heart; in the outward manifestations of the person; in the physical action of the body; in nervous, epileptic and cataleptic appearances of the outer, as well as in the sweet, subduing power of grace in the inner man. Whilst these outward appearances have been frequent, I confess I have looked with more pleasure and thankfulness on the cases of a more quiet kind, which have been very numerous among the scripturally well instructed and enlightened of my charge. God forbid that I should despise the others, or treat lightly the fact, that whilst the work is of the one and the self-same Spirit, he divideth to every man severally as he will. O! it is a glorious thing, that the Spirit has arrested, in this district, the profligate, the ignorant, the careless, the despiser of sacred things, the enemies of God and of their own souls! He hath done it in his own way;

often by "the weak things of the world confounding the things that are mighty." And many of all these classes, I believe, will be "jewels" in the great day; but I equally believe, that a large number of the others will also be a "crown of rejoicing in the presence of the Lord Jesus Christ, at his coming."

A few general facts may not be uninteresting. First. There is a most decidedly increased love for God's truth, evidenced in an extraordinary attachment to the sacred volume; in an almost miraculous power to quote its texts; in most suitable selections of its expressions in prayer, and in faithful application of its warnings and promises to their own and to the cases of others. It is a fact, that the calls for Bibles and Testaments at our depositories and shops have been unprecedentedly large—in some weeks, beyond the power at the time to supply them.

Second. There is a most marked increase of respect for, and proper observance of the Lord's day; greatly enlarged attendance on the ordinary and extraordinary preaching of the word, whether on the Sabbath or week-day. Sabbath-schools and Sabbath prayer-meetings are better attended; prayer-meetings during the week in almost every district; the family altar in nearly every household, its exercises not unfrequently conducted by young persons; and an enlarged period of time devoted generally to private and secret intercourse with God. All these clearly establish to my mind, that the work is not of man, but of God.

Third. I have been most forcibly struck, as a proof of God's power, with the manner in which enmities between individuals, families, and districts, have been subdued or removed; and this not only when hearts have been touched, but by a reflective influence on their connections, friends, and neighbours. I have witnessed those of the most striking kind, where love and kindness now reign, when previously there had been hatred and enmity.

Fourth. More has been done for the cause of temperance by the revival movement, than temperance and total abstinence societies have been able for many years to effect. Our markets and fairs are now without their former scenes of drunkenness and profligacy; the quantity of intoxicating drinks sold is greatly decreased—some sellers having already resigned the trade. In one large wholesale concern, I have been credibly informed that the sales of this year will not come up to one-half of those of the preceding; and I have heard that the amount paid into the excise office for duties on ardent spirits have been lessened by hundreds of pounds, as compared with the corresponding months of former years.

Believing, as I do, that the work is only in its early stage, I feel that the most careful watchfulness and humble prayerfulness will be necessary on the part of persons affected, that cause to blaspheme may not be given to God's enemies, and that God's work may be made to increase. The very success already attained has awakened

the deepest hostility on the part of Satan and all his emissaries. The desire to get once more into his hands those who by grace have thrown off, even in part, his trammels, has aroused the enemy of souls, and has awakened the deepest hostility of all who are on his side. We have had many converts from Popery. The Man of Sin and his emissaries are all up in arms—by foul words, by improper deeds, by blows given, by confinement attempted, by almost every possible means, have they laboured to regain their lost ground.

Unitarianism also—from which we have had converts—by misrepresentation, by ascribing false motives, and by other improper means, has laboured to bring back wanderers from the path of soul-destroying error. Whilst there are some who hold the truth of God, yet, from some cause or other are unable to see, or are unwilling to acknowledge the Lord in what is now occurring around them, who are playing into Satan's hand, and throwing difficulties and discouragements before weak and doubting ones. Daunted neither by the enmity of the one, nor the opposition of the other, I firmly believe that God, who hath "begun the good work, will perform it until the day of Jesus Christ;" that he will make more efficient the means already employed, or will raise up others likely to be more effectual; and that his grace and power will become yet more manifest in the conversion of sinners, and in the upbuilding of saints.

As a minister of the Presbyterian Church of

Ireland, I am specially thankful that God has honoured our Zion, both in her pastors and members, more than any other of the reformed churches of the land; and I pray that I may be spared to see a more abundant outpouring of his Spirit, that not only in my own, but in all the true churches of the Lord Jesus Christ, "the wilderness may be made glad, and the desert rejoice and blossom as the rose."

Ever in best bonds, your brother in Christ,

ROBERT PARKS.

## LETTER V.

The next letter is from the Rev. T. Y. Killen, who is settled at Ballykelly, an interesting village two miles from Newtownlimavady, with a large surrounding population of hard-working intelligent Protestants. From what I saw of Mr. Killen in my visits to Ballykelly, I believe him to be a devoted and successful minister of the gospel, one upon whose statements full reliance may be placed.

BALLYKELLY, August 9, 1859.

MY DEAR SIR—According to promise I sit down to give you an account of the revival in this neighbourhood. Having heard of the work in Ballymena, I went there on May 30th, to see and judge for myself, and in the hope that an

account of what I saw there might, when I returned, be blessed to my own people. I spent three days in Ballymena, and on Sabbath, June 5th, told my people 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 two and three hundred persons; our ordinary Sabbath attendance at the time being about four hundred and fifty. It was conducted by Rev. J. Wallace, a missionary of our church from India; Rev. R. Kennedy, who had the previous day returned from Ballymena, and gave us an account of his own experience; then 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 there. 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 after the meeting closed, and while they were broken up into little knots round the stricken persons, a great many were prostrated, so that I was kept there till near five o'clock in the morning, attending to those who were struck down. For the last two years I have conducted a Bible-class every Sabbath after public worship, which consists of about two hundred 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, June 12th, 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 previously been 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 as usual, not for the ordinary catechetical exercises, but for prayer. A number of the members of the congregation remained with them. One after another were stricken, until more than twenty were prostrated that day. In the evening I preached in the open air to about one hundred and fifty, about 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 hall-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 leads 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 another neighbouring house, and after some time obtained peace.

That week we had meetings every evening except Saturday, in our church, when the 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 time. 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 meeting-house. After the meeting was opened, a young married man, who had been stricken on Sabbath evening, stood up—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 besought sinners to fly 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 spoke, and I never listened to a more touching and tender address. Her face beaming with a heavenly radiance, she pleaded with sinners so lovingly to come to her precious Jesus, that it seemed as if an angel had come down to persuade sinners to be reconciled to God; and then she prayed so humbly, so beautifully, so earnestly for herself, her young brothers and sisters in Christ, the unconverted, her pastor, and her unconverted father.

Since that first week, we have had two or three meetings in our church every week, sometimes an open-air meeting in a distant part of the congregation, and then on Thursday evenings a number of social prayer-meetings in the different districts. Cases 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 somewhat 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 feel convinced that a considerable majority, perhaps two-thirds, have been savingly converted, and of the greater part of the remainder I am not without good hope, though I could not speak so decidedly. A few, I believe, have experienced as yet no saving change. Besides the stricken, I have spoken to about thirty-six under deep anxiety, and of them I regard about sixteen as savingly converted, while of many of the others I am very hopeful. There has been also a feeling of deep solemnity on the minds of the people generally, and many have been considerably impressed. Few have escaped without some solemn impressions. Many have established family worship in their houses, or from observing it only once a day, or on the Sabbath, now attend to it morning and evening. The attendance on 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 the

visit of the minister, now welcome him heartily. Those who could scarcely be got to say a word about their religious experience, now speak freely on the subject. Persons who have quarrelled and 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 to manifest the slightest emotion before. While they occurred in considerable numbers at our meetings they 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 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-day, when I was preaching an old 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 Sabbath, but on the com-

munion only one young girl 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 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 possessions in New Testament times, more than anything else 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 to the kitchen in a rage, exclaiming to the servants, "They're always preaching at me, — it," 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!" 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 gos-

pel; some very poor, and others in the rank of respectable farmers.

Many of the repetition cases can be easily and satisfactorily 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 and profane conversation exercises an injurious fretting influence on his spirit. I have known persons in all these cases. The burden has returned upon their conscience, 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. O that He would send us floods, for the ground that has been watered bears a very small proportion to that which is still dry.

That God may abundantly bless your ministrations, and give you grace and strength for the work to which he has called you, is, with the desire that should you be round in this quarter again you will surely pay us another visit, the prayer of, my dear sir.

Yours affectionately in Jesus,

T. Y. KILLEN.

## LETTER VI.

The following letter is from the Rev. Richard Smyth, one of several ministers whose earnest and unwearied labours in Londonderry have been much blessed during the revival.

LONDONDERRY, September 14, 1859.

MY DEAR MR. GUINNESS—I rejoice to hear that you are about to publish some account of the revival of religion now progressing in the north of Ireland, and I gladly accede to your request to furnish you with some details of the great work as it has come under my own obser-

vation in Londonderry. I am sensible of the responsibility I incur in attempting to give even a fragmentary description of those marvellous events which are most surely believed among us; but I shall carefully guard against meddling with those mysterious episodes in the work, to the knowledge of which I do not pretend to have attained.

I cannot say that, prior to this remarkable movement, the spiritual condition of the churches here was healthy or encouraging. There may have been latterly a growing thirst for hearing the word, and a greater willingness to attend stated meetings for prayer. The necessity of a great revival, in order to awaken the slumbering energies of the Church, was earnestly enforced from the pulpit; but though men listened and even spake often one to another of these things, still the signs of spiritual life were not to be read by those who ran. Exciting lectures on any subject always drew together large audiences, but it was difficult to get more than two hundred people together in the city of Derry on a week evening for mere purposes of devotion. The great mass of the church-going population thought their religious duties tolerably well attended to when they praised a good sermon, and condemned what they considered a bad one. Preachers, rather than the Christ who was preached, to a very large extent, formed the materials of their objective Christianity. The revolution which the recent outpouring of the Spirit has occasioned in this respect is one of the



most striking features in the whole work. It now makes no difference who is to preach, provided Christ is set forth; or who is to pray, provided the Spirit is present. The question is seldom or never asked who is to occupy the pulpit, or who is to address words of life from the platform, so much is the public mind engrossed with the magnitude of the message which the ambassadors of Jehovah bring. At any hour of the day assemblies can be convened, not to hear eloquent or stirring addresses, but simply to worship God in spirit and in truth. And though when eminent Evangelists visited our city during the progress of the great work, they were listened to by audiences far more numerous than the average, it was remarked that the increase of numbers was rather owing to an influx from the country districts, than from any renewed impetus given to the city population. All instrumentalities sank into comparative insignificance in view of the overshadowing greatness of the Agent Himself—the Spirit that giveth life. Paul and Apollos, and Cephas, lost their followers, whilst all began to display their banners in the name of Christ, believing that as he, and he alone, was saving souls in multitudes, so he should get the entire and undivided glory of the work.

It may not be uninteresting to know how this state of things originated among us. The origin of the movement in this locality can be described in a few words.

In the month of May last we heard startling news of a great revival in the neighbouring

county of Antrim. Sudden and striking conversions were reported daily. The attention of the community was arrested—deep emotions were already stirring in many hearts. Men began to feel that they had souls to be saved, and that now was the accepted time, and now the day of salvation. Ministers and others visited the localities when the Spirit was reaping a harvest of immortals, and came back solemnized by what they had seen and heard. Early in June a united prayer-meeting was held in the First Presbyterian church to supplicate an outpouring of the Spirit. This meeting was addressed briefly by the Rev. Jackson Smyth of Armagh, and by several young believers recently brought to Christ. Powerful impressions were produced, and three individuals cried aloud for pardoning mercy. Without any concert, a similar meeting was held the same evening in the Wesleyan chapel, and with similar results. The next evening the First Presbyterian church was occupied by two thousand souls, met simply for prayer. Probably one hundred individuals were savingly impressed at that meeting. The awful solemnity of that place was utterly indescribable. Men seemed brought face to face with God, and the tremendous decrees of Omnipotence were going against them. Some cried out in an agony of conviction; others staggered home under a load of sensible sin, and then gave vent to strong crying and tears. Others again tried to stifle the Spirit, and to breast the overwhelming tide of wrath. Some went home rejoicing in a newly-

found Redeemer. Such an evening as that had never been seen in the annals of this city—may the Lord send many like it in the days that are to come. Like Jordan in the harvest time, the mighty river of grace seemed absolutely overflowing its banks; the whole community was moved like the trees of the forest, and for many weeks several of the ministers of this city had the glorious task set before them of attending five religious meetings every day. In addition to this, they were frequently called up in the night to pray with stricken souls, and administer the consolation of gospel promises. The stream of ministration went on day and night, from dawn till dawn. It may be thought that this was not a healthy state of affairs. Of course it could not last; extraordinary occasions demand extraordinary efforts. The agonizing demands of the awakened called into requisition more than ordinary means. Formal routine had been rebuked by the Spirit of God; and it was not for ministers to cling to the ship of formalism, then sinking in the mighty sea of providential administration. Day and night the throne of grace was beset by souls who would not let the “Angel” go until he blessed them. Meetings for the anxious were held morning and evening. Established believers, and such as had recently found peace in Christ, attended these meetings for spiritual conference, and materially aided the ministers in imparting comfort to the stricken. Young converts were eager to tell to others what God had done for them, whilst the

very joy and peace which their countenances betokened, were made the means of imparting lessons of grace to others, and thus the words of the psalm were daily realized:

“He put a new song in my mouth  
Our God to magnify;  
Many shall see it, and shall fear,  
And on the Lord rely.”

We have much reason to bless God that in this locality the revival has been free from those fearful phenomena which in some other places have given the enemy occasion to speak reproachfully. Not that I would be understood to condemn all “bodily manifestations,” as they are called. It is not for me to sit as a judge upon what I cannot fully comprehend. I have read several very learned pamphlets on this subject, in which half-hatched theories about hysteria and epilepsy, and the like, have been sent adrift upon the world; but the authors neither know what they say, nor whereof they affirm. There are problems in this movement which medical science cannot solve. We have had very few bodily prostrations here—perhaps not more than fifty cases in the city of Derry—but truth demands that I should say, that the majority of these cases are most hopeful. We have had no cases of dumbness, deafness, or blindness; and no affectation of prophetic gifts. The delusions and snares which have grieved sober Christians in other portions of the province are here utterly unknown. When conviction threatened to superinduce a hysterical

malady, it was the practice of the ministers to advise the "affected" to stay away from the meetings for a time; and whilst the bodily health was thus preserved, the spiritual progress of the soul was in nowise retarded. So far as known to me, there is not at this moment, in Derry, a single individual labouring under any physical debility or mental delusion which could, with the slightest justice, be traced to the excitements of the revival movement. Yet in placing on record this glorious fact, I must remind you that we have had here some terrible cases of conviction, souls bordering on hell, strong men flooding their feet with tears and for a time refusing to be comforted, workmen stricken down while engaged at their daily occupations, and spirits wrestling in hand-to-hand conflict with principalities and powers. Some have seen hell opened before them, and have read their own doom in letters of fire, whilst others were pierced through by the sorrows which seize upon the damned. Then, again, they had the doctrines of Scripture and the prospects of immortality spread out pictorially before the mind, until imagination got the upper hand of reason, and carried them in a state of unspeakable rapture into heaven. But the converts themselves seldom attached any importance to these imaginative efforts. I was in conversation with one who had been frequently favoured with these heavenly visions, and asked her whether she was resting her faith on what she had seen. Her reply was prompt and de-

cided: "I rest my faith on the word of God—what I saw was all in my imagination"—and then, lest I should suppose she was making too light of the sorrows of conviction and joys of faith, she added, with deep solemnity—"but *there's a reality in it all.*" These sentiments the most sober-minded may endorse. It was not in general the remembrance of any particular sin that brought on conviction, but just a vague, though insupportable feeling that Christ had been dishonoured. One boy, who had found peace, on being asked by me what were the great sins that pressed so heavily on his heart when under conviction, replied: "*I just did not believe in Christ.*" This typifies the mental experiences of perhaps the great majority, and illustrates the Scripture—"He shall convince the world of sin, *because they believe not in me.*"

It was generally a text of Scripture that brought peace, and such a text lingers in the convert's memory with the most hallowed associations. I have been told by one that "when a cloud comes over him, he takes refuge in the text that first gave him peace, and very soon the Sun of Righteousness breaks out again upon his soul with healing in his wings." The converts have great love for one another, and show intense anxiety for the salvation of sinners. The following outburst of a man of mature years struck me lately very forcibly: "My feeling is this—I should like to stand in the centre of the world, and with a voice that would reach to the ends of it, cry to all men to come to Christ."

They all acknowledge the sovereignty of divine grace, rejoice in the completeness of justification, and are firm believers in the doctrine of final perseverance. No new doctrines have been broached—no new revelation sought. The movement here has been characterized throughout by sobriety, solemnity, reverence for God's word, respect for his ministers, adherence to the great doctrines of grace, jealousy for the honour of Christ, and humble attention to all the established ordinances of his gospel.

It is impossible to form any correct estimate of the number who have recently found Christ as a Saviour in this city, but they are to be reckoned by hundreds, belonging to all ages, from nine to seventy; to all ranks, from paupers to merchants; to all characters, from the most abandoned to the most moral and exemplary; and, finally, to all denominations. There has been a very considerable drawing together of the various evangelical communities. Two united prayer-meetings (independent of denominational meetings) are still held daily, in which ministers of all churches take part, the only exception being ministers of the Episcopal communion. This is not the time to impugn the motives of brethren, or rigidly to criticise the acts of particular churches; but this much we may safely say, that our brethren of the Episcopal Church in this city, in placing, so far as they could, a practical veto upon evangelical union, have been "fully persuaded in their own mind." Between

the members of all the churches, however, there is complete harmony and co-operation.

A glorious day has dawned upon us. May it be given to us to understand the day of our merciful visitation, and to rise equal to the covenanted blessings we enjoy.

Pray excuse the length of this letter, and whilst I beg an interest in your prayers for myself and the city of my habitation, believe me,

Yours affectionately in Jesus,

RICHARD SMYTH.

## LETTER VII.

While staying for a short time at Londonderry during the revival, I preached at many places around it, within a circle of fifteen or twenty miles; and among the rest at Letterkenny, which lies in a rather wild and remote part of the country at the head of Lough Swilly. I have since received the following letter from a gentleman who kindly made arrangements for the open-air service I held there.

LETTERKENNY, 10th September, 1859.

DEAR SIR—In compliance with your desire, I shall endeavour, as briefly as possible, to give a correct account of the revival movement, so far as this town and neighbourhood are concerned.

The little cloud at first not "bigger than a



man's hand," having burst in a great shower of blessing on that part of the county Antrim where the great awakening originated, reports of the good work, and the physical manifestations attending it, were daily reaching us, and producing a deep interest in the minds of the people. The Lord's people here felt that the land was parched, and hearing "the sound of abundance of rain" to the east of us, we were praying that the shower would extend to, and fall copiously upon us also.

I felt very desirous to visit the scene of the awakening, but from a combination of circumstances was prevented. I noted, however, the spreading nature of the movement, and found it to be uniformly extending in all directions; and also that the Lord Jesus was graciously pleased to make the recent converts the chief instruments of its extension. Soon some of the converts visited Derry, and through my Christian friends there, I induced two of the said converts to come to Letterkenny. They were young lads, aged about twelve and fifteen years respectively.

The first revival meeting was held on Thursday, the 16th of June, in the First Presbyterian meeting-house, where a very large and anxious audience attended. Notice having been given that the converts would address the meeting, the young lads severally prayed and delivered short addresses, chiefly relating their own conversions, and their former and subsequent experiences. A spirit of deep solemnity hitherto

unknown here pervaded the people, and many seemed deeply affected. Though there were not any stricken, yet I have since learned from many, now converted, that they received their first convictions by the Holy Spirit blessing to them the statements of the converts above referred to. Union prayer-meetings were at once established, and the daily attendance of the people showed that a deep interest in the concerns of their souls had now taken hold of them. There were as yet no bodily prostrations in any of the meetings. The first of these manifestations occurred in the prayer-meeting, on the evening of the Lord's day, in the Baptist Chapel, when three young women cried out under deep conviction, one of whom did not find peace for six weeks after; but she is now rejoicing in Jesus. At the Union Meeting, on the Lord's day, 17th of July, two converts from Derry related their conversion, and earnestly entreated sinners to come to Jesus; after which several remarkable cases of *prostration* occurred, and the meeting was necessarily prolonged to midnight. On Saturday, the 23d of July, we were favoured with your visit, and I rejoice to inform you, that of the multitude who heard the word from your lips on that occasion, I know several who were then savingly brought to Jesus. The following evening, as the people were leaving the prayer-meeting, one young woman was stricken down on the road, and immediately carried into my house. She continued in great agony for the space of half an hour; but while

the second verse of the beautiful hymn, "There is a fountain filled with blood" was being sung, she obtained peace. She then burst out in prayer, the most touching, fervent, and spiritual, I ever heard from the lips of a young disciple. After prayer she publicly thanked God that she had heard "the Rev. Henry Grattan Guinness, as his words had been blessed to her soul." This was the most remarkable and in every respect the most striking conversion that has been witnessed here. While God had just loosed her tongue, and made her preach and pray, her words were immediately blessed to another young woman, and she was stricken down, and in every respect brought through the same phases as the former. Again the words of the latter were blessed to a third party, who was also "stricken down;" but she was for several days under deep conviction, when she also found peace, and is now rejoicing in the truth as it is in Jesus. I know also of several others, who through your sermon were savingly convicted, but who were not visited with these outward symptoms. I have already referred to all the bodily manifestations that have attended the movement here; but I bless God that these do not include all the conversions. Many have been "born again," and are now new creatures in Christ Jesus, who have never been "stricken down." At a weekly prayer-meeting held in the country, about four miles from this town, and nearer Ramelton, there have been numerous and frequent cases of bodily prostrations. I have

seen so many as nine persons crying out in agony all at once, and I know that much good has been done there by the power of the Lord Jesus.

In conclusion, I pray that the Lord in his mercy will not leave us; but that he will pass over all our provocations, and pour out his Holy Spirit upon us, so that the parched ground shall become a pool, and the thirsty land springs of water. Amen!

Yours in the Lord,

JOHN STOREY.

## LETTER VIII.

I cannot close without taking some notice of the remarkable physical manifestations which have almost everywhere throughout the North accompanied the revival movement. I saw, and carefully examined, a number of these cases in Belfast, Ballymena, Ballymoney, Coleraine, Ballykelly, Londonderry, and some other places. Whatever may have been their exact nature and causes, there can be no doubt about their general effects upon the public mind. Their occurrence has, to a wonderful extent, awakened the careless to concern about religion, struck terror to the hearts of the hardened, and thus indirectly led multitudes to repentance unto life. The first letter I give upon the subject, is one which I received from a Christian physician, who

has laboured much during the revival both for the welfare of the souls and bodies of men in the town of Coleraine.

COLERAINE, Sept. 17, 1859.

DEAR MR. GUINNESS—In reply to your note requesting my opinion, in a medical point of view, of the revival of religion now going on in the North of Ireland, I have great pleasure in bearing my feeble testimony to its being a wonderful, and, in many of its phases, incomprehensible work of the Spirit of God. As to the mode in which the Divine Spirit operates on the mind, the mind on the brain and nervous system, and these on the whole physical organization, we really know nothing. And yet there are medical men who have mightily perplexed themselves endeavouring to account for all the physical and psychical phenomena so largely accompanying the earlier, and occasionally the later cases of conversion, in most places where the work of God has appeared. I say in most places, for in Connor, where the revival had been going forward in great depth for nearly two years before it came northwards, no physical manifestations were visible; and multitudes are still being brought under the power of divine grace without any outward demonstration whatever. We are therefore warranted in concluding that this is not an essential in the process by which such a multitude of souls throughout the province of Ulster have been suddenly wrested from the

power of Satan, and translated into the kingdom of God's dear Son.

The physical phenomena which appeared to be intimately associated with a real work of conversion in this neighbourhood, and of which I have witnessed throughout their whole course a vast number, I would rank under two classes: 1st, those with loss of muscular power, perfect consciousness remaining; and 2d, those in which both muscular power and consciousness are temporarily suspended. To these may be super-added various nervous symptoms in different degrees of exaltation or intensity, according to the temperament, age, and sex of the individual. But these are mere accidents in the history of the case, and exceptional. As might be expected, where men have stood at a distance, and have not personally witnessed any of these cases of prostration or "striking down," from the first cry of anguish of the heavy-laden sinner, when he has just looked on Him whom his sins have pierced, until the final burst of joy, when, fixing his eye on that fountain opened for sin and uncleanness, he has suddenly apprehended Jesus as his Saviour, and felt the whole burthen of his guilt removed at the sight of the cross—these so-called medical authorities, writing of things they do not understand, have vouchsafed the most erroneous explanations, and have created in the minds of parties at a distance, really desirous of arriving at the truth, impressions unfavourable to the whole movement. One man calls the seizure catalepsy; another calls it hys-

teria; another, mesmeric ecstasy; another, a physical influence in the hand of the Spirit. This may be all very simple, and appears so very satisfactory, that even non-medical divines have caught up the phrases, and so familiar are they with all the symptoms of hysteria, &c., that they have become instructors in physiology and pathology of their less learned brethren.

That there has been much of an unreal character about many of the cases of which I have heard in other places, and somewhat of hysteria even here, I am free to admit; but to any one who has had experience of the real work, and has studied it in all its phenomena, there is no difficulty in distinguishing the real from the false—what is merely the effect of excitement, fear, sympathy, or imitation, from the genuine working of a broken and a contrite heart. For example, a strong man, in robust health, who has never been to a meeting—a child of twelve years—a young girl, or middle-aged woman, as the case may be, have begun to realize that they have souls to be saved or lost—uneasiness is felt; a weight on the heart or spirits; a “crushing” is complained of; they cannot look cheerful, or give the ordinary attention to their daily duties. This may go on for days, with many but a few hours; some do not know what is the matter; others discover the truth—it is the burthen of sin; they cannot get rid of it, divert their minds and dissipate as they may. In either case a crisis comes; the Spirit of God seizes them in his strong grasp; a sight of their sins, in all

their enormity, as regards Christ and his dying love, is suddenly given. In others, the terrors of a coming judgment are presented to the mind. They fall prostrate and powerless as in a swoon, or writhe in agony, with loud cries and supplications to Jesus, for his Holy Spirit to remove the load by the application of his blood. The prayer is heard; the blood is applied. Jesus is revealed as their Saviour; the burthen is gone; and now succeeds a paroxysm of joy, in which the hitherto prostrate, powerless man, starts to his feet; the full vigour of a new life is given; and in the ecstasy of his new-born happiness he embraces all around; his heart, formerly narrow and selfish, now large enough to take in the whole world.

Now, what is this?—hysteria? Hysteria rarely attacks an able-bodied man; does not give man or woman a sight of their sins, and lead them to surrender their hearts to Christ. Catalepsy? Catalepsy, so rare that I never saw but one case in my life, leaves the sinner where it found him, dead in trespasses and in sins. A “physical influence?” Electricity, magnetism, light, heat, are physical “agents,” and have an influence on the bodies, but not on the souls of men. No, no; these cannot explain it; it is incomprehensible and inexplicable by natural laws. I do not pretend to understand it; I accept the fact, and am thankful that God has in his wisdom and his love seen fit to smite down, if it so please him, the stubborn and rebellious heart, whether of man or child; to throw it into the furnace of



contrition for a season; to keep it there, until, like the gold in the refiner's crucible, purified from the dross, it reflects his image; and then to bring it out washed and justified, a vessel meet for the Master's service.

As for the visions, supposed revelations, prophesyings, deafness, dumbness, &c., to which weakly, nervous, and highly excitable individuals attach so much importance, I do not deny that the Spirit of God *may* make use of these, seriously to impress a hitherto dead, carnal mind with a sense of spiritual things, but I look on them as mere accidents in the history of the work, and they may occur either in connection with, or independent of, any work of grace in the heart. It is much to be regretted that any prominence should have been given to them, as they are apt, not only to withdraw the mind from the real ground of a sinner's hope, and to lead him to look within, instead of without, by the eye of faith to the Lamb of God that taketh away the sin of the world, but to lead to positively sinful results, damaging to the cause of God. To this description of cases unfortunately friends of the "counterwork," rather than of the "work," refer as examples of the "so called revival" in the North of Ireland.

I cannot close without referring to those cases in which the individual has been stricken several times. I believe the subjects of these distressing occurrences to be weakly, nervous persons, who have really been seeking Christ, and have had deep conviction of sin, but have never had their

peace firmly established on that foundation which cannot be moved. They have a very tender conscience, are imperfectly instructed in the word of God, and think they never can sin again. Their first love begins to wane; temptation assails them; they look for evidence of their safety to their own hearts, instead of to Christ and the written word. What wonder that they should again be surrounded in darkness, and be agitated by fears? The issue of such cases, when properly treated, I am happy to believe, is in the end most satisfactory.

May the Lord carry on the good work in every heart, bring down every proud imagination, and enable those who have found Christ to hold fast the beginning of their confidence steadfast to the end.

Yours, Dear Sir, with Christian regards,

J. MACALDIN, M. D., F. R. C. S., *Ireland.*

## LETTER IX.

The following letter is one which I received from Dr. Carson of Coleraine, whom I know and esteem as a Christian physician, and a personal friend. Since sending it to me, Dr. Carson forwarded a copy of it to the editor of the *Coleraine Chronicle* for insertion in that paper. It has thus been published before; but as I be-

lieve few have seen it at this side of the Atlantic, I publish it with the rest of these letters.

COLERAINE, Sept. 20, 1859.

DEAR SIR—I am now thoroughly convinced the idea I threw out, in my letter of the 1st July, 1859, regarding the nature of the present Revival, is the correct one. Without doubt there is a physical agent, as well as a spiritual one, abroad. The one is, as it were, the hand-maid to the other. They are both specially from God, and are most admirably calculated to work out His great design. It would be difficult to imagine any plan more perfectly adapted to the important end of the salvation of sinners. It would be well for those parties who look on the physical manifestations as an evil which should be avoided and repressed, to re-consider their ways. It is an awful thing to be found fighting against God! How dreadful is the presumption which will dare to dictate to the Almighty the way in which He should save sinners! Vain worms of the dust will not allow God to work, unless he does all after the fashion which they may choose to point out? They look for a Revival; but they will not accept of it, unless it tallies with their own pre-conceived opinions. Their conduct forcibly reminds me of the Jews, who expected a Saviour, but refused to acknowledge him when he came, because he was not exactly according to their fancy. Such are multitudes of men. They must get leave to

arrange things for God, or else they will not condescend to acknowledge his hand at all. They are not satisfied to take things as he sends them. They must have a new, improved, and corrected edition. They will not allow sinners to be saved in God's way. All must be brought down to the level of their fancy. If God sends physical manifestations, these must be repressed with a holy zeal; meetings must be dispersed long before the very unfashionable hour at which the apostle Paul left off preaching; and public assemblies must be avoided for fear of the prostrations. I would seriously ask those influential parties who have thrown themselves, either in whole or in part, into the opposition scales, how will they account for their conduct at the last great day? It will perhaps then be found, that in place of charging the Devil as the author of the manifestations, they should have charged him as being the dictator of their own opposition to the work of God. These individuals would do well to ponder on the following observations, which fell from the lips of a little country boy, who, after having experienced the Revival in his own person, was standing on a stone and addressing a crowd on one of the streets in Coleraine: "Some people," said he, "call it the work of the Devil. All I can say to this is, that up to last week I have been serving the Devil as well as I could, and I am sure he was well pleased with my service; but if he is employing me now, he is so far changed that I would not know him to be the same."

I see a good deal of time and labour have been spent in *asserting*, over and over again, that the physical manifestations are neither more nor less than hysteria. Were it not that the public might be misled by the plausible and ostentatious statements which have been put forward on the subject, I would not think of occupying time with its consideration.

There is no reason why the country should be free from hysterical cases now, more than at any other time. On the contrary, we should rather expect the number to be increased, in consequence of the excitement which is abroad. Hence, as might be anticipated, some cases of hysteria are to be met with in every district where the Revival has appeared. But the man who will confine his observations to these cases, or confound them with the Revival manifestations, has but a poor capacity for the observation of facts. He must be ignorant, or devoid of discriminating powers. The fact is, the Revival and hysteria have scarcely any symptoms in common. Any person, in the Revival district, may easily convince himself of this fact by turning to the article "hysteria," in the first work on the "Practice of Medicine" he can lay his hands on. To enter fully into the distinguishing marks of these two affections would extend this letter to an unreasonable length; but there are two or three features which require to be noticed, and which are capable of being judged of by all parties. In hysteria we have *the ball in the throat* as a prominent symptom; but nothing whatever

of the kind in the Revival. In hysteria we have laughing and crying at the same instant, or in succession; nothing whatever of the kind in the Revival; but an overwhelming, intense, and earnest anxiety in supplicating mercy for the soul. In hysteria there are convulsive movements of the extremities, which I have never seen in the Revival, as the person affected sinks down with a partial loss of power in all the voluntary muscles. There is one other fact, however, to be mentioned, which, of itself alone, is sufficient to convince any rational man that the cases are not identical. Hysteria is *almost entirely confined to the female sex*. This is a point beyond dispute. It is very common in the female, but so *extremely* rare in the male, that the late Dr. Hooper, and the present Dr. Watson, of London, in their immense practice, have seen only *three cases* each, which they could at all compare to hysteria, and these cases occurred in debilitated subjects. I have been twenty-one years in practice, and have never yet seen a case of hysteria in the male subject, either old or young. In Frampton's edition of "Thomas's Practice of Physic," it is said, "Masculine hysteria is comparatively very rare; so that the sex of the patient will assist the diagnosis. \* \* \* \* It is a disease infinitely more prevalent among the rich and unemployed," (how many of the rich have had the Revival?) "than with those who must take thought or engage in labour to obtain their daily bread." In Hooper's *Vade Mecum*, by Guy, the "female sex" is set down as the first

predisposing cause of hysteria; and it is said to be "rare in the male sex." Dr. Mackintosh, in his "Practice of Medicine," observes, "It is a disease almost exclusively affecting females, but males are not entirely exempt;" and Dr. Watson, in his lectures on the Practice of Physic, says, "The hysterical seizure is almost peculiar to women." Here now I have quoted the practical opinions of some of our most eminent British Practitioners and professors of Medicine. Am I not fully justified in asserting that hysteria is almost exclusively confined to the female sex? The cases which even approximate to it in the male subject are so extremely rare, that they may be said to be only nominal. To all intents and purposes, hysteria is a disease of the female. The case is very different, however, in regard to the Revival. Unlike hysteria, it occurs chiefly amongst the lower and middle classes of society, who are obliged to earn their subsistence by their daily labour. It is to be found as readily amongst the hardy inhabitants of country parishes and mountain districts, as in towns and cities. If all ages are included, there are very nearly as many males affected by it as females. I have seen and known of an immense number of instances in which the strongest, stoutest, most vigorous, healthy, and lion-hearted men in the country have been struck down like children, and have called, with the most agonizing entreaties for mercy, for their souls. How could all this be hysteria? Would any medical practitioner disgrace himself by

saying it was? Even if he were so very thoughtless as to do so, how could he account for the fact that more cases of the Revival have occurred in the MALE subject *in one town* within *three months*, than are to be found under the head of masculine hysteria, in the whole records of medicine, over the whole world, since the days of Hippocrates? The attempt to account for this would indeed be a hopeless task. Further, it is not for a moment to be imagined that hysteria could occur, as the Revival has occurred, amongst *perfectly healthy and vigorous females* in country districts. When it does take place even in the female sex, it is amongst the debilitated, nervous, and unhealthy. A new epidemic may start up, or an old one may appear in a more than usually virulent form, without exciting surprise, but that hysteria, which has been common in all ages, and in all countries, and which might almost be said to be a disease of the female sex, and even in that sex, connected with debility, or aberration of a special function, should undergo such an extraordinary and unheard of change of character, as to attack females in perfect health, and also to seize upon all sorts of males almost as readily as females, is a thing so utterly out of the range of experience, that I am surprised any rational man could believe it for one moment. Such an occurrence would be equal to an eighth wonder in the world. I think I have said enough on the hysterical aspect of this affair.

What now of catalepsy? "The patient,"



says Dr. Watson of London, "remains, during the paroxysm, in the position which she (for it is almost always a female) happens to be at the instant of the attack, or in the position in which she may be placed during its continuance. \* \* \* The limbs assume any posture in which they may be placed, and that posture, however absurd, however (to all appearance) inconvenient and fatiguing, they retain, until some new force from without is applied to them, or until the paroxysm is at an end. \* \* \* The patient so affected looks like a waxen figure, or an inanimate statue, or a frozen corpse." This extraordinary disease is so rare, that Dr. Watson regrets missing the one only opportunity he ever had of seeing a case of it. To do more than place its peculiar symptoms before my readers, for the purpose of showing that it has nothing in common with the Revival, would be an unpardonable waste of time.

The progress of Christianity is often retarded by the pusillanimous conduct of its own advocates. Many men, from mental weakness or fanaticism, undervalue, disregard, or despise scientific knowledge, and consequently are prone set aside scientific facts which do not appear to harmonize with their own religious theories. In this way, they disgust the scientific world, and become a direct barrier to religious investigation. We should never place the Book of Nature and the Book of Revelation in opposition to each other. They must be capable of reconciliation, as they both come from the hand of

God. The one has nothing to fear from the other, provided only they are both correctly interpreted. Truth must square with truth. To fear truth, let it come whence it may, is a sign of the greatest weakness. Let us, then, never shrink, on any account, from a full examination of the Revival in its scientific, as well as in its religious, aspect. If we are afraid to do so, we are dishonouring its author. I now freely and fearlessly state, that, in my opinion, there is a physical, as well as a spiritual agent concerned in the Revival. There does not appear to me to be any other rational way of accounting for the facts. Whatever I may have been disposed to think at first, I am now fully satisfied the symptoms of a Revival case do not correspond to the effects which are manifested as the result of mere mental impressions. The unearthly tone of the intense, melancholy, and subdued entreaties for the soul, and the partial prostration of muscular power in the individual affected, are very different indeed from the wild and indefinite screams, and convulsive paroxysms, which arise from sudden mental anguish in connection with great temporal distress; and we cannot consistently refer them to a sudden view of spiritual danger, *because the same sudden view of spiritual matters has been revealed to thousands of individuals, of different constitutions, at different periods of the history of the world, without producing the like results.* We have no reason to assume that conviction and conversion, under ordinary circumstances, inva-

riably take place by a slow and gradual process. Such may frequently be the case; but certainly it is not always so. If, then, these changes are often sudden and overwhelming, and that too, in persons of a nervous disposition, how does it come we have never before seen real revival cases during our lives? There would have been examples of revival cases nearly every day, for ages past, in some part of the world, if they were entirely owing to sudden conviction and conversion. The explanation by mere mental impressions will not satisfy a close thinker in regard to them. There must be a special physical agent concerned. This view, which I suggested in my former letter, is greatly strengthened by the way in which the Revival has travelled. It has not leaped from the north to the south, nor from the east to the west, of the island. On the contrary, it has followed a steady, gradual, progressive, and uninterrupted course from parish to parish, and district to district. It has travelled almost like a wave. This is a fact which is patent to all, and speaks strongly in favour of a physical agent. Again, it was observed from the first, that the most illiterate convert, *who had himself been physically affected*, had far more power in producing the manifestations in the audience, than the most eloquent and touching speaker who could address them. There did not seem to be any proportion between the words uttered by the speakers and the results produced. It looked more like a physical effect produced by indivi-

dual on individual, than anything else. Further, it appears to me there is an *insuperable* objection to the idea of *exclusive* spirituality in these cases. If the physical manifestations are, in any sense, the result of the operation of the Holy Spirit on the mind of man, we must of necessity hold that every person who is physically affected is a converted soul, and will finally be saved; or else we must abandon all our views of evangelical Christianity. I cannot believe that the Holy Spirit will commence the work of conviction and conversion without carrying it on to salvation. The real work of the *Almighty* Spirit cannot thus be marred. The Lord is "married to the backslider," but not to the hypocrite. No man can backslide until he is on the road; and if the Lord is married to the backslider, he must inevitably return, and ultimately be saved. The sinner may, *in a sort of general sense*, be convinced of sin by the unassisted efforts of his own mind; but this is altogether powerless and indefinite, and is a very different affair from the working of the Holy Spirit. The two things should never be confounded. The idea of exclusive spirituality in the Revival would involve us in endless difficulties which can all be avoided by the simple idea of the double agency. If we do not adopt this view, what are we to do with those cases of deafness, dumbness, blindness, extraordinary visions and prophesying, which have occurred in some localities. If these are produced by the Holy Spirit, some of them would be equal to a

new Revelation, and would supersede the written word. They are too absurd and contradictory, however, to permit us to place the slightest dependence in them. They are not either directly or indirectly the effects of the Holy Spirit. They are entirely owing to the effects of the physical agent on the brain and nervous system. They deserve no more serious consideration than the visions of the Swedenborgians, or those fantastic notions which so frequently attend the diseases of the brain in the insane. In the spiritual view they are inexplicable without running directly into materialism; but in the physical aspect, there is no difficulty at all in unravelling them, if we only keep in mind that the brain is not a single, but a compound organ; that it is connected one way or other with all the nerves of sensation and voluntary motion; that each of its parts performs a separate and entirely distinct function, and that the mind can use these parts either separately or conjointly, as the case may require. If the brain is all healthy, the mind will appear all right in operating through it, but if any of the organs of the brain are changed from their healthy condition by any cause, the mind will appear to be obstructed, or go astray, exactly in the same ratio as the aberration of its material instrument, the brain. This is a simple clue to the whole affair, but I have not space here to develope it any farther.

In regard to the nature of the physical agent, I have no hesitation in acknowledging my utter

ignorance. I know of nothing to correspond exactly with it in the whole range of philosophy. It is apparently more closely allied to electrobiology than anything else; but still it differs from it in some leading particulars. The person under electrobiology seems to disregard every one around him except the operator; he believes all the operator tells him, and does everything he bids him; and the operator, if he wishes, can draw out any and every trait of his character. On the other hand, in the revival, the person is generally cognizant of what is going on around him, hears what is said, and sees what is to be seen before his eyes. But above all, it is quite impossible to turn his attention completely off the one point regarding the condition of his soul, and the circumstances relating thereto. This a fixed point from which none of the parties affected can be finally moved, although they may be distracted for a time. They all pass, in a longer or shorter period, through a similar course. The general traits of their character, irrespective of religion, cannot be brought out, nor can they possibly be made to imitate the actions of others. Be the physical agent what it may, it is evidently sent by God for a special purpose. What is this special purpose? Why, simply to excite such a degree of attention to spiritual matters as, *humanly* speaking, could not be done by any other means. No person but the man who has witnessed them could have any idea of the awful effects produced on the public mind by a number of revival cases. A

scene like the one which took place on the night in which the new hall in Coleraine was first filled with these cases, has perhaps never been equalled in the world. It was so like the day of judgment, when sinners would be calling on the mountains and the rocks to hide them from the storm of God's wrath, that 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 been present at executions; I have seen much of the accumulated misery of bodily disease and mental distress; but I never in my life saw anything to be compared, for one moment, to the harassing scenes 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 of Coleraine 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. In truth, the people of England do not yet believe that the people of Ireland

are being converted, because they have not witnessed the scenes which have occurred. But if they had one hour of the revival, they would soon change their tune. Their scepticism would speedily vanish. When I heard of the revival being at Ballymena, I did not believe it. I even went the length of saying it would soon be stopped in its progress by the coldness, formality, and narrow-minded bigotry and sectarianism of Coleraine. My scepticism on the subject, which was very great, all vanished in a night. Wherever the physical manifestations broke out, in town or country, they put terror into the hearts of all who saw them, and at once convinced the onlooker that there was a great reality in them, let them be explained as they might. Deception was considered to be out of the question. No person who witnessed it could doubt the reality. One case in each end of a parish would set the whole parish in a state of excitement. The people all ran to see them. They could not avoid it. Consequently I conclude that the physical manifestations were a most important part of the work, and that they entered specially into God's design, and were, in no sense of the word, mere accidents of the revival. They were essentials, or God would not have sent them. The revival has taken more root in Coleraine than anywhere else, and I believe this has been greatly owing to the fact, that the clergy, of different denominations, have allowed the physical manifestations to progress without interrup-



tion. They did not use any means to obviate their production. They seemed determined to make the best use they could out of what God had sent; and they have had their reward. The manifestations awakened the attention of the people in the highest degree, and the Spirit of God, which was poured out at the time, effected the conversion of multitudes. It might safely be said, that more people have been converted in this district, during the last four months, than during the previous fifty years. Indeed, I am certain this statement is far within the mark.

Believe me, Dear Sir,

Yours very sincerely,

JAMES C. L. CARSON, M. D.

•

## LETTER X.

The only letter which I will add to the foregoing, is one written by a venerable, devoted, and much beloved Christian physician, Dr. Marcus Dill, of Ballykelly.

BALLYKELLY, DERRY, Sept. 12, 1859.

MY DEAR MR. GUINNESS—In compliance with your request, that I would give you my professional opinion regarding the physical manifestations connected with the revival movement in this country, I regret that the state of my

health at present will not allow me to go beyond a short letter; I therefore cannot enter into so close an investigation of these phenomena as I would desire, or into a comparison of them with some of the classes of diseases in our Nosology, bearing, to the careless observer, a considerably close resemblance. But as far as my experience of upwards of fifty years in various climates goes, these physical affections cannot be classed under the heads of any diseases yet known to the medical faculty—no, not even those to which the majority of them bear the closest resemblance—epilepsy, hysteria, and catalepsy. For example, the leading characteristics of epilepsy are, the patient frothing at the mouth; the sputa often bloody, from the tongue being cut by the teeth. And it may be also remarked, that while in the fit, the patient is invariably insensible to all mental and physical impressions. Hysteria is strictly, and only, a woman's complaint; yet strong and powerful men are attacked with this seeming hysteria. The most distinguishable characteristic of catalepsy from other complaints, in many respects similar, is, that whatever position you place the body, or a member of the body in, while labouring under the attack, there it will remain. For example, place the body in a half-sitting, half-backward or forward reclining posture—there it will remain. Stretch out one arm, or both, shut both eyes, or open both, or shut one eye and open the other, and as you place them, so will they remain

during the attack. None of the symptoms, essentially characteristic of the above diseases, have occurred in any of the cases of physical prostration which have come within the range of my observation; and from the commencement of the movement I have narrowly watched the cases which we have had in our neighbourhood, and have witnessed somewhere about one hundred of them in our own house of worship.

None dare deny that there was a wonderful, a miraculous outpouring of the Holy Spirit in New Testament times, accompanied with physical and other phenomena, clearly not referable to any other agency than that of the Holy Ghost, and therefore not to be classed with any diseases or affections, mental or physical, to which humanity is naturally liable. So now likewise it has pleased God graciously to visit us with the most miraculous outpouring of his Spirit with which he has yet visited our world, and accompanied with similar signs and wonders still more numerous. Are we to ignore them as not direct from God, because they are more numerous? Such a course would go to invert the order of investigation until it would destroy evidence altogether. If, then, it be admitted that the wonderful manifestations and conversions which occurred in apostolic times were immediately from on high—were superhuman, and not referable to any laws physical or mental, that the Author of our being has impressed upon our nature, and which act in the ordinary course

of cause and effect:—if, I say, this be admitted, I think the inference is plain and easy, that the same agent has been employing means or instrumentalities of a like kind in both these visitations, that they are superhuman, supernatural, miraculous. Should any be disposed to question such miraculous outpouring of the Holy Ghost in our own day, I would refer them to the prophecies of Joel, chapter ii., 28th and 29th verses; for this prophecy, as *I believe*, was not only fulfilled in the visitation to the early Church, but is now being fulfilled amongst ourselves, and is yet to receive a much more wonderful fulfilment in a still later period of the world's history. But even could these bodily prostrations be traced to ordinary physical causes, may not the Spirit of God employ them as the means of convincing sinners of their lost and helpless state; and would not such a use of natural means by the Spirit, in connection with his immediate and directly converting work in the soul, be superhuman and miraculous?

That the Master whom you serve may continue to honour you abundantly in the advancement of his own cause, is the earnest prayer of

Your attached friend,

MARCUS DILL, M. D.,  
*Surgeon R. N.*

## CONCLUSION.

I would just say, in conclusion, that I would not have it to be understood that I bind myself to the views contained in any of the foregoing letters on the subject of the remarkable physical manifestations they describe. Of this I am convinced, that these cases are not cases of catalepsy, epilepsy, or hysteria. What is their nature, and what their cause or causes, I know not. All the theories hitherto put forth in explanation of them are, I think, as far as I know and understand them, very unsatisfactory. As to their being the work of the Spirit of God, all things being considered, I think we should tremble either to *assert* or to *deny* that they are so, lest we should "grieve the Holy Spirit." As to the views of the bulk of intelligent Christians in the North of Ireland upon this subject, letters VIII. and X. give on the whole, I believe, a fair sample of them. I believe the revival in Ulster to be a work of God, not on account of the physical manifestations which have accompanied and greatly extended it, but because of

the fruits of righteousness which it has produced in such wide-spread and wonderful abundance. I will now close these observations by giving a short extract from a speech of the Rev. Professor McCosh of Belfast, upon "The Ulster Revival and its Physiological Accidents," addressed to a meeting of the Evangelical Alliance held in Belfast last September.

"It is of the utmost importance, in a question now agitated as this is over the Three Kingdoms, that those who are favourable to the work should learn to rest their defence on grounds from which they cannot be dislodged. On what, then, it will be asked, do I found my conviction? I answer, on the fact that I have found every one of the blessed effects which are represented in Scripture, as being peculiarly the fruits of the Spirit. Every one who has taken but a cursory glance at the work, has noticed the conviction of sin—sharp, and penetrating, and deep, and every one who has at all looked beneath the surface has seen how the persons thus impressed will hear of only one object. Talk to them of any thing else, very possibly they will not understand you, certainly they will feel no interest in what you say; but speak of Christ, and their attention is gained and their heart is won. This has always been to me an evidence that the work is a genuine one, as it so powerfully draws men's regards to our blessed Saviour. This preparatory work has issued in a vast multitude

of cases in yet better and riper and richer fruits. Let us look at that galaxy of graces set before us, Gal. v. 22, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law, and they that are Christ's have crucified the flesh with the affections and lusts." I have rejoiced to recognize in not a few, all of these graces, glittering like the stones on Aaron's breastplate, and in every one who possesses them. I acknowledge a genuine priest of God, who has been at the mercy-seat, and is entitled at all times to enter into the holiest of all to commune with God. As to love, that man cannot know what love is, who has not seen it flowing forth like a flowing fountain from the hearts of our genuine converts—flowing forth towards God and towards all men. The embrace of the mother and son, as the son is in the mother's arms after years of separation, is not closer nor warmer than I have seen the embrace of two strong, stalwart men, as they met for the first time after each had passed through the trial to triumph, and rejoiced to find that his friend had done the same. The joy of converts has in very many cases been truly the joy of the espousals of the soul to Christ; and this, in most cases, has terminated in a settled peace, clouded it may be at times, but yet a peace with God, in which his love is ever shining, though the person may not at all see it. With what long-suffering have the converts usually borne

the scoffs and jeers with which they have been assailed, seldom answering back or returning reviling for reviling. Some of the bitterest scoffers have been won, as they found all their reproaches answered only by prayers. Many a mother blesses God for the gentleness which they have discovered in son or daughter, so unlike their former character; and I have known impetuous blasphemers, and bold female viragos, the terror of the neighbourhood, made gentle unto all, and struggling with every rising temptation to passion. A spirit of goodness or benevolence has been one of the characteristics of the work, leading the converts to do good to all men as they have opportunity; and I trust it will grow in fervour till it burn up and destroy all uncharitableness of man to man, or sect to sect. I do trust that all sectarian bitterness is being consumed in the glowing heat of this season. As to faith, it was by it they were led to Christ, and by faith they stand. Many are not only daily, but hourly, feeding on the word, and calling on God in prayer. They are, therefore, meek and submissive to whatever God may be pleased to send. It is, I trust, temperance, in the Bible sense—that is, the government of the passions—which is leading to the careful abstinence from intoxicating drinks; they avoid them as temptations by which the inhabitants of this province have been led into terrible evils; and this revival has cured many drunkards, who have stood out against all temperance societies.



Whatever men may say for or against bodily excitement, I am sure that against such there is no law. I believe, in regard to many at this time, that they are Christ's, because they seem to me to be crucifying with all their might, God giving them grace so to do, the flesh with its affections and lusts. I speak of numerous cases in this great town, in which I usually reside, and in a quiet country district in which I preached and laboured for two months in summer, and I am fully persuaded in my own mind that I have seen in great numbers these gracious fruits."

How the fact of this revival should embolden Christians everywhere to pray for great outpourings of the Spirit of God upon the perishing, and to *labour* for their salvation! May God, whose is the work and the glory, give us grace to do so, for Jesus' sake! Before closing, let me add a word to the reader.

Reader, are you a Christian? One forgiven of all sin for the sake of the Redeemer? a lover and follower of the "altogether lovely" Jesus? a temple of the Holy Ghost? a child of God? If so, what are you doing to *save others*? What *soul* have you saved from *death*, covering a *multitude of sins*? Who have you "*plucked from the burning*"? Who—*who* will bless you on their dying bed, and in the day of judgment,

and throughout eternity, as the instrument of their conversion?

*How are you prepared to render to God an account of your stewardship?*

Reader, are you unconverted?—are your sins unforgiven? Have you no peace with God? no love to Jesus? What would it profit you if you gained the whole world and lost your own soul? How can you escape if you neglect so great salvation? What will you do in the swellings of Jordan? Why will you die? Dear reader, be not your own enemy! put not from you everlasting life! There is, dear reader, “room” for you at the foot of the cross, and “room” for you at the throne of grace, and “room” for you in the Father’s house, in the presence of Jesus, in the everlasting home of the blood-washed, sin-forgiven, rejoicing multitudes now before the throne! My heart longs after you while I write; O that you were saved! Come, dear reader! come with him who now addresses you, and with millions more of penitent, world-weary sinners, come to Jesus! to Jesus, the precious Friend, the blessed Redeemer, the unwearying Advocate, the fond, unchanging, everlasting lover of penitent sinners!

the all lowly, the altogether lovely One, who  
 calls you to Himself, who, if you come to Him,  
*will in no wise cast you out!*

Jesus! I rest in Thee,  
 In Thee myself I hide;  
 Laden with guilt and misery,  
 Where can I rest beside?  
 'Tis on thy meek and lowly breast,  
 My weary soul alone I rest."

Thou Holy One of God,  
 The Father rests in Thee:  
 And in the savour of that blood  
 Which speaks to Him for me,  
 The curse is gone—through Thee I'm blest:  
 God rests in Thee—in Thee I'll rest!

**THE END.**

**WM. S. & ALFRED MARTIEN,**  
**Publishers, Booksellers, and Importers,**

**No. 606 Chestnut Street,**  
**PHILADELPHIA**

**Publish the following valuable works:**

- THE BIBLE HAND-BOOK.** An Introduction to the Study of Sacred Scripture. With a Map of the known World at the Christian Era. By Joseph Angus, D. D. 12mo. - - 1.25.
- SACRAMENTAL THOUGHTS.** Extracted from the Diary of Philip Doddridge. With an Introduction by the Rev. J. W. Alexander, D. D. New Edition. 18mo. - - .30.
- COMMENTARY ON THE PENTATEUCH,** and the Book of Joshua. Critical and Explanatory. By the Rev. Robert Jamieson, D. D. 12mo. .75
- COMMENTARY ON THE HISTORICAL BOOKS,** from Judges to Esther. Critical and Explanatory. By the Rev. Robert Jamieson, D. D. 12mo. .75.
- LETTERS ON PSALMODY:** a Review of the Leading Arguments for the Exclusive Use of the Book of Psalms. By the Rev. William Annan. Second Edition. 18mo. - .50
- LIFE AND LABOURS OF THE REV. DANIEL BAKER,** D. D., Pastor and Evangelist. By his Son, the Rev. Wm. M. Baker.. 8vo. \$1.25
- REVIVAL SERMONS.** By the Rev. Daniel Baker, D. D. (*First Series.*) 12mo. - 1.00
- REVIVAL SERMONS,** (*Second Series.*) With a Portrait. 12mo. - - 1.00.
- COMMENTARY ON THE FOUR GOSPELS,** Critical and Explanatory. By the Rev. David Brown, D. D. Second Edition. 12mo. .50.
- THE BLOOD OF THE CROSS.** By the Rev. Horatius Bonar. 18mo. - - .33.
- LETTERS ON THE SACRAMENT** of the Lord's Supper. By Samuel Bayard. 18mo. - .50.

<b>ASLEEP IN JESUS; or, Words of Consolation for Bereaved Parents.</b> By the Rev. W. B. Clark.	18mo.	-	-	-	-	.31
<b>JUSTIFYING AND ELECTING GRACE.</b> By Mary Jane Graham.	18mo.	-	-	-	-	.25
<b>A CONSIDERATION OF THE SERMON ON THE MOUNT.</b> By Major Daniel H. Hill.	Third Edition.	12mo.	-	-	-	.75
<b>THE CRUCIFIXION OF CHRIST.</b> By Major Daniel H. Hill. With an Introduction by the Rev. N. L. Rice, D. D.	12mo.	-	-	-	-	1.00
<b>COMMENTARY ON ROMANS.</b> By the Rev. Charles Hodge, D. D.	17th Edition.	12mo.	-	-	-	.75
<b>A TREATISE ON JUSTIFICATION.</b> By the Rev. George Junkin, D. D.	12mo.	-	-	-	-	1.00
<b>JESUS ONLY.</b> By J. Oswald Jackson.	18mo.	-	-	-	-	.25
<b>COMMENTARY ON THE BIBLE.</b> By the Rev. Thomas Scott, D. D. In five quarto volumes; containing also a Concordance, David's Psalms in Metre, and numerous useful tables. Large type edition, sheep,	-	-	-	-	-	12.50
do. do. Half-calf, marble edges	-	-	-	-	-	15.00
<b>LIGHT FROM THE CROSS.</b> Sermons on the Passion of our Lord. By the Rev. Augustus Tholuck, D. D. With a Portrait.	12mo.	-	-	-	-	.75

### OXFORD MINION BIBLE, 24mo.

This edition of the Bible has been carefully revised and corrected, and is declared to be unsurpassed in point of correctness by any Bible printed in England or America, while the type is larger and more distinct than any other edition in a convenient and portable form.

#### CHEAP EDITION.

Sheep,	-	-	-	-	-	.75
Arabesque, plain edges,	-	-	-	-	-	.75
Arabesque, gilt edges,	-	-	-	-	-	\$1.00
Morocco, plain,	-	-	-	-	-	1.25
Morocco, extra,	-	-	-	-	-	1.50
Turkey, plain,	-	-	-	-	-	1.63
Turkey, extra,	-	-	-	-	-	2.00
Turky, Antique,	-	-	-	-	-	2.50









PLEASE RETURN TO  
ALDERMAN LIBRARY

DUE

12.11.91

DUE

DX 002 015 427

